

Capel

CYMDEITHAS TREFTADAETH Y CAPEL
THE CHAPELS HERITAGE SOCIETY



CYLCHLYTHYR / NEWSLETTER

32

HYDREFF / AUTUMN 1998

O GILGERRAN I HENLLAN AMGOED

Cynhaliwyd Cyfarfod y Gwanwyn 1998 yn Sir Benfro ar 9 Mai a buom yn lwcus unwaith eto gyda'r tywydd. Cyfarfuom am 10.30 yng Nghapel y Babell, Cilgerran a chael croeso gan drefnydd y dydd, y Parchedig Richard Williams, Woodstock - cofiwn am y cyfarfod llwyddiannus iawn arall a drefnwyd ganddo yn sir Benfro ym 1993. Cyflwynodd y Parch. Ddr Eifion Evans ychydig o hanes yr achos, a dyfodd yn sgil gwaith cenhadol Howel Harris a Howel Davies yn yr ardal yn 70au'r ddeunawfed ganrif.

Oddi yno aethom ymlaen i gapel Cilfowyr, lle yr ymsefydlodd cynulleidfa o Fedyddwyr ar ddechrau'r 18fed ganrif, lle sefydlu oddi yno ganghennau yn Nhrefdraeth, Blaen-wern, Pen-y-parc, Blaen-ffos a hefyd Frondeiniol dros y ffin yng Ngheredigion. Yna i Gapel Newydd Boncath a chapel Bwlch-y-Groes, dau achos Calфинаidd arall sydd hefyd yn dyddio'n ôl i gyfnod Harris. Ym Mwlch-y-Groes, ar ôl inni fwynhau cinio gwych a baratowyd dan ofal Mr Ken Jones gan aelodau eglwysi lleol, traddodwyd darlith gan y Parchedig Eifion Evans ar hanes cynnar y Methodistiaid Calфинаidd yng ngogledd Sir Benfro.

Ymlaen wedyn i ddehau'r sir a thros y ffin i Sir Gaerfyrddin, i Gapel yr Annibynwyr yn Henllan Amgoed, cynulleidfa a oedd y llynedd yn dathlu trichanmlwyddiant ei sefydlu gan 'Apostol Sir Gaerfyrddin', Stephen Hughes. Yno darparwyd te inni gan chwirydd y capel a rhoddwyd inni gan Mrs Eleri Roberts fraslun o hanes y eglwys, a sefydlodd ddeg eglwys arall yn siroedd Caerfyrddin a Phenfro, a hanes y capel ei hun, a ail-adeiladwyd ac a helaethwyd dros y blynyddoedd.

FROM CILGERRAN TO HENLLAN AMGOED

The Spring Meeting 1998 was held in Pembrokeshire on 9 May and once again we were lucky with the weather. We assembled at 10.30 in Babell chapel, Cilgerran and were welcomed by the organiser of the day, the Rev. Richard Wilson of Woodstock. (Members will remember the successful previous visit to Pembrokeshire he had

organised for the Society in 1993.) The Rev. Dr. Eifion Evans presented a brief account of the history of the church, which had sprung from the missionary work of Howel Harris and Howel Davies in the county in the 1770s.

We then proceeded to Cilfowyr where a Baptist congregation had gathered at the start of the 18th century and had flourished and established branches in Newport, Blaen-wern, Pen-y-parc, Blaen-ffos and in Fronddeiniol in Cardiganshire. From Cilfowyr we went to Newchapel, Boncath, and Bwlch-y-groes, two other Calvinist churches which date from the time of Howel Harris. At Bwlch-y-groes, after a splendid lunch prepared under the supervision of Mr Ken Jones by members of local churches, we were treated to a lecture by the Rev Eifion Evans on the early history of Calvinistic Methodism in North Pembrokeshire.

The parade of cars then went on to the south of the county and over the border to Carmarthenshire to Henllan Amgoed Congregational Chapel, which last year celebrated the tercentenary of its foundation by the 'Apostle of Carmarthenshire', Stephen Hughes. There we enjoyed a tea provided by the ladies of the chapel and were given by Mrs Eleri Roberts a brief history of the Henllan congregation, which had over the years given rise to ten other congregational churches in Carmarthenshire and Pembrokeshire, and of the building and rebuilding of this most interesting chapel with its unusual gallery running along one side.

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EARLY CALVINISTIC METHODISM IN NORTH PEMBROKESHIRE

Three men in particular influenced the emergence of Calvinistic Methodism in North Pembrokeshire: Griffith Jones, Howel Harris and Howel Davies. The Circulating Charity Schools of Griffith Jones were to be found in the area from 1738 to 1777 and these provided an itinerant evangelist like Harris, if not with a base, at least with a point of contact for his labours. After his ordination, Davies soon settled in Pembrokeshire and such was his success that he was commonly referred to as 'The Apostle of Pembrokeshire'.

It is important to remember that Methodism began, not as a separatist desire on the part of its leaders and followers, but rather as societies organised within Anglicanism for the purpose of closer and stricter fellowship. Its growth and spread was promoted by the vigorous labours of clergymen and laymen.

In Pembrokeshire Methodism began with the labours of Howel Harris. Among the places he visited were Ambleston, Eglwysrwrw, Fishguard, Haverfordwest, Hay's

Castle, Letterston, Llys-y-fran, Llwyn-y-goras near Nevern, Longhouse - Trefin (Mathry), Maenclochog, Mounton, Newport, Prendergast, Puncheston, St. David's, St. Kenox, Trefin, Walton, Wolf's Castle and Woodstock. The preaching of the Methodists was fiery, forthright, biblical, and powerful, and conversions followed almost universally. As the work developed, certain places became recognised as significant preaching centres:— Woodstock, Capel Newydd and Llechryd in particular. In addition there were clearly-defined periods of extraordinary success, religious revivals when spiritual realities would engulf whole communities and professions of faith multiplied.

The Methodist leaders made provision for the spiritual oversight of the fruit of their labours by gathering the converts into local groups called 'society' or 'fellowship' meetings. This became a hallmark of early Methodism - so much so that they were known as 'The Society People'. They were usually to be found at places previously visited by Harris. In 1745 they numbered about seventeen, and within five years the number had grown to nearly sixty. Their purpose was to distinguish true from false conversions, to monitor and nourish Christian experience and to encourage and progress in godliness.

Undoubtedly, the most important figure was Howel Davies. Born about 1716 in Monmouthshire, he was converted while serving as a schoolteacher at Talgarth under the preaching of Howel Harris. He spent some time with Griffith Jones at Llanddowror until his ordination as deacon in August 1739 to serve a curacy with Rhys Howell at Llawhaden and Bletherston. On his ordination as priest a year later, he served as curate to Griffith Jones at Llandilo Abercowin. He moved again in 1741 to be curate to Thomas Bateman at Llys-y-fran.

