

Capel

CYMDEITHAS TREFTADAETH Y CAPELI
THE CHAPELS HERITAGE SOCIETY



CYLCHLYTHYR / NEWSLETTER

29

GWANWYN / SPRING 1997

NONCONFORMITY IN MONMOUTH

Monmouth in the late 16th and early 17th centuries was one of the strongest recusant areas in the country. It was also one of the safest, being situated on the border between the diocese of Hereford and the diocese of Llandaff, and the small Monnow river was easy to cross if any Catholic needed to flee the wrath of one of the bishops - who in any case rarely agreed with each other. In addition, the Jesuit headquarters were located a mere two miles up-river and the Augustinians were also very close at Rockfield.

The situation changed somewhat in 1614 with the foundation by William Jones of the Haberdashers Company of Monmouth School. The Teacher at the school also had duties as a Preacher or Lecturer in the town and the first holder of the post, Richard Sedgwick, was a strongly radical puritan, as were most of his successors up to the Civil War. The strongest Nonconformist group in the area up to 1660 seems to have been the Quakers who had a graveyard at Pant. In 1676 a religious census numbered 267 Conformists, 37 Papists and 25 Nonconformists in the town.



Masonic Hall, designed by George Vaughan Maddox

Throughout the 18th century there are reports of clashes between the denominations. In 1709 William Green set up a Presbyterian conventicle, which the Mayor six years later attempted to suppress. Howel Harries and William Seward came in 1740 to preach to the rascals but had to be rescued by the town gaoler when they were assaulted by the mob. In 1765 Samuel Priest registered his house at Wye Bridge as a suitable place for Protestant Dissenters to assemble and in 1779 the congregation at a house in Inch Lane was disturbed by the shouting, cursing and whistling of a mob led by the school usher and the teacher of the congregation, John Broadbent was assaulted during a service. Alexander Mather had been assaulted when he opened his first meeting house in Monmouth in 1771 and John Wesley expected trouble when he came in 1777, but had none, possibly because he stayed with a local magistrate.

By about 1800 the chapels were becoming inadequate for their congregations and in that year the Methodists for £500 bought land for a chapel in St James Street but the congregation had to wait until 1837 for the chapel to be built by George Vaughan Maddox. Nine years later Maddox used an almost identical design for the Masonic Hall in North Parade. The chapel had seats for 340 and the original pews survive in the galleries. The importance of the sermon in Methodist worship is emphasised by the splendid pulpit. Indeed the pulpit is so high that members of the congregation sitting near the front found it so uncomfortable to have to look up to the preacher that in 1885 the discomfort was acknowledged and the floor was raised by two feet.

There were several Methodist congregations in the town in the nineteenth century. One was the Primitive Methodists, who in 1864 built a chapel in Monnow Street, designed by their pastor George Dobson. The chapel was later used by the Brethren and now has a small congregation of Pentecostals. This building is set down an alleyway, well back from the street and this is a feature of several of the Nonconformist chapels of Monmouth. It is the result of a local bye-law which aimed at making Nonconformist buildings as inconspicuous as possible by situating them behind the row of houses which formed the street frontage. The bye-law applied also to Roman Catholics; perhaps indeed, since it was enacted before Catholic Emancipation, it originated as an anti-Catholic measure. The first catholic church built since the Reformation was set well back from the street frontage in St Mary Street, but as the congregation grew during the last century the building had to be enlarged a number of times and each extension brought the church nearer the street.

The Congregationalists had been worshipping in Dixton gate until 1822 when they moved to St Mary Street to the building now known as Duffryn House. In 1844 they moved again, to Glendower street, to the fine new chapel designed by the Bristol architect William Armstrong and built by Lawrence of Monmouth. This was the wealthiest congregation in the town and in the latter half of the 19th century took a leading role in social and cultural activities, such as the eisteddfod. In addition to the façade, the attractions of the building include several fine coloured memorial windows by the Camm Brothers. Now however the chapel has been vacant for about 16 years and is in a poor state of repair, a depressing contrast with a very similar chapel in Bristol which was designed by the same architect and has recently been carefully restored.

