

# Capel

CYMDEITHAS TREFTAETH Y CAPEL  
THE CHAPELS HERITAGE SOCIETY

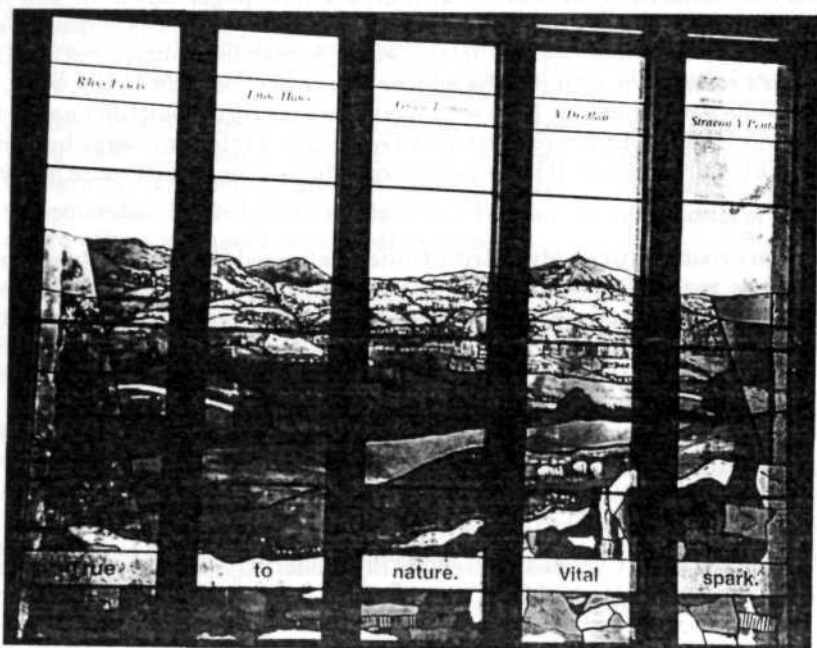


CYLCHLYTHYR / NEWSLETTER 27

GWANWYN / SPRING 1996

## ANNUAL MEETING AT MOLD

Members attending the Annual General Meeting at Mold on 21 October gathered in Capel Methodistiaidd Pendref, which as its name suggests stands at the top end of the market town. It forms an attractive visual stop to the High Street in the same honey-coloured stone as the nearby church. The chapel was built in 1828 but the school-room where the meeting took place was added in 1905, when the Sunday School had 205 on its register.



*A stained glass memorial window designed by Chris Bird-Jones which was unveiled in the Daniel Owen Centre in the County Library the week following CAPEL'S visit.*

After the business meeting, the Rev. Ifor ap Gwilym, Abergele, the National Eisteddfod official organist, spoke on the considerable contribution made by the Mills family of Llanidloes to Nonconformist music and its publishing. He was able to illustrate the development of some of our favourite hymn tunes on the schoolroom piano. Members were then able to see the chapel interior next door, with Vernon Hughes, Abergele, providing the commentary for the day. He was impressed with the quality of the interior furnishings, the woodwork being in its original varnished state and not painted as in some chapels. Although not a large building, the architect had contrived a fairly spacious entrance porch. Lunch was at the Bryn Awel Hotel, originally home of the family of Fred A Roberts, an architect responsible for various domestic and public buildings in the area but not, as far as is known, any chapels. The hotel is near the birthplace of Daniel Owen (1836-95), the first popular novelist in the Welsh language and the centenary of whose death was to be celebrated the week immediately following the Capel meeting.

After lunch, members were able to see material concerning Daniel Owen's life on a visit to the town's museum. Then came a walk to Bethesda, the Welsh Presbyterian chapel which was the author's place of worship. The small cemetery contains the graves of his mentor, the Rev. Roger Edwards, and Angell Jones, tailor, deacon of the chapel, Daniel's employer and basis for the character Abel Huws in *Hunangofiant Rhys Lewis*. A plaque commemorating Daniel Owen's connection with the chapel was to be unveiled later in the week. Bethesda's rebuilding in 1863 with its impressive corinthian colonnaded frontage was by the London architect W W Gwyther. Its interior is large but perhaps a little less impressive. It is the most successful nonconformist cause in the town today.

The last visit was to Tyddyn Street United Reformed Church which was built in the same year as Bethesda and by the same architect, but radically different in style almost Anglican in atmosphere with its lancet windows. It originally had a spirelet, now removed. The day's activities concluded at the Tyddyn Street Chapel. Copies of the local information sheet can be obtained from the Society's Chairman or Secretary.

R.K.M

## **Cyfarfod Cyffredinol Blynyddol**

Cynhaliwyd 10fed Cyfarfod Cyffredinol Blynyddol y Gymdeithas yn yr Wyddgrug ddydd Sadwrn 21 Hydref 1995.

