

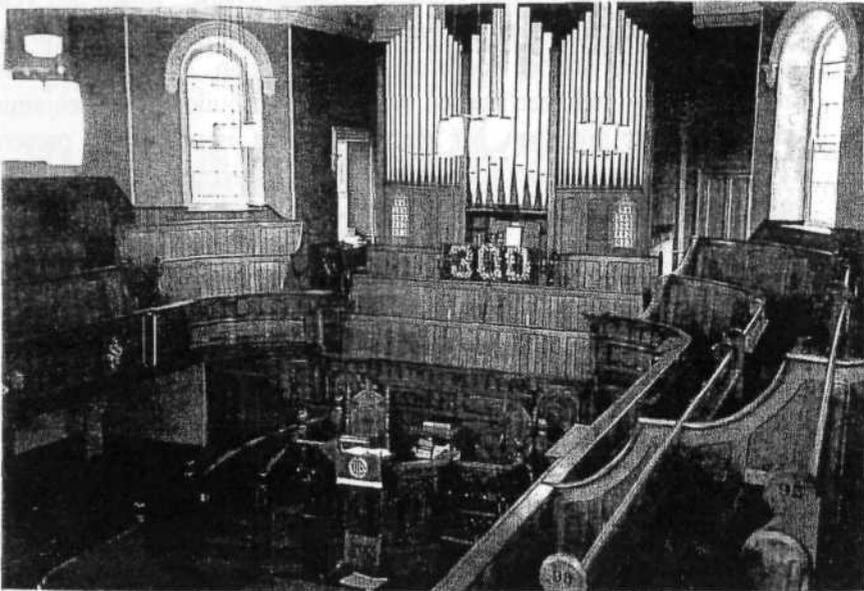
Capel

CYMDEITHAS TREFTADAETH Y CAPELI
THE CHAPELS HERITAGE SOCIETY



CYLCHLYTHYR / *NEWSLETTER* 36 HYDREF / *AUTUMN* 2000

SPRING MEETING AT BRECON



Interior of Plough Chapel

A very successful meeting was held at Brecon on 13 May, with nearly 50 present on a lovely sunny day. We gathered at the Kensington Baptist chapel on the Watergate, where we were welcomed to the church by the minister the Rev Dr Hazel Sherman and given an outline of the day's programme. First was a most interesting talk by the Rev Herbert Hughes on the sad history of the hills, chapels and inhabitants of Epynt during

the Second World War. (A shortened version of part of the talk is printed below.)

After lunch at the Castle Hotel we made a brief visit to the Watergate Baptist chapel and then strolled through the town past several buildings which had flourished as chapels in the nineteenth century but were now converted to other uses; the former Independent chapel is now a museum, Bethel Calvinistic Methodist is now Boots the Chemist, dominating a new shopping precinct, Tabernacle Welsh Wesleyan chapel became a grocer's shop in 1871 and is now a photographer's, and Dr Coke's chapel has been demolished to make room for Leo's supermarket.

We then visited the Plough United Reformed chapel, which last year celebrated its tercentenary, and greatly admired the magnificence of the nineteenth century interior woodwork and decoration. The refurbishment of the building had been carried out by a local builder, Mr Benjamin Jenkins, whose grandson, Mr Mervyn Jenkins, is one of the present congregation's most senior members. He had himself been a builder and, speaking to us, he contrasted working conditions in the nineteenth and twentieth centuries: his grandfather had managed a team of 60 carpenters, whereas he had only two.

The tour ended with tea at the gothic Presbyterian chapel in the Watton, built to the designs of W F Poulton in the 1860s.

CAPEL Y BABELL, MYNYDD EPYNT

gan Herbert Hughes

Ym 1940, ar oriau tywyllaf yr Ail Ryfel Byd, meddiannwyd talp helaeth o dir Cymru i'w ddefnyddio fel maes tanio i hyfforddi milwyr. Gorfodwyd 219 o wŷr, gwragedd a phlant i gefnu ar 54 o anheddau ar Fynydd Epynt, a hynny ar fyr rybudd, ac fe chwalwyd cymdeithas wâr, Gymraeg ei hiaith, mewn ychydig fisoedd.