The present Baptist chapel in Monk Street differs from the other Nonconformist buildings in Monmouth as it is in a Victorian Gothic style. It was built in 1906 by Benjamin Lawrence and was opened in October 1907 by Richard Cory and Principal William Edwards. The Baptists had previously worshipped in a chapel located down an alleyway from Monnow Street and built in 1818. This building has been roofless for many years. Very little is still standing and the remaining walls are overgrown with weeds, brambles and bushes.

Keith Kissack

CYFARFOD CYFFREDINOL BLYNYDDOL

Cynhaliwyd 11fed Cyfarfod Cyffredinol Blynyddol y Gymdeithas yn Nhrefynwy ddydd Sadwrn 19 Hydref 1996.

- 1) Croesawodd y Cadeirydd yr aelodau i'r cyfarfod, a gynhaliwyd yn y Capel Methodistiaidd.
- 2) Derbyniwyd ymddiheuriadau oddi wrth David Barton, Ray Caple, Aneurin Davies a'i deulu, Dilys Glover, y Parchedig Ddr John Guy, Naomi Hughes, yr Athro a Mrs Ieuan Gwynedd Jones, David Lewis, Dr Lionel Madden, Donald Moore, Alun Petty, John Smout, Peter Howell Williams a'r Parchedig Richard Williams.
- 3) Derbyniwyd a llofnodwyd cofnodion y 10fed Cyfarfod Blynyddol a gynhaliwyd yn yr Wyddgrug ar 21 Hydref 1995.
- 4) **Adroddiad y Cadeirydd**
 - a) Adroddodd y Cadeirydd fod CAPEL wedi dathlu ei 10fed pen-blwydd yn ystod 1996 ac atgoffodd yr aelodau am amcanion y Gymdeithas. Dathlwyd y pen-blwydd gydag arddangosfa o ffotograffau a dyluniadau capeli a baratowyd yn Llyfrgell Genedlaethol Cymru ac a fu'n agored i'r cyhoedd o 13 Ebrill tan 22 Mehefin 1996.
 - b) Cyfarfu Pwyllgor Gwaith CAPEL bedair gwaith yn ystod y flwyddyn a mynegodd y Cadeirydd ei werthfawrogiad o gefnogaeth yr aelodau a'r Pwyllgor.
 - c) Bu CAPEL yn gysylltiedig â Chomisiwn Brenhinol yr Henebion yng Nghymru yn cynllunio arolwg ffotograffig o gapeli siroedd Môn a Chaerfyrddin. Gwnaed apêl am wirfoddolwyr o blith aelodau CAPEL i weithredu yn yr ardaloedd hyn a chafwyd ymateb da, yn enwedig ar gyfer arolwg Sir Gaerfyrddin.
 - d) Bu Elizabeth Evans a Neil Sumner ill dau'n aelodau'r Gweithgor ar Gapeli Hanesyddol Caeredig a gyhoeddodd ei adroddiad yn ddiweddar. Penderfynodd y Gweithgor yn gyntaf bod dirfawr angen am gyfrifiad o gapeli Cymru, yn ail bod angen sefydlu Ymddiriedolaeth Capeli Hanesyddol yng Nghymru ac yn drydydd y dylid gwneud ymchwil i ddarganfod ffyrdd addas i ddefnyddio adeiladau capeli sydd wedi cau.
 - e) Diolchodd y Cadeirydd i swyddogion y Gymdeithas am eu cymorth drwy gydol y flwyddyn.