- 1) Croesawodd y Cadeirydd yr aelodau i Gapel Pendref.
- 2) Derbyniwyd ymddiheuriadau am eu habsenoldeb oddi wrth: David Barton, Muriel Bowen Evans, y Parchedig R W D Fenn, Naomi Hughes, yr Athro a

Mrs Ieuan Gwynedd Jones, J R Jones, Donald Moore, J C Morgan, Eben Phillips, Dr Dilys Quick, Ann Rhydderch, J B Sinclair, Neil Sumner a Mr a Mrs V H Williams.

- 3) Derbyniwyd ac arwyddwyd cofnodion y 9fed Cyfarfod Blynnyddol a gynhaliwyd yn Aberystwyth ar y 15 Hydref 1994.

#### 4) Adroddiad y Cadeirydd

- i) Soniodd y Cadeirydd yn gyntaf am farwolaeth Cdr. A F Mortimer, Trysorydd y Gymdeithas, ar 19 Mai 1995. Talodd deyrnged i'w waith a'r gefnogaeth frwd a roddodd i'r Gymdeithas dros lawer o flynyddoedd. Safodd yr aelodau mewn distawrwydd yn arwydd o'u parch.
- ii) Yr oedd y Pwyllgor Gwaith wedi cyfarfod bedair gwaith yn ystod y flwyddyn, gan groesawu dau aelod newydd, sef Mrs Dilys Glover, yr Wyddgrug, yn cynrychioli Cymdeithas Cymdeithasau Hanes Teuluol Cymru, a'r Parchedig J E Wynne Davies, Aberystwyth, yn cynrychioli Eglwys Bresbyteriaid Cymru.
- iii) Yn ystod mis Tachwedd 1994 cynhaliwyd cynhadledd ar gapeli segur yn yr hen Eglwys Norwyaidd yng Nghaerdydd. Yn dilyn y Gynhadledd sefydlwyd pwyllgor i astudio'r broblem o dan yr enw Gweithgor Capeli Segur Hanesyddol Cymru. Cynrychiolydd CAPEL ar y gweithgor fydd Ms Elizabeth Evans.
- iv) Adroddodd y Cadeirydd y byddai CAPEL yn dathlu ei 10fed penblwydd yn ystod 1996 ac i nodi'r achlysur yr oedd arddangosfa o ddyluniadau a ffotograffau o gapeli Cymru yn cael ei pharatoi gan staff y Llyfrgell Genedlaethol. Bwriedir creu arddangosfa deithiol y bydd yn bosibl ei dangos mewn nifer o wahanol leoliadau drwy Gymru.
- v) Diolchodd y Cadeirydd i'r swyddogion eraill, i aelodau'r Pwyllgor ac i Mr Alun Jones, golygydd y *Cylchlythyr*, am eu cefnogaeth yn ystod y flwyddyn.

#### 5) Adroddiad yr Ysgrifennydd

- i) Cynhaliwyd cyfarfod y Gwanwyn 1995 yng Nghanolfan Hanesyddol a Diwylliannol Pontypridd ar 20 Mai. Bu'r cyfarfod ar ffurf Ysgol Ddydd ar Gapeli Segur a drefnwyd ar y cyd gan CAPEL ac Adran Addysg Barhaol Prifysgol Cymru, Coleg Caerdydd. Rhoddodd yr Ysgrifennydd deyrnged i Philip Riden, cynrychiolydd Goleg Caerdydd, ac i Neil Sumner, cynrychiolydd CAPEL am eu gwaith yn trefnu'r cyfarfod.

Treuliwyd y prynhawn yn ymweld â chapeli yng nghwm Rhondda.

- ii) Gwnaethpwyd rhagbaratoadau i gynnal cyfarfod y gwanwyn 1996 ym mis Mai yn y Llyfrgell Genedlaethol, Aberystwyth, i gyd-redeg ag agoriad arddangosfa 10fed penblwydd CAPEL a chyhoeddiad argraffiad newydd diwygiedig o gyfrol Tony Jones *Welsh Chapels*.

- iii) Ymgynghorwyd â'r Gymdeithas ar faterion cysylltiedig â chynllunio a phynciau eraill ynglŷn â nifer o gapeli, yn eu plith Seilo Newydd, Glandŵr, Abertawe; Graig Hill, Cross Ash, Trefynwy; Bethesda, Merthyr Tudful; Ebenezer, Tonypany; Capel Annibynnol y Cymer, Porth; Capel Trerhondda, Ferndale; a'r capel Presbyteriaidd, Tre-fin, Sir Benfro.
- iv) Yn ystod y flwyddyn cynhaliodd Cangen De-ddwyrain Cymru nifer o gyfarfodydd, yn eu plith ymweliad â chapel y Bedyddwyr Hen DŷCwrdd, Cefn Hengoed.
- v) Mynegodd yr Ysgrifennydd ei thristwch am farwolaeth ein Cyn-drysorydd, Cdr Mortimer. Diolchodd i Mr Geoffrey Veysey am ei barodrwydd i ymgymryd â'r swydd ac i'r Dr D Huw Owen a staff y Llyfrgell Genedlaethol am eu cefnogaeth i'r Gymdeithas wrth argraffu a dosbarthu'n cyhoeddiadau i'r aelodau. Diolchodd hefyd yn arbennig i Ms Elizabeth Evans am ei chyngor a'i chymorth wrth ymateb i geisiadau am gyngor ynglŷn â chynllunio.