Dyna, mewn dwy frawddeg, yr hyn a ddigwyddodd, ond y mae'r geiriau yn cuddio llawer o ofnau, gofidiau, ansicrwydd a thor-calon a deimlodd llawer o'r trigolion ar y pryd. Ni fu cynnwrf mawr fel yn hanes Tryweryn. Dau fis o rybudd a roddwyd yn y diwedd, wedi ei ymestyn am fis arall i'r ffermwyr a'r bugeiliaid i werthu neu symud eu hanifeiliaid ac i ddod o

hyd i fferm arall yn rhywle. Nid oedd yr awdurdodau am eu helpu i chwilio am le. Adeg wyna oedd hi, yr adeg fwyaf amhriodol o'r flwyddyn i ffermwyr mynyddig. Ac nid oedd gan fwyafrif llethol poblogaeth Prydain wybodaeth na diddordeb yn y trais yma. Beth oedd colli 40,000 o erwau Cymru a disodli dros 200 o bobl a phlant ynghanol enbydrwydd rhyfel?

Bu'r Pwyllgor Diogelu Diwylliant Cymru ('Cymru Fydd' yn ddiweddarach) a'i ysgrifennydd brwd T.I.Ellis, ym mlaen y gad yn arwain cyfarfodydd protest ym mhob pentref o gylch y mynydd; a bu aelodau o'r Blaid Genedlaethol ('Plaid Cymru, the Party of Wales' erbyn heddiw) yn annerch y cyfarfodydd hyn. Ond er pob ymdrechu gyda chefnogaeth y trigolion i gyd, gorfodwyd pawb i adael eu ffermydd a'u tyddynnod, a hynny ar frys, erbyn 30 Mehefin, 1940.

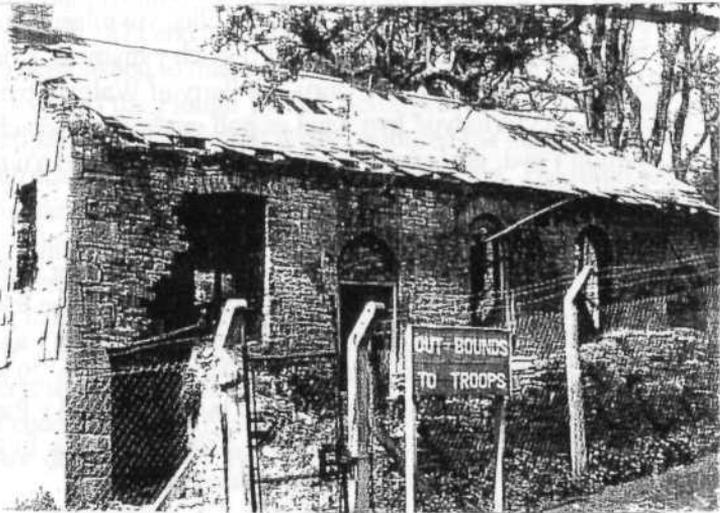
Fe orfodwyd un ysgol i gau, ac un capel - y ddau yng Nghwm Cilieni. Perthynai'r capel i enwad y Methodistiaid Calfinaidd ac fe'i codwyd ym 1857 ar draul o £186. Ym 1859 'roedd yna 46 o aelodau (a saith wedi eu diarddel!). Pan gaewyd y capel ym 1940, 'roedd yna 29 o aelodau. Y gweinidog a fu â gofal y Babell o 1906 hyd y cau oedd y Parch. William Jones, gŵr annwyl a mawr ei barch; a thristwch iddo fu gorfod cau y capel ac yn ddiweddarach gweld ei ddinistrio.

Capel nodweddiadol o'r cylch ac o'i gyfnod oedd y Babell. Nid oedd iddo oriel ond codwyd festri fach un pen iddo, uwchben y stabal lle byddai'r 'ponis' yn cael eu clymu o'r tu allan. Pan gynhelid eisteddfod (ac 'roedd Eisteddfod y Babell yn enwog) neu ryw wasanaeth mwy na'i gilydd yn y capel, codid y llen bren rhwng y festri a'r capel, fel y gallai'r bobl yn y festri fod yn rhan o'r gweithgareddau. Tu cefn 'roedd mynwent fechan.

Yn ôl hen lyfr cyfrifon y Babell deuai llawer o bregethwyr a myfyrwyr o Drefeca yn gyson i wasanaethu yn y capel bach ar y Suliau ac ar nosweithiau gwaith, ac estynnid llety iddynt gan fod yr addoldy mor anhygyrch.

Bu'r Methodistiaid Calfinaidd yn ddygn yn protestio yn eu cynadleddau

ac ar 17 Ebrill, 1940, danfonwyd dirprwyaeth i ymhŵedd â'r Arglwydd Cobham, yr Is-ysgrifennydd Gwladol dros Ryfel yn Llundain. Er iddo ef 'ddatgan ei gydymdeimlad â'r ddirprwyaeth', eglurodd fod 'y cynllun wedi ei ystyried a'i fabwysiadu gan y Cyngor Rhyfel ers amser maith' gan fanylu ar paham y dewiswyd ardaloedd ym Mrycheiniog yn hytrach nag ardaloedd eraill.



