

Capel

CYMDEITHAS TREFTADAETH Y CAPELI
THE CHAPELS HERITAGE SOCIETY



CYLCHLYTHYR / NEWSLETTER 40 HYDREF / AUTUMN 2002

Cyfarfod y Gwanwyn yn Llangefni

Ar 18 Mai 2002 daeth tua 40 o'n haelodau i Gyfarfod y Gwanwyn yn Oriel Ynys Môn yn Llangefni, cyfarfod y bu rhaid ei ohirio am flwyddyn o achos clwy'r traed ar' genau. Y prif siaradwr eleni oedd Dr Densil Morgan o Adran Ddiwinyddiaeth Prifysgol Cymru, Bangor, a roddodd inni ddarlith gryno a chynhwysfawr o ddechreuad anghydfurfaeth ar yr ynys.



Ebenezer, Rhos-y-meirch

Ar ôl cinio bwffe ymwelwyd yn eu tro â thri o gapeli mwyaf nodedig y dref. Y cyntaf oedd Ebenezer, Rhos-y-meirch, ar gyrion gogleddol y dref, lle y cafwyd sgwrs gan ysgrifennydd y capel, Mr Gwynfor Roberts.

Dyweddodd mai Ebenezer yw'r capel y gellir ei ystyried yn grud anghydfurfiaeth ym Môn. Mae'r achos yn mynd yn ôl i 1744 a chodwyd y capel cyntaf ym 1748. Ffurfiwyd yr eglwys gan William Prichard, Clwchdernog (1703-73) a drowyd allan o'i fferm Glasfryn Fawr, Llangybi, Sir Gaernarfon ym 1741 oherwydd ei ddaliadau crefyddol. Symudodd i fferm Plas Penmynydd a Bwthyn Minffordd, Penmynydd, oedd tŷ cwrdd cyntaf yr Ymneilltuwyr. Ym 1744 cofrestrwyd Caeau Môn, cartref John Owen ym mhlwyf Cerrigceinwen, yn fan cyfarfod. Yno bu Jenkin Morgan, un o athrawon Ysgolion Griffith Jones yn cadw ysgol. Ordeiniwyd ef yn weinidog ym 1746 - gweinidog cyntaf yr Ymneilltuwyr ym Môn. Bu'n cyd-deithio efo Howel Harris ac yn cyfieithu neges John Wesley i drigolion Môn.

Gyda thwf ymneilltuaeth, profodd Caeau Môn yn rhy fychan a chodwyd Ebenezer, adeilad unllawr, to gwellt, ar dir Tyddyn yr Aethnen, Rhos-y-meirch. Jenkin Morgan oedd ei gweinidog cyntaf. Ychwanegwyd at yr adeilad ym 1762.

Codwyd yr adeilad presennol ym 1869 i gynllun clasurol, gyda'r bwa yn torri llinell isaf y talog. Tu ôl i'r pulpud gwelir y dabled goffa i William Prichard a'r dwsin o weinidogion a fu'n gwasanaethu yma - yn eu mysg Abraham Tibbot, Jonathan Powel a Benjamin Jones (y gŵr y bu ei bregeth yn Llanfyllin ym 1796 yn achos troedigaeth Ann Griffiths). Yn y Festri mae hen bulpud John Elias a ddaeth yma o hen gapel Dinas Llangefni.

Claddwyd William Prichard yn llawr yr hen gapel a cheir cof-golofn iddo yn y fynwent. Yno hefyd y claddwyd Abraham Tibbot; mae carreg goffa iddo yntau ar fur y fynwent. Ym 1998 dathlwyd 250mlwyddiant codi'r capel cyntaf a dadorchuddiwyd cofeb i John Owen, gan Mrs Ceridwen Cleaver, diacon a gwraig y diweddar Barch. Lyn Cleaver, gweinidog amser-llawn olaf yr eglwys.

O Ebenezer aethom i ochr orllewinol y dref, i gapel Cildwrn, sydd nawr yn gapel Efengylaidd annibynnol, ond lle bu Christmas Evans, 'Esgob Bedyddwyr Môn' yn weinidog rhwng 1791 a 1826. Mae'r adeilad yn dal i gadw llawer o nodweddiion ac awyrgylch capel o ddechrau'r 19fed ganrif, yn rhannol am fod yr eglwys ym 1897 wedi symud i gapel newydd sbon, Penuel, yng nghanol y dref, a godwyd yn gapel coffa i Christmas Evans.



Capel Cildwrn



Peniel, Capel Coffa
Christmas Evans

Yn olaf, ymwelwyd â Moreia, capel ysblennydd a godwyd ym 1898 i goffâu John Elias, lle y cawsom sgwrs gan Mr Eryl Wyn Rowlands yn rhoi inni ddarlun hynod ddiddorol o gefndir codi capeli ar ddiwedd y 19fed ganrif a'r brwdfrydedd, yr ymrafael a'r eiddigedd sy'n gallu effeithio ar natur a chynllun yr adeilad. Adeiladwyd Moreia ym 1896-8 i gynlluniau Owen Morris Roberts o Borthmadog, a sylfaenwyd ar gynlluniau Richard Thomas. Roedd cynlluniau Thomas wedi'u cymeradwyo ym 1894 ar gyfer capel newydd ar safle newydd i gymryd lle Capel Dinas, Llangefni, gan fod les safle'r capel hwnnw yn dirwyn i ben. Ond pan gafwyd amcangyfrif yr adeiladydd, sylweddolwyd bod y cynllun yn rhy ddrud ac aethpwyd ati i gael cynllun rhatach. Yr adeiladydd oedd R.&J. Williams, Bangor.

Mwynhawyd y diwrnod yn fawr iawn ac yr ydym yn ddiolchgar iawn i Mrs Margaret Hughes am wneud yr holl drefniadau ac i aelodau a swyddogion y capeli am y croeso a gawsom.