## **6 Adroddiad y Trysorydd Gweithredol**

Ymgwymerwyd dros dro â gwaith y Trysorydd wedi marwolaeth Cdr. Mortimer gan Dr Huw Owen. Cyflwynodd Dr Owen ddatganiad o'r cyfrifon am y flwyddyn hyd 31 Awst 1995 a mynegodd ei ddiolch i'r Athro Ieuan Gwynedd Jones am eu harchwilio.

Talodd yntau hefyd ei deyrnged i'r diweddar Cdr Mortimer fel trysorydd trefnus ac effeithiol a diolchodd i Mr J R Jones am ei waith yn archwilio'r cyfrifon yn y gorfennol.

## **7 Ethol Swyddogion ac Aelodau'r Pwyllgor**

Ail etholwyd Mr Kevin Matthias yn Gadeirydd a Miss Susan Beckley yn Ysgrifennydd.

Etholwyd Mr Geoffrey Veysey, Pen-ar-lag, yn Drysorydd.

Etholwyd Mr Wyn Jones, Arberth, i lenwi un bwlch ar y Pwyllgor Gwaith.

Susan Beckley  
Ysgrifennydd

## **Annual General Meeting**

The 10<sup>th</sup> Annual General Meeting of the Society was held at Mold on Saturday 21 October 1995.

- 1) The Chairman welcomed members to Capel Pendref, Mold.
- 2) Apologies for absence were received from David Barton, Muriel Bowen Evans, the Reverend R.W.D.Fenn, Naomi Hughes, Professor and Mrs Ieuan

Gwynedd Jones, J.R.Jones, Donald Moore, J.C.Morgan, Eben Phillips, Dr Dilys Quick, Ann Rhydderch, J.B.Sinclair, Neil Sumner and Mr & Mrs V.H.Williams.

3) The minutes of the 9<sup>th</sup> AGM held at Aberystwyth on 15 October 1994 were accepted and signed.

**4) Chairman's Report**

i) The Chairman reported that Commander A.F.Mortimer, former Treasurer of CAPEL, had died on 19 May 1995. He paid tribute to Commander Mortimer's work and the enthusiastic support that he had given to the Society over a number of years. Members stood in silence as a mark of respect.

ii) The Executive Committee had met four times during the year. The Committee had been joined by two new members, namely Mrs Dilys Glover of Mold, representing the Association of Family History Societies in Wales; and the Reverend J.E. Wynne Davies, representing the Presbyterian Church of Wales.

iii) During November 1994 a conference on redundant chapels was held at the Norwegian Church in Cardiff. As a result of this, a working party entitled The Redundant Historic Chapels Working Group had been set up. CAPEL's representative on the working party was Ms Elizabeth Evans.

iv) The Chairman reported that CAPEL would celebrate its 10th Anniversary during 1996, and, to commemorate this, an exhibition featuring drawings and photographs of chapels was being prepared by staff at the National Library of Wales. It was hoped that this would be a travelling exhibition which would be staged at venues throughout Wales.

v) The Chairman thanked the other officers and committee members for their support during the year, and paid particular tribute to the work of Mr Alun Jones, Editor of the Society's newsletter.

**5) Secretary's Report**

i) The 1995 Spring meeting had been held at the Pontypridd Historical and Cultural Centre on 20 May. The meeting had taken the form of a day-school on "Redundant Chapels" organised jointly by CAPEL and the Department of Continuing Education at UWC Cardiff. The Secretary paid tribute to Philip Riden of UWC Cardiff and Neil Sumner of CAPEL for their work in organising this event.

The afternoon had been spent visiting chapels in the Rhondda valley.

ii) Provisional arrangements had been made to hold the May 1996 Spring Meeting at the National Library of Wales, Aberystwyth to coincide with the

launch of CAPEL's 10th anniversary exhibition, and also with the launch of the new and enlarged edition of the volume *Welsh Chapels* by Tony Jones.