Capel y Babell 1979

Syrthiodd y capel a'r fynwent i gyflwr trychinebus dan ddylanwad y ffrwydro, y tywydd a'r defaid, ond heddiw dan bwysau o du Cymdeithas y Cymod, gofaliwyd bod safle'r capel a'r fynwent wedi eu diogelu a rhoddwyd maen coffa yno i gofio am y gogoniant syml a fu. Fe drefnwyd cyfarfod gan Gymdeithas y Cymod ar safle'r Babell ar 20 Mai, pryd y gosodwyd cofeb newydd ac yr anerchwyd gan Dafydd Iwan i gofio'r golled a fu ac yn erbyn arfogaeth a rhyfel. Siaradai fel cynrychiolydd Unesco yng Nghymru a chafwyd hefyd gân neu ddwy ganddo .

In 1940, during the darkest hours of the Second World War, 40,000 acres of Welsh land were seized for use as an artillery firing range. 54 families, 219 individuals, were forced to leave their homes on Epynt at

short notice, and a civilized, Welsh speaking community was dispersed within the span of a few months.

One school and one chapel were also closed. Nothing remains of the school and of Babel chapel only the foundations and the adjoining small cemetery remain. Despite intensive protest meetings and deputations to Parliament, the end came on 30 June 1940.

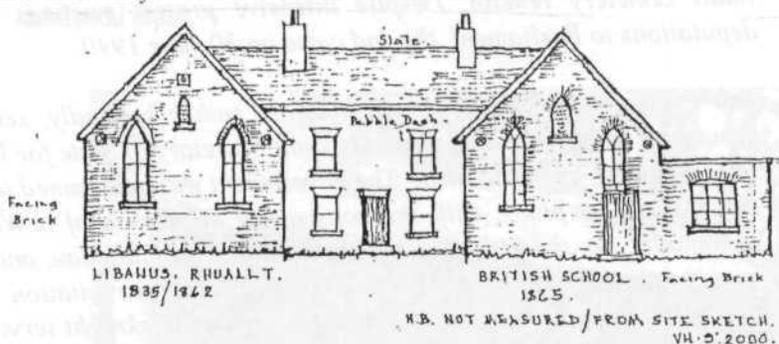
The Calvinistic Methodist denomination, rather belatedly, sent a deputation to be received by the Assistant Secretary of State for War, Lord Cobham, but to no avail. The government was determined to go ahead with its plans, with the consequent dispersion of a Welsh community. So, the little Welsh chapel with its eisteddfodau, and its 'pwnc' (annual meeting for hymn singing, Scripture recitation and catechizing), its Gymanfa Ganu and Sunday and weeknight services, which had been held since 1859 came to an abrupt end in 1940.

On 20 May a new memorial stone was laid on the site at a meeting organised by the Fellowship of Reconciliation, at which Dafydd Iwan, as a representative of Unesco in Wales, gave an address on the evils of armaments and war.

[Mr Hughes has written the history of Epynt and its firing range in Welsh and English versions: *Mae'n Ddiwedd y Byd yma ... Epynt a'r Troad Allan yn 1940* (ISBN 1 85902 414 9) and *An Uprooted Community* (ISBN 1 85902 666 4), both published by Gwasg Gomer, in 1999 at £8.95.]

Libanus, Rhuallt

The occupants of the Libanus Chapel House at Rhuallt have been told by an unknown but obviously well-informed person that the chapel is typical of many in Wales. They have asked CAPEL whether this is the case.



The Calvinistic Methodist chapel is sited on the side of what was until recently the old A55 main road, and turns its face away from the road as shown. The plan form is an H with the house making the link. The chapel is on the left side as shown and has its door in the centre of the rear gable, the pulpit being between the two windows shown, below the small slate plaque, on which two dates are given: "Adeiladwyd 1839" and "Helaethwyd 1862", with the words "HYD YMA Y CYNORTHWYODD YR ARGWYDD". The right hand side of the H is almost identical but has a larger plaque with the words "BRITISH SCHOOL 1863 By Voluntary Subscription" and there is a door below one window and a flat roof extension with a single window. At the rear, this school has been extended, but it has ceased to be used as a school. The new village school appears to have been built circa 1914 or later.