Spring Meeting in Llangefni

On 18 May 2002 about 40 members assembled in Oriel Ynys Môn for our Spring meeting, which had had to be postponed last year because of the outbreak of foot and mouth disease. The principal speaker this year was Dr Denis Morgan the Department of Theology of the University of Wales at Bangor, who gave us a concise but comprehensive account of the beginnings of Nonconformity on the island of Anglesey.

After our buffet lunch we visited in turn three of the most notable chapels in the town. The first was Ebenezer, Rhos-y-meirch, on the northern edge of the town, where we were addressed by the chapel secretary, Mr Gwynfor Roberts. He told us that Ebenezer could be considered the cradle of Nonconformity in Anglesey. The church goes back to the year 1744 and the first chapel was built in 1748. The church had been founded by William Prichard of Clwchdernog (1703-73) who had been turned out of his farm, Glasfryn Fawr, Llangybi, Caernarfonshire, in 1741 on account of his religious beliefs. He moved to the farm of Plas Penmynydd, and Bwthyn Minffordd, Penmynydd, became the first meeting house of Anglesey Nonconformists. In 1744 Caeau Môn, the home of John Owen in the parish of Cerrigceinwen was registered as a meeting place. There, Jenkin Morgan kept one of Griffith Jones's circulating schools. He was ordained in 1746 - the first Nonconformist

minister in Anglesey, who also journeyed with Howel Harris and translated John Wesley's message for the people of the island.

With the growth of Nonconformity, Caeau Môn proved to be too small and the first Ebenezer, a single storey straw roofed building, was erected on the land of Tyddyn yr Aethnen, Rhos-y-meirch. The building was extended in 1762. The present Ebenezer was built in 1869 to a classical design, with an arc cutting the lower line of the pediment. Behind the pulpit there is a memorial tablet to William Prichard and the other ministers who have served the chapel, including Abraham Tibbot, Jonathan Powel and Benjamin Jones. In the schoolroom is the old pulpit of John Elias, brought here from the old Dinas chapel in Llangefni.

William Prichard was buried below the floor of the old chapel and there is a memorial to him in the graveyard, where Abraham Tibbot was also buried, with a memorial stone in the cemetery wall.

1998 saw the celebration of the 250th anniversary of the building of the first chapel and the unveiling of a memorial to John Owen by Mrs Ceridwen Cleaver, a deacon and wife of the late Rev. Lyn Cleaver, the last minister of the church.

From Ebenezer we drove to the west side of the town, to Cildwrn chapel, now a flourishing independent Evangelical chapel, but earlier the chapel in which Christmas Evans, 'The Baptist Bishop of Anglesey' ministered from 1791 to 1826. The building still retains many of the features and atmosphere of a chapel of the early 19th century, partly because the congregation in 1897 moved to a brand new chapel, Penuel, in the centre of the town, built as a memorial to Christmas Evans.

Lastly we visited Moriah a splendid chapel opened in 1898 in memory of John Elias, where Mr Eryl Wyn Rowlands gave us a vivid picture of the background to chapel building at the end of the 19th century, and the enthusiasm, the bickering and the rivalries which could affect the nature and design of the buildings. Moriah was built in 1896-8 to the plans of Owen Morris Roberts of Portmadoc, based on the designs of Richard Thomas. Thomas's plans had been approved in 1894 for a new chapel on a new site to

replace Dinas Chapel since the lease on the Dinas site was soon to expire.. When the builder's estimate was received however, it was realised that the plan as too expensive and the chapel authorities had to look for a cheaper plan. The firm that built the chapel was R. & J. Williams of Bangor.

The day was greatly enjoyed by all and we are most grateful to Mrs Margaret Hughes for making all the arrangements and to the members and officers of the chapels for the welcome received everywhere.

Capel Moreia, Llangefni.



Hyd y gwn i tri chapel ym Môn sydd yn esiamplau o waith Owen Morris Roberts (1833-1896) - Bryn Hyfryd, Caergybi (1880), Horeb, Brynsiencyn (1883) a Moreia, Llangefni. Moreia yw'r adeilad mwyaf nodedig o'i waith yn y Sir. Cynlluniodd o leiaf wyth capel arall, Capel Annibynwyr Y Ffôr a Chapel (M.C.) Corris ym 1868, Capel Carmel (M.C.) Llandwrog ym 1870, Jeriwsalem, Blaenau Ffestiniog, ym 1878, Hermon (M.C.) Bethesda, 1879, a dau gapel ym Mhorthmadog, Capel Coffa Emrys (1879) sydd wedi ei ddymchwel ers llawer blwyddyn, capel gyda ffasâd addurniadol a Chapel y Garth, (1895), bellach wedi ei gau ac ar werth, ond sydd yn dwyn llawer o nodweddion pensaernïol Moreia o'r tu mewn. Nid oes dim arlliw o Glasurwydd ffrynt Moreia ar Gapel y Garth, serch ei fod yn perthyn i'r un cyfnod. Gwelir elfennau o debygolrwydd rhwng ffasâd y ddau gapel, ond ei fod wedi defnyddio'r bwa 'halo'

ym Mhorthmadog ac mae'n gwneud defnydd o'r 'chevron' neu'r sgwâr yma hefyd. Gellir ystried y 'chevron' yn sgwâr a dyna i chwi arwydd masonig ar dri o'i gapeli. Ar y Capel Coffa ym Mhorthmadog defnyddiodd chwech ohonynt. A'r tu mewn i Foreia mae arwyddion eraill. Ym 1881 ef a fu'n gyfrifol am ail-adeiladu'r cyfan ar du mewn Capel Penmount, Pwllheli. Astudiwch ffrynt galeri Penmount, a'r sêd fawr, ac fe wnewch adnabod ei waith yn syth.

Pwysigrwydd Moreia Llangefni yw mai dyma'r unig esiampl o'i waith sy'n dangos elfen glasurol yn ei ffasâd. A'r rheswm am hynny yw, mai addasu a symleiddio cynllun pensaer arall, R.G. Thomas, a wnaeth.