- iii) CAPEL had been consulted regarding planning and other matters concerning a number of chapels including: Siloh Newydd, Landore, Swansea; Graig Hill Chapel, Cross Ash, Monmouth; Bethesda, Merthyr Tydfil; Ebenezer, Tonypany; Cymmer Independent Chapel, Porth; Trerhondda Chapel, Ferndale; and the Presbyterian Chapel at Trevine, Pembrokeshire.
- iv) The South East Wales Branch of CAPEL had held a number of meetings during the year, including a visit to Hen Dŷ Cwrdd Welsh Baptist Chapel at Cefn Hengoed.
- v) The Secretary expressed her sadness at the death of the former Treasurer, Commander Mortimer. She thanked Mr Geoffrey Veysey for his willingness to accept the office of Treasurer and also Dr D. Huw Owen and the staff of the National Library of Wales for the continuing support regarding printing and mailing the Society's literature to members. She particularly thanked Ms Elizabeth Evans for her advice and assistance in responding to planning consultations.

#### **6) Report of Acting Treasurer**

Dr D Huw Owen had taken on the role of acting Treasurer following the death of Commander Mortimer during May 1994.

Dr Owen presented the Statement of Accounts for the year ending 31 August 1995. He expressed his thanks to Professor Ieuan Gwynedd Jones for auditing the accounts.

Dr Owen also paid tribute to the late Commander Mortimer who had been a systematic and efficient Treasurer, and thanked Mr J.R.Jones for his work on auditing the accounts during past years.

#### **7) Election of officers and committee members**

The following officers were re-elected:

*Chairman:* Mr Kevin Matthias. *Secretary:* Miss Susan Beckley

Mr Geoffrey Veysey, Hawarden, was elected as Treasurer.

Mr Wyn Jones of Narberth was elected to fill one vacancy on the Executive Committee.

Susan Beckley  
Secretary

## THE REDUNDANT HISTORIC CHAPELS WORKING GROUP

The last *Newsletter* (26) contained a note on the background to the setting up of the Working Group by Cadw - Welsh Historic Monuments. The brief from Cadw was to examine the questions of redundancy of chapels and to consider if chapels of significance will be presented for which preservation is desirable and to consider what mechanism could be put in place which, with support from the Welsh Office, might address the needs of such buildings.

Six whole day meetings have been held by the Working Group, starting last September, and information gathered from many sources, mainly by personal interviews. The Group are very grateful to all those who kindly visited us and gave their time to explain their problems and views in great detail. These included representatives of the various denominations, the national and local amenity bodies, the Representative Body of the Church in Wales and the Secretary of the Historic Chapels Trust in England. Everyone was extremely helpful and very informative and their contributions are very much appreciated by the Working Group.

The findings are now being co-ordinated in draft form and it is envisaged that a draft report will be submitted to Cadw in the course of the next month or two.

Elizabeth Evans

## NONCONFORMITY IN SOUTH WEST WALES

**David Russell Barnes.** *People of Seion: patterns of Nonconformity in Cardiganshire and Carmarthenshire in the century preceding the Religious Census of 1851.* The author, 1995. pp.186. £7.50

It is a pleasure to draw the attention of members of CAPEL to this useful and instructive book. It is extremely well written, contains an excellent bibliography, a most useful listing of all nonconformist chapels in the two counties, and is nicely illustrated. Above all, and despite some methodological weaknesses, it provides the reader with a model of where to find and how to use the basic sources for the study of chapels in their geographical, economic and social contexts.

It starts with a critical survey of the primary sources for the identification and dating of nonconformist chapels. These are Quarter Sessions and Consistory Court records, in which chapel registrations were required to be recorded, and the 1851 Census of Religion. To these should be added the 'Returns relating to dissenters' places of worship' (Parliamentary Papers 1852-53, LXXXVIII (156), which gives the number of places certified in each county from 1688 to June 1852 and which therefore provides a fairly reliable check on information gleaned from the civil and ecclesiastical records. There are other not dissimilar returns for

1836 and 1840. My one reservation about Barnes' use of these and similar records is that the information he extracts from them is somewhat limited. So far as the numbers of chapels, their denomination, locations, dates of opening and their relation to others in the same localities, as also their geographical spread are concerned, the study is sophisticated and sound. However, I am not convinced that patterns of denominational adherence can be properly displayed when other variables, such as their relative size, rebuilding and extending and so on, are ignored. In particular, it is the size of the congregation and its structure which provides the most reliable indicator of relative denominational strength. As any researcher knows, this information is difficult to find, but the Census of Religion, sensitively handled, can be used retrospectively from its base year of 1851 back to 1800, noting carefully when buildings were rebuilt or enlarged and checking this information with chapel records or histories of particular chapels. I am also convinced that it is important to note the earliest origins of congregations, especially with regard to the Calvinistic Methodist congregations, most of which started out as *sciadau* or 'societies'. This is particularly important when dealing with regions or localities in remote locations, which are usually also the poorest economically. Judging solely by the numbers of chapels in North Cardiganshire, for instance, one might easily come to the conclusion that it must have been spiritually deprived. But of course, the contrary was the case, for the vigorous religious life of the region centred on farmsteads and other convenient places for public worship; the chapel building came later.