5) Adroddiad yr Ysgrifennydd

- a) Gofynnwyd am farn neu gyngor CAPEL ynglŷn â chaniatâd cynllunio a materion eraill ynghylch nifer o gapeli, gan gynnwys : Capel Trerhondda, Ferndale; Capel y Bedyddwyr Cefn Pawl, Abaty-Cwm-hir; Bethesda Llansanffraid; Capel Presbyteriaidd Arglwyddes Llanofar; a Chapel Mynydd Tabor, Caerdydd.
- b) Cynhaliwyd Cyfarfod y Gwanwyn 1996 yn Aberystwyth. Yn y bore ymwelwyd â Chapel y Tabernacl ac yn y prynhawn yn y Llyfrgell Genedlaethol lansiwyd argraffiad newydd diwygiedig o gyfrol yr Athro Anthony Jones, *Welsh Chapels* a chafwyd anerchiad gan yr Athro am ei lyfr.
- c) Rhoddodd yr Ysgrifennydd adroddiad am y cynnig i gynnal cyfarfod ar y cyd gyda'r CHAPELS SOCIETY ym Mehefin 1997 yn Amwythig.
- d) Cynhaliwyd dau gyfarfod yn ystod y flwyddyn gan gangen Ceredigion, un ohonynt yn gyfarfod ar y cyd gyda Chymdeithas Hynafieithwyr Ceredigion.
- e) Diolchodd yr Ysgrifennydd i'r Dr D Huw Owen a staff y Llyfrgell Genedlaethol am ddal i roi cymorth gweinyddol i CAPEL. Diolchodd hefyd i Olygydd y Cylchlythyr am ei waith ac i Elizabeth Evans a Neil Sumner am eu cyngor ar faterion cynllunio.

6 Adroddiad y Trysorydd

- a) Cyflwynodd y Trysorydd ddatganiad y cyfrifon am y flwyddyn yn terfynu 31 Awst 1996.
- b) Cynyddodd yr aelodaeth wedi cyhoeddi erthygl mewn cylchgrawn hanes teuluol ac erbyn hyn cyrhaeddwyd y rhif o 271.
- c) Apeliodd y Trysorydd i aelodau ddefnyddio archebion sefydlog i dalu eu tanysgrifiadau.
- d) Mynegodd y Trysorydd ei ddiolch i'r Dr D Huw Owen, gynt yn Drysorydd Gweithredol, am y cymorth a roddodd yn ystod ei flwyddyn gyntaf yn y swydd.

7 Ethol Swyddogion ac Aelodau'r Pwyllgor

Ail-etholwyd y swyddogion fel a ganlyn:

Cadeirydd : Mr Kevin Matthias
Ysgrifennydd : Miss Susan Beckley
Trysorydd : Mr Geoffrey Veysey

Ail-etholwyd aelodau'r Pwyllgor Gwaith am flwyddyn arall.

Susan Beckley
Ysgrifennydd

ANNUAL GENERAL MEETING

The 11th Annual General Meeting of the Society was held at Monmouth on Saturday 19 October 1996.

- 1) The Chairman welcomed members to the meeting held at Monmouth Methodist Chapel.
- 2) Apologies for absence were received from David Barton, Ray Caple, Aneurin Davies and family, Dilys Glover, the Reverend Dr John Guy, Naomi Hughes, Professor and Mrs Ieuan Gwynedd Jones, David Lewis, Dr Lionel Madden, Donald Moore, Alun Petty, John Smout, Peter Howell Williams and the Reverend Richard Williams.
- 3) The minutes of the 10th AGM held at Mold on 21 October 1995 were accepted and signed.
- 4) **Chairman's Report**
 - a) The Chairman reported that CAPEL had celebrated its tenth anniversary during 1996 and he reminded members of the aims of the Society. The tenth anniversary had been celebrated by an exhibition of photographs and drawings of chapels prepared at the National Library of Wales and displayed at the Library 13 April - 22 June 1996.
 - b) The Executive Committee of CAPEL had met four times during the year, and the Chairman expressed his gratitude to committee members for their support.
 - c) CAPEL had become involved in a joint project with the Royal Commission on Ancient and Historical Monuments (Wales) to undertake a photographic survey of chapels in Anglesey and Carmarthenshire. Volunteers from the CAPEL membership had been sought to work in these areas and so far a good response had been received, particularly with regard to the Carmarthenshire survey
 - d) Both Elizabeth Evans and Neil Sumner had attended the Redundant Historic Chapels Working Party, whose report had been published recently. The Working Party had concluded firstly that there was an urgent need for a census of chapels, secondly that there was a need to establish an Historic Chapels Trust for Wales, and thirdly that investigations should be made into identifying uses for redundant chapel buildings.
 - e) The Chairman thanked the officers of the Society for their support during the year.