Mae'r stori'n ddiddorol. Yn aml iawn, cyndyn dros ben yw swyddogion capeli i ddiogelu cofnodion. Ond yn yr achos yma diogelwyd cofnodion yr adeiladu, ynghyd â'r planiau a'r 'specifications' i gyd. Mae helynt yr adeiladu felly yn gymharol hawdd i'w ddilyn.

Roedd problem fawr yn wynebu aelodau Capel Dinas ym 1892. Nid oedd deng mlynedd i fynd ar y les. Perthynai'r tir i stad Tregaian, a gwrthodai T.W.J. Lloyd ei hadnewyddu, ond cynnig ei gwerthu i'r ymddiriedolwyr am bris llawn y farchnad. Crewyd dwy garfan, un o blaid prynu'r les ac efallai godi capel newydd, a'r llall dros brynu darn o dir yng nghanol y dref. Cytunwyd i brynu darn o Gae'r Pandy ar Lôn Glanhwfa am £208 a'r flwyddyn wedyn penderfynwyd adeiladu capel newydd.

Gweledigaeth un dyn yw Capel Moreia, a hwnnw oedd James Donne, gŵr o'r Bala, a aeth i'r weinidogaeth a threulio dros hanner can mlynedd yn Llangefni. Gŵr busnes hirben iawn hefyd a fu'n gyfrifol am ail-ddatblygu llawer o ganol y dref. Cadwai siop lewyrchus gyferbyn â Neuadd y Dref. Yn Rhyddfrydwr mawr, roedd ganddo fys ym mhob brws oedd yn coginio yn Llangefni a gwyddai hefyd am bob tric 'public relations' a grewyd cyn belled ag yr oedd casglu arian yn y cwestiwn.

Yn gyntaf aeth at dri o gyfoethogion, tri o fechgyn Capel Dinas oedd wedi dod ymlaen yn y byd - Richard Davies, Treborth, llong feddiannwr ac aelod seneddol Môn hyd 1886, Robert Davies, Bodlondeb, hen lanc cysetlyd ond a fyddai'n fodlon agor ei bwrs er lles yr Hen Gorff bob amser, a Hugh Rowlands, un o dywysogion cotwm Manceinion. Daeth James Donne adref i'w gartref yn Llangefni wedi cael ei addewidion.

Y penderfyniad cyntaf (a'r pwysicaf) oedd cytuno nad oedd y capel newydd i gostio mwy na £3,500 ac i ddechrau ar y gwaith ym Mawrth/Ebrill 1895. Dechreuwyd cynnal partion a chyngherddau i godi arian.

Gwahoddwyd Richard G. Thomas i wneud cynlluniau, a gosodwyd y gwaith allan i dendr. Daeth saith i law yn amrywio o £5,085 i £7,050 - yr isaf dros £1,500 yn rhy uchel. Penderfynwyd talu £5-0-0 i Richard Thomas am ei gynllun a chwilio am bensaer arall. Daliodd James Donne drên i Borthmadog i weld O.M. Roberts. Gyda'r bwriad o arbed pob ceiniog, aeth â chynllun R.G. Thomas dan ei gesail, a threfnodd i'r pensaer addasu a symleiddio'r ffasâd. Y ffasâd oedd yn bwysig i'r hen dadau, a phetai digon o arian wedi bod wrth law, byddai gan Capel Moreia bortico clasurol yn sefyll ar bedair colofn Gorinthaidd gyda phedair gris yn arwain at y tri drws. Yr hyn a wnaeth O.M. Roberts oedd dileu'r portico, cael dau ddrws yn lle tri, eu symud un i bob ochr a dod â thair ffenestr gron mewn 'fancy glass' i'r cynllun. Ni wyddom faint o dâl a gafodd.

Drwy'r wasg dyma ail wahodd tendrau, a gosodwyd y gwaith i'r isaf, sef £3989, cynnig cwmni William Williams, Tan yr Efail, Caerdybi. Ond sylweddolodd William Williams ei fod wedi priso'r tywod yn rhy isel, tynnodd y cynnig yn ôl ac ail-dendro. Y tro yma roedd yn rhy uchel. Gwahoddwyd tendrau unwaith eto, ac yna, o'r diwedd, pedair blynedd wedi prynu'r tir, dyma arwyddo cytundeb adeiladu am £3,475 efo cwmni R & J Williams, Bangor. A dyma storm sydyn yn codi heb rybudd. Cafodd R.G. Thomas ar ddeall mai dim ond symleiddio ei gynllun gwreiddiol ef a wnaeth O.M. Roberts, ac roedd Moreia wedi cael ei gynllun ef am ddim ond £5. Rhoddwyd olew ar y briw, ond ni wyddom sut. (Cofiwch y gallai pensaer capel sylweddol o faint gael tua £250.00 am ei waith).

Dechreuodd yr addewidion ddod i law - £500 o Dreborth gan Richard Davies, £500 arall o Fodlondeb gan Robert ei frawd, a £100 gan eu cefnder, Charles Pierce, Bangor, a hyd yn oed £100 gan wyres John Elias o Wrecsam. Ond dim byd o Fanceinion: roedd Hugh Rowlands wedi marw, a 'doedd ei blant ddim am roi dim i James Donne.

Erbyn hyn roedd adeilad Moreia yn ras - ras rhwng y Methodistiaid yn codi 'Capel Coffa John Elias' a'r Bedyddwyr yn codi 'Capel Coffa Christmas Evans'. Cwmni R & J Williams Bangor oedd yr adeiladwyr yno hefyd ond i gynlluniau E. Evans, Caernarfon.

Gosodwyd chwe charreg sylfaen ar Fai'r 8ed 1896 a rhoddwyd copïau o lenyddiaeth y cyfnod a llun o swyddogion Capel Dinas o dan y cerrig. £1,990 oedd yn y pwrs. O ble'r oedd y £1,485 arall i ddod? Araf iawn oedd yn dod i mewn ac roedd yr aelodau wedi hollti'n ddwy garfan ac yn ffraeo benben. Ond ym mis Tachwedd 1896, penderfynodd y Pwyllgor Adeiladu wneud un ymdrech fawr i fenthycu £1,000 drwy apelio yn *Y Goleuad*, *Y Faner* a phapurau eraill yn ogystal â chasglu yn y dref. Ac i rwbio halen yn y briw, roedd y Bedyddwyr wedi gosod cytundeb adeiladu eu capel

hwy ym mis Rhagfyr 1896. Pwy orffennai gyntaf?