In May 1742 Davies began preaching in the neglected chapels at Llechryd and Mounton. The following year complaints were made against him for irregularities, such as administering communion to wandering parishioners. At that time his preaching was described as 'with very great power' and Davies himself as 'a mighty Boanerges, and very industrious in preaching, both in churches, houses and fields'. That same year Harris estimated congregations of 12,000 listening to Whitefield's preaching at Llys-y-fran, and that Davies's usual congregation numbered from seven to ten thousand!

On his marriage to Catherine Poyer in 1744 Davies went to live at Parke near Whitland. When she died he married Elizabeth White and went to live at Prendergast. Together with other Methodist preachers Davies accompanied the Countess of Huntingdon on a tour of S. Wales in 1748. During the following two decades he preached in her chapels at Bristol, Bath and Brighton. Never physically robust, his

health problems curtailed his activities from time to time, but he was encouraged to persevere with his preaching on one such occasion in 1767 by George Whitefield, who called preaching 'the good Methodistical, thirty-year-old medicine'. After Davies's death in 1770, his mantle fell on Daniel Rowland's son, Nathaniel, David Jones, Llan-gan, and David Griffiths, Nevern.

Nathaniel Rowland was educated at Christchurch, Oxford, and served a curacy in Stock, Essex, after his ordination in 1773. He married Margaret, the daughter of Howel Davies by his second wife, Elizabeth, in September, 1776, at the church of Henllan Amgoed, and they lived at her home at Parcau in comfortable financial circumstances. Sadly, he failed to consolidate the work of his father-in-law, confining the administration of the sacrament to Woodstock and Capel Newydd when more locations should have been available for the converts. Largely due to his arrogance and pride, the Tabernacle, Haverfordwest, was lost to the Methodists and it later became an Independent cause. Rowland then set up a chapel in Bridge Street, where some of the Tabernacle congregation faithful to Methodism joined him. When he was expelled from the Methodist ranks by the Association in 1807 for drunkenness, many of these left. He died in 1831 and was buried in Henllan Amgoed cemetery.

Methodism laid strong emphasis on the personal and experiential aspects of Christianity. It insisted on life and love as well as light and order. Its doctrinal distinctiveness was in keeping with the Calvinist understanding of the sovereignty of grace in salvation as determined by God, wrought by Christ's unique atonement, and applied by God's Spirit through preaching. Effective supervision of the work was made possible by preaching occasions, the use of able laymen, regular society and 'Association' meetings. The first Monthly Association in Pembrokeshire was held at Longhouse on 8th June 1743. In terms of practical morality, the Methodists emphasised sabbatarianism, family worship, all-round temperance, honesty and truthfulness, the work ethic, thrift and respect for those in authority.

Some of the exhorters who came to prominence were John Harris (1704-63) of St.. Kenox, originally from Newport, an early supporter of Howel Harris, later joining the Moravians; George Bowen; Thomas Meyler; and William Edwards. John Harris, Ambleston (1722-88) was Howel Davies's right-hand man and supervised the work in the county after his death until Nathaniel Rowland took over. His son Evan was the only one from Pembrokeshire ordained by the Methodists at the first ordination of ministers in 1811.

That ordination had wide implications: 1) Several sympathetic evangelical clergymen left the Methodist ranks; David Griffiths, Nevern, William Jones, St.

Dogmael's, David Pugh, Newport and David Davies, Llanfyrnach. 2) Some buildings were claimed back from the Methodists: at St. Dogmael's, Newport and Nevern. They nearly lost Dinas, built in 1770 by the efforts of John Harris, Ambleston, and enlarged at the turn of the century, but the congregation divided in 1808 over the ordination issue.

Early buildings in Pembrokeshire include the following:- Woodstock (1751 & 1808). By 1813 Woodstock preachers and exhorters between them supplied 14 preaching stations in the county; Pen-tour, Fishguard (1758-59); Capel Newydd and Caerfarchell (1763) Brynhenllan, Dinas (1769-70 & 1799); St.David's (1785 & 1816); Trefin (1786); Bwlch-y-groes (1797); Capel yr Eglwys, Newport (1799); the Old Chapel, St.Dogmael's (1800); Nevern (1807); Eglwysrwrw and Glanrhyd (1808).

Early chapel deeds refer to the building as being "for the exercise and performance of divine worship ... to be called ... Iscoldy, Society house, schoolhouse or meeting house ... a house for performing divine worship therein and doing other acts for propagating the Gospel ... by such person or persons as shall be nominated allowed or appointed by the [the Trustees] ... for teaching and propagating the Gospel". Later deeds are more explicit as to their use: "a meeting-house or place of religious or divine worship for the use of the said Protestants called Methodists and wherein such teachers or ministers only are to be admitted as shall preach and embrace the doctrine of Salvation contained in those of the Anglican Thirty-nine Articles which relate to original sin, free will, justification by faith, the place of good works, the person and work of Christ, predestination and election, and salvation in Christ alone.

In 1823 the new denomination of 'Calvinistic Methodists' defined its doctrinal position in a formal document the *Confession of Faith*. It was followed in 1826 by an Act of Parliament which defined the denomination's Constitutional Deed. This linked properties held for the denomination to the 1823 *Confession of Faith* as the doctrinal purpose for which they existed. The late nineteenth and early twentieth century saw the rise of two significant movements: biblical criticism undermined confidence in biblical truth and authority and the emergence of ecumenism eroded the significance of doctrinal definition. In 1933 an Act of Parliament dissolved the link between the Church's *Confession of Faith* and its Trusts and replaced it with a considerably diluted and fluid theology, opening the way for ecumenical discussion and involvement.

Eifion Evans

A Word from the Chairman

Dear Member,

I hope you will read (on p.15 of this *Newsletter*) Mr Ray Caple's report as co-ordinator of the joint Capel / Royal Commission on Ancient and Historical Monuments in Wales' survey project. As you will see, the survey work which CAPEL volunteers undertook in Carmarthenshire was intended to establish a pattern that could be used for the rest of the country. As he explains, regretfully, because of the difficulties he describes, it is unlikely that CAPEL will be able to help in this way elsewhere. Volunteers who have already started doing some work on Anglesey chapels are asked to contact the Secretary, Penny Icke at RCAHMW, Plas Crug, Aberystwyth.

The Carmarthen survey has certainly added to our knowledge of chapel buildings in the county and the volunteers are to be congratulated on their valuable work. Despite the fact that the joint survey will not be continuing, individual CAPEL members can, and I hope will still offer their services to RCAHMW individually to assist them in this essential work. David Percival at the above Aberystwyth address is the person to contact.

