

# Capel

*CYMDEITHAS TREFTADAETH Y CAPELI*  
*THE CHAPELS HERITAGE SOCIETY*



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**CYLCHLYTHYR / NEWSLETTER    41    GWANWYN / SPRING 2003**

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## **The Chapels of Blaenavon**

I was born in 1925, in 92 High Street, Blaenavon. My mother was an Anglican and I was christened in the parish church of St. Peter's. But my father was the organist at the Horeb Baptist Church and as soon as I was old enough I accompanied him to chapel. While he played the organ, I sat in the Big Seat with the retired minister, the Rev David Hughes and the old deacons. A very daunting experience for one so young. And so I grew up to be a lifelong Baptist and have been fortunate to know so many of an older generation of all denominations who spent their lives in the service of the local churches and who have assisted me in my research into the past.

In 1925 there were a dozen nonconformist churches in Blaenavon and various mission churches they supported. Almost all had a resident minister. Sadly today only 6 of those churches remain - Broad St., Bethlehem, Horeb, Park St., King St., Forgeside - and there is no resident nonconformist minister.

The spiritual revival of the late 18th century coincided with the birth of the Industrial Revolution. The Blaenavon Iron Works commenced production in 1789 and people flocked from England and Wales to seek employment. Meetings were held in homes and farmsteads until the erection of the first humble meeting houses and chapels. Baptists were made welcome at the home of William and Francis James who owned most of the land on which Blaenavon stands today. Nonconformists also met in an ancient farmhouse at Garn-yr-Erw. Howel Harris of Trevecca and Edmund Jones of Pontypool are amongst those said to have preached at this place and it was the Calvinistic Methodists who founded the first chapel in Blaenavon. It was built in 1798 near the Iron Works and known as Capel y Graig. Its close proximity to the works, however, made it vulnerable to the waste thrown out by the mines and iron works and so in 1815 it was resited in King Street on land granted by the Company, who, by way of compensation, also gave the chapel a load of coal every month.

### **Calvinistic Methodists**

Lewis Browning, in his book on Blaenavon published in 1906, remarks on the puritanism of nineteenth century Calvinists. He records that a visiting minister was engaged to preach at Penuel and, as was the custom, he came to conduct the Society on the Saturday night. One of the deacons, however, noticed that he had his hair parted in what was known then as the "Q.P." fashion, a flagrant sin against the orthodoxy of the time, and so he was compelled to have his hair cut before he was allowed in the pulpit! That was the first and last time he preached in Penuel. Again, no instruments were allowed to accompany the hymn singing. On one occasion when the church choir visited Penuel, Mr Parry, their organist, brought his 'cherubim' with him, but when William Thomas, the old deacon, heard the instrument being played, he turned them out of the chapel and told Mr Parry to take his cherubim to the Drum and Monkey; that was the fit and proper place for it! Sad to say, this, the oldest nonconformist church in the town, held its last service in January 1968, its closure hastened by subsidence.

### **Baptists.**

The first Baptist chapel was built in James Street in 1807 on land leased by Francis James. In 1823, when they were in membership with Llanwenarth and Pen-y-gain, they had a membership of 138 and it was decided to form a new church, but a division arose on a matter of doctrine and 81 members left to found Ebenezer Baptist Church. And so the two churches went their separate ways, a story to be repeated over and over again in the history of Welsh nonconformity.

The Baptists who remained in Horeb continued to worship and to prosper there until 1863, when they built the large building at the foot of High Street. The old building in James Street continued to be used for religious purposes - first by the Wesleyans, then the Congregationalists and finally the Salvation Army. One would have thought that the new church at Ebenezer would have put as much distance between themselves and Horeb as possible. Not so. They built their church just 100 yards away on land leased by Francis James. They witnessed there for over 160 years but were forced to close in 1986. The building has subsequently been demolished.

Both Horeb and Ebenezer remained in the Welsh Baptist Union, even when the Welsh language had ceased to be used in either church. Given its proximity to the English border, there was always a large proportion of the inhabitants of Blaenavon who spoke only English. The English speaking Baptists built their own church in Broad Street in 1844. The original church had a rather plain front but the present façade, carrying the date 1888, is in the grand classical tradition. Broad Street Church declined in membership and in the 1960s it ceased to be Baptist and became Moriah Evangelical Church.

In 1878 a small group of worshippers left Broad Street to form their own church, meeting at first in a small room in Lion Street, but when the Primitive Methodists moved to Broad Street they purchased the vacant King Street building together with its freehold. After alterations, Bethel was opened for worship in October 1878. I understand that the building they inherited was very plain and white-washed but the alterations undertaken by the church during the pastorate of their first minister, Owen Tidman, gave the present church its lay-out and interior appearance. During his period as pastor, the schoolrooms were added.