Gydag O.M. Morris, y pensaer, yn wael, (bu farw ddeng niwrnod cyn y Nadolig, 1896) aeth pethau'n flêr. Gobeithid gorffen y tu mewn i gyd cyn dechrau'r Gaeaf 1897. Ond, cyn diwedd Medi 1897, roedd y pwrs yn wag eto. Llwyddwyd i gael menthyg £1,500 gan dri o'r aelodau ac erbyn Ionawr 1898 roedd y tu mewn yn barod. A beth am y ras i orffen o flaen y Bedyddwyr? Capel Coffa Christmas Evans a orffennwyd gyntaf!

'Diwedd y gân yw'r geiniog,' a chostiodd Moreia £5,467 gyda dyled o £2,500 arno. Y broblem nesaf oedd dileu'r ddyled. Dechreuwyd trwy gynnal Basar Mawreddog yn Neuadd y Dref dros bedwar diwrnod o Fehefin 7fed i'r 10fed, 1898. Addurnwyd y Neuadd i adlewyrchu India a saith stondin yn dwyn enwau fel Madras, Poonah, Lucknow. Dim sôn am Lushai a Bryniau Khasia y Genhadaeth Dramor! Daeth James Donne yno i werthu darluniau ohono ei hun. Ac ymddangosodd ysgrifau gan Donne mewn cylchgronau fel *Cymru* O.M. Edwards, yn tynnu sylw pawb fod Capel Coffa John Elias ar ei draed a bod pob cyfraniad ariannol tuag ato yn bwysig. Yna fe gafwyd gweld rhyfeddod y 'movies' ym Môn am y tro cyntaf erioed, gyda lluniau angladd Gladstone a digwyddiadau yn y rhyfel rhwng yr Unol Daleithiau a Sbaen. Am y tro cyntaf yn y sir hefyd cafodd y cyhoedd weld a chlywed gramoffon am y tro cyntaf. Wedyn cynhaliwyd cyngherddau, 'soirées' ac eisteddfodau. Erbyn diwedd 1901 roedd y ddyled i lawr i £1,145. Aeth Robert Davies, Bodlondeb, i'w boced drachefn a thynnu £200 arall ym 1902. Erbyn diwedd y flwyddyn nid oedd ond £219 o'r ddyled ar ôl. Roedd Moreia, Capel Coffa John Elias ar ei draed.

Yn bensaernïol ni fu fawr newid arno dros y blynyddoedd hyd 1928, pan adeiladwyd yr organ bresennol. I godi organ tebyg iddi heddiw byddai angen chwarter miliwn o bunnau. Ond gan fod siambr wedi ei ddarparu ar ei chyfer ym 1897, ni bu raid newid dim ar gynllun mewnol yr adeilad. Tynnwyd y sedd flaenaf ar y llawr o flaen y sêd fawr ym 1982 er mwyn cael lle i biano.

Mae Moreia wedi bod yn adeilad costus i'w ddiogelu yn enwedig yn ystod yr 80au, pan ddarganfuwyd pydredd sych yn y fflasâd.

Byddaf innau yn meddwl am Athrawiaeth y Ddau Gleddyf pan yn cerdded Lôn Glanhwfa. Athrawiaeth y Ddau Gleddyf oedd y drefn a reolai byd y Canol Oesoedd, gyda'r Pab yn gofalu am yr ochr ysbrydol a'r Ymherodr Sanctaidd Rhufeinig yn gofalu am yr ochr Dymhorol. O.M. Roberts a gynlluniodd Neuadd y Sir, ychydig cyn ei farw, a chwmi R & J Williams, Bangor oedd yr adeiladwyr yno hefyd. Ail gynlluniwyd siambr y Cyngor yn y 50au cynnar, ysywaeth, ac yn 2001 fe ddifrodwyd ystafell y llys yn llwyr wrth ei ail fodelu. Gweithred o warth, oblegid yr oedd popeth

ynddo o'r nenfwd i lawr i'r seddau yn ddrych o Gapel Moreia. Nid heb reswm y llysenwid y cyngor sir cyntaf ym 1889 fel y 'Calvin Council' gan y Toriaid .

Cychwynnais fy erthygl yn y *Cylchlythyr* diwethaf gan ddweud mai cymharol ychydig o waith sydd wedi ei wneud i gofnodi gwaith penseiri ein capeli. Gaf i awgrymu bod pawb ohonom yn dechrau ar y gwaith yn lleol yn ein cylchoedd ein hunain? Gobeithiaf i mi agor y drws i chwi nid yn unig ar Gapel Moreia a'i benseiri, ond hefyd i'r gwaith ymchwil enfawr sydd gennym o'n blaenau i gofnodi ac astudio gwaith pensaernïol ein capeli sydd yn rhan mor enfawr o'n treftadaeth fel Cymry.

Eryl Wyn Rowlands

(In this account of the building of Moriah, based on the chapel records and plans which have fortunately been preserved from the 1890s, Mr Rowlands gives a detailed history of the difficulties which beset the Calvinistic Methodist's struggle to organise the building of a new chapel within their budget, the part played by James Donne in collecting the money, the way Richard G. Thomas's plans were adapted by Owen Morris Roberts and the rivalries within the chapel and with the Baptists who were at the same time building their new memorial chapel close by.)