There is encouraging news about the prospects of the formation of a Welsh Historic Chapels Trust (*see article in this issue by Gruff Owen*), but it cannot be completely effective without the thorough knowledge of the situation regarding chapel buildings which such survey work will provide.

With the above in mind your executive committee has been considering other aims and objectives in order to draw attention to our nonconformist heritage. It is concerning this that I am asking your help. Various ideas have been proposed, amongst them the following:

- 1 An annual prize for the most sensitively restored / converted redundant chapel or for the successful restoration or conversion of a chapel by its members.
- 2 The placing of CAPEL plaques on buildings of architectural or historical importance.
3. An annual essay competition for children on the history of a chapel.
4. The production of information leaflets on the availability of grant aid for restoration and repair of chapel buildings.

I am sure you as members will have other ideas. Although we publish a newsletter, arrange a programme of activities, and supply information to individual chapels, I feel we could do more to highlight the fragile nature of our nonconformist heritage.

One or more of these activities could supply some much needed publicity for our cause, as well as rewarding examples of good practice. Some of these additional activities would need the setting up of a fund to supply annual prize money.

I would greatly appreciate your opinions regarding CAPEL's future direction, and hope you will take the opportunity to write to me care of Denbighshire Record Office, 46 Clwyd Street, Rhuthun LL15 1HP

Thank you,
Kevin Matthias

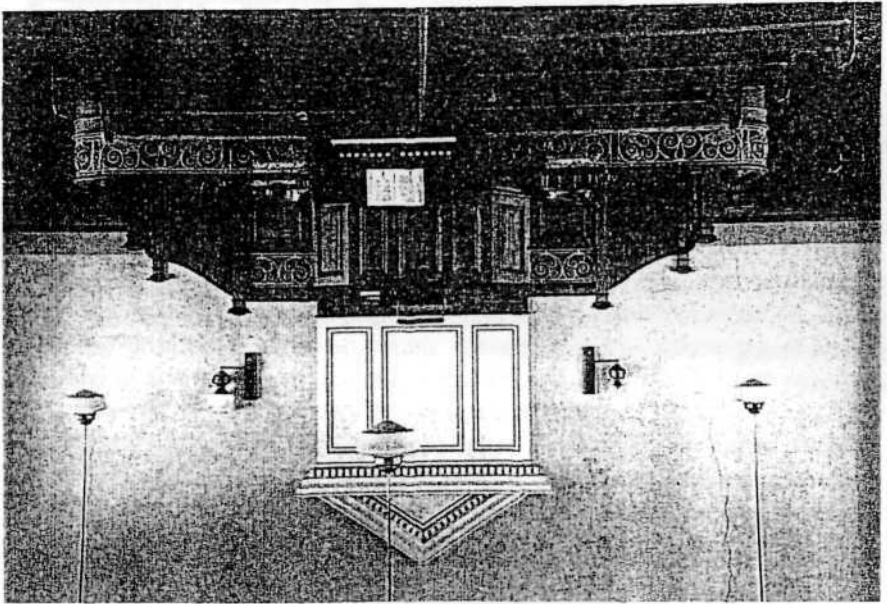
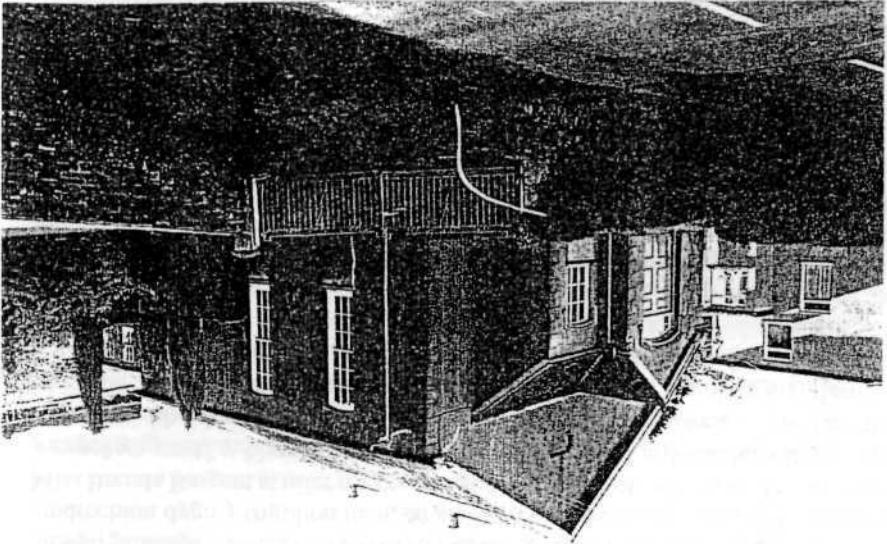
DIOLCH A CHOFIO

Profwyd naws gwahanol mewn dau wasanaeth prynhawn Sul a gynhaliwyd yn ddiweddar yng Ngheredigion. Rhoddwyd pwyslais yn y ddau gyfarfod ar ddiolchgarwch ond mynegwyd tristwch hefyd mewn un cyfarfod a llawenydd yn y llall.

Daeth cynulleidfa sylweddol ynghyd yng nghapel Horeb, Y Gors (New Cross) ar 14 Rhagfyr 1997 i oedfa arbennig, sef Gwasanaeth o Ddiolchgarwch a drefnwyd adeg dirwyn yr achos i ben. Wrth gyflwyno hanes y capel a adeiladwyd yn 1867 drwy ymdrechion dygn y trigolion lleol, ac a adnewyddwyd wedyn yn 1924, cyfeiriodd Miss Brenda Baigent at nifer o'r rhesymau a fu'n gyfrifol am y lleihad yn aelodaeth y capel yn ystod y blynyddoedd diwethaf. Dyma ardal a ddioddefodd yn enbyd oherwydd diboblogi, gyda dadfeiliad ystadau Nanteos a Phenwern, uniad ffermydd bychan a'u llyncu gan ffermydd mawr, a mewnlifiad. Mae'n amlwg mai ffermwyr a'u teuluoedd, gweithwyr ystad, gweision a morynion oedd y rhan fwyaf o'r aelodau pan oedd y capel yn ei anterth, gyda dros 100 o aelodau a 60 o ddisgyblion yn yr Ysgol Sul. Erbyn misoedd olaf 1997, 'roedd nifer yr aelodaeth wedi disgyn i 12, ond pwysleisiodd Miss Baigent fod hanner ohonynt yn mynychu'r oedfaon yn gyson, ac anrhegwyd Mrs Mair Davies am ei gwasanaeth fel organyddes am 60 mlynedd. Cyflwynodd y Parchedigion J E Davies, Rhydaman a T J Davies, Caerdydd, a Mr Gwynne Pickering, Llundain, hefyd eu hatgofion am eu cysylltiadau agos â chapel Horeb

Cyfeiriwyd at gyfran uchel yr addolwyr yn yr ysgrif a ymddangosodd yn y papur bro, *Y Ddolen* (Ionawr 1998). Dywedwyd hefyd, 'Ni allem lai na rhyfeddu chwaith at odidogrwydd gwaith pren y pulpod a'r corau a chadernid yr adeiladwaith'.