Another very interesting chapter is devoted to economic and social developments in order to provide a context within which to study the religious developments. My one reservation concerns the author's treatment of the demographic changes of the age. The population figures he gives in this chapter are for Registration Counties, but the body of the work concerns - as it properly should - the ancient counties. I think it is important to note that the differences were substantial. The various tables in the Religious Census were based on the Registration Districts, and these, more often than not, took in substantial parts of adjacent counties, thus compromising their value as comparative measures of religiosity.

I found the author's treatment of the various denominations to be sound and well-informed, though I would tend to be more critical of the work of the late Professor E G Bowen on Carmarthenshire than Mr Barnes would appear to be. The old historic denominations - Independents, Baptists and the Quakers - are dealt with in one chapter, the Moravians, Calvinistic Methodists and Wesleyan Methodists in another, and the Unitarians are given a whole chapter to themselves. I got the impression that the author is on the whole most interested in the last denomination, fascinated, as many other historians have been, by the extraordinary quality of their persistence in the south of Cardiganshire - 'y Smotyn Du' (the Black Spot) as it is known. The late Professor David Williams has



some very pertinent things to say regarding them, as indeed with regard to the five Mormon congregations in Carmarthenshire. In some respects these few sectarian congregations of Mormons are more of a challenge to the social historian than are the Unitarians, who have never been short of historians. Maybe the Church of the Latter Day Saints will one day turn their attention to this neglected corner of Welsh religious history.

The final chapter, entitled 'Issues', attempts to explain, in sociological terms mainly, the developments described in the body of the book. This I found extremely interesting and challenging, quite the best part of the book. It raises questions of enormous complexity regarding the relationships between the various congregations and the societies in which they were planted, and the interplay of social forces which shaped them, both the chapels and the communities. I wondered, as I read, to what extent the views of English social historians are very pertinent. Welsh religious developments had their own dynamic, and to understand the workings we need to look carefully at the various communities, rural and urban, their economies, social structures and, above all, their intellectual and spiritual lives as these are revealed in the literature and art which they produced.

Finally, in an appendix, Mr Barnes lists all the chapels in the two counties chronologically from 1672 to 1851. This is very valuable as a check list. The chronologies it reveals raise very interesting questions, some of which are discussed in the final chapter. Being greedy, I should have liked more tables, especially one detailing denominational growth. There is a footnote reference in the last chapter to another appendix, but I failed to find it.

So this is a useful and thought-provoking book, and I recommend it warmly to members of CAPEL.

I G Jones

### **JOINT MEETING WITH CEREDIGION ANTIQUARIAN SOCIETY**

A joint meeting has been arranged between the Dyfed branch of CAPEL and the Ceredigion Antiquarian Society at 2.30 p.m. on Saturday 15 June, in the St Paul's Methodist Centre, Queen's Road Aberystwyth. The meeting will be addressed by Professor Ieuan Gwynedd Jones on 'Cardiganshire chapels in the nineteenth century'. After the lecture there will be tea, for which a small charge will be made. All members of CAPEL are invited.

## HANES ADEILAD CAPEL Y MORFA, ABERYSTWYTH

Sefydlwyd eglwys Salem (MC), Aberystwyth, yn ganlyniad i gynnen a gododd yn Seilo yn y blynyddoedd 1891-93. Fis Ebrill 1893 ymwahanodd tua 90 o aelodau a chynnal oedfaon yn yr Assembly Rooms (Adran Addysg Barhaol y Coleg erbyn hyn). Erbyn Gorffennaf fe gydnabuwyd yr achos yn eglwys ac yn aelod cyflawn o'r Cyfarfod Misol.



O'r dechrau un yr oedd yr aelodau a adawodd Seilo â'u bryd ar godi eu capel eu hunain. Nid oedd fawr cyllid ganddynt a rhaid oedd sefydlu cronfa trwy gyfrwng benthyciadau, rhoddion, casgliadau ac ymdrechion arbennig er mwyn codi adeilad y gallent ymfalchïo ynddo. Y safle dewisedig cyntaf oedd y ropewalk y tu ôl i Neuadd y Dref, yn wynebu Loveden Road. Ond ni chafwyd caniatâd i godi'r capel ar y safle hwnnw a rhaid oedd parhau i chwilio. Wedi cryn ymchwil sierhawyd tir yng ngwaelod Stryd Portland, sefiard gwesty'r Belle Vue, *'hitherto occupied by sheds and an untidy wall facing the street'*. Nid oedd yn llecyn delfrydol gan mor gyfyng ydoedd - tai y naill ochr iddo a skating rink a stablau yr ochr arall. Fwy na hynny, un o amodau'r ymwahanu a ddyfarnwyd gan y Cyfarfod Misol oedd nad oedd y capel newydd i'w godi'n rhy agos at Seilo ond 'mewn cwr o'r dreflle y mae capel ac eglwys arall yn ddymunol'. Pen uchaf y dref

fyddai'r safle naturiol, ond go brin y croesawai Thomas Levi gapel mor agos at ei Dabernacl ef. Ac ni phoenai Griffith Williams: cael safle i adeiladu arno oedd ei ddymuniad ef.