Both projections are remarkably similar and obviously by the same architect, making a pleasant little complex probably all originally in the same brick, with a slate roof. The house has been pebble-dashed within relatively recent years. Whilst buildings incorporating a chapel and chapel house are quite common in Wales, I cannot think of any complex combining chapel, chapel house and school in one building with this type of plan. It would seem to have been a natural resolution of the problem of the people of Rhuallt in the 1860s, when their chapel needed extension and they wanted a school, but did other localities solve the problem in the same way? CAPEL would be delighted to know of similar buildings.

Vernon Hughes

JOTTINGS ON THE CHAPELS OF SOUTH WALES

by Robert Scourfield

[This article first appeared in the Spring 2000 edition of the newsletter of the Society of Architectural Historians and is reproduced here with their permission.]

There is perhaps no more tangible evidence of the social, economic and religious history of modern Wales than its Nonconformist chapels, still scattered thickly across town and countryside. The contribution of the chapel to the rapidly growing population of eighteenth and nineteenth century Wales has long been acknowledged, but the buildings themselves remain underrated. Anthony Jones' well-written and illustrated *Welsh Chapels* (1984, revised 1996) was a key step forward in remedying the situation, and our increased appreciation of chapel architecture is underpinned by Cadw's recently completed advanced national resurvey of chapels, by the establishment of a chapels trust in Wales, the existence of CAPEL and the sterling work of the RCAHMW in on-site recording and in setting up a vast computerised database.

It is generally the perception that, with the exception of large later nineteenth-century edifices, chapels were bleak places, never intended to impress, and once inside, certainly never meant to distract one's attention from the key feature, the pulpit. Even chapel historians often state that, before the increasing obsession with architectural styles, chapels were deliberately homespun and devoid of ornament - even though there is barely any documentation to confirm this. This common theory perhaps stems from the period after the 1689 Act of Toleration which gave larger congregations the impetus to build larger meeting houses. Few unaltered chapels from this period survive, but the evidence unsurprisingly points to congregations converting farm buildings and cottages. Indeed, Maesyronnen, near Hay-on-Wye was converted from a cow-house in 1696, and as late as 1777, the Unitarians in Llaneler, near Lampeter fitted out a barn for worship, since re-erected at the Welsh Folk Museum. Few chapels, though, actually predate the early nineteenth century - with the rapid growth in population and the waves of revival experienced from the late eighteenth century, new larger chapels were needed. Many