5) **Secretary's Report**

a) CAPEL had been consulted regarding planning and other matters concerning a number of chapels including: Trerhondda Chapel, Ferndale; Cefn Pawl Baptist Chapel, Abbey Cwmhir; Bethesda, Llansantffraid; Lady Llanover Presbyterian Chapel; and Mount Tabor Chapel, Cardiff.

b) The 1996 Spring meeting had been held in Aberystwyth. Following a visit to Tabernacle Chapel in the morning, the enlarged and revised edition of the volume *Welsh Chapels* by Professor Anthony Jones was launched at the National Library of Wales. Professor Jones had addressed the Society on the subject of his book.

c) The Secretary reported on the proposals for a joint meeting with the CHAPELS SOCIETY to be held in June 1997 at Shrewsbury.

d) The Ceredigion Branch of CAPEL had held two meetings during the year, one of which had been a joint meeting with the Cardiganshire Antiquarian Society.

e) The Secretary thanked Dr D Huw Owen and the staff of the National Library of Wales for their continued administrative support for CAPEL. She also thanked the Editor for his work on the *Newsletter*, and Elizabeth Evans and Neil Sumner for their advice on planning matters.

6) **Treasurer's Report**

a) The Treasurer presented the Statement of Accounts for the year ending 31 August 1996.

b) Membership had increased following an article in a family history journal and had reached 271 in total.

c) The Treasure appealed to members to use standing orders for payment of subscriptions.

d) The Treasurer expressed his thanks to Dr D Huw Owen, formerly Acting Treasurer, for support given during his first year in office.

7) **Election of Officers and Committee Members**

The officers were re-elected as follows:

Chairman	: Mr Kevin Matthias
Secretary	: Miss Susan Beckley
Treasurer	: Mr Geoffrey Veysey

The Executive Committee members were re-elected for a further year.

Susan Beckley
Secretary

CHAPELS SEMINAR

The Royal Commission on Ancient and Historical Monuments in Wales and Cadw held a seminar on 17-18 March to discuss the current position of the survey on chapels being carried out by the Commission and the state of the re-survey of historic buildings in Wales, with particular reference to chapels by Cadw.

Stephen Hughes opened the proceedings by giving a general update on the Commission's Religious Buildings Study started in 1994/95 and their work with John Pritchard (Board of Celtic Studies) and Capel. He also touched on the survey of churches by the Archaeological Trusts (to be completed by April 1998).

The survey of nonconformist chapels is however regarded as a major exercise and the form of publication has yet to be decided. The total number of chapels on the RCAHMW's data base is in the region of 8,000, but there are some duplicates and the final total seems more likely to be about 6,500. He gave details of architectural records known to the Commission, the numbers of chapels listed by Cadw, first level surveys by the Commission and other known first level chapel surveys not yet quantified by the Commission and he emphasised the need to be informed of other surveys.

David Percival outlined his work on the data base and the Royal Commission's requirements for survey. David Maclees of Cadw stated that there are now nearly 700 listed chapels in Wales and that by the end of 1997 50% of the re-survey of Wales will have been completed. Talks on the chapels of particular areas were then given by Steven Hughes (Swansea), Olwen Jenkins (Ceredigion), Richard Suggett (Maesyronnen, Radnorshire) and Geoff Ward (Aberystwyth) and the seminar closed with a paper by Julian Orbach reminding everyone of the importance of recording every detail when carrying out a survey.