Penodwyd T E Morgan, Market Street, yn bensaer, gyda *brief* i gynllunio capel â 400 o eisteddleoedd ynddo a bwa yn y talcen 'er mantais i wneyd lle i organ yn y dyfodol', ei du blaen yn '*rockwork and Grinshill sandstone dressing*' gyda ffenestri gothig lliw o '*cathedral glass*'. Yr oedd y seddau i fod yn '*pitch pine*' (pwysig iawn, o gofio nad seddau felly a oedd yn Seilo). Nid oedd defnyddio dim hen goed i fod er y gellid defnyddio hen feini nadd. £1500 oedd y gost i fod ond penderfynwyd ystyried hefyd draul codi ochrau'r adeilad yn yr un arddull â'r tu blaen gan y byddent o fewn golwg os byth y dymchwelid yr '*untidy walls*' a chlirio'r mieri. Hysbyswyd am *tenders* yn y wasg leol a'u hagog 18 Ebrill 1894. Dechreuwyd ar y gwaith o glirio'r safle fis Mai a gosodwyd y garreg goffadwriaethol mewn seremoni arbennig 15 Awst. Argraffwyd taflenni pwrpasol; siaradodd Thomas Levi'n huawld; ac y mae'r trywel arian hardd a ddefnyddiwyd gan Mrs Griffith Williams yn ddiogel yn y Greirfa Fethodistaidd yn Llyfrgell Genedlaethol Cymru. Y dirgelwch yw - ble mae'r garreg goffadwriaethol? Y mae'r dyddiad 1894, ac enw'r capel, Salem, uwchben y fynedfa ond nid oes dim y gellir ei adnabod yn garreg sylfaen neu goffa. Cwblhawyd yr adeilad fis Ebrill 1895, dwy flynedd wedi'r ymwahanu oddi wrth eglwys Seilo.

Yr adeiladydd a enillodd y contract o'r pedwar a gynigiodd oedd David Lloyd, Ffordd Penglais. Nid ei dender ef am £1855 oedd yr isaf ond hwnnw a dderbyniwyd mewn pleidlais bapur, efallai am ei fod yn adeiladydd mor brofiadol. Ef a gododd rai o dai Ffordd Penglais a Ffordd Caradog a phont newydd Trefechan. Yn nes ymlaen cynigiodd wneud y gwaith ychwanegol ar yr ochrau o fewn ei bris gwreiddiol. Prynwyd y tir gan stad Glan-paith am £290 a'r lês am £60.

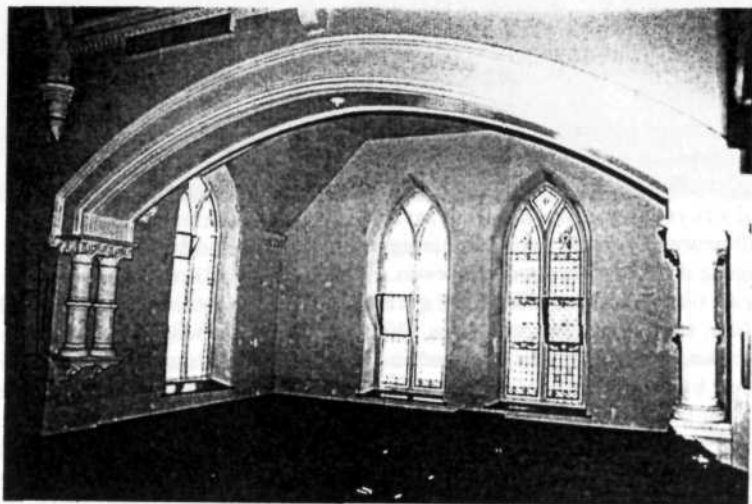
Gwnaeth David Lloyd waith da ar gynllun chwaethus T E Morgan. Adeilad hirsgwar ydoedd gydag oriel yn y cefn, a dilyn ffasiwn yr oes a wnaed gyda'r ffenestri gothig, ond rhaid cydnabod mai cymedrol oedd cynnig y pensaer ac ystyried y rhysedd y gallai fod wedi mynd iddo. Cofiodd mai capel Cymraeg oedd y *brief* oherwydd yr oedd capeli Saesneg yr enwad yn tueddu i fod yn llawer mwy addurnedig a lled-eglwysig eu patrwm. Syml yw ei gynllun, ond bod awgrym o dyrau y tu blaen; nid yw'r ffenestri gothig ond yn ffenestri hir, pigfain er bod y gywydr lliw, efallai, yn fwy mentrus, Ond fe welir y nodwedd gothig gliriau ym mwa'r organ yn y talcen y tu ôl i'r pulpud, sy'n effeithiol iawn gyda'i bileri main yn arddull bwâu gothig yr eglwysi canoloesol, er mai addurn pur ydynt yma.