Horeb, Y Gors



Bu'r capel, a'r ysgol ddyddiol a gynhaliwyd am nifer o flynyddoedd yn yr ysgoldy yn ganolfannau pwysig i'r gymdogaeth, ac 'roedd hyn yn wir hefyd am gapel Soar-y-Mynydd. Codwyd y capel hwn yn 1822 ym mhlwyf Llanddewi Brefi mewn ardal a ddisgrifir fel un o'r rhai mwyaf anghysbell yng Nghymru. Ymghlwm o dan yr un to, mae'r capel a'r tŷcapel, a gerllaw, mae stablau lle cedwid ceffylau'r addolwyr.

Cynhaliwyd yno wasanaeth arbennig ar 28 Mehefin i ddathlu 175 mlynedd sefydlu'r achos yno. 'Roedd y capel yn orlawn a channoedd o bobl y tu allan yn gwrandao ar yr uchelseinydd.

Paratowyd hanes yr achos gan y Parchedig W J Gruffydd, awdur y gyfrol *Tua Soar* (1994), ac fe'i darllenwyd gan ei fab, Mr Wyn Gruffydd, Llangain. Canwyd dau emyn a gyfansodwyd yn arbennig ar gyfer y gwasanaeth, un ohonynt gan y Parch W J Gruffydd a'r llall gan Mrs Beryl Davies, Llanddewi Brefi, organyddes Soar am 25 mlynedd. Cyflwynwyd i ysgrifenyddes y capel, Mrs Elizabeth Hughes, ddarlun o'r capel gan yr arlunydd D Ogwyn Davies.

The amalgamation of small farms, disintegration of the estates of Nanteos and Penwern, and subsequent depopulation were among the reasons stated for the decline in membership of Horeb, New Cross, Ceredigion, built in 1867 but whose closure was marked by a Service of Thanksgiving 14 December 1997.

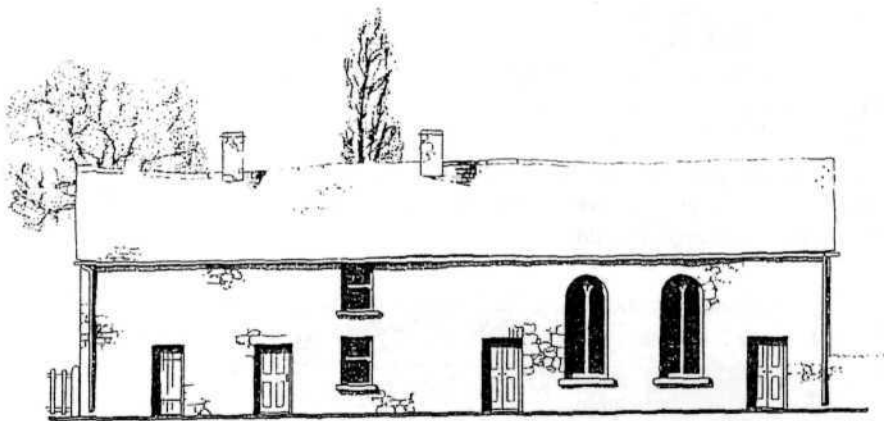
The controversial Anglo-Welsh writer, Caradoc Evans, is buried in the graveyard, and his tombstone bears his words, 'Bury me lightly so that the small rain may reach my face and the fluttering of the butterfly shall not escape my ear'.

Services held at Soar-y-Mynydd chapel, located in a remote area in the vicinity of Llanddewi Brefi, Ceredigion attract large congregations during the summer months. A special service was held there this year on 28 June to celebrate the 175th anniversary of its foundation.

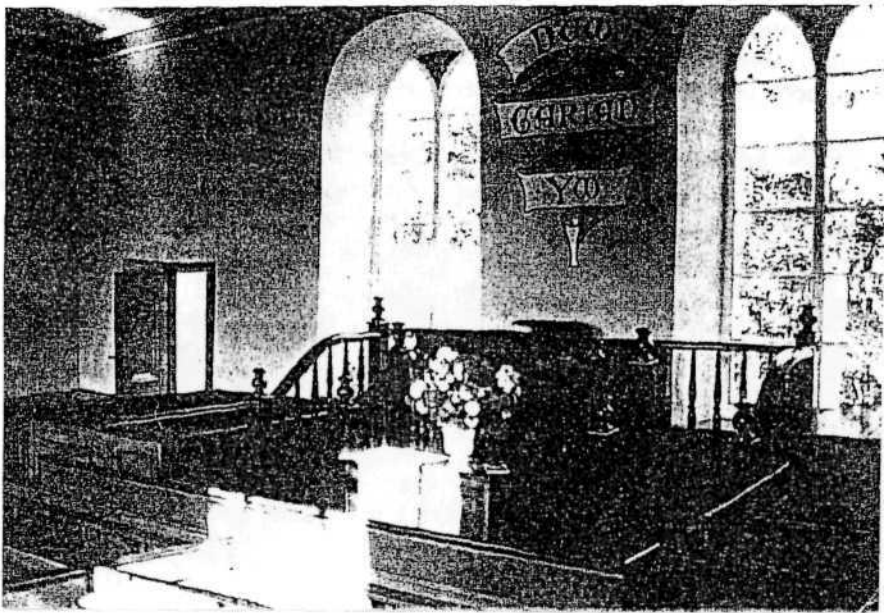
(The illustration of Soar-y-Mynydd is based upon the drawing made by Commander A P Mortimer and featured in the set of notelets produced by CAPEL in 1990. Further information on the Mortimer Collection housed at the National Library of Wales appears in my article in Planet, 130, August/September 1998 pp 56-65.)

O.N. Hoffwn ddiolch i Miss Brenda Baigent, Rhydyfelin, Aberystwyth, ac i Mrs Eluned Richards Tregaron am eu cymorth gwerthfawr pan oeddwn yn paratoi'r ysgrif hon.