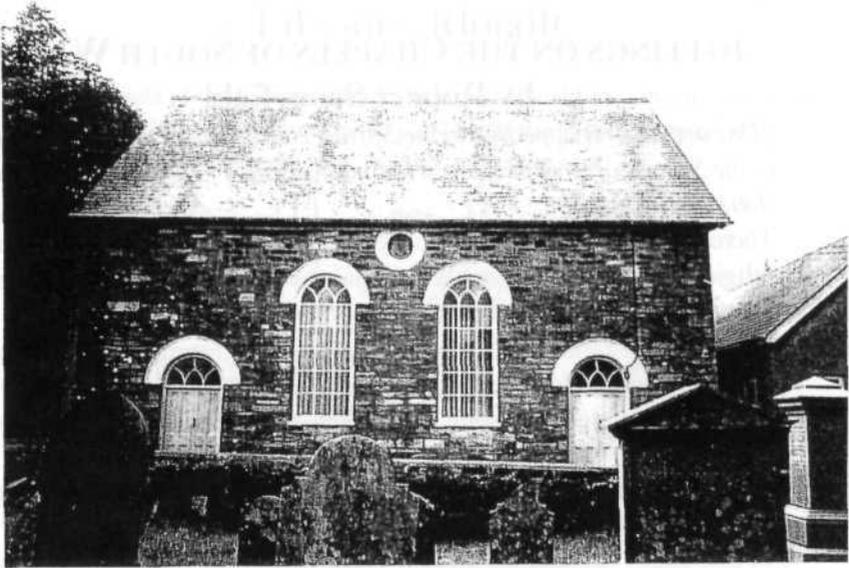


Fig.1: Brynberian

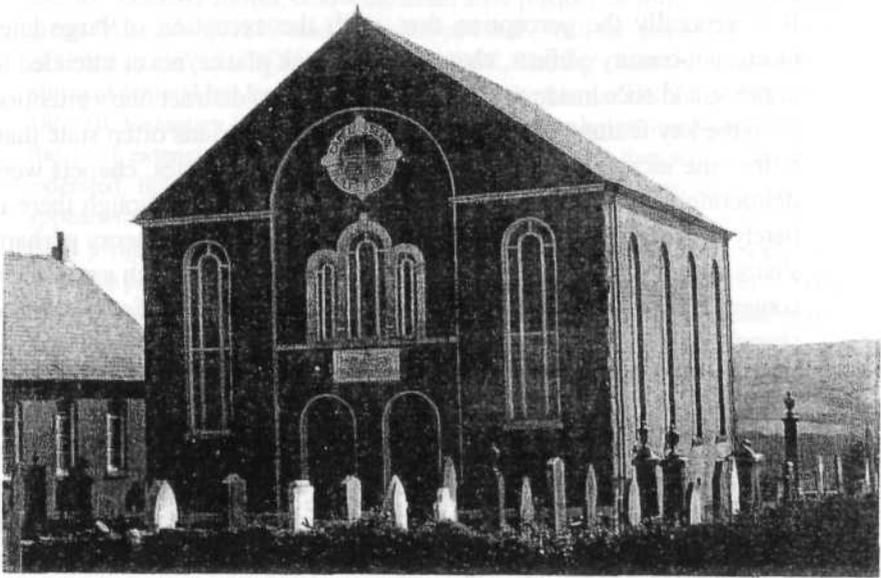


Fig.2 : Capel Seion, Llanddarog

chapels of this date survive, and most follow a similar pattern, with a simple symmetrical façade along one of the long walls rather than a gable end, with outer doors and paired windows in the centre. Inside, the pulpit backed onto the front wall, back-lit by the paired windows, and faced a gallery running along three sides of the chamber, the latter reached by internal (or some-times external) stairs. A good example is Brynberian, North Pembrokeshire, built 1843, the third chapel on the site since 1690 (fig.1).

With this seemingly humble type arises much myth about congregations harking back to the vernacular of their earlier meeting-houses but 'throwing-in' a little detail such as the use of round-arched sashes to give the building some distinction. However, nearly two centuries of toleration had passed, and congregations were larger, able to raise money and man-power for building works; it seems scarcely credible that the Nonconformists had such conservative views of building. The truth of the matter appears when one begins to look at what was going on in eighteenth-century England, where exactly the same type of chapel was a very common model - Stannington, Yorkshire of 1742 is a good example, and Wesley's own chapel at City Road, London (converted from a secular building c.1740 and altered in 1764) was similar. In turn, these lateral fronted chapels were surely inspired by a similar trend followed by many almost identical rural Protestant churches of the seventeenth century in Holland, some of which remain intact. More investigation would yield more sources, but for our purposes, it is clear that the Welsh chapel builders, albeit at a late date, were using well-established models, and not simply building barns with a 'hint of architecture'. A close look at the detail of a typical nineteenth-century chapel often reveals highly skilled masonry, datestones with beautiful lettering, and windows with elaborate glazing: once inside, pulpits are often of mahogany, and galleries with carefully fielded panels. Placed in the context of social conditions of the early nineteenth century, whether in the squalid conditions of the industrialising Valleys, or the miserable hovels of the agricultural population (and in Cardiganshire, many homes were poor affairs of mud and timber well into the nineteenth century), the local chapel must have seemed even the more grandiose. Indeed, the chapel paralleled many of the contemporary local houses in its use of simple solid semi-classical detail - no doubt the

same craftsmen were often involved with both: in these pre-ecclesiological days, the parish church was often little more than a ruin, and in many a Welsh parish, it was actually the commodious nature of the modern Welsh chapel that spurred the local vicar into providing similar comfort for his flock.

By the mid-nineteenth century, the familiar long-wall chapel was being replaced by chapels with gable-end entries, which resulted also in many of the older chapels being refitted and reoriented - some have their old façade fossilized alongside the new one, such as Capel Tynewydd, Caio, Carmarthenshire (1837, renovated 1907 by David Jenkins). This more compact façade allowed for some architectural expression, as style became an increasing preoccupation in Victorian Wales. If the purse allowed, town - and some rural - congregations indulged in porticos and towers, forever dispelling the myth that ornament was to be avoided.

The mainstream denominations of South Wales included the Baptists, Congregationalists (the Welsh congregations tend to call themselves Independents), the Calvinistic Methodists (their English-speaking counter-parts being the Presbyterians), the Wesleyans, Primitive Methodists and Unitarians. In many towns, chapels had to be provided for Welsh and English congregations. Surprisingly little study has been carried out on the question of style and denomination. With the great outburst of elaborate chapels, it is surprising that architects and builders had little literature to guide them. Periodicals such as the 'Builder' must have provided inspiration, while Frederick Jobson's *Chapel and School Architecture* of 1850 was widely read, but his advocating of Gothic tended to appeal to Anglicized congregations, who probably felt the classical style to be more appropriate for banks and town halls; indeed, Jobson was writing for the Wesleyans. What is more surprising is the strong tendency for Welsh-speaking congregations to reject the style of the established church. This is due largely to the impact of two major Swansea-based architects, Rev. Thomas Thomas and John Humphrey, whose careers co-incided with the vast industrialization of Swansea and its environs. Both architects practised largely for the Welsh Independents, and Thomas' chapels from c.1860 are often characterized by the use of robust classical motifs, such as a giant arch pushing up into the pediment, ultimately inspired by San Andrea, Mantua, possibly via