Gosodwyd felly gyweirnod cryf i'r capel gan fwa'r organ sy'n cael ei atseinio'n dawel yn y ffenestri a hefyd ym mhaneli'r pulpud ei hun. Mae'n amlwg fod T E Morgan wedi ceisio cymryd y nodwedd gothig yn islais cyson yn y cynllun. Cymerodd yr elfen bigfain sydd ym mwa'r organ a'r ffenestri a'i gweithio i mewn i'r addurn sydd yn y cornis yn y nenfwd; yna datblygodd hynny trwy gyfuno dau



*Gwaith coed addurnol y pulpud, yn adlewyrchu'r ffenestri gothig.*

bwynt pigfain i ffurfiolozenge a welir yn batrwm ar drawstiau'r nenfwd. O lacio'r patrwm a'i ystywytho creir cwlwm rhydd a'r patrwm tonnog a welir yn y gwaith prendado gwmpas y muriau. Yr oedd yn rhaid cael sêd fawr bren drom, ond i'w hysgafnu, gweithiodd y pensaer batrymwaith haearn rhwylllog i mewn i gefn y sêd gan ei hailadrodd wedyn yn y pulpud. Llwyddodd i sicrhau nid yn unig fod



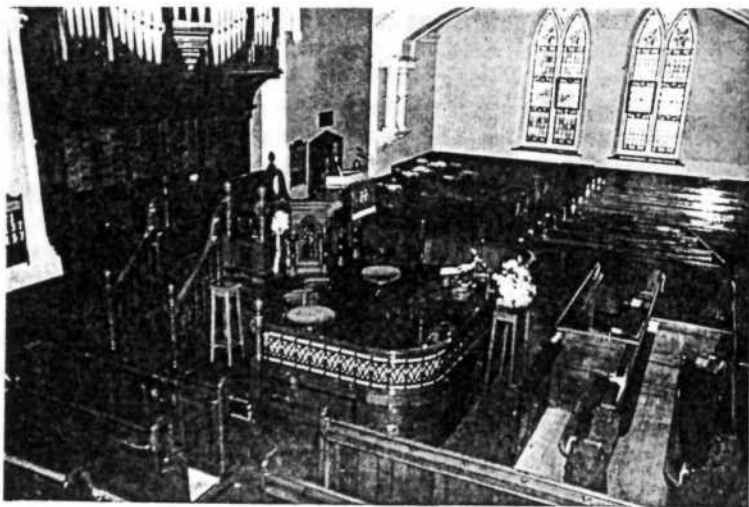
*Un o'r transepts yn dangos y ffenestri pigfain, y bwa crwn a'r pileri rhufeinig nad ydynt ond yn addurn.*

y sêd fawr a'r pulpud yn un uned ond bod honno'n adleisio cynllun y capel ei hun. Dyna a welai'r gynulleidfa yn ystod y gwasanaeth. Ond gweithiodd yr un patrymwaith haearn i flaen yr oriel a chan fod tair ffenestr gothig ym mlaen yr adeilad ac i'w gweld uwchben yr oriel, y canlyniad yw mai'r un nodweddion, o'r tu blaen a'r tu ôl, wrth gyrraedd ac wrth ymadael, sy'n cael eu hamlygu ac unoliaeth dawel yn cael ei chreu yn y cynllun. Effaith y ffenestri lliw yw nad oes dim golau gwyn yn dod i mewn i'r adeilad a bod nawws lliw meddal y golau'n symud yn barhaus gan greu awyrgylch gorffwysol.

Cyn hir teimlwyd fod yr adeilad yn rhy fach. Codwyd ysgoldy yng nghefn y capel yn 1898 gan David Lloyd ar gynllun pensaer arall a oedd yn aelod yn Salem, John Arthur Jones, ond yr oedd o hyd angen gwelliannau yn y capel - system wresogi, organ, rhagor o seddau. Daeth John Arthur Jones â nifer o awgrymiadau gerbron:

1. codi dau *transept* y naill ochr a'r llall i'r sêd fawr, gosod organ yn y bwa yn y talcen a darparu offer gwesogi;
2. codi dwy *aisle* ychwanegol a hepgor organ a system wresogi;
3. codi dwy oriel hyd at y talcen;
4. hepgor organ a symud y pulpud yn ôl er mwyn creu lle i ragor o seddau.

Fis Awst 1906 mentrodd yr eglwys bron yn unfrydol dderbyn yr awgrym cyntaf (bron na ellir honni bod diffygion a thrafferthion y cynlluniau eraill wedi gwneud y dewis yn anorfod). Gwnaed y tri pheth - organ, gwresogi ac estyniad - erbyn Awst 1907 ar gost o £1350.