Methodism in Wales:

A note on a forthcoming book

In June 2003 the Methodist Conference of Great Britain will be meeting in Llandudno. To mark the occasion a number of Methodists are busy preparing a short history of Welsh Methodism. It aims to give a brief history of the Methodist movement that derived from John Wesley as it developed in Wales in both the English and Welsh languages from the eighteenth century to the present. The book will be about 120 pages in length and will be illustrated, particularly with pictures of Methodist chapels. We hope that it will cost around £5. The contributors are all people with a wide knowledge of Methodism in Wales and a scholarly interest in its history. They include Donald Knighton on English-language Methodism, Glyn Tegai Hughes on Welsh-language Methodism and on the preaching tradition, Anthony J. Parkinson on Methodist chapel architecture, Owen E. Evans, E. H. Griffiths and Hugh Rowlands on Methodism and society. I myself shall be editing the book and writing on the literature and hymns of Welsh Methodism.

Anyone who is interested in Welsh chapels knows that the word 'Methodist' is fraught with problems when it is used here in Wales, so perhaps a word of explanation might be useful to those who are not fully conversant with the various

Methodist traditions. In England the word 'Methodist' refers quite clearly to the movement begun by John Wesley in the eighteenth century. Wesley's Methodists were at first a group within the Church of England but after his death they became a separate Church or, as they usually referred to themselves, a Connexion. During the nineteenth century other Connexions were formed, either as splits from the main body or subsequent amalgamations, so that, in addition to Wesleyan Methodists, there were, among others, Primitive Methodists, New Connexion Methodists, Bible Christians, Wesleyan Methodist Association, United Methodist Free Churches and United Methodist Church. Most of these different Methodists united in 1932 to form the present Methodist Church of Great Britain.

When you see a chapel in Wales calling itself on its noticeboard 'The Methodist Church' or 'Yr Eglwys Fethodistaidd' it is to this tradition that it belongs. Such a chapel belongs to the Methodist Church throughout Britain and is subject to the British Methodist Conference. If the chapel was built before 1932 it is likely that it will have a plaque saying that it is Wesleyan Methodist or, less frequently, Primitive Methodist or one of the other varieties of Methodism. Welsh-language chapels will invariably be Wesleyan - 'Capel y Methodistaidd Wesle(y)aidd', 'Capel y Trefnyddion Wesle(y)aidd' or something similar. English-language Methodism started in the eighteenth century as a result of the preaching of John Wesley and his followers. Welsh-language Methodism dates from 1800 onwards when the British Conference decided to send Welsh-speaking preachers into Wales.

However, the majority of what are generally referred to as 'Methodist' chapels in Wales do not belong to this tradition at all. They were built by the 'Calvinistic Methodists' or 'Y Methodistaidd Calфинаidd'. This movement looks back, not to John Wesley, but to Howel(l) Harris. Harris was converted in 1735, three years before Wesley. Like Wesley he began a movement to revive the Anglican Church in Wales from within. However, in 1811 the movement split from the Church of England and formed the Calvinistic Methodist Connexion or Church. Rather confusingly, the Church is also referred to officially as 'The Presbyterian Church of Wales' or 'Eglwys Bresbyteraidd Cymru'. If you ask someone in the street of any Welsh town or village where the Methodist chapel is you will quite likely be directed to the Calvinistic Methodist or Presbyterian chapel. To find the Methodist chapel which belongs to the British Methodist Church you will probably need to ask for the Wesleyan chapel!

Lionel Madden

RECORDING AND CONSERVING CORNISH METHODIST CHAPELS

English Heritage in conjunction with the Methodist Church carried out a detailed survey of chapels in Cornwall and this has provided the basis for conserving its many surviving places of worship.

In 1851 Cornwall had the highest proportion of dissenting places of worship in England. This was demonstrated by the Census returns of that year, which also clearly marked the strongholds of Cornish Methodism as being the mining heartland of the centre and west of the county. There were no national parallels in the UK with the notable exception of the mining valleys of South Wales. Methodism as a popular evangelical movement, although prone towards schisms and revivals, dominated all other forms of Christian worship. Methodist chapel buildings varied enormously in size and ambition and displayed an enormous variety of architectural designs. Even the smallest chapel possessed a sense of propriety, neatness and regularity. The sense of decorum is especially noticed in the period between 1821 and 1840s. Nearly square in plan, with hipped or half hipped roofs and regular elevations, externally they resemble (minus the chimney stacks) the late Georgian style three bay farmhouses built in the Cornish countryside at that time.

The processes behind the chapels' extraordinary diversity and high rate of alteration and remodelling, from the wealth and aspirations of chapel communities to the impact of religious revivals and schisms, are explained in detail in the book published in July 2001: *Diversity and Vitality: the Methodist and Nonconformist chapels of Cornwall*. This book, published jointly by English Heritage and The Methodist Church, presents new thoughts on the importance of chapels to the Cornish landscape and culture. It evaluates their significance as historical buildings, and the dynamic role of liturgical and community change in determining both their historic character and future.

Historic chapels are one of the most threatened building types, and the Methodist Church has had little choice but to sell off those where there are insufficient numbers to carry the maintenance costs. In framing its pastoral strategies to meet these and other changing circumstances, clear guidance was needed about how the statutory protection of important chapel buildings through listing might affect its ability to alter, extend or even demolish its properties. This need had been exacerbated in 1980 by the Historic Buildings Resurvey carried out by English Heritage, which had added many chapels to the lists.

Gradually it became apparent that an assessment of listed chapels was critical and a dialogue was developed by English Heritage with churches, local authorities and other

potential users, initially to select a sample of chapels for inspection, based on the Royal Commission's inventory of chapels and meeting houses, and the Methodist Church's own property register.

The Cornish Chapels survey comprised the first attempt to tackle the problem on a regional scale, and to draw up criteria for the evaluation of chapel architecture. This architecture, although geared to Cornwall's own particular identity, could have relevance to the consideration of chapel buildings elsewhere in the country.

The survey resulted in twenty-eight chapels being removed from the statutory lists, because of demolition, severe alteration, or a realisation that they no longer fulfilled the listing criteria. Thirteen chapels were added to the lists at grade II, three previously unlisted chapels were listed at grade II*, and twenty other chapels were upgraded from grade II to grade II*. The survey showed that almost all chapels of the late 18th or the first half of the 19th century have been altered, have later fittings, or have lost fittings and exploded the common belief that early 19th century chapels have retained their interiors. A few substantially complete examples of the period up to and including 1880 were therefore of sufficient rarity to merit a high grade.