Another group of Baptists from Broad Street was responsible for the cause at Zion Baptist Church, Forgeside. It was felt that this rapidly growing hamlet, which had sprung up near the new steel works, needed a church and so it was built in 1875 as a daughter church of Broad Street. This meant that, if you included Horeb's daughter church at Blaen-y-cwm, there were six Baptist churches in the town, three (Horeb, Ebenezer and Garn-yr-erw) in the Welsh Union and three (Broad Street, King Street and Forgeside) in the English.

There is no doubt that the language problem led to much bitter dispute and debate in those churches where Welsh had been the mother tongue. For the older generation it was the language of heaven and they could not express their spiritual yearnings except in Welsh. The younger generation, however, who spoke English were eager for change. By the end of the 19th century all the churches in Blaenavon were holding their services in English and, under the settled ministries of pastors like the David Hughes in Horeb, Ioan Meredith in Ebenezer, Arvon John in Lion Street and William Rees in Broad Street, the chapels entered an era of fresh life and stability that saw their congregations grow ever larger.

### **Congregationalists**

Bethlehem chapel was so called because it was opened on Christmas Day 1820. The original church was built near the river at the southern tip of the town. In 1840 they moved to the present site in Broad Street though at that time there was no street there, the location being a very pretty area of green fields with a running brook, the Nantfechan, beside which the chapel was built. The minister who brought them to their new home was the Thomas Griffiths who served the church for 38 years and was affectionately known as 'Griffiths Bach Blaenafon'. His memorial is over the pulpit in Welsh and the Welsh tradition of the chapel was long preserved in the text written above the windows behind the pulpit: 'Nid oes yma onid tŷ Dduw a dyma borth y Nefoedd' (Gen.28:17) but this is no longer there.

Bethlehem was the last chapel in the town to hold its services in Welsh. Its Welsh adherence led to an English-speaking section forming a separate church. They met in borrowed buildings until in 1863 they erected their own church in Lion Street, where they witnessed for over 100 years, closing in 1982. The church was subsequently demolished and a flat complex built on the site. The Lion Street Church also supported a mission church at Coed Cae.

### **Methodists**

Like the Congregationalists the Methodists built their first church in the Avon Road area of the town. Why they chose that out of town area one can only speculate; perhaps there were more people living in that district at the time. But like the Congregationalists, they decided to move where the people were and in 1837 built their Wesley Church near the works between two rows of houses aptly named Chapel Row.

One of the original trustees of the first Methodist church was Thomas Littlehales, whose occupation was 'Boat owner'. This seemed to me a surprising occupation for one living so far from the sea but I was later to find out that Thomas Littlehales was something of an entrepreneur who had invested in the transport business of that time - tramroads and canals - and his boats were canal barges. During the 19th century more and more people chose to live away from the Works and a new society was formed in the town to cater for them. They purchased the old Horeb chapel in James Street and there they prospered from 1865 to 1883. The old building then being in a sad state of repair they made the bold decision to build themselves a new church in Park Street, which opened in 1885. In 1920 the old Wesley Chapel closed its doors for the last time and those who still worshipped there joined their brethren in Park Street. The Methodists were pioneers in education, building a day school at the rear of their church premises.

An interesting footnote: in June 1925, the Methodist minister invited the renowned evangelist Gipsy Smith to preach. The services were held in the Primitive Methodist Church, that being the largest church building in the town. It was decided to have an overflow meeting in Park Street and to that end a cable was laid across the rooftops of the town to relay the service. This was probably one of the first occasions that a service was relayed from one church to another.

Mention must be made of the Avon Road Mission which was founded by Park Street Methodists in 1893. Like many old quarters in any town, Avon Road had become a socially deprived area. To the credit of the Methodists they decided to do something about it and they built a small mission church by the river. The original tin church was replaced by a more substantial building in 1936. Under the leadership of men like Ted

Moreton, the Mission served the area well and I have the fondest memories of it and the members. When Mr Moreton died, the Mission ceased to exist and I understand a private building now stands on the site.

### **Primitive Methodists.**

The original Primitive Methodist Church was in King Street and when they moved to new premises in Broad Street the building was acquired by the Baptists. The new Primitive Methodist Church was the largest church building in the town. That was to prove its undoing. As their congregation dwindled the task of maintaining this enormous edifice was too heavy for the few who remained. The church closed in 1966 and the members joined those worshipping in Park Street. In Blaenavon we never used the word Methodist. You were either Wesleyan (Park Street) or Prims (short for Primitive Methodist). The building in Broad Street was demolished and the site is now a car park.