D Huw Owen



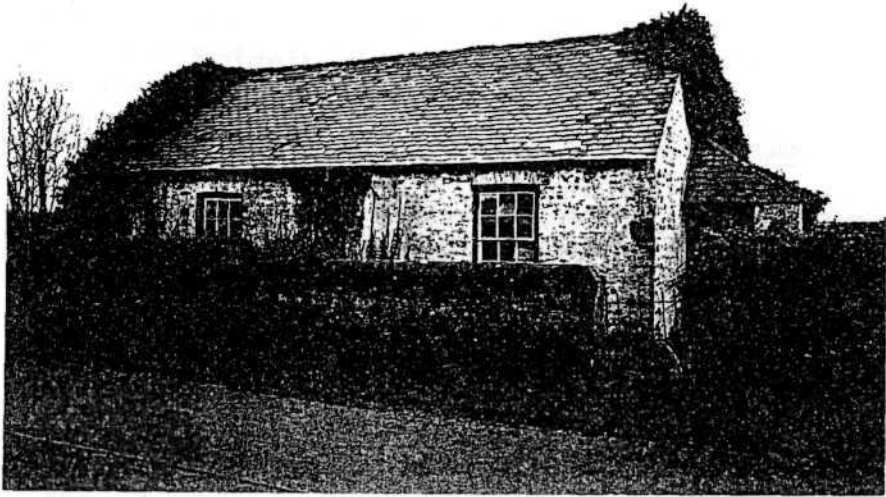
Soar-y-Mynydd,



The Chapel in the Park

Near Martletwy, deep in the heart of rural South Pembrokeshire, is Burnett's Hill Calvinistic Methodist Chapel, a simple colourwashed building with small-paned sash windows, built in 1813, a period when the chapel builders of rural Wales were still heavily influenced by the cottages and farmhouses which had fostered the early nonconformist societies. It is relatively rare for a late Georgian vernacular chapel like this to remain so intact.

The cause at Burnett's Hill grew chiefly due to the importance of the collieries in the area, but due to the relative weakness of Calvinistic Methodism in English-speaking South Pembrokeshire and the sharp decline of the collieries after ca. 1860, the cause remained weak. No doubt this is the reason why the chapel escaped the usual process of renovation or rebuilding, limited only to repairs and the removal of a small gallery after ca. 1860 and re-roofing ca. 1890.



By 1980, the chapel, faced with the usual problems of a dwindling congregation and increasing repairs, closed its doors. The denomination, however, held on to the chapel for 18 years, carrying out basic repairs, and miraculously the interior, complete with some rail-backed benches and an unusual raised dais, remained completely intact, with the result that the chapel was listed at Grade II during the Cadw re-survey of the area in 1997.

In June 1998, the denomination advertised the chapel for auction. Several interested parties approached the National Park Authority, the local planning authority, with a view to converting the chapel for residential use, but the Officers consistently voiced the difficulties of converting a building which is relatively small, surrounded by gravestones and in close proximity to a 'live graveyard' and is listed, with a fine interior.

For a variety of reasons, the denomination took a positive view and withdrew the chapel from auction. Supported by a huge level of local enthusiasm, the National Park Authority are currently in negotiation with the local presbytery and Cadw with a view to taking on and restoring the chapel for public view and occasional use, passing it on to a local trust. If further information is required, please contact me or Mr Tim Morris of the Pembrokeshire Coast National Park Authority, Conservation Section, Winch Lane, Haverfordwest, Pembrokeshire SA61 1PY.

Rob Scourfield

Problems for Conservationists

Two recent newspaper articles may be of interest to custodians of historic chapels.

The first one, by Norman Miller, appeared in *The Independent on Sunday* on 26 June 1998 with the title "A Load of Old Rot". It explained clearly and simply the reasons why dry rot and wet rot occur in buildings, why and how the more common beetle infestation occurs, the dangers of lichens and creepers on walls and the conservator's approach to dealing with them.

Dry Rot and Wet Rot

Fungal spores will activate on damp wood having a moisture content of 20% for dry rot and 40% for wet rot, with a cosy temperature of not more than 25°C and what Mr Miller calls 'lousy ventilation', so that the supply of moisture does not dry out. These are exactly the sort of conditions found in a poorly maintained building - possibly as a result of blocked gutters, leaking roofs and cracked or defective walls.

Full descriptions of their physical development are given in the article; wet rot is generally considered the lesser of the two evils although Miller claims it causes up to 80% of Britain's timber decay. Dry rot's achilles heel, however, is that it needs damp. Deprive it of moisture and you have it licked! Reduce moisture levels and maintain them below 20% and dry rot is doomed.

The advice therefore is to remove the conditions in which the rots thrive by: 1) Locating and eliminating sources of damp and 2) Promoting timber drying with improved ventilation. (Hot air fans are acceptable.)

Do not start major gutting and stripping of the building; just get the timber dry, keep the building well ventilated and (most important) re-assess at a later date as it may be all you need to do.

Beetle infestation

The two that cause the most damage are the common furniture beetle known as woodworm and the death watch beetle, whose larvae can live in timbers for up to a decade without your knowing. Beetle infestation is usually detected when you spot emergence holes in your timber (1.2mm diam. for woodworm, 3 - 4mm diam. for death watch) or find cream-coloured frass (bore dust) lying around. You may even see the beetles themselves between March and June.

Woodworm is the more common and is understood to infect up to 75% of all properties in the U.K. although only buildings over 30 years old are vulnerable. Woodworm attacks sapwood in building timbers whilst death watch can attack hardwoods such as oak and elm as well as softwood, particularly that in contact with hardwood and partly decayed by fungus.

Pressure injected organic solvent or paste is usually the answer, although repair and/or partial replacement of the component may be necessary. It is almost essential that you obtain proper professional advice. Remember, however, that a small pocket of death watch beetle does not automatically spread and destroy every oak timber in the building and again damp is a key factor. Death watch beetle cannot flourish unless the moisture content is over 14% and an infestation will die out if it is reduced to below 10%. So once again it boils down to good maintenance practice.

Lichens and creepers

Stonework and masonry also have predators. Whilst lichens and creepers such as ivy are often prized for adding an air of age and romance to a wall, or other stonework, they can do severe damage.

Lichens push hyphae into the stone and cause cracking; there can also be chemical changes, although whether these are damaging is debatable.

Whilst not specifically mentioned in Miller's article, ivy can be the cause of considerable damage to buildings. It digs its suckers into mortar joints and any soft brick or stone; these grow and dislodge stones and eventually cause untold damage. Ivy is best removed; but do not just pull it off the wall. It should be cut at the base,

the roots grubbed up or poisoned, any loose stems cut away and the rest just left to wither and die. This can take a considerable time, but eventually it can be carefully removed and the wall or structure repaired.