In order to ensure that recognition is given to the contribution of chapel buildings to Cornwall's distinctive character all the recorded chapels were entered onto the Sites and Monuments Record at Cornwall Archaeological Unit. A total of one hundred and sixty chapels of all denominations in Cornwall have now been listed as being of special architectural or historic interest. The Methodist Church owns 92 listed grade II and 14 listed at grade II*. Penrose (with a significantly original interior) is now in the care of the Historic Chapels Trust, but the listing is intended to help keep important historic buildings in active use, while ensuring that all reasonable efforts are made to conserve those features and characteristics that contribute to their special status. The communities which use these chapels are central to their conservation, but the future holds many problems with the declining levels of religious observance. Chapels have to become more multi-functional and to respond to the need to accommodate people with disabilities. For the chapels that have retained their interiors and fittings of interest, their conservation is best managed through their remaining in their original use. This is a difficult challenge, and will inevitably lead to great pressures for change.

This review of Cornish chapels has provided the basis for a clear justification for the protection of the best examples of the principal chapel types. It has also provided a platform for informed dialogue, and it is hoped that a new understanding can inform the communities, other owners and the bodies responsible for the stewardship of the historic environment.

Cofnodion Capeli yn y Llyfrgell Genedlaethol *Chapel Records in the National Library*

Mabwysiadodd Cyngor Llyfrgell Genedlaethol Cymru bolisi casglu newydd ym mis Chwefror 2000. Canlyniad y polisi newydd yw bod y Llyfrgell yn canolbwyntio mwy yn awr ar gasglu archifau cenedlaethol sefydliadau Cymreig yn hytrach na phapurau lleol neu ranbarthol. Ni fydd y newid yn effeithio ar gofnodion capeli'r Annibynwyr neu'r Bedyddwyr na chofnodion Eglwys Bresbyteraidd Cymru. O safbwynt yr Eglwys Fethodistaidd Wesleaid fodd bynnag y mae hyn yn golygu y bydd y Llyfrgell yn parhau i gasglu cofnodion Talaith Cymru yr Eglwys, gan gynnwys cofnodion pwyllgorau ac is-bwyllgorau, a chofnodion y Synod sydd yn cyfarfod dwywaith y flwyddyn. Ond ni fydd y Llyfrgell yn derbyn cofnodion eglwysi unigol o hyn ymlaen, onibai eu bod yn ychwanegiad at gofnodion capeli sydd yn ei meddiant yn barod. Dylid adneuo cofnodion eglwysi sydd heb gofnodion yn y Llyfrgell i'r archifdai sirol.

In February 2000 The National Library adopted a new policy with regard to the collection of archival material. Though the new policy does not affect the archives of Baptist or Congregational chapels or chapels belonging to the Presbyterian Church of Wales, the archives of the Wesleyan Methodist Church are affected. The National Library will continue to collect records of the Cymru District, including committee and sub-committee records and records of the twice yearly meetings of the Synod, but the Library will no longer accept the archives of individual churches unless they are additions to individual chapel archives which are already in the Library's possession. Records of individual chapels whose archives are not already in the National Library should be deposited in the County Record Offices.

Glyn Parry

Threatened Sites: Correspondence and Building Applications

Since our last issue, the following have been reported to us. As we do not have the time or resources to check the accuracy of all the reports we receive, we should be most grateful if you could let us know of any errors or inaccuracies in these reports or in the chapel names, locations or denominations and also inform us of any other chapel which has closed recently, is to be closed or converted or is under threat in any way.

- 28/03/02 **Bethesda Presbyterian Church, New Street, Mold** - proposals to alter the interior of the chapel.
- 03/04/02 **Capel Adfa (MC), Adfa Newton, Powys** - Listed Building Consent application - alterations to chapel.
- 16/04/02 **Libanus Baptist Chapel, Llansadwrn** - Listed Building Consent application for conversion to residential use.
- 18/04/02 **Capel Saron (MC), Pontdolgoch, Caersws** - planning application for change of use of redundant chapel to a dwelling.
Capel Neuadd (MC), Old Hall, Llanidloes, Powys - Planning application for change of use of redundant chapel to a dwelling.
- 15/05/02 Letter of concern from a CAPEL member relating to the planned conversion of **St Andrew's United Reformed Church, Swansea** into a mosque and the erasure of the Christian symbolism therein.
- 24/05/02 **Bethany Congregational Chapel, Hodley, Powys** - Listed Building Consent application for conversion to residential use and proposed relocation of headstones and alterations to graveyard.
Congregational Chapel, New Street, Welshpool - proposed conversion of redundant chapel to a shop.
- 15/06/02 **Berea Chapel (MC), Glanadda, Bangor** - vacated July 2002 - to be demolished to provide access to a new development.
Tŵr Gwyn Chapel (MC), Ffordd Caergybi, Bangor - to close December 2002 in order to merge with the new chapel at St David's Hospital site, Glanadda.
Halkyn Chapel, Rhosesmor, Halkyn, Holywell, Flintshire - chapel demolished and planning permission granted for erection of a 2 bedroom detached bungalow.

Letter from a CAPEL member informing us that a new chapel is to be opened in July 2002 on the site of the former St David's Hospital, Glanadda, Bangor to replace the closed Welsh Presbyterian chapels in the Bangor district.

25/06/02 Letter from a member informing CAPEL of a threat to Bethesda Baptist Chapel, Swansea, where the remains of Rev. Christmas Evans lie buried in the porch. The correspondent later contacted us again to inform us that the threat had now gone.