Before I close I would like to say a brief but personal word about the Sunday school premises that were such a part of our chapels. The first thing to say is that the Sunday schools were no part of the original grand design when our chapels were first planned and built. The chapels were essentially edifices built for the proclamation of the Word and the pulpit was central to that purpose. Some of the critics have slightly referred to them as 'preaching boxes'.

Sunday schools came later, almost as an afterthought. Here in Blaenavon, 1905, the time of the great revival, saw a feverish activity in the building and extension of Sunday school premises and lecture halls to accommodate the increasing numbers. Those who undertook the task of accommodating the people, both young and old, who crowded into our chapels thought little of style or architecture. The additional rooms and premises that were added to the existing church buildings were ill planned or not planned at all. I have many warm memories of Sunday school vestries and classrooms for all the happy associations and experiences there. But nothing could persuade me that they were anything other than a total disaster structurally and visually, often spoiling the overall shape and design of the chapel building as first planned and constructed. Moreover, they were to prove a liability, difficult to improve and to maintain. Those good people who built our schoolrooms did so from the best possible motives but they created major headaches for those who came after.

**James Scourfield**

## Ymweliad CAPEL â Blaenafon



Park Street Methodist Church

Cawsom ddiwrnod llwyddiannus a'r tywydd yn fendigedig. Cynhaliwyd y Cyfarfod Blynyddol a'r sgwrs yn Neuadd y Gweithwyr, adeilad mawr crand. Cawsom ginio bwffe ardderchog a the ar y diwedd yn yr un adeilad. Rydym yn ddyledus iawn i Mr Freer a Mr Gulliford am y trefniadau gwych.

Ar ôl sgwrs Mr Scourfield, cafwyd taith o gwmpas rhai o'r capeli y bu'n adrodd eu hanes sef:

**Park Street Methodist** lle cawsom groeso gan y gweinidog newydd, Linda Williams. Dim ond mis yn ôl symudodd hi o Newcastle on Tyne i gylchdaith Pontypŵl. Nid oedd neb ar gael i siarad am yr adeilad ond mae ychydig o hanes yr achos yn y daflen wybodaeth leol ac yn narlith Mr Scourfield.

**Horeb Baptist** . Cyn iddo symud o Flaenafon yn dilyn marwolaeth ei wraig, yr oedd Mr Scourfield yn ddiakon ac ysgrifennydd y capel yma. lle cafodd ei fagu a lle'r oedd ei dad yn organydd. Fe, felly a siaradodd â ni. Cyhoeddwyd llyfryn ar hanes y capel. Erbyn hyn mae'r capel yn adnewyddu'r to ar gost sylweddol,

**Bethlehem URC.** (Annibynwyr) Cafwyd sgwrs gan Mrs Agnes Morris, ysgrifennydd y capel, ond heb lawer o hanes yr eglwys. Erbyn hyn mae'r gynulleidfa'n fach ond mae'r adeilad yn rhestredig er 1965.

**Bethel Baptist, King Street.** Yma, yn ychwanegol at sgwrs gan Mr Robert Dobbs, ysgrifennydd y capel, cafwyd taflen gydag ychydig o hanes yr achos.

Roedd yn ddiddorol gweld pa mor Saesneg yw Blaenafon o ran iaith. Nid oedd un o'r siaradwyr yn medru'r Gymraeg ac ni chlywsom air o Gymraeg yn y dref. Fel y sylwodd Mr Scourfield, er bod capeli Cymraeg yn y 19eg ganrif, erbyn 1900 roedd pob un o'r 13 o gapeli yn y dref yn Saesneg ei iaith a dewis y rhieni oedd hyn - roeddynt am eu plant ddod ymlaen yn y byd.

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### CAPEL 'S VISIT TO BLAENAFON

*Once again CAPEL was fortunate - we had glorious weather for our successful day's visit to Blaenafon. The Annual General Meeting was held in the large and grand Workmen's Hall, where we also had a buffet lunch and tea at the end of the day. We are very grateful to Mr Greer and Mr Gulliford for the excellent arrangements.*

*Following Mr Scourfield's talk we had our usual tour around some of the chapels which had been mentioned in the lecture, namely:*

**Park Street Methodist** where we were welcomed by the new Minister, Linda Williams, only a month after she had moved from Newcastle on Tyne to the Pontypool circuit. No one was available to speak to us about the building but there is a little of the history of the cause in CAPEL's Local Information Sheet and in Mr Scourfield's lecture.