To sum up, these are nearly all problems that have arisen through lack of maintenance. But do not panic: just take sensible steps to alleviate the conditions which precipitate the problems.

The second article was in *The Times* on 28 August 1998. Written by Dalya Abenge it concerns items of art in listed buildings.

The article followed the report that John Prescott had ordered a publishing company to return a major art collection to the offices it left four years ago - a ruling hailed as a landmark protection for listed buildings.

Mr Prescott ruled that the works commissioned from Henry Moore, Ben Nicholson and other major artists for the Time and Life Building in New Bond Street (a grade II listed building) were an integral part of the building and should never have been removed.

The article gave the background to the dispute between the Company and Westminster Council, who had a statutory duty to care for the listed building, but the ruling has relevance to the owners of all listed buildings, including chapels. In simple terms, under the Planning (Listed Buildings and Conservation Areas) Act 1990, any alterations to the character of appearance of a listed building are subject to Listed Building Consent before the works are carried out, and this now clearly includes the removal of key works of art or craft, specifically commissioned for the building, such as sculpture, screens, tapestries and paintings, as their removal would lead to the erosion of the special interest of the interior of the building.

Whilst this has been concerned with a secular building, most chapels (Methodist, Baptist and United Reformed) are subject to Ecclesiastical Exemption under the Act but the same criteria apply when alterations are being considered to listed chapels. Similar implications apply to the removal or re-positioning of internal features in chapels. Needless to say redundant chapels, which automatically revert to Secular Listed Building control will pose major problems in this direction in the future.

However, this ruling is most welcome to conservationists and we are grateful to John Prescott for his decision.

Elizabeth Evans

CAPEL'S SURVEY AND CENSUS OF CHAPELS IN WALES PROGRESS REPORT TO MAY 1998

As long ago as June 1993, the Welsh Affairs Committee of the House of Commons drew attention to the fact that nobody appeared to know how many religious buildings other than those of the Church in Wales and the Roman Catholic Church) had been built in Wales and of those how many were still in use or still standing. That there were many of these of some major historic or architectural importance was known but how many and where were questions no one could answer accurately.

In December 1993, Prof J B Smith of the Royal Commission of Ancient and Historical Monuments in Wales assured the Welsh Office that under their new warrant of 1992 they would be undertaking to survey all the religious buildings of Wales as part of the new National Database.

In Spring 1996 the RCAHMW approached the Committee of CAPEL to enlist their aid in carrying out the first stage survey of all the references that they had gathered together. These had come from an earlier exercise by the National Library of Wales, the Ordnance Survey Records and various denominational yearbooks and amounted to some eight thousand entries. It was necessary to investigate every entry on the ground, eliminate duplications and record the state of every standing structure identified by facts and by photograph. Whilst some enthusiasts had done this type of work over certain parts of Wales or for specific denominations, the evidence was still being gathered in by the Commission and had yet to be put into the database. For many counties work had to start from scratch and Carmarthenshire was one of these. This would cover just under 600 entries in the 73 parishes in the county.

In August 1996 the Chairman of CAPEL appealed for members to volunteer for this work. Unfortunately it was May 1997 before the terms laid down by the RCAHMW could be agreed and films and recording sheets made available. Of 15 members who expressed interest there were 9 who eventually undertook specific lists of parishes and these covered only a fraction of the county. By November, by enlisting other interested volunteers, mainly local archaeologists, we had covered all parishes. Unfortunately, illness and other problems required some volunteers to drop out and the work proceeded with 12 volunteers. By May 1998 we appear to have visited about two thirds of the entries though many data sheets have yet to be received. It is our intention to bring the work to completion by the end of the year but we have yet to be assured of success, for this can only be claimed if every entry has been checked

i gynghori ar y broses o ddatblygu'r Ymddiriedolaeth. Rwyf yn ddyledus iawn i Mr Ray Caple, Ms Elizabeth Evans, Parch Dafydd Owen, Mr Neil Sumner and Dr Roger Wools am eu cymorth ac arbenigedd. Yn anffodus, oherwydd pwysau gwaith, ni fedrodd Mr Andrew Williams barhau ei gyfraniad hyd yma ar yr un raddfa ag o'r blaen. Cynyddir maint y Grŵp Cyfeirio i ddelio â rhai materion penodol ee cyfarfod ym mis Gorffennaf i drafod graddfa a gweithgaredd rôl gynghori'r Ymddiriedolaeth.

Ar hyn o bryd mae'r Grŵp Cyfeirio'n cynghori ar y cyfansoddiad, manyleb i Ymddiriedolwyr a'r drefn o benodi Ymddiriedolwyr.

Fe fydd CGGC yn hysbysebu am ddarpar Ymddiriedolwyr yn y dyfodol agos, unigolion a fydd yn adlewyrchu gwahanol fuddiannau cysylltiedig, ac yn meddu ar yr ystod eang o sgiliau y bydd eu hangen ar yr Ymddiriedolaeth.

Mae Cadw fel noddwyr, yn derbyn gwybodaeth yn gyson ac yn cymryd diddordeb brwd a chadarnhaol wrth i'r prosiect ddatblygu.

Yr wyf wedi dechrau ar y broses o ddrafftio cynllun busnes a rhaglen waith ar gyfer yr Ymddiriedolaeth, cynlluniau a gaiff eu newid a'u datblygu unwaith y bydd yr Ymddiriedolwyr yn eu lle.

Y nod cyffredinol yw bod yr Ymddiriedolaeth yn hollol weithredol erbyn Ebrill 2000.

Os hoffech unrhyw wybodaeth ychwanegol, neu os oes gennych unrhyw sylwadau ynglŷn â gweithgareddau arfaethedig yr Ymddiriedolaeth, cysylltwch â mi yn swyddfa CGGC yn Llandudno.

Cyfeiriad: Gruff Owen, Swyddog Ymddiriedolaeth Capeli, Cyngor Gweithredu Gwirfoddol Cymru, Tŷ Tyldesley, Heol Clarence, Craig y Don, Llandudno, LL30 1DT, a'r rhif ffôn yw 01492 862100.

Proposed Wales Chapels Trust

By the year 2000 the new Wales Chapels Trust will be fully established and fully operational, serving the whole of Wales, helping to safeguard examples of this important part of our national heritage, the 'national architecture of Wales'.

The process of establishing the Wales Chapels Trust could be seen to date back to the seminar held at the Norwegian Church Centre in Cardiff on 29 November 1994 (see *Newsletter* 25, Spring 1995), if not beyond that to the 1993 Welsh Affairs Committee report *The preservation of historic buildings and ancient monuments in Wales*. The 1994 seminar was organised on behalf of Cadw by the Wales Council for Voluntary Action, and at its conclusion it was resolved that a working party should be formed under the chairmanship of Dr Roger Wools, to review the issue of redundant historic nonconformist chapels.