Chapel Anniversaries

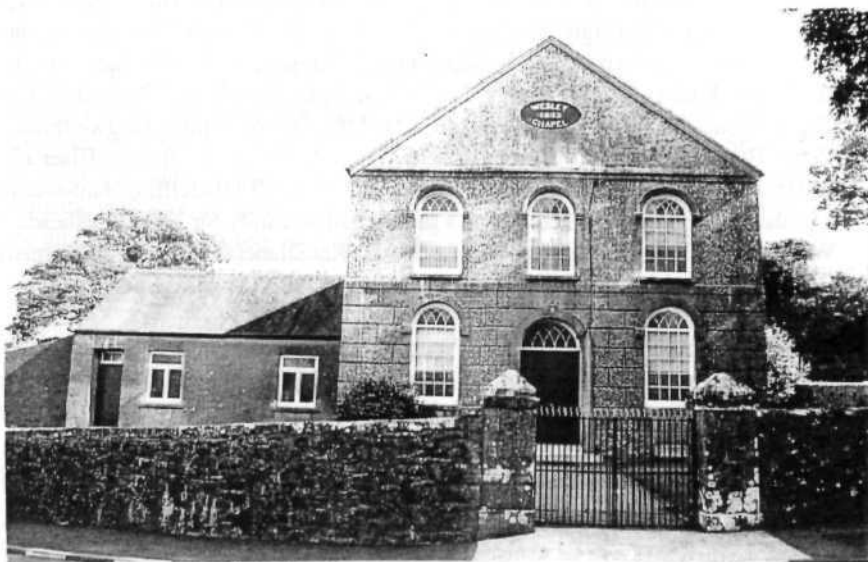
Philadelphia, Morriston

In our last issue we reported that Philadelphia, Morriston, (a Grade II listed building in a Conservation Area) was celebrating its bicentenary in May and that a brief history of the chapel was in preparation. The history was compiled by John Richard Davies and included in the programme for the celebration meetings. The following notes have been taken from that programme.

Howel Harris visited the Llansamlet and Llangyfelach district between 1740 and 1745 and is reported to have preached in Cnap Llwyd farm in 1742. Later in the century a mixed congregation of Methodists and Independents met in Tŷ Coch near Cwm Bath, which had long been a nonconformist meeting-place. The congregation built Libanus chapel in 1782 but in 1800 the two groups moved apart and in 1802 the Methodists established their own chapel, Philadelphia, which two years later was accepted into full membership of the Calvinistic Methodist Movement. At that time the population of Morriston was increasing rapidly and the chapel was in 1812 enlarged by the addition of two transepts. Following another religious revival in 1828 and further expansion in the copper and coal industries, it was decided to build a more substantial chapel, which was opened in 1829. The builder was John Richards and the plans were drawn up by Daniel Roberts. The seating capacity of the chapel was stretched to 700 and the congregation continued to grow. One of the best known of the ministers of the chapel in the nineteenth century was Thomas Levi, minister from 1860 until he moved to Aberystwyth in 1876. He was well known throughout Wales and was especially popular as the editor of the children's magazine *Trysorfa'r Plant* and librettist for Joseph Parry's children's cantata *Ymgom yr Adar*. During his ministry Philadelphia extended its mission to promote the establishment of Salem chapel in Faerdref and Smyrna in Plasmarl.

The next substantial renovation of the chapel came in 1935, during the ministry of the T P Nicholas. The architect was D R Jones and the builder J D Jones, who were first cousins and descendants of the John Richards who erected the 1829 building. The renovation included the installation of a pipe organ made by Conacher & Co. of Huddersfield and four stained glass windows by Howard Martin and H Palmer Thomas which have recently been shown on TV in the programmes *On the Chapel Trail* and *Materpieces in Stained Glass* and the series *Dechrau canu Dechrau Canmol*.

Carew



This nineteenth century chapel in Pembrokeshire is celebrating its 150th anniversary this summer. Carew Methodist Chapel, a Grade II listed building was built in a traditional Methodist style in 1852 with donations from villagers. Unlike many of our chapels its congregation has grown since its early days. When it was founded there were 12 members, now there are around 60.

ARDDANGOSFA DEITHIOL / TOURING EXHIBITION

Adnewyddwyd yn ddiweddar arddangosfa deithiol CAPEL, a ddangoswyd ers rhai blyneddau mewn nifer o safleoedd yng Nghymru, ac mae ar gael i'w benthg (ceisiadau i'w cyflwyno i'r Ysgrifennydd). Seiliwyd y fersiwn wreiddiol ar yr arddangosfa *Temlau Addoliad : Temples of Devotion*, a drefnwyd ym 1986 gan Llyfrgell Genedlaethol Cymru i ddathlu penblwydd ein cymdeithas. Yn y Llyfrgell y cartrefir nifer o'r eitemau a chafwyd cymorth gwerthfawr eto gan staff y Llyfrgell gyda pharatoi'r fersiwn diwygiedig.

Yr oedd yr arddangosfa wreiddiol yn cynnwys gweithiau gan arlunwyr a ffotograffwyr, yn eu plith Stuart Ladd, John Smout a'r diweddar Gomander A. F. Mortimer, a ffotograffau o gapeli a gedwir yn Archifdy Gorllewin Morgannwg, a'r brasluniau o gapeli a gynhyrchwyd gan Adran Gynllunio Cyngor Morgannwg Ganol ac a gedwir nawr yn Archifdy Morgannwg. Dangosir nifer o'r rhain eto yn yr arddangosfa newydd (e.e. Heol y Crwys, Caerdydd; Rehoboth, Llangollen; Capel Tegid, Y Bala; Mynydd Bach, Abertawe; a Noddfa, Treorci) ynghyd â gweithiau gan Cefyn Burgess (Salem, Treganna, Caerdydd); John Freer (Ebenezer, Blaenafon); Islwyn Hughes (Seion, Senghennydd); Islwyn D. Jones (Philadelffia, Nant-y-caws); a Graham Rosser, a hefyd ffotograffau a gedwir gan Archifdy Sir Fflint (Bethesda, Yr Wyddgrug); CADW (Maesyronnen a Bethel, Rhosllanerch-rugog); a Chomisiwn Brenhinol Henebion Cymru (Tabernacl, Aberystwyth; Armenia, Caerdybi).