It is intended that a second seminar will be held in the autumn.

Elizabeth Evans

PICTURES OF CHAPELS

I became interested in the chapels of Swansea as I travelled by train to and from London when I visited my parents, who live in a house overlooking Swansea Bay. The panoramic view from the Landore viaduct is an excellent vantage point for picking out these distinguished buildings, which seem to be perched on hillsides, or sometimes seen in tantalising glimpses beneath railway arches, or tightly wedged into terraced streets.

In the last three years I have taken up sketching and photographing chapels with a view to producing watercolour paintings of them. I have also started to research the history and background of the ones I see around me in Swansea. From my studies, it would seem that chapels have been a powerful force in the shaping of the Welsh landscape and the character of its people and I hope to convey some of this meaning in my portraits of these now threatened buildings.

Perhaps my services as a artist would be of interest to members of CAPEL, which I have recently joined. I can offer a mounted watercolour of a chapel from a minimum size of 6" square. Prices start at about £35.00, depending on the size and /or complexity of the subject. I can work from photographs of a favourite chapel or I can take sketches on the spot if it is within a 40 mile radius of Swansea. I hope to organise an exhibition of chapel paintings, drawings and memorabilia in Wales in the near future and to write a book about local Swansea chapels illustrated with drawings and photographs.

I divide my time between London and Swansea, where my parents have lived, in the same house for the last 50 years and where I was born. I trained at art school in London and have had five chapel paintings on display in a gallery in west London. Two chapel watercolours of mine have recently been acquired by the National Library of Wales, Aberystwyth.

Catherine Masterman

CARMARTHEN ROAD CHAPEL

The chapel depicted is Carmarthen Road United Reform Church, which is situated on the corner of Carmarthen Road, Swansea. It is a thriving chapel, with a large and enthusiastic congregation, much loved and well cared for. It was originally a Congregational church, which opened on 18 June 1876. Often described as the 'child of Ebenezer', it was founded by 26 dignitaries from Ebenezer chapel off High Street who were determined to pioneer into the industrial heart of Swansea. Notable among them was a Mr David Davies, an ardent temperance movement man and a keen Gladstonian.



The chapel was noted for its emphasis on entertainment and also for its missionary work, drawing its congregation from the industrial areas of Swansea, such as Waun Wen and Cwmbwrla, which had an influx of migrant workers who packed the chapels to hear such notable visiting preachers as Gypsy Smith, an ex-Salvation Army minister. It was he who introduced a Cornish element into his sermons with tales of 'Billy Bray', an old evangelist from Cornwall, and ensured that Cornish dialect words persisted among the population to this day. The Rev. Samson Higman, who was pastor from 1875 into the 1880s at Carmarthen Road acted as a kind of religious impresario. One of his imaginative ideas was to invite the Jubilee Singers, a negro spiritualist group from America, to perform at the chapel. This kind of entertainment gave Carmarthen Road Chapel a particular attraction for young people and ensured that queues formed outside the doors before 6pm in order to get a seat!

The chapel at Carmarthen Road had a chequered career. The Rev. Higman resigned, endangering a split as a breakaway group formed in a meeting house in Pentregethin Road. The chapel incurred a debt of £1700 and nearly closed, but thanks to the hard work of its faithful congregation it survived until being united by the Rev. John Phillips from Pembroke who became pastor in March 1890. Although not a great preacher, he increased membership through his vigour and hard work and Carmarthen Road once again became a 'young people's church', remaining so for the next 30 years. Unfortunately, Mr Phillips' wife died and through grief he lost interest in the chapel, but fortunes changed once again for Carmarthen Road in 1925, when the Rev. Frank Surman became pastor and put new life into the chapel and preserved the sturdy independent spirit of the Waun Wen congregation.

Catherine Masterman

STUDY OF A CHAPEL WINS A PRIZE

The buildings in our communities tell a story. When were they constructed and why? What activities centred upon them?