The resulting report of the working party, *Redundant historic chapels in Wales* (WCVA, September 1996), recommended the setting up of a new body, an independent charitable trust, to hold redundant historic chapels of significance for future generations, and to be an advisory body and information source. Although not exactly similar, it would be a body performing many of the activities undertaken by the Historic Chapels Trust in England, established in 1993.

Under the working title of the Wales Chapels Trust, the establishment of the new Trust is being administered by the WCVA, financed by a 100% grant from Cadw. The Trust will be a charitable company limited by guarantee, a totally independent body, run by its Trustees, who will be in charge of any property taken on by the Trust as well as establishing all policies to do with the activities and the administration of the Trust.

The preparatory work for the establishment of the Trust is being undertaken on the assumption that it will take as its main activities the recommendations of the 1996 report.

The main object of the Trust would therefore be the '...preservation of chapels which are under threat...[and]...take charge of chapels that are both redundant and significant examples of the Nonconformist heritage' that will be '....conserved to the highest standards and be open for visitors and occasional use.'

Although the overwhelming majority of buildings will of course be nonconformist chapels, the constitution of the Trust would also allow it, as does the HCT's

constitution, to hold any redundant historic religious building apart from a former Church in Wales building - this could include redundant synagogues, temples, mosques and Roman Catholic churches. The Church in Wales of course has its own scheme in place with The Friends of Friendless Churches and Cadw.

The Trust will also have a further role, which would be to act as an advisory body to assist denominational bodies, the trustees of chapels, and others, on planning and conservation matters as well as to make an assessment of eligibility for preservation and to advise on possible new uses for buildings.

In its daily activities the Trust will be building up a body of present day knowledge on the state of the chapel in Wales - especially the most important examples. This information will complement the work being undertaken at the RCAHMMW with the Chapels database as well as information held at Cadw and other bodies.

My role in the development of the new Trust is to ensure that it has a sound constitutional and financial base and effective work programme from April 2000 - 2003. This involves preparing a constitution and making preparations for finding suitable Trustees. Although the date of April 2000 might seem a long way away, the intention is that the Trustees are in place by June 1999. WCVA will begin the process of advertising and appointing Trustees early in 1999.

At this stage in the development of the new Trust the 1996 report working group have been invited to be involved as members of a Reference Group to advise on the process of the development of the Trust. Mr Ray Caple, Ms Elizabeth Evans, Rev Dafydd Owen, Mr Neil Sumner and Dr Roger Wools have all agreed to help, and I am much indebted to them for their expertise and assistance. Mr Andrew Williams has unfortunately been unable to continue his involvement on the same scale because of his work commitments. The Reference group has been augmented to deal with some particular issues eg a meeting in July to discuss the scale and activities of the advisory role of the Trust.

The Reference group is currently advising on the constitution, a Trustee specification and appointment of Trustees.

WCVA will be advertising for potential Trustees in the near future, individuals that will reflect the various interests involved, and be possessed of the necessary wide-ranging skills that the Trust will require.

Cadw, as sponsors of the project, are kept informed of developments and take a keen and positive interest as matters progress.

I have also started on the process of drawing up a draft business plan and work programme for the Trust, which will of course be amended and developed once the Trustees are in place.

The overall aim is that the Trust is fully operational by April 2000.

Should you require any further information, or should you have any comments regarding the proposed activities of the Trust please contact me at WCVA's Llandudno office.

Address: Gruff Owen, Chapels Trust Officer, Wales Council for Voluntary Action, Tyldesley House, Clarence Road, Craig y Don, Llandudno, LL30 1DT, and the telephone number is 01492 862100.

Capel Cymraeg Talbot Street Dulyn

Ymysg papurau Cyfarfod Misol Môn a gedwir yn archifdy'r Sir yn Llangefni ceir casgliad hynod o ddiddorol yn ymwneud â Chapel Cymraeg Talbot Street Dulyn, yr unig gapel Cymraeg a fu yn Iwerddon ac a ddôl o dan awdurdod Henaduriaeth Môn.

Fel y gellid disgwyl, fel Achos Cenhadol i'r cannoedd o forwyr Cymreig a ymwelai â'r ddinas y cychwynwyd pethau, gan gynnal gwasanaethau yn y gwahanol longau a ddigwyddai fod ym mhorthladd Dulyn. Teimlid mai pur ddiffygiol oedd y trefniant yma ac ym 1838 adeiladwyd capel yn Talbot Street, heb fod ymhell o ganol y ddinas. Gydag agor y capel ehangwyd y gynulleidfa i gynnwys y Cymry hynny a weithiai yn y ddinas ei hun. Er hyn i gyd 'roedd y naws forwrol yn dal yn gryf. Gelwid y galeri yn *quarter-deck* a dim ond morwyr a gâi eistedd yno. Ar lawr y capel, neu'r *main-deck* fel y'i gelwid, eisteddai'r dynion ar y *starboard* (yr ochr dde) a'r merched ar y *port side* (yr ochr chwith). Ceid yno hefyd rai pethau annisgwyl, fel *spitoons* ger rhai o seddau'r dynion ac ar y dechrau caniateid smocio.

Ynys o Gymreictod oedd y capel yng nghanol Dulyn ac 'roedd hyn yn peri syndod ac edmygedd i'r Gwyddelod, fel yr esbonia Ernest Blythe, gweinidog cyllid llywodraeth Iwerddon ym 1951,

When I joined the Gaelic League and began to learn Irish, one of my fellow members told me, almost with bated breath, that the Welsh community in Dublin had its own church in which services were conducted in Welsh. I went there one Sunday morning to revel in the sound of a language closely related to Irish. That little Welsh-speaking congregation, maintaining its individuality in a foreign city, made a profound impression on me.

Eto, 'roedd yno ochr arall o gofio hanes cythryblus Iwerddon. Er nad ymosodwyd erioed ar aelodau o'r capel, 'roedd yna ddrwgdeimlad yn erbyn Protestaniaid yn nyddiau Parnell, yn enwedig gyda methiant y Mesurau Ymreolaeth, y teimlad cyffredinol ymysg y Gwyddelod oedd mai'r Protestaniaid a'u gwrthwynebiad oedd un o'r rhesymau dros y methiant. Yn y cyfnod yma, teflid cerrig at y capel gan falu ffenestri. 'Roedd un aelod mor ofnus fel y deuai i'r gwasanaeth gyda refoffer yn ei boced. Yn yr un modd creodd Gwrthryfel y Pasg ym 1916 drafferthion a bu'n rhaid cau'r capel am dros wythnos oherwydd yr ymladd. Yn ystod y gwrthryfel, yn ôl y sôn, cafodd John Lewis y gweinidog fwled drwy gantel ei het.



Er mynd drwy ddyddiau cythryblus, dal i rygnu ymlaen a wnaî'r capel, er bod nifer yr aelodau yn mynd yn llai bob blwyddyn. Ym mis Rhagfyr 1939 penderfynwyd yng Nghyfarfod Misol Llangefni i gau'r capel dros gyfnod y rhyfel, '...oherwydd yr anawsterau sydd ar ffordd gweinidogion i groesi'r dŵr i'w cyhoeddiadau'. Yn Awst 1944 adroddwyd yng Nghyfarfod Misol Cefn Bach fod y capel wedi ei werthu a dyna ddiwedd ar unig gapel y Methodistiaid Calfinaidd yn Iwerddon.

Deil adeilad y capel i sefyll yn Talbot Street. Am gyfnod bu'n siop esgidiau, wedyn yn neuadd snwcer. Tybed a fyddai'n syniad rhoi plâc ar yr adeilad i nodi beth ydoedd. Beth yw barn aelodau CAPEL am hyn?

(Am ychwaneg o wybodaeth gweler *Wrth Angor yn Nulyn* gan Huw Llywelyn Williams)

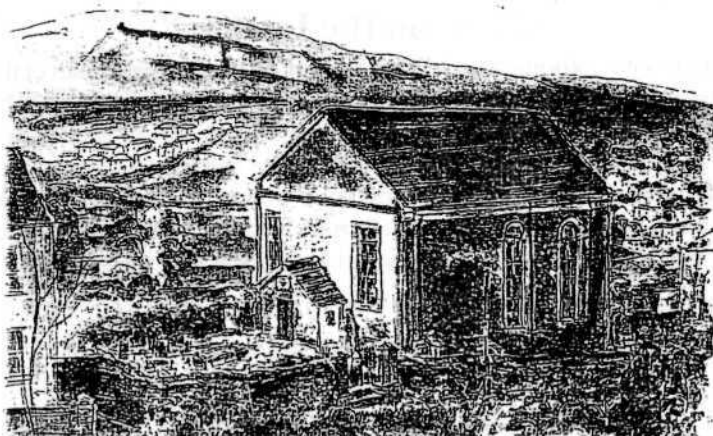
Einion Thomas

ARDDANGOSFEYDD / EXHIBITIONS

Pensaernïaeth Cymru / The Architecture of Wales

Dangoswyd y cynlluniau capel canlynol, a ddewiswyd o Gasgliad Darluniau Llyfrgell Genedlaethol Cymru, yn yr arddangosfa 'Pensaernïaeth Cymru' a drefnwyd yn Oriel Gregynog y Llyfrgell ym mis Medi eleni:- Libanus (Tabernacl) Treforys (John Humphries); Rhosesmor ger Yr Wyddgrug (Richard Wyn Owen); Cutiau, Glan Mawddach, Y Bermo (A F Mortimer); Llan-fair ger y Bont-faen (Charlotte Louisa Traherne).

The following chapel plans, selected from the National Library of Wales Picture Collection, were displayed in September in the exhibition 'The Architecture of Wales, mounted in the Library's Gregynog Gallery :- Libanus (Tabernacl) Morryston (John Humphries); Rhosesmor, near Mold (Richard Wyn Owen); Cutiau, Glan Mawddach, Barmouth (A F Mortimer); Llanfair, (St Mary Church), near Cowbridge, (Charlotte Louisa Traherne).



Capeli ac Eglwysi Abertawe a Gŵyr

Chapels and Churches of Swansea and Gower

O'r 5ed i'r 10fed o Hydref yn siop lyfrau Waterstone, Oxford Street, Abertawe, arddangosir detholiad o luniau a dyfiriwiau gan Catherine Masterman, yn eu plith Y Tabernacl, Treforys ac Adulam Bon-y-maen (*a welir yn y Llun uchod*).

From the 5th to the 10th October in Waterstone's Bookshop, Carlton Cinema Building, Oxford Street, Swansea, there will be an exhibition of pictures and watercolours by Catherine Masterman, including Adulam, Bon-y-maen, (shown above) and Tabernacle, Morryston.

Rhestr Aelodau / List of Members

Ychwanegiadau at y Rhestri a gyhoeddwyd yn Cylchlythyrau 29 - 31
Additions to the Lists published in Newsletters 29-31

Aelodau Newydd / New Members

Margaret Lile, 18 Bron y Bryn, Killay, Swansea SA2 7NP

Julian Orbach, Brithdir Mawr, Newport, Pembrokeshire SA42 0QJ

Robert Scourfield, The Manse, Cessnell Quay, Cresselly, Kilgetty, Pembrokeshire SA68 0TE

West Glamorgan Archive Service, County Hall, Oystermouth Rd, Swansea SA1 3SN

CYFARFOD Y GWANWYN 1999 SPRING MEETING

Cynhelir Cyfarfod y Gwanwyn yn Llanelli ar 15 Mai 1999

The Spring Meeting will be held in Llanelli on 15 May 1999

CAPEL on the Internet

CAPEL has now put information about the Society on the Internet as part of the Royal Commission on the Ancient and Historical Monuments of Wales site. The pages convey some of the disturbing facts about the disappearance of chapels in Wales - chapels closing at a rate of one a week and dozens being demolished without any photographic record being made. If you know people who might be interested in CAPEL's work, why not get them to visit CAPEL's website to obtain information about membership of the Society its aims and activities? The Internet address is:

www.rcahmw.org.uk/capelw.html for the English pages or

www.rcahmw.org.uk/capele.html for the Welsh version

CAPEL ar y Rhyngwrwd

Mae CAPEL wedi gosod gwybodaeth am y Gymdeithas ar y rhyngwrwd fel rhan o safle Comisiwn Brenhinol yr Henebion yng Nghymru. Mae'r tudalennau'n rhoi manylion am argyfwng ein capeli - bod ar gyfartaledd un yn cau bob wythnos a chapeli di-rif yn cael eu dymchwel heb unrhyw gofnod ffotograffig. Os gwyddoch am rywun y gall fod ganddynt ddi-ddordeb yng ngwaith CAPEL rhowch iddynt gyfeiriad CAPEL ar y rhwyd, sef

www.rcahmw.org.uk/capelw.html am y fersiwn Cymraeg neu

www.rcahmw.org.uk/capele.html am y fersiwn Saesneg

Argraffwyd gan Llyfrgell Genedlaethol Cymru

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