Cynrychiolir pob rhan o Gymru yn yr arddangosfa ddiwygiedig ac mae ffotograff hefyd o gapel enwog Princes Road, Lerpwl (gan Graham Rosser). Dangosir ffurfiau pensaernïol amrywiol, yn adlewyrchu dylanwadau rhanbarthol gwahanol, y dyddiad adeiladu a phersonoliaeth y pensaer. Y mae'r newid yn y defnydd a ddangosir yn ffotograffau Stuart Ladd, a chyflwr adfeiledig nifer o gapeli, yn cyfleu mewn dull dramatig gyflwr truenus Anghydfurfiaeth heddiw yng Nghymru a'r angen dirfawr am gymdeithas megis CAPEL.

The CAPEL touring exhibition, which has been shown at a number of venues in recent years, has been updated and is available for loan. The original version had been based on the exhibition *Temlau Addoliad / Temples of Devotion*, which had been organised by and mounted in 1986 at the National Library of Wales. This exhibition celebrated the tenth anniversary of CAPEL, and displayed the results of initiatives by local authorities and works by individual artists and photographers. The staff of the National Library again provided valuable assistance with the work of preparing the revised version.

Stuart Ladd, John Smout and the late Commander A.F.Mortimer are once again represented in this exhibition (e.g. Bridge Street, Newport; Bryn Seion, Trefor;

Soar-y-Mynydd, and Pen-dref, Llanfyllin), as also are Cefyn Burgess (Carmel, Conwy); John Freer (Horeb, Blaenafon); Islwyn Hughes (Seilo, Pentre); Islwyn D. Jones (Panteg); and Graham Rosser (Bethel, Brecon). A number of these works are housed in the National Library of Wales. Items housed in record offices include the photographs taken by the project organised by the Mid-Glamorgan Council Planning Department and housed now at the Glamorgan Record Office. Some of these had also appeared in the original exhibition (e.g. Dyffryn, Port Talbot; Hanbury Road, Bargoed), but new exhibits include photographs held by the Flintshire Record Office (Bethesda, Mold); CADW (Eglwys Bach, Pontypridd), and the Royal Commission on the Ancient and Historical Monuments of Wales (Capel Newydd, Boncath, and Ebeneser, Tumble), which have all been involved in arranging chapel surveys.

The updated exhibition contains photographs of chapels throughout Wales, with all thirteen historic counties represented, and also one by Graham Rosser of the renowned Princes Road Welsh Presbyterian Chapel, Liverpool. Various architectural styles are displayed, reflecting differing regional influences, the date of construction and the personality of the architect. Change of use, as shown in Stuart Ladd's photographs, and the dilapidated condition of some chapel buildings, constitute a dramatic indication of the depressing condition today of Nonconformity in Wales and the dire need for a society such as CAPEL.

D.Huw Owen

CAPEL Christmas Cards

CAPEL has produced a series of four bilingual Christmas Cards with pictures of chapels on them. The pictures are copied from the work of Cefyn Burgess which the artist has kindly allowed us to use. The four chapels are:

Canton, Cardiff (Salem)

Cemmaes, Powys

Conwy (Carmel)

Pontypridd (Tabernacle)

Please help CAPEL by buying some of these cards. A leaflet is enclosed with this Newsletter. The cards will be available at the Blaenafon meeting

Cardiau Nadolig CAPEL

Mae CAPEL wedi cynhyrchu cyfres o bedwar Cerdyn Nadolig dwyieithog gyda lluniau o gapeli. Mae'r lluniau wedi'u copïo o waith Cefyn Burgess gyda chaniatâd caredig yr arlunydd. Y pedwar capel yw:

Treganna, Caerdydd (Salem)

Cemaes, Powys

Conwy (Carmel)

Pontypridd (Tabernacl)

A wnewch chi helpu CAPEL trwy brynu rhai o'r cardiau? Amgaeir taflen gyda'r *Cylchlythyr* hwn. Bydd y cardiau ar werth yng nghyfarfod Blaenafon

Deddf Gwarchod Data 1998

Hoffai CAPEL gyhoeddi rhestr o enwau a chyfeiriadau'r aelodau yn rhifyn nesaf y *Cylchlythyr*. Os **nad** ydych yn dymuno i'ch enw a'ch cyfeiriad ymddangos yn y rhestr a fyddech cystal â rhoi gwybod i'r golygydd (P.A.L.Jones, Bro Dawel, Coedlan Iorwerth, Aberystwyth SY23 1EW) cyn gynted â phosibl, os gwelwch yn dda? Oni chlywir yn wahanol, cymerwn eich bod yn fodlon i'r manylion hyn gael eu cyhoeddi.

Data Protection Act 1998

*CAPEL wishes to publish a list of member' names and addresses in the next issue of the Newsletter. If you do **not** wish your name and address to be included in the list, please notify the editor (P.A.L.Jones, Bro Dawel, Coedlan Iorwerth, Aberystwyth SY23 1EW) as soon as possible. If we do not hear from you, it will be assumed that you are content for these details to be published.*

Forthcoming Meetings

*This year's Annual General Meeting will be held in Blaenafon on **Saturday 5 October**. and arrangements are in progress for the next four meetings. The next **Spring Meeting will be held in Bala on 17 May 2003** and the Autumn Meeting and AGM in Caerphilly. In 2004 the Spring Meeting will be in Rhyl and the Autumn Meeting in Loughor.*

Y Cyfarfodydd Nesaf

Cynhelir ein Cyfarfod Cyffredinol Blynyddol eleni ym Mlaenafon ddydd **Sadwrn 5 Hydref** ac mae trefniadau mewn llaw ar gyfer y pedwar cyfarfod nesaf. Bydd Cyfarfod y Gwanwyn 2003 yn y Bala ar 17 Mai a chynhelir y Cyfarfod Blynyddol y flwyddyn nesaf yng Nghaerffili ym mis Hydref.. Yn 2004 bydd Cyfarfod y Gwanwyn yn y Rhyl a'r Cyfarfod Blynyddol yng Nghasllwchwr.