The local chapel can reveal a great deal about the village or town. The children of Ysgol Hafodwenog in the village of Tre-lech, Carmarthenshire, studied Capel y Graig (Rock Chapel) two hundred yards or so from their gate, as a cross-curriculum project. They used good learning techniques, like observation and recording, research in books and documents, and interviews ; and then they collated and analysed their findings.

For some children a dimension was added to their perception of the chapel where they go to Sunday School and in whose burial ground some of their ancestors rest. For others it was a step towards understanding an ethos into which they had not been born.



The pupils of year 4 learnt a great deal and also enjoyed the investigation and there was a bonus! Their work-book was entered in an all-Wales competition (primary section) run by the Welsh Heritage Initiative Trust and they won the third prize of £300. The photograph shows the children with their class teacher Carole James and headmaster Gerwyn Jones.

Members may remember visiting Capel y Graig for the Spring meeting, 1992, (and may refresh their memories by looking up *Local Information Sheet 4*).

M Bowen Evans

Review

Anthony JONES, *Welsh Chapels.* (Alan Sutton Publishing Co., National Museums and Galleries of Wales, 1996. pp.146, £8.99)

A further indication of the renewed interest in Welsh chapel architecture is the publication of this revised and enlarged edition of Anthony Jones' fascinating and pioneering study which first appeared in 1984.

The concern of the author, which he shares with all who are fearful for the future of our chapels, is that hundreds upon hundreds of chapel buildings are now in dire peril. But his plea for the preservation of chapels is based, not only on their architectural importance but also because they represent a specific cultural tradition which made an enormous contribution to the formation of modern Wales. He says of the nonconformists of the nineteenth century, 'What they built became a compendium of the religious, social and cultural history of Wales, and thus they [the chapels] are the physical repository of that history'.

Beginning with the simple early meeting-houses of seventeenth century Dissent, the development of the various architectural styles and fashions in ornamentation are carefully traced. Early chapels were built primarily as preaching houses with seating packed in and around and as close to the pulpit as possible. A distinctive feature from the beginning was the provision of a high pew for the elders immediately below the pulpit - '*y Set Fawr*'. It is claimed that this arrangement was characteristic of nonconformity and in marked contrast to the Anglican pattern.

Is this entirely true? The design of chapels was, in many ways, similar to the church architecture of the time. The seventeenth and early eighteenth centuries were the period of the dominant three-decker pulpits, often obscuring small communion tables, and the large family box-pews. In other words, early chapels were built on a simplified design of the parish churches and it is possible that the *Sêt Fawr* was originally an extension of the lower deck of the Anglican three-decker pulpit where the clerk sat to lead the congregational responses.

The first nonconformists were ejected from their Anglican livings, not because they quarrelled with the interior design of the churches but because of the imposition of the Book of Common Prayer. Hence, it is reasonable to conclude

that in building their first meeting houses they emulated the interior design of the parish churches, albeit on a less ambitious scale.

Anthony Jones' subsequent analysis of the development of the various architectural styles is masterly and fascinating. In the upsurge of chapel building following the Evangelical Revival, two simple designs were adopted, the cottage design and the barn design. The former had a central door with windows on each side, a surviving example of which is Pen-y-Garn chapel, Pontypool. Those of the barn design were wider and had two doors, usually one on each side of the pulpit, of which many examples survive.

As the nineteenth century progressed the popular barn design was dignified by the later addition of ornate frontages. By the second half of the century, however, the barn design was superseded by the rectangular plan with the entrance and frontage at one end.

Initially, chapels of this design tended to be plain oblong boxes, but gradually more ornate façades were added, one of the earliest examples being Peniel (P), Tremadog, with its classical portico based on St Paul's Covent Garden. By the latter half of the nineteenth century, the standard rectangular chapel with its smart decorated frontage became the norm. This marked the beginning of a period described by the title-heading to the chapter *From Building to Architecture*, during which architects inclined towards the Classical style, generally regarded as being more in keeping with Protestant restraint and with worship centred on preaching.

However, a new fashion in the form of the neo-Gothic revival was emerging as a serious challenge to Classicism. Although the ethos of Gothic architecture was more ecclesiastical, there were nonconformist architects who were anxious to show that nonconformist places of worship could equal Anglican churches in style and grandeur.

By the beginning of the twentieth century the rivalry between the Classical and the Gothic came to an end as the building mania began to slow down, but not before a number of architects had experimented with a combination of both styles. But the most striking feature of chapel architecture by the end of the previous century was the remarkable way in which the Classical style was adapted and developed, the outstanding example in terms of size, cost and

magnificence being Tabernacle, Morriston, the 'Welsh Nonconformist Cathedral', featured on the book's front cover.

The account of the designing and building of the Tabernacle by John Humphreys, and reference to other chapel architects of the period tantalizingly raises a corner of a curtain on another unfamiliar aspect of the story of nonconformist chapel building. Some of the architects were of indifferent ability, building dozens of chapels to order and to the same uniform design. Others, including a few ministers, were undeniably able and innovative, prepared to experiment with Spanish, Italian, French and German designs.

Anthony Jones is to be commended on producing a fascinating, eminently readable and beautifully illustrated study of an important aspect of our heritage (too long neglected and too long derided). Sadly some errors have crept into the spelling of some chapel names and the captions of some photographs. And an unfortunate feature of this volume, as of other books and articles dealing with chapel buildings is a lack of consistency in the use of denominational titles, particularly the common confusion over the use of 'Presbyterian', 'Calvinistic Methodist', 'Methodist', and 'Wesleyan'.

These minor factors detract little from what must be acknowledged to be an important contribution not only to an appreciation of chapel architecture but also to the task of safeguarding as much as possible of this aspect of our heritage into the future. Part of the dilemma is a possible tension between those who would argue for the conservation of chapel buildings as they stand and those who are anxious to adapt buildings for the purposes of modern church life and worship.

Our contemporary understanding of worship has changed considerably from that of the early nonconformist fathers and hence there are calls for the redesigning of chapel interiors to make them more suitable for contemporary congregational use. In some cases this has led to sensitive and tasteful adaptation, while in others the results have been cheap and tacky. The way ahead calls for a right balance between conservation and contemporary liturgical insights, between an appreciation of the aesthetic value of the old and a sensitive adaptation to the requirements of the new.

E. ap Nefydd Roberts
United Theological College, Aberystwyth.

Rhestr Aelodau CAPEL, Ebrill 1997

List of CAPEL Members, April 1997

[Gofynnwyd i ni ddarparu rhestr o'n haelodau yn y *Cylchlythyr*, gan y byddai rhestr o'r fath yn help i ni gynyddu ein nifer. Os nodwch unrhyw wallau yn y rhestr, byddwn yn falch pe baech yn rhoi gwybod i mi (Alun Jones, Bro Dawel, Coedlan Iorwerth, Aberystwyth, SY23 1EW) neu unrhyw un o'n Swyddogion.

We have been requested to publish a list of members in the Newsletter, as such a list could be most useful in the task of increasing our membership. Any errors noted in the list should be reported either to me (Alun Jones, Bro Dawel, Iorwerth Avenue, Aberystwyth SY23 1EW) or to any of the Society's Officers]