**Horeb Baptist.** Before he moved from Blaenafon after the death of his wife, Mr Scourfield had been a deacon and secretary of this church, where he had been brought up and where his father had been organist and so appropriately it was he who spoke to us here. A booklet on the history of the chapel has been published. At present the chapel roof is being restored, at considerable cost.

**Bethlehem U.R.C.** We had a talk by Mrs Agnes Morris, secretary of the church but she did not tell us much about the history of the chapel. The congregation is now small but the building has been listed since 1965.

**Bethel Baptist, King Street.** Here we listened to a talk by Mr Robert Dobbs, secretary of the chapel, and also were given a leaflet with some information on its history.

*It was interesting to note how anglicized Blaenafon is. Not one of the speakers could speak Welsh and we heard not a word of Welsh in the town. As Mr Scourfield remarked, though there were Welsh language chapels in the town in the 19th century, by 1900 English was the language of each of the 13 chapels in the town and this was the choice of the parents, who had spoken to their children in English - so that they could get on in the world.*

## **Annual General Meeting , Blaenafon, 5th October 2002**

### **Minutes**

#### **1) Chairman's Welcome**

*The Chairman welcomed members of Capel to the meeting held in Blaenafon Workmen's Hall and thanked Mr Freer and Mr Gulliford for organising the day.*

#### **2) Apologies**

*Apologies have been received from: Donald Moore, Dilys Glover, Margaret Hughes, Geoffrey and Mary Brown, Naomi Hughes, Malcolm Jefferies, Ann Rhydderch, W J Griffiths, Stuart Rivers, Alun and Celia Jones.*

#### **3) Minutes**

*The minutes of the 16th Annual General Meeting held in Neath on 20th October 2001 were accepted and signed.*

#### **4) Matters Arising**

*No matters were brought forward*

#### **5) Secretary's Report**

*5.1 The Spring Meeting in Llangefni was a great success. The Secretary thanked Mrs Margaret Hughes for organising the meeting.*

*5.2 It was announced that next year's Spring Meeting will be held in Bala on 17 May 2003 and the Autumn AGM in Caerphilly.*

*5.3 Education Pack - Last year it was reported that Capel was working on an education pack with a company called ESIS. Work has come to a bit of a standstill as we are still waiting for them to give us full costings so that we can apply to the National Lottery Fund for a grant.*

*5.4 Grants Leaflet - Due to the Secretary's illness earlier this year the grants leaflet is not yet ready. The committee will, however, be meeting soon to draw all the information together that has been gathered this year and write the final draft.*

*5.5 Clerical Assistant - The Executive Committee are presently looking at the possibility of employing a part-time clerical assistant. This would be a joint*



*venture with the Religious Buildings Trust and would be particularly beneficial to both groups in respect to threatened sites and planning notifications.*

- 5.6 The Website - *is now live and members were invited to view it on the laptop computer in the reception area after the meeting.*
- 5.7 Exhibition - *The new exhibition is now completed and has been shown at the Glamorgan Family History Society Fair in Aberdare on 7th September 2002. The Secretary thanked Dr Huw Owen and the staff at the National Library of Wales for all the work that went into putting the exhibition together. The Secretary also announced that new exhibition display boards had been purchased.*
- 5.8 Family History Fairs - *Capel has shown its exhibition and had a stall at four Family History Society Fairs this year. A great deal of interest has been shown towards the Society and the plight of chapels at these events. It has been very worthwhile attending these fairs. The secretary thanked everyone who helped with the transportation of the exhibition and all those who helped on the stalls.*
- 5.9 Christmas and Greeting Cards - *The Secretary reported that the cards had sold well this year and were on sale at £1.60 per pack of 4.*

#### **6) Treasurer's Report**

- 6.1 *The Treasurer presented the Statement of Accounts for the year ending 31 August 2002. Sales of greetings cards and back issues of Newsletters and Information Sheets have been good and have increased our income this year.*
- 6.2 *The membership has remained fairly constant at about 292 members.*
- 6.3 *The Chairman noted that if Capel goes ahead with appointing a clerical assistant, this will impact on the Societies expenditure quite significantly.*
- 6.4 *The Treasurer thanked Mr Kevin Matthias and Denbigh Record Office for helping audit and print the accounts.*

#### **7) Chairman's Report**

*The Chairman paid tribute to Penny Icke, who gave notice that she would be stepping down as Secretary at Neath last Spring. She had been Secretary since 1997. Thanks were expressed for all the work she had done over the last 5 years. She will continue as Web Officer with links to the Royal Commission on the Ancient and Historical Monuments of Wales.*

*He then thanked the Executive Committee for all their work over the last year. Special thanks were given to Elizabeth Evans for her work as Buildings Advisor, dealing with the planning applications; the Treasurer for keeping the accounts and Alun Jones, the editor of the Newsletter, for helping while the Secretary was away ill.*

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

*It was proposed, seconded and carried that Dr Peter Mason should become Secretary and all other members of the Executive should remain in post for another year*

*Chairman: Dr J Lionel Madden*

*Treasurer: Mr Geoffrey Veysey*

*Secretary: Dr Peter Mason*

9) **Any Other Business**

*Mrs Olwen Passmore questioned the thinking behind publishing member's names and addresses. The Chairman replied that members had found it useful in the past but because of the Data Protection Act it was no longer possible to do this without permission. Therefore the Editor of the Newsletter requested members who did not want their names published to contact him.*

*Dr Peter Mason suggested that it might be useful for members to wear name badges at meetings and an attendance list be issued. The meeting agreed that this would be a good idea.*

*The AGM was followed by a lecture by Mr James Scourfield on the history of Blaenafon Chapels. A slightly shortened version of the lecture is printed in this issue.*

## **Cyfarfod Cyffredinol Blynyddol, Blaenafon, 5 Hydref 2002 Cofnodion**

1. **Croeso'r Cadeirydd**

Croesawodd y Cadeirydd yr aelodau i'r Cyfarfod Blynyddol a gynhaliwyd yn Neuadd y Gweithwyr, Blaenafon, a diolchodd i Mr Freer a Mr Gulliford am drefnu'r diwrnod.

2. **Ymddiheuriadau**

Derbyniwyd ymddiheuriadau oddi wrth: Donald Moore, Dilys Glover, Margaret Hughes, Geoffrey a Mary Brown, Naomi Hughes, Malcolm Jefferies, Ann Rhydderch, y Parch. W J Griffiths, Stuart Rivers ac Alun a Celia Jones.

3. **Cofnodion**

Derbyniwyd ac arwyddwyd cofnodion y Cyfarfod Blynyddol a gynhaliwyd yng Nghastell Nedd ar 20 Hydref 2001.

4. **Materion yn Codi**

Ni chodwyd unrhyw fater o'r cofnodion.

## 5. Adroddiad yr Ysgrifennydd

- 5.1 Bu Cyfarfod y Gwanwyn yn Llangefni yn llwyddiant mawr. Diolchodd yr Ysgrifennydd i Mrs Margaret Hughes am drefnu'r cyfarfod.
- 5.2 Penderfynwyd y cynhelid Cyfarfod y Gwanwyn y Flwyddyn nesaf yn y Bala ar 17 Mai. a'r Cyfarfod Blynyddol yng Nghaerffili yn yr hydref.
- 5.3 Pecyn Addysg. Y llynedd adroddwyd bod CAPEL yn gweithio ar becyn addysgol gyda chwmmi o'r enw ESIS. Ni lwyddwyd i orffen y gwaith eto gan ein bod yn dal i aros i'r cwmni roi inni wybodaeth am gostau llawn y prosiect er mwyn i ni fedru gwneud cais am grant oddi wrth Gronfa'r Lotri Cenedlaethol.
- 5.4 Taflen Grantiau. Yn sgil salwch yr Ysgrifennydd yn gynharach eleni, nid yw'r daflen grantiau yn barod eto. Yn fuan, fodd bynnag, bydd y pwyllgor yn tynnu at ei gilydd yr holl wybodaeth a gasglwyd yn ystod y flwyddyn ac yn ysgrifennu'r drafft terfynol.
- 5.5 Cynorthwydd Clerigol. Y mae'r Pwyllgor Gwaith ar hyn o bryd yn ystyried y posibilrwydd o gyflogi cynorthwydd clerigol rhan amser. Bydd hyn yn fenter ar y cyd gyda'r Ymddiriedolaeth Adeiladau Crefyddol a byddai o les i'r ddau grŵp yn arbennig ym maes safleoedd dan fygythiad a chynigion cynllunio.
- 5.6 Y We-fan. Mae yn awr yn fyw a gwahoddir aelodau i gael golwg arni ar y cyfrifiadur pen-glin yn nerbynfaf'r Neuadd ar ôl y cyfarfod.
- 5.7 Arddangosfa. Mae'r Arddangosfa newydd yn awr yn barod ac fe'i dangoswyd yn ffair Cymdeithas Hanes Teuluol Morgannwg yn Aberdâr ar 7 Medi 2002. Diolchodd yr Ysgrifennydd i'r Dr Huw Owen ac i staff y Llyfrgell Genedlaethol am yr holl waith o roi'r arddangosfa at ei gilydd. Adroddodd hefyd fod byrddau arddangos newydd wedi'u prynu.
- 5.8 Ffeiriau Hanes Teuluol. Mae CAPEL wedi mynd â'r arddangosfa a chymryd stondin mewn 4 o ffeiriau'r cymdeithasau hanes teuluol eleni a bu ein presenoldeb yn y ffeiriau hyn o werth mawr i'r Gymdeithas. Diolchodd yr ysgrifennydd i bawb a gynorthwyodd gyda'r gwaith o gludo'r arddangosfa a gofalu am y stondin.
- 5.9 Cardiau Nadolig a Chardiau Cyfarch. Adroddodd yr Ysgrifennydd fod y cardiau Cyfarch a'r Cardiau Nadolig wedi gwerthu'n dda eleni ar bris o £1.60 am becyn o bedwar.

## 6 Adroddiad y Trysorydd

- 6.1 Cyflwynodd y Trysorydd y Datganiad Cyfrifon am y flwyddyn yn diweddu 31 Awst 2002. Yr oedd gwerthiant cardiau cyfarch a hen rifynnau o'r Cylchlythyr a'r Taflennu Gwybodaeth wedi bod yn dda ac wedi cynyddu ein hincwm dros y flwyddyn.
- 6.2 Yr oedd rhif yr aelodau wedi aros yn gyson o gwmpas 292.

- 6.3 Nododd y Cadeirydd pe bai CAPEL yn bwrw ymlaen â'r cynllun o benodi cynorthwy-ydd clerigol, byddai hyn yn cael effaith sylweddol ar incwm y Gymdeithas.
- 6.4 Diolchodd y Trysorydd i Mr Kevin Matthias ac Archifdy Sir Ddinbych am gynorthwyo i archwilio ac argraffu'r cyfrifon.

## **7 Adroddiad y Cadeirydd**

Rhoddodd y Cadeirydd deyrnged i Penny Icke a oedd wedi rhoi rhybudd yn y gwanwyn y llynedd yng Nghastell Nedd y byddai'n ymddeol o'r ysgrifenyddiaeth eleni. Bu'n Ysgrifennydd ers 1997 a diolchwyd iddi am yr holl waith a wnaeth dros y pum mlynedd diwethaf. Bydd yn dal i weithio fel Swyddog y We gyda chysylltiadau â Chomisiwn Brenhinol Henebion Cymru.

Yna, diolchodd i'r Pwyllgor Gwaith am eu holl waith dros y flwyddyn. Diolchwyd yn arbennig i Elizabeth Evans am ei gwaith fel Cyngorydd Adeiladau, yn ymdrin â cheisiadau cynllunio, i'r Trysorydd am gadw'r cyfrifon ac i Alun Jones, golygydd y Cylchlythyr, am gynorthwyo pan oedd yr Ysgrifennydd yn sâl.

## **8 Ethol Swyddogion ac Aelodau'r Pwyllgor**

Cynigiwyd, eiliwyd a phenderfynwyd bod Dr Peter Mason i'w benodi'n Ysgrifennydd a bod holl aelodau eraill y Pwyllgor Gwaith i ddal eu swyddi am flwyddyn arall.

Cadeirydd: Dr J Lionel Madden

Trysorydd: Mr Geoffrey Veysey

Ysgrifennydd: Dr Peter Mason

## **9 Unrhyw Fater Arall**

Holodd Mrs Olwen Passmore am y problemau ynglŷn â chyhoeddi rhestr enwau a chyfeiriadau aelodau. Atebodd y Cadeirydd fod aelodau wedi cael y rhestr yn ddefnyddiol yn y gorffennol ond o achos y Ddeddf Diogelu Data nid oedd bellach yn bosibl ei chyhoeddi heb ganiatâd. Yr oedd golygydd y Cylchlythyr felly yn gofyn i aelodau nad oedd i'w henwau gael eu cyhoeddi roi gwybod iddo.

Awgrymodd Dr Peter Mason y gallai fod yn ddefnyddiol i aelodau wisgo labeli â'u henwau arnynt yn y cyfarfodydd a'n bod yn rhoi allan rhestr mynychwyr. Cytunodd y cyfarfod y byddai hyn yn syniad da.

Yn dilyn y Cyfarfod Blynnyddol cafwyd darlith gan Mr J Scourfield ar hanes capeli Blaenafon yr argraffwn fersiwn ohoni yn y rhifyn yma.

## Nonconformity in Anglesey

*[At the Llangeŷni meeting last year, Dr Denis Morgan gave a comprehensive account of the beginnings of Nonconformity in Anglesey. We were not able to include the text of the lecture in the October Newsletter but Dr Morgan has provided here a version of the talk which we are confident will interest members from all parts of Wales]*

In his diary for 13 July 1742, that staunch and loyal Anglican layman, William Bulkeley of Bryn-ddu, Llanfechell, wrote:

This day Herring, Bishop of Bangor, was at Llannerchymedd releasing the sureties of children baptised 30 years ago, and many went from this parish to offer their sinful heads to his pious paw.

Anglican or not, Bulkeley was hardly enamoured of his diocesan's capacity (or lack of it) to fulfil his pastoral obligations among this monoglot flock. This was the first time in a generation that the prelate, or his predecessors, had administered confirmation in the parish. Like the rest of the bishops, Thomas Herring (1693-1757) spent most of the year in London, and when he did visit his diocese at Bangor, he was obliged to communicate with his hearers in a language which they could not understand. It was hardly an ideal situation: a spiritual vacuum was being created which something - either Methodism or evangelical Dissent - was bound to fill.

Dissent was not, in the main, a North Wales phenomenon. It was during the Stuart era, under the rule of James I (1603-25) and Charles I (1625-49), that Puritan nonconformity first appeared in Wales itself. The movement's appeal in England had been, almost exclusively, to 'the middling sorts', urban craftsmen who were industrious, skilled and literate, whereas Wales was poor, remote, exceedingly conservative and overwhelmingly rural. There were no large towns in Wales in the 17th century: Caernarfon, Conwy, Beamaris and the like were walled villages, as were Cardiff and Newport; Swansea was slightly larger, while the only exception was Wrexham. It is no coincidence that Puritanism first took root in Wales in the prosperous border areas of South Wales, Monmouthshire, especially, which was open to England both economically and intellectually, and in urban Wrexham, an equally Anglicised and prosperous border town. In the south-eastern valleys - from the establishment of William Wroth's Llanfaches church in 1639, described as being 'like Antioch, the mother church in that gentile country...' to Walter Cradock's 1648 description of the gospel running over the mountains between Brecknockshire and Monmouthshire 'as the fire in the thatch' - Puritanism had become a substantial, if still minority, movement of Christian witness. In North Wales, ever since Walter Cradock, perhaps the most winsome of the Welsh Puritans, had spent eleven months as curate at Wrexham in 1635-6, that place had gained a reputation for Puritanism and nonconformity. It was at Wrexham, having been

converted by Cradock, that young and sensitive Morgan Llwyd from Cynfal began his career as the foremost literary exponent of the Puritan faith in Welsh.

The failure of the Great Rebellion brought with it the downfall of the Puritan regime, and following the restoration of the monarchy in 1660, refusal to conform to the discipline and order of the Church of England had serious legal repercussions. Puritan evangelising in Gwynedd had given rise to some little Dissent in Merionethshire and Caernarfonshire, though Anglesey was untouched. Indeed, Howell Harris noted in his diary February 1741: 'I saw the Isle of Man [sc. Môn]. In that country is not one Dissenter and no open door for anything through them'. It was only when William Prichard (1702-73), a native of Llanybi, Eifionydd (who had suffered for his convictions), crossed over to take up residence on the island, at Penmynydd in 1742, that Independency gained a foothold there. Although technically of the Older Dissent, Prichard had been animated by the Evangelical Revival, and between 1742 and 1779, when the Baptists joined the Independents in establishing a presence on Anglesey, it was the popular evangelicalism of the new measures which had succeeded in attracting the crowds.

By the time Christmas Evans (1776-1838) reached Anglesey in 1791, the Baptists with their network of fellowships centring on Cil-dwrn (Llangefni) and the Independents around Rhosmeirch, underwent considerable and dramatic expansion. Revivalism had become the order of the day, and by 1820, Calvinistic Methodism - by now free of its earlier and ambiguous links with the established Church - had outstripped the older Dissenters in its popularity and appeal. The name which became inextricably linked with Methodism, not only on the island but throughout Wales, was John Elias (1774-1841). Like William Prichard, he was a native of Caernarfonshire, but from 1799, when he married Ann Broadhead from Cemaes, he made her home his own; thenceforth he became John Elias 'o Fôn'. By far the strongest personality within his denomination and a popular preacher of outstanding ability, he left an indelible imprint on Welsh Nonconformity. His funeral was the largest ever seen on the island, and his memorial chapel, Moriah in Llangefni, still witnesses to his influence.

The once unprepossessing meeting houses at Cil-dwrn and Rhosmeirch, along with the first Methodist chapel at Llangefni, all in the centre of the island, were to become a hub from which vast spiritual energy was expended well into the twentieth century. Put a roof on Anglesey and what you have is a Methodist chapel! That was the quip for a long, long time. It certainly is not so nowadays. The chapels, though, remain, and although bereft of so much of their old vitality, they still bear witness to the treasures of the past and, a new millennium having dawned, point towards hope for a better tomorrow.

**D.Densil Morgan**

## Richard Davies 1843-1906

Like so many chapel architects, Richard Davies has been a very shadowy figure. However during my researches into works by Richard Owen and R.G. Thomas over the last few months, (which I hope to publish in future issues of CAPEL) I have managed to put a short biography together, which reveals Davies as an important chapel architect in his own right.

Born in 1843, the ninth of ten children born to Hugh Davies (1795-1877) and his wife Sophia (née Roberts) at Erw Gron, Mount Road, Llanfairfechan, he was educated at the local school, where in 1850, his father, being a joiner and farmer contributed 5 shillings and 4 pence towards giving him extra lessons. He was apprenticed as a joiner and sent away to complete his training, like his brothers. Erw Gron was part of the Baron Hill estate at that time but he bought the family home in 1886 and subsequently built additional cottages at Brynhyfyd. He married Hannah Roberts and they had three children, Sophia Marilla, Leonora and Ifor Samuel, who also became an architect in his own right. It is believed that a grand daughter to Richard Davies is still living in either Australia or New Zealand. Ifor Samuel Davies died in the 1950s.

He was living in Fron Goch, Llanfairfechan, in June, 1872, but had his office at 207 High Street Bangor, by 1870. It appears that he moved to live over a new office at 125 High Street by 1875. He held public office as a member of Bangor City Council serving as Chairman of the Pier and Ferry Committee, subsequently seeing the pier being opened in 1896. He was not elected mayor of the city but served as deacon and secretary of Capel Lôn Pobty for many years. He was elected chairman of the Caernarfonshire Presbytery in 1905 and died on November 20th, 1906 of a protracted illness and was buried at Glanadda Cemetery where one of the pall bearers was his co-architect, R.G. Thomas, Menai Bridge.

The following list of his works has been gleaned from the local newspapers of the time.

- 1870 Rhostryfan School
- 1871 Capel Fourcrosses, Blaenau Ffestiniog.
- 1872 Capel C.M. Ffynnongroyw  
Capel Wesle Llandwrog (and two houses)
- 1874 Engedi, Congregational, Upper Bangor (remodelling inside).  
Pendref English Wesleyan, Bangor
- 1875 Wesleyan Chapel, Caernarfon (enlargement)
- 1877 Wesleyan Chapel, Llanrug
- 1880 Capel Caersalem, Llanfairfechan
- 1881 Capel Seion C.M. Llanrwst  
Capel Ro Wen C.M. (schoolroom)

- 1903 Smyrna (congregational) Llangefni  
 1905 Capel Mawr, C.M. Amlwch (remodelling of the sêr fawr).



Moriah C M Chapel, Ffynnonogyw

This does not pretend to be an exhaustive list of his works. Other examples of his chapels are the Wesleyan Chapel at Dolgellau as well as the Wesleyan Chapel at Abergele. He did work on Moreia C.M. at Caernarfon and was working on plans for his own chapel at Lôn Pobty, Bangor at his death in 1906. He also did extensive remodelling on Jeriwsalem (C.M.) Bethesda. Secular works by him include the science block extension to the University College of North Wales, Bangor, at the Penrhyn Arms in 1884-86, the Town Hall for Llanfairfechan in 1900 as well as planning the sewerage system for the village in 1887-96 as well as the junior school.

Much work remains to be done on his contribution. There were 37 ministers at his funeral, many of whom were probably his 'clients'. There are also reputed examples of his work at Rhyl, Llanllechid, Cesarea, Colwyn Bay, Llanfair Pwllgwyngyll, Cwm y Glo, Felinheli, Beddgelert, Henllan and Penrhyndeudraeth. On his death, it was claimed in the *Herald Cymraeg* that he had designed 250 chapels. This is possibly an exaggeration but the *North Wales Chronicle* described his work as 'plain, solid, practical and thorough.' His contribution has still to be measured in chapel architecture.

**Eryl Wyn Rowlands, Llangefni**



## Capel Newydd ym Mangor



Berea Newydd

Ar y Sul cyntaf yn Ionawr daeth pump o gapeli Presbyteraidd Bangor at ei gilydd i ffurfio un eglwys - Bera Newydd - ar safle a fu'n rhan o dir Ysbyty Dewi Sant, ryw 200 llath o leoliad un o'r pum capel, yr hen Bera. Y pedwar capel arall oedd Capel y Graig, Caerhun, Pentir a Thŵr-gwyn, ac yn y gwasanaeth cyntaