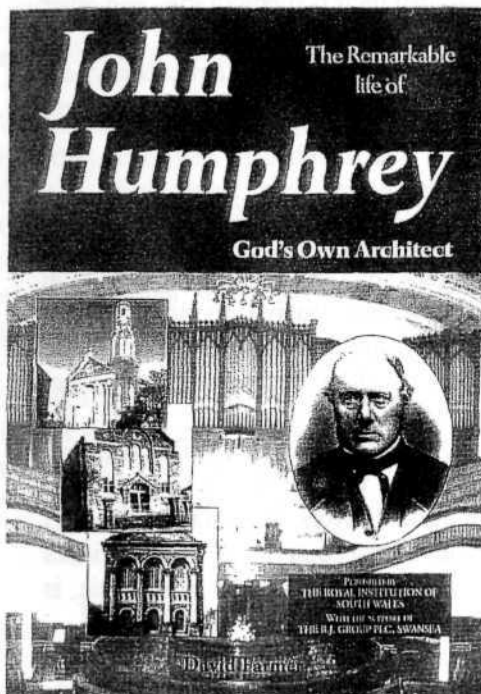


# Capel

CYMEITHAS TREFTADAETH Y CAPELI  
THE CHAPELS HERITAGE SOCIETY



CYLCHLYTHYR / NEWSLETTER 31 GWANWYN / SPRING 1998



David Farmer, *The Remarkable Life of John Humphrey, God's Own Architect*. (Royal Institution of South Wales, 1997) 48p. £3.50

It is a real pleasure to bring to the attention of members this fine study of one of the greatest of Welsh chapel architects of the Victorian era. It is based on thoroughgoing research, no library or archive or relevant building having been missed, is beautifully written and richly illustrated. At £3.50 it is a wonderful bargain, and members of CAPEL who wish to add one of the best studies of chapel architecture to their collection would be well advised to send for their copy without delay.

John Humphrey (without the s) was, by any standard, a remarkable man. The only surviving son of a collier, who, being determined that his son should not be put to the same dangerous and arduous occupation as he himself, apprenticed him to a carpenter and joiner, and it was from such

modest beginnings that Humphrey became known throughout Wales, especially south Wales, as a fine craftsman and an admirable and skilful architect. In a way, his emergence from obscurity to fame resembles that of the eighteenth century craftsman and builder William Edwards, whose bridge over the Taff at Pontypridd was, and is, one of the wonders of Wales, a building of infinite grace and beauty. Both were craftsmen, the one in stone and the other in wood, who taught themselves, mastered the principles of architecture, and then went on to astonish their contemporaries and other professional architects with the excellence of their work. They were also deeply religious men, both of them Independents, the one a preacher and a deacon at Y Groes-Wen, the other a deacon at Mynydd-bach, near Morriston.

Professor Farmer divides his book into two parts. In the first, he records what he has been able to discover about the life of this "singularly modest and retiring man". Unfortunately, this amounts to far less than we would wish to know, but such was the man, retiring, unobtrusive, giving little away about himself or his family, and we are grateful to the author for having discovered new material, and for fitting isolated facts into their proper sequences. The second part of the book places Humphrey within the professional background of his age, stressing especially the relations between the architect and the builder, and the way the former was expected to have an oversight over the whole building work from start to finish. I found this very illuminating and helpful. The section on the characteristics of his style, and the influences which evidently shaped his aesthetic, is likewise extremely interesting.

Everything comes together in the final chapter of the book, which deals seriatim with all Humphrey's major projects. The chapels and schools are listed chronologically, brief histories of their origins provided, and the buildings described in fair detail. The chapels of course culminate, after the first, tentative effort at rebuilding his own chapel, Mynydd-bach Welsh

Independent (where he was both architect and builder), with Tabernacl, Morryston (1873), Tabernacl, Llanelli (1875), Carmel, Gwaun-cae-gurwen (1877), Capel-y-crwys, Three Crosses (1877), Siloh, Pentre, Rhondda (1877) and Zion, Llanidloes (1879). These all have the characteristic and unmistakable hall-marks of Humphrey's work, the lofty Corinthian columns linked by arches, all giving an impression of grandeur and dignity. As Dr Farmer remarks, it is difficult not to be effusive in one's praise of these buildings, and difficult to decide which, apart from the incomparable Tabernacl, Morryston, is best. But, whatever our individual opinions, there can be no doubt that, together, they constitute one of the most striking architectural achievements of the nineteenth century.