Cymdeithasau a Sefydliadau

Societies and Institutions

- Ancient Monuments Society, 31 Anne's Vestry Hall, 2 Church Entry, London EC4V 5HB
Archifdy Ceredigion, Swyddfa'r Sir, Glan y Môr, Aberystwyth SY23 2DE
Asiantaeth Antur Clwydfro, Clwydfro Business Centre, Lôn Parcwr, Ruthin LL15 1NJ
Association of Family History Societies of Wales, c/o Mr W J Jarman, 32 New Zealand St.,
Llanelli SA15 3EN
Baptist Union of G B (South Wales Area), c/o Mr Alan Voyce, 19 St Mary's St., Griffithstown,
Pontypool NP4 5LR
Bethbara Baptist Chapel, c/o Mr J Hughes, Y Graig, Llangernyw, Abergele LL22 8PR
Calfaria Baptist Chapel, Monk St., c/o Mrs G C Jones, 13 Hillside Cwmdare CF44 8RN
Carmarthen Record Office, County Hall, Carmarthen
The Chapels Society, c/o Mrs C Van Melzen, Rookery Farmhouse, Laxfield, Woodbridge,
Suffolk IP13 8JA
Clydach Historical Society, c/o Mr G. Cadwalladr, 34 Heol Eathyn, Clydach SA6 5EJ
Cynon Valley Borough Council, c.o. Miss Linda Coode, Dare Valley Country Park, Trecynon,
Aberdare CF44 7RG
Dyfed Family History Soc. c/o Mr W J Jarman, 32 New Zealand St. Llanelli SA15 3EN
Ebenezer Chapel, Dunvant, c/o Mr R L Davies, 7 Meadow View, Dunvant SA2 7UZ
Ebenezer CM Chapel, c/o W J Meredith, 274 Peniel Green Rd., Llansamlet, Swansea
Eglwys Bresbyteraid Cymru, d/o Yr Ysgrifennydd Cyffredinol, 53 Richmond Rd., Caerdydd
CF2 3UP
Flintshire Record Office, The Old Rectory, Hawarden CH5 3NR
Glamorgan Archives, County Hall, Cathays Park, Cardiff CF1 3NE
Glamorgan Family History Soc., c/o Mrs M Bullows, The Orchard, Penmark, Barry CF6 9BN
Gwent County Records, The County Archivist, County Hall, Cwmbran NP44 2XH

Gwynedd Archives Service, Doc Victoria, Caernarfon LL55 1SH
 Llyfrgell Amgueddfa Werin Cymru, Sain Ffagan, Caerdydd CF5 6XB
 Llyfrgell Genedlaethol Cymru, Aberystwyth SY23 3BU
 Merthyr Tydfil Heritage Trust, c/o Ms Ruth Curtis, Ynysfach Engine House, Ynysfach Rd.,
 Merthyr Tydfil CF48 1AG
 Mynydd Seion Congegational Chapel, c/o Mrs SR Hughes, The Laurels, Westfield Rd., Newport
 NP9 4ND
 The National Trust (North Wales) Trinity Square Llandudno LL39 2DE
 Newport Local Historical Soc., c/o Mr A Morgan, 72 Risca Rd., Newport
 North Pems. Presbytery, c/o Rev. Richard Williams, Woodstock Manse, Clarbeston Rd.,
 Pembrokeshire SA63 4TE
 Pontypridd Town Council, Cemetery Rd., Glyn-taf, Pontypridd
 Port Talbot Historical Soc., c/o Mrs S Jones, 3 Crown St., Port Talbot SA13 1BG
 Powys County Archivist, Powys County Hall, Llandrindod Wells, LD1 5LG
 Powys Family History Soc., c/o Mr H Stewart, 42 Singleton Ave. Birkenhead L42 9JH
 Remsen Steuben Historical Soc., Prospect St., P O Box 284, Remsen, N.Y 13438-1284 USA
 Rhondda Borough Libraries, Central Library, Station Road, Treorchy CF42 6NN
 Royal Commission on Ancient and Historical Monuments in Wales, c/o Mrs Hilary Malaws,
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**CAPEL A'R CHAPELS SOCIETY YN CYD-GYFARFOD
YN AMWYTHIG, 14 MEHEFIN 1997**
(Gweler y daflen amgaeëdig)

**CAPEL / CHAPELS SOCIETY JOINT MEETING
SHREWSBURY, 14 JUNE 1997**
(See enclosed sheet)