Mae'n eglur fod yr eglwys wedi dewis yn ddoeth. Enillwyd lle (tua 540 o eisteddleoedd oedd yn yr adeilad newydd) ac ysgafnhawyd yr hen gapel hirsgwar gan ei wneud yn fwy agored ac eang yr olwg. Ond ni allai J A Jones gadw at nodweddion gothig yr adeilad oherwydd nid oedd digon o uchder i godi bwa gothig i gyfateb i led y bwlch yn y *transepts*.

Chwiliodd, felly, am nodwedd arall i gydio'r newydd wrth yr hen ac fe'i cafodd ym mhatrwm y pulpud. Cymerodd ffurf y pileri byr a thrwchus rhufeinig a'u gosod yn bileri o dan y bwâu yn y *transepts* (er mai addurn ydynt hwythau, fel pileri bwa'r organ). Methodd ychydig gyda'r addurniadau yn y cornis nad ydynt yn bigfain a chododd problem y muriau ond wrth reswm, nid oedd digon ohono ar gyfer muriau helaethach y *transepts* newydd. Nid oedd dim amdani ond defnyddio'r hyn a oedd ganddo mewn un transept ac yna peintio'r patrwm yn ofalus - ac yn dra effeithiol - ar bren newydd ar y llall.

Bu rhai cyfnewidiau yn yr ysgoldy ar ôl 1907, bu atgyweirio a newid lliw muriau'r capel: rhyfedd meddwl mor fentrus oedd defnyddio glas a marwn a dileu addurn blodeuog pibau'r organ yn 1976! Ond yn 1993 y gwnaed y newid pwysicaf i'r adeilad er 1907. Erbyn hyn yr oedd y rhwyg wedi'i gyfannu a Salem a Seilo wedi uno â'i gilydd yn adeilad Salem ond gan ffurfio eglwys newydd y Morfa yn 1989. Wedi cryn feddwl ac ystyried penderfynwyd gwneud i ffwrdd â'r sêd fawr a chodi llwyfan isel lle y mae bwrdd cymun a darllenfa. Mae hyn yn cynnig hyblygrwydd yn yr addoli ac er bod hyn wedi golygu cael gwared â'r patrymwaith haearn cadwyd peth ohono yn y ddarllenfa yn fotifisy'n dal i gydio'r gofod newydd â'r pulpud a blaen y capel â'r oriel a'r cefn.

Erbyn heddiw gallwn weld mor ddoeth oedd y tadau yn mynnu fod yr un gwaith meini nadd ar ochrau'r capel sydd yn y tu blaen. Pan agorwyd Salem dywedid ei fod '*a beautiful building worthy of the Nonconformity of the town*'. Mae'n rhydd o bob rhysedd eithr heb fod yn foel. Yn chwaethus a diymhongar ei addurniadau, a'r *transepts* yn goleuo ac ehangu'r cynllun Cymreig traddodiadol, y mae, efallai, yn fwy at chwaeth heddiw nag at y Fictoriaid a'i cododd.

Brynley F. Roberts

*(Yn 1995 cyhoeddodd y capel gyfrol o hanes yr achos gan Dr Roberts o dan y teitl Cyfannu'r Rhwyg. Mae copïau ar gael gan yr awdur, o Hengwrt, Ffordd Llanbadarn, Aberystwyth, SY23 1HB, pris £4.00 ynghyd â chludiant 50c).*

*(In this article, Dr Roberts relates the story of the building of Salem Welsh Calvinistic Methodist chapel in Aberystwyth. In 1893, following several years of internal dissension (originally a disagreement about choice of preachers) ninety members of Shiloh walked out of the chapel and started holding meetings in the Assembly Rooms. The next year they set about building a chapel, decided they would need a building to seat 400, found a plot, fixed on a sum they could spend, chose a local architect, T E Morgan, and a local builder, David Lloyd. The*

architect's brief called for a simple gothic building including a gothic arch behind the pulpit to house an organ at a later date. The façade was to be of rockwork and greenish sandstone, the windows gothic and of coloured glass. Consideration was also given to building the side walls in the same material as the façade in case the adjoining site should ever be cleared of its untidiness. The architect kept tastefully to his brief; his gothicism was restrained, but the pointed arch motif was echoed in the interior decoration - the woodwork of the pulpit, the ironwork of the gallery front and even the plasterwork of the cornice.

The building was completed in April 1894, a schoolroom was added in 1898 and in 1906 the main building was enlarged by the addition of two transepts, which, because of their width, made the architect use round instead of pointed arches. (He also added two pairs of purely ornamental neoclassical columns.)

In 1989 the two congregations were reunited in the Salem building as Capel y Morfa. A centenary history of the chapel by Dr Roberts was published in 1995 under the title *Cyfannu'r rhwyg* and copies may be obtained from the author at Hengwrt, Llanbadarn Road, Aberystwyth, SY23 1HB, price £4.00 (+ 50p postage).

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