We can say of these buildings that they were put up to the glory of God, and that they furnished Victorian Wales, as surely as European architects had done in their times, with living monuments to the specific form of Christianity which the Welsh people had created. Unlike most artists, Humphrey was content to speak through his designs, and to efface himself as an individual, secure in the knowledge that his achievements were very great.

This is a fine book, too brief, certainly, but richly evocative, and Dr Farmer is to be congratulated on a splendid contribution to an understanding of the tradition of Welsh chapel architecture.

Ieuan Gwynedd Jones

## **VICTORIAN SOCIETY - DISCUSSION DAY**

The Victorian Society recently held a Discussion Day at their London headquarters, inviting denominational representatives and interested parties to discuss matters of common concern relating to historic Nonconformist buildings and the Ecclesiastical Exemption<sup>1</sup>.

Dr William Filmer-Sankey (Director of the Society) opened the day and explained that it was a follow-on from a similar meeting in 1994 on

Churches. He remarked that it is recognised that the Nonconformist approach is very different from that of the Anglican Church.

He had three aims for the day:- 1) to understand the pastoral and conservation perspectives. Many Church members believe that buildings are not important whilst conservationists pay great regard to the building. 2) To make the Ecclesiastical Exemption work as well as possible and consider ways to improve it. 3) To give people the opportunity to meet each other, thereby helping to understand each other's aims and problems.

The first speaker was Mr Friday of the United Reformed Church, who reminded us that buildings are for people's use and to serve our needs and there is a need for flexibility in order to carry on using buildings. He asked us to consider such issues as 1) Seating / removal of pews 2) Disabled access 3) Modern kitchen and toilet facilities, and to be aware of changes required whilst taking care of buildings for future generations.

Dr Christopher Wakeling from the University of Keele then gave a brief history of Nonconformist buildings, the bulk of which were built between 1800 and the First World War and he pointed out the similarity of Anglican churches (mainly Gothic) whilst chapels cover a great range of architectural styles, social status and locations. In acknowledging the enormous differences in design, however, we must recognise the single focus on the pulpit and the basic principles of design of interiors which make a chapel difficult to adapt for other uses. Non-conformists have always encouraged other activities and developed ancillary accommodation, soup kitchens, youth clubs etc. and therefore made them the centre of activities. The Church of England did not do so to such an extent.

Next, Jeremy Lake, from English Heritage talked about how and why chapels come to be listed and gave details of the recent re-survey of Cornwall, which revealed 120 listed chapels out of 900 in the county, the bulk of them being Methodist. He concluded that without an over-view of all chapels it is difficult to carry out an appraisal and make recommendations. Substantially complete early examples are very rare.

Matthew Saunders from the Ancient Monuments Society presented a conservation perspective on managing change. He opened with a slide of the interior of Siloh, Swansea (II\*). Many chapels were not acknowledged by Pevsner or others, but they have an extraordinary richness, and some are so important that they cannot be altered. In some, however, an element of compromise can ensure the future of a building. He then showed a slide of the interior of Tre-Rhondda after it had been stripped, and emphasized that we must ensure there are no further losses. Not all have to be preserved without alteration but any changes must be done sensitively. For example, when the site is not archaeologically sensitive, it may be possible to extend the building by building underneath! Sometimes it is possible to insert a floor, though this can be very damaging.

He then discussed interior fittings. The pulpit as the focal point is of great concern in conversions, but should be kept if at all possible. Pews are a big problem; Richard Dean's floating platform (installed over the pews when a clear floor is required) is an alternative to irreversible destruction. Stained glass: can be wonderful and should be retained in-situ if at all possible. He noted that denominations increasingly wish to lighten interiors by removing heavy varnish and this can be acceptable. Fire officers' requirements may present problems but must be dealt with as sensitively as possible.

Ian Sarjeant, Conservation Officer, Methodist Church, talked about the practicalities of working with the Ecclesiastical Exemption. There are 700 listed Methodist chapels in England and Wales. The denomination has a big blue book of Standing Orders in which Section 9.30 refers to listed buildings and chapels in conservation areas. Considerable advice and information is given out in the form of guidance notes and a brightly coloured leaflet *Beware* is sent to all church committees.

The Methodists appointed a Building Property Committee in 1790 and the care of their buildings has always been important and carried out through the Districts and Circuits. He as conservation officer takes responsibility for consulting Cadw or English Heritage, the Amenity Bodies and reporting to the Listed Building Advisory Committee.

The 1996 Annual Report stated that of the 221 applications received only 43 went forward as some were for repair on a like for like basis or for alterations to unlisted buildings, and of these only 21 went to the Advisory Committee.

The applications are only sent to the appropriate Amenity Body (e.g., details for a Victorian building are not sent to the Georgian group) and applicants are encouraged to include a statement of the proposed works with the application documents. His view is that they are stricter than Local Authorities, for whom less detail is generally required. They do not allow UPVC windows but do not mind alterations to the vestibule. The *sêf fawr* must remain intact, fire doors are a problem so a way has to be found and compromises made. Removal of pews is not generally accepted, particularly early ones. Horizontal division can be a problem and most important their Standing Orders overrule the repercussions of the Shimizu case. However, the congregation is the Church and not the building. John Newman praised their efficiency in his Review of the Ecclesiastical Exemption.

The Rev. Jessie Clare, a URC minister, presented a pastoral perspective on historic buildings. The Church is a living, moving thing and although they have to have a building, it is not a museum. The pulpit has to stay but modern sound systems allow it to be relocated. In Barnstaple (her church) it was fundamental for the pews to be removed. They are too static for today. Solid doors can form a barrier and be unapproachable; at Barnstaple they built a new glass vestibule and entrance on the side of the chapel. They wanted to remove some old gravestones in order to tidy up the approach to the entrance, but were not allowed to. Chapels are a valuable resource which should be used all the week.

Cyril Winskell then gave an architect's perspective on planning change to an historic church, describing a scheme for bringing a chapel into multiple use, making more use of the existing ancillary accommodation.

Dr Jenny Freeman of the Historic Chapels Trust spoke on 'Redundancy and after'. She gave a brief history of the HCT which was set up in 1993 with a 70% English Heritage annual grant, leaving 30% to be raised elsewhere.

Generally they take on chapels that are considered to be outstanding (i.e. grade I or II\*) and on completion of repair work aim to make the building self financing. She then described the nine projects that the Trust has been involved in (details of which can be obtained from the Trust).

The day ended with a lively discussion on the various opposing views with regard to pulpits, pews etc. It was recognised that some chapels are too important to change and people realise the quality and importance of the buildings they are responsible for. They saw the advantages of compromise and a flexible approach with early consultation with the Advisory Committees and Amenity bodies being welcome and helpful.

Generally it was considered that the responses from the Amenity Bodies when consulted on applications for alterations were considered to be helpful, but more site visits by the Victorian Society would be welcome. The cost of advertising in the press was of concern to denominations and the question whether it was necessary was raised.

The day was a great success.

Elizabeth Evans

#### *Notes*

1) The Ecclesiastical Exemption Order came into force on 1 October 1994 and gave a measure of exemption from the normal listed building and conservation area controls to certain denominations, including the Methodist Church, the Baptist Unions and the United Reformed Church. These denominations set up their own internal systems of control with a decision-making process similar to the secular system and John Newman, Reader in the History of Art at the Courtauld Institute, was commissioned by the Government to review these systems. He has now completed the work and his *Review*, published last September, contains information on the background to the development of the current legislation, the need for ecclesiastical exemption and a general survey and detailed descriptions of the procedures adopted by the various denominations concluding with a series of recommendations for individual denominations. These are now being considered.



## **SURVEY OF CHAPELS 1998-99**

I have been awarded by Cadw a contract to survey and photograph chapels in some 270 communities across Wales, with a view to listing the best examples. The communities are very scattered, being chosen only as those not planned for a general resurvey of listed buildings before 2002. The survey will start in Monmouthshire in May 1998 and go clockwise to end in Flintshire at the end of 1999. The bulk of the communities are in South Wales, including the South West. There are none in Ynys Môn, Arfon and Dwyfor and scarcely any in Powys.

I would hope to use the material gained in the survey to add to the database of chapels held by the Royal Commission in Aberystwyth.

The more expert the input, the better the final result, and I would like to ask CAPEL members who might be interested in helping the survey to contact me, Julian Orbach, Brithdir Mawr, Newport / Trefdraeth SA42 0QJ  
Tel.: 01239 820164.

### **WEST WALES HISTORIC CHURCHES AND CHAPELS TRUST**

Whilst collecting funds for restoring St. Cynllo's Church, Llangynllo<sup>1</sup>, I was fortunate to obtain a maximum grant of £6,000 from the Historic Churches Preservation Trust<sup>2</sup> and was surprised to discover that although most counties in England have county trusts, there is no such representation in Wales. My aim now was to establish the first trust of this kind in Wales.

The first step was to find an area large enough in terms of population, because Ceredigion on its own has only about 70,000 people, which is far too small a number to raise £50,000 plus each year. So it was decided to link the three counties of Carmarthenshire, Ceredigion and Pembrokeshire and



thereby have a total population of about 350,000. This area has always had close links. Recently it was the county of Dyfed and today it is the area of the diocese of St. David's (excluding the small part of West Glamorgan which is part of that diocese). A short title is needed, 'Dyfed' cannot be used so it seemed to us that West Wales would be an appropriate name for the trust.

The object is to form a local non-denominational registered charity to raise funds and make grants for the repair of churches and chapels which are open for regular public worship. The Trust will be an opportunity to help churches and chapels meet the heavy cost of repairs which are often beyond the scope of small congregations. It will not help with routine maintenance.

Collecting the money to make grants will be the main work of the trust and apart from a modest annual subscription of say £5.00 from founder members (and members generally) the main fund-raising event will be a sponsored bike ride. This is held on the second Saturday in September throughout England and last year the Bedfordshire and Hertfordshire Historic Churches Trust raised £60,000 -half going to the Trust and half to churches nominated by the participants).

Before establishing a Trust it is necessary to hold public meetings throughout the area to inform people about what is proposed, seek their support and encourage them to become founder members. When about six hundred people have demonstrated their support by expressing a wish to become founder members, then the Trust can be launched and begin its work.

A start has now been made: the first public meeting was held in the Cliff Tucker Theatre, University of Wales, Lampeter, on Friday evening 3 April, when, despite an exceedingly wet day 111 people turned up and gave unanimous support to the proposal to establish the Trust.

The meeting was chaired by Professor Keith Robbins, Vice-Chancellor of the University of Wales, Lampeter, who stressed that the Trust would only be successful if a large number of people were prepared to take an active

part in its work. The first speaker he introduced was Mr Peter Howell, an architectural historian and specialist on the Victorian period, who showed a large number of slides of churches and chapels in the three counties, concentrating largely on the superb restoration work on medieval churches carried out in the last century by Richard Jewell Withers.

Mr Patrick Lepper, Chairman of the Bedfordshire and Hertfordshire Historic Churches Trust then explained how that Trust had come into being in 1991 and how it operated, how funds were collected and on what criteria the grants, up to a maximum of £5,000 were awarded. The Trust had proved to be of value both to church goers and to non-churchgoers, and though the grants they could give were small, they often acted as the catalyst that enabled or persuaded the churches to go ahead with a big project. Dr Kathryn Jenkins, speaking in Welsh and in English, then presented the case for establishing a Trust in West Wales. She emphasized how the rich diversity of church and chapel buildings in the area was an essential feature of the rich diversity of the cultural life of the region. We live in a time when much of our Christian heritage is being dismantled by our secular society and its maintenance is too heavy a burden on small congregations. The establishment of a Trust was one clear way in which we could help.

Six further public meetings will be held - in Aberystwyth, Cardigan, Carmarthen, Haverfordwest, Llandeilo and Llanelli - between September 1998 and March 1999. Assuming outcomes like the recent one in Lampeter, it is hoped that the Trust can be launched by May 1999. It will then begin its work of fund-raising, starting with the sponsored bike ride in September 2000, aiming to begin distributing funds to churches and chapels in December 2000.

Malcolm Jefferies

#### *Notes*

1. St. Cynllo's Church, Llangynllo, was designed by John Middleton of Cheltenham and built in 1869-70 in the Early English style - an architectural manifestation of the Oxford Movement. It is unique and recently, with generous support from Cadw, the Heritage Lottery Fund and Ceredigion County Council, I helped them raise £121,000, which now is nearly all spent.

2. The Historic Churches Preservation Trust was established in 1953 as a national non-denominational registered charity whose purpose is to help finance church and chapel repairs in England and Wales. On average, the Trust helps about 400 churches and chapels a year, and in the last 10 years has made grants and loans to 3,557 churches and chapels at a total cost of nigh on £11million. The offices are at Fulham Palace in London.

### **HEN GYNLLUNIAU A FFOTOGRAFFAU O GAPELI**

Mae Comisiwn Brenhinol Henebion Cymru drwy drefniant gydag unigolion, CAPEL a chyda chyrff proffesiynol eraill yn cydgysylltu'r gwaith o gofnodi'r capeli a'r tai cwrdd Anghydfurfiol yng Nghymru. Yr ydym wrthi'n chwilio am hen ffotograffau, cynlluniau a manylebau ar gyfer adeiladau capeli a thai cwrdd o'r 19eg ganrif a dechrau'r 20fed ganrif. Weithiau caiff hen ffotograffau o gapeli eu cadw yn festrïoedd y capeli a hefyd cynigion / lluniadau a manylebau gweithio gwreiddiol y pensaer neu'r adeiladydd gan yr eglwysi eu hunain neu ymhlith cofnodion y Cyfarfod Misol neu gorff tebyg. Gall y rheiny ymwneud ag adeiladau presennol neu flaenorol y capeli ond mae pob dogfen o'r fath yn amhrisiadwy wrth greu llun o ffyrdd y cenedlaethau a fu o gynllunio adeiladwaith capeli. Hoffem yn fawr gael gwybod am unrhyw ddogfennau o'r fath er mwyn gallu nodi eu bodolaeth a'u lleoliad ar ein cronfa ddata am gapeli Cymru. Yn ddiweddarach yn y prosiect efallai y byddwn yn gofyn am gael copïo detholiad o'r deunydd hwnnw ar gyfer ein harchif cyhoeddus. Byddem wrth ein bodd o glywed oddi wrth unrhyw weinidog, ysgrifennydd unrhyw gapel neu dŷ cwrdd a all ein helpu gyda'n hymchwil.

### **OLD CHAPEL PLANS AND PHOTOGRAPHS**

*The Royal Commission on the Ancient and Historical Monuments of Wales is at present carrying out a search for old photographs, drawn plans and specifications relating to buildings of 18th to early 20th century date. Old photographs and original architect's or builder's proposal / working drawings and specifications are occasionally retained on the premises or amongst Monthly Meeting or Presbytery records. These may relate to present or to previous meeting houses but to us such documents are invaluable in building up a picture of the approaches of*

previous generations to meeting houses and chapel design and construction. We would be most interested to hear of any such documents and to note their existence and whereabouts on our Welsh Chapels database. At a later stage in the projects may we ask to copy selected material for our public archive? We shall be delighted to hear from any ministers, church secretaries or clerks of meeting who can help us.

#### **Chapels Recording Project**

**Royal Commission on the Ancient & Historical Monuments of Wales**

**Comisiwn Brenhinol Henebion yng Nghymru,**

**Plas Crug, Aberystwyth, Ceredigion SYT23 1NJ**

**☎ (01970) 621212**

## **CYFARFOD CYFFREDINOL BLYNYDDOL**

Cynhelir Cyfarfod Blynyddol y Gymdeithas eleni ym Machynlleth ar 17 Hydref yn y Tabernacl, Heol Penrallt, a drowyd rai blynyddoedd yn ôl yn *Amgueddfa Gymreig o Gelfyddyd Fodern*. Ni chwblhawyd y trefniadau eto ond disgwyliwn gwrrd am goffi am 10.30 ac ar ôl y cyfarfod blynyddol a'r darlith(iau) arferol a chinio, efallai yn y Wynnstay Arms, byddwn yn y prynhawn yn ymweld â thri o gapeli'r dre.

## **ANNUAL GENERAL MEETING**

*The Annual General Meeting of the Society will this year be held on 17 October at Machynlleth, in the Tabernacle, Penrallt Steet, which was converted some years ago into The Museum of Modern Art, Wales. Arrangements have not yet been completed but it is expected that as usual we shall meet for coffee at 10.30, and that after the AGM and lecture(s), we shall after lunch, possibly in the Wynnstay Arms, be visiting three of the chapels in the town.*

## LLYFRGELLOEDD CAPELI / CHAPEL LIBRARIES

Annwyl Ddarllenwyr,

I raddau mae'r llythyr hwn yn deillio o erthygl a ysgrifennais i'r *Casglwr* dan y pennawd 'Faint sydd ar ôl'. Olrheiniwyd yn yr erthygl honno hanes cychwyn llyfrgelloedd chwech neu saith o gapeli'r Methodistiaid Calfinaidd. Bellach yr wyf yn ehangu ar yr astudiaeth i wneud gwaith ymchwil ar holl lyfrgelloedd capeli Cymraeg y Cyfundeb hwnnw.

Wrth reswm, bydd yr astudiaeth yn cynnwys llawer o waith ditectif gan fod cymaint o gapeli wedi cau a'u llyfrgelloedd wedi eu chwalu a hynny heb gofnod llyfryddol o'u cynnwys. Dyma lle yr hoffwn eich cymorth. Hoffwn i chwi gysylltu â mi os oes gennych yn eich eiddo lyfrau a fu unwaith yn rhan o lyfrgell capel, neu fod gennych gatalog o'r lyfrau wedi goroesi. Carwn gael gwybod.

a oes nod ar y meingefn,  
a oes rhestr o reolau'r llyfrgell o'r tu fewn i'r llyfr  
a sonnir am system i fenthyg y llyfr  
i ba gapel y perthynai'r llyfr  
sut y daeth y llyfr yn eiddo i'r llyfrgell.

Dyma'r math o wybodaeth y buaswn yn ddiolchgar ohono.

Gan edrych ymlaen i glywed gennych.

Yn gywir,

Rhiell Elidir Edwards

(3 Maes Talarran, Dolgellau, Gwynedd LL40 1HR ☎ 01341 423226)

*[Miss Rhiell Edwards is researching into the history of chapel libraries in the Calvinistic Methodist denomination. As many of the chapels have now been closed and the book collections dispersed, she would be glad to hear from anyone who now owns books which once belonged to a chapel library or who knows of any catalogues or lists of their holdings or regulations for the use of the libraries. Does any member know anything of the history of chapel libraries in the other denominations? Ed.]*

# **Rhestr Swyddogion ac Aelodau'r Pwyllgor**

## ***List of Officers and Committee Members***

### **Cadeirydd / *Chairman:***

**Mr R.K.Matthias**, Clwyd Record Office, 46 Clwyd St., Ruthin LL15 1HP  
Tel: 01824 703077

### **Ysgrifennydd / *Secretary:***

**Ms Penny Icke**, Hafod Las, Tregaron, Ceredigion SY25 6UG Tel: 01970 621224

### **Trysorydd / *Treasurer:***

**Mr A.G.Veysey**, 2 Sandy Way, Wood Lane, Hawarden, CH5 3JJ  
Tel: 01244 531 255

\*\*\*\*\*

**Miss S. Beckley**, West Glamorgan Archive Service, County Hall, Oystermouth Road., Swansea SA1 3SN

**Mr D. Leslie Davies**, 5 Milton Street, Cwmaman, Aberdare

**The Rev. J.E.Wynne Davies**, Garthowen, Iorwerth Ave. Aberystwyth SY23 1EW

(yn cynrychioli Eglwys Bresbyteraidd Cymru  
*representing the Presbyterian Church of Wales*)

**Ms Elizabeth Evans**, Hollycroft, Midway Lane, Abergavenny

**Miss Muriel Bowen Evans**, Rock Villa, Trelech, Caerfyrddin

(yn cynrychioli Undeb yr Annibynwyr Cymreig  
*representing the Union of Welsh Independents*)

**Mrs Dilys R Glover**, 21 Greenside, Mold CH7 1TN

(yn cynrychioli Cymdeithasau Hanes Teuluol Cymru  
*representing the Assoc. of Family History Societies of Wales*)

**Mr Vernon Hughes**, Llys Cerdd, 7 Clwyd Avenue, Abergele

**Mr P Alun Jones**, Bro Dawel, Coedlan Iorwerth, Aberystwyth, SY23 1EW

Tel: 01970 623058 (Gol. y Cylchlythyr *Editor of Newsletter*)

**Mr Wyn Jones**, Blaencilcoed House, Ludchurch, Narberth, Pembs, SA67 87LA

**Dr D. Huw Owen**, National Library of Wales, Aberystwyth SY23 3BU

**Ms Anne Rhydderch**, Dept of Culture & Leisure, County Offices, Caernarfon

**The Rev. P. G. Saunders**, 2 Solva Ave., Llanishen, Cardiff CF4 5NP

(yn cynrychioli'r Bedyddwyr Saesneg  
*representing the English Baptists*)

**Mr Neil Sumner**, Mid Glamorgan Countryside & Tourism Section,  
Planning Dept., Greyfriars Rd., Cardiff

## Rhestr Aelodau / List of Members

**Ychwanegiad i'r Rhestr a gyhoeddwyd yn *Cylchlythyr 29***

***Addition to the List published in Newsletter 29***

Coleg Diwinyddol Unedig / *United Theological College, Aberystwyth*

### **Aelodau Newydd / New Members**

R J Bebb, 31 Bridge St., Kidwelly, Carm. SA17 4UV

Y Parch. J Haines Davies, Goleugell, 24 Ffordd Cadwgan, Hen Golwyn LL29 7PY

Malcolm Jeffries, Plas Bach, Heol Llanfair, Llanfair Clydogau, Llanbedr Pont

Steffan SA48 8JZ

Dewi O Jones, 22 Lôn Ganol, Menai Bridge, Anglesey LL59 5LU

Mrs Elizabeth Jones, Glasfryn, Blaenplwyf, Aberystwyth SY23 4DH

Darren Millar, 10 Llys Charles, Towyn. Abergele LL22 9NT

Mrs Eluned E Richards, Gwynedd, 2 Rhyd-y-fawnog, Tregaron SY25 6JQ

Ian Sarjeant, Property Officer, Methodist Church Property Division, Central

Building, Oldham St., Manchester M1 1JQ

Donald M Traherne, Bryn Afon, 26 Caecerrig, Pontarddulais, Abertawe SA4 1PB

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### **Apêl gan y Trysorydd / Appeal by the Treasurer**

Mae tua 25% o'n haelodau yn awr yn talu eu tanysgrifiad trwy archeb parhaol. Byddai'n esmwytho cryn dipyn ar fy ngwaith ar ddechrau pob blwyddyn pe bai aelodau nad ydynt ar hyn o bryd yn talu yn y ffordd yma yn llenwi archeb a'i hanfon i'w banc. Byddaf yn falch iawn o gael darparu'r ffurflen briodol i unrhyw un sy'n gofyn.

*About 25% of members now pay their subscription by standing order. It would greatly assist my work at the beginning of each year if members would complete a Banker's Order and send it to their bank. I will willingly supply the necessary form to anyone on request.*

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