motifs in Palladian architecture, or as John Newman suggests, details of the transepts at St Paul's Cathedral. A good example of the style is shown by Capel Seion (fig.2), near Llanddarog, Carm. of 1878. One would expect a resultant rash of classical chapels in the immediate area, but Thomas was almost immediately called upon to provide similar chapels for Welsh Independent congregations from Porthmadoc (Salem, 1862) in the north, to St Clears in the south west (Capel Mair 1862). On this basis is it true to say that the Welsh Independents were trying to mark out the classical style as their own? Looking more closely at south-west Wales (Pembrokeshire, Cardiganshire and Carmarthenshire), eighty per cent of all 'polite' Welsh Independent chapels are classical, whereas

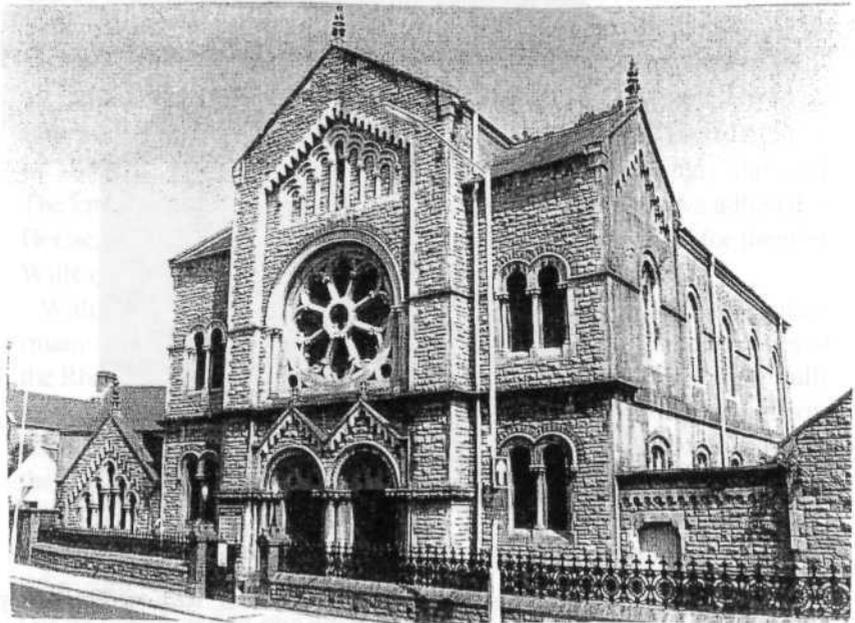


Fig.3: Bethesda Haverfordwest

most English Congregational Chapels are Gothic, such as Tenby (1868 by Paull & Robinson). John Humphrey's astonishing Morrision Tabernacle of 1873 provided more idiosyncratic classical ingredients for the denomination, here the use of an arcaded temple front on giant Corinthian columns, both used by him at Tabernacle, Llanelli (1875) and

Zion, Llanidloes (1879). Neither had Morrision's steeple; rejected at Llanelli as too Anglican - unsurprising, since unsympathetic Anglican landlords had recently evicted many local Independents from their homes.

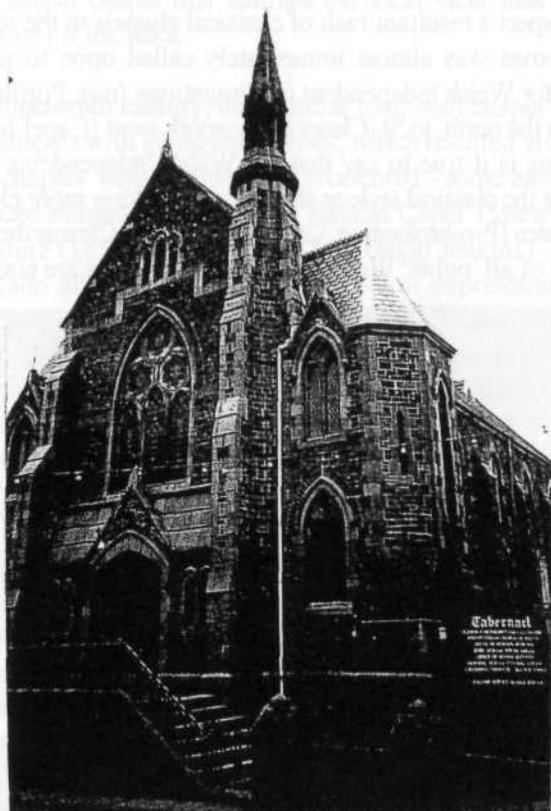


Fig. 4: Tabernacle St David's

The Welsh Baptists also favoured the classical, with seventy-six per cent of all their 'polite' chapels in south-west Wales in this style. Llanelli in particular had a rash of pilastered and pedimented Baptist chapels during the 1850s and 60s, their designers including the local Henry Rogers. What is more unusual is the trend for English and Welsh congregations to favour the Romanesque style, the pace set by John Gibson's Bloomsbury Temple of 1846. Like the Independents, the Baptists had their favoured architects, most notably the versatile George

Morgan of Carmarthen, who no sooner had he completed Frogmore, Abergavenny (1877) was at Bethesda, Haverfordwest (fig.3) using the same stone-carver. The less wealthy congregation at Bethany, Pembroke Dock also employed Morgan for a new chapel in 1877, but Morgan still provided a Romanesque façade - in moulded cement. Even in deepest rural Carmarthenshire, Calfaria, Login (1877), had a robust Romanesque façade.

The Methodists, closer to Anglican ideology, tended unsurprisingly towards Gothic, particularly the Wesleyans, in response to Jobson. Sometimes there is a surprising exception, such as at Pembroke, where K W Ladd's massive temple-front of 1874 made mincemeat of the nearby Baptist and Congregational chapels, both Gothic - surely here a little rivalry was involved? But the Calvinistic Methodists - the essentially Welsh form of Methodism - were happy to experiment with all styles. One of their favoured designers was Richard Owen of Liverpool who produced the bristly Gothic Tabernacle, St David's (fig.4) of 1877, while Tabernacle Aberystwyth (1879) is strikingly classical. The English-speaking wing, the Presbyterians, nearly always adhered to Gothic, as did the Unitarians (several chapels were designed for them by Wills of Derby.)

With the rise of the professional architect in the later nineteenth century (many being also ministers, such as Thomas Thomas, William Jones of the Rhondda, David Jenkins of Llandeilo) it would be interesting to fully examine the relationship between style and denomination. How conscious were congregations of style? How far were they influenced by their 'in-house' architects: the fact that there were so many architect-ministers no doubt contributed their favouring their own style within their own denomination. Contemporary documentation tells us infuriatingly little.

[To be concluded in our next Newsletter]

Chapels under Threat, 20/09/2000

CAPEL has been notified of the following building applications submitted since March and other chapel alterations which have been carried out or are planned. We are very grateful to all members and friends who have been giving us this information and urge you to continue with the good work

Bwlchnewydd, Llanmiloe, Carmarthenshire, Bethel Chapel - Proposed conversion into a single dwelling

Cardiff, Cathays Methodist Church - proposed demolition of Sunday School

Coedpoeth, Rehoboth - Closed, due to poor condition of building and declining congregation

Coed-y-brain, Ebenezer Chapel - Conversion

Conwy, Bethesda Baptist Chapel - disused

Cwmbran, Zoar Chapel, Henllys - Planning consent for conversion into private dwelling.

Cwmcych, Rehoboth Chapel - Proposed conversion

Ebbw Vale, Barham Chapel - Due for demolition

Johnstown, Salem Chapel - Change of use

Kilgetty, Pembrokeshire, Mountain Chapel, U.R.C., Llanteg - Change of use to residential. (There has been some local opposition to residential use, and use as a craft workshop has been suggested.)

Llanelli, Capel-y-Dock - closed

Llanelli, Capel Caersalem - closed

Llangystenin, Capel y Bryn, Bryn Pydew - sold

Llanmiloe, Bethel Chapel, Pendine Road, Plashet - Conversion

Llanwnda, Capel Grianfryn - Proposed demolition

Llanwrda, Libanus Chapel, Llansadwrn - Proposed conversion into a residential unit

Maiden Wells, Pembrokeshire, Gilead Sunday School - Meeting Room extension

Manorbier, Newton Independent Chapel - Conversion to residential use

New Cross, Capel Horeb - Proposed conversion to dwelling

Swansea, Mount Calvary Baptist Church, Danygraig - Proposal to convert chapel into 9 dwelling units

Whitland, Soar Chapel - Proposed demolition

Ysbyty Ystwyth, Capel Maesglas - Demolition to build one bungalow.

Croesi Ffiniau - Mae Gair Duw yn Ysgrifenedig

Lansiwyd prosiect newydd *Twristiaeth y gymuned* ar 23 Medi yng Nghapel John Hughes, Pontrobert, gan Fenter Powys, sef partneriaeth rhwng cymdeithasau yn y sector breifat a gwirfoddol ynghyd â Pharc Cenedlaethol Bannau Brycheiniog, Awdurdod Datblygu Cymru, Cyngor Sir Powys, Canolbarth Cymru TEC, a Bwrdd Croeso Cymru.

Bwriad y prosiect yw dathlu yr etifeddiaeth o lenyddiaeth Gristnogol Gymreig trwy greu llwybr o eglwysi a chapeli sydd â chysylltiadau gydag arwyr fel yr Esgob William Morgan, Ann Griffiths, y Parchedig John Hughes, Mary Jones, y Parchedig Thomas Charles ac R S Thomas.

Crossing Borders - The Word is Written

Menter Powys, a partnership between private and voluntary sector organisations and Brecon Beacons National Park, the Welsh Development Agency, Powys County Council, Mid Wales TEC and the Welsh Tourist Board, launched on 23 September at the John Hughes Chapel, Pontrobert, a new Community Tourism Project.

The intention is to celebrate the legacy of Welsh Christian literature by creating a trail of churches and chapels with links to such heroes and heroines as Bishop William Morgan, Ann Griffiths, the Reverend John Hughes, Mary Jones, the Reverend Thomas Charles and R S Thomas.

D Huw Owen

Exhibitions

A selection from the travelling exhibition which was prepared at the time of CAPEL'S 10th Anniversary has been displayed at two recent exhibitions organised by local and family history societies.

On 5 August the display was very warmly received by the public and other exhibitors at the Second Local & Family History Fair hosted by the Powys Family History Society at Llandrindod. Then, on 16 September, the display was included in the exhibition organised by the Glamorgan Family History Society at the Rhondda Heritage Park as a contribution to European Heritage Days. Both events seem to have been very successful ways of publicising the aims and work of our Society.

Cyfarfod Cyffredinol Blynyddol *Annual General Meeting*

Dair blynedd yn ôl fe'n gwahoddwyd ni gan ein chwaer-gymdeithas yn Lloegr, The Chapels Society, i'w cyfarfod blynyddol yn Amwythig. Eleni yr ydym yn eu gwahodd hwythau i ymuno â ni yn ein Cyfarfod Blynyddol yng Nghaerdydd ar 21 Hydref. Fel y gwelwch oddi wrth y daflen gofrestru amgaeedig, byddwn yn ymgynnull yn yr eglwys Ddiwygiedig Unedig, Windsor Place, am 10.30 a'r prif siaradwr wedi'r cyfarfod busnes fydd y Parch A Parkinson.

Three years ago we were invited by our sister organisation in England, The Chapels Society, to attend their Shrewsbury meeting. This year we are inviting their members to join us in Cardiff at our Annual General Meeting on 21 October. As you will see from the enclosed registration form, we shall be assembling at the Windsor Place United Reformed Church at 10.30 and the principal speaker after the business meeting will be the Rev. A Parkinson.

Cyfarfodydd 2001 Meetings

Cynhelir Cyfarfod y Gwanwyn, 2001, yn Llangefni ar Ynys Môn, ar y 12fed neu'r 19eg o fis Mai. Nid yw manylion y rhaglen wedi'u penderfynu eto ond mae'r trefniadau yng ngofal Miss Ann Venables a gellir cysylltu â hi yn Archifdy Ynys Môn, yn Llangefni..

Next year's Spring Meeting will be held on 12th or 19th May at Llangefni. The details of the day's programme have not yet been settled but arrangements are being made by Miss Ann Venables, who can be contacted at the Ynys Môn Record Office at Llangefni..

Cynhelir y Cyfarfod Blynyddol nesaf yng Nghastell Nedd ar 20 Hydref. The next A.G.M. will be held at Neath on 20 October 2001.

Swyddogion CAPEL Officers

Cadeirydd/Chairman: Dr L J Madden, Hafren, Caergog, Aberystwyth SY231ET

Trysorydd/Treasurer: Mr Geoffrey Veysey, 2 Sandy Way, Wood Lane,

Hawarden CH5 3JJ ☎ 01244 531255

Ysgrifennydd/Secretary: Ms Penny Icke, RCAHMW, Crown Building, Plasrugg, Aberystwyth SY23 1NJ ☎ Tel: 01970 621210

Golygydd/Editor: Mr Alun Jones, Bro Dawel, Coedlan Iorwerth, Aberystwyth SY23 1EW ☎ 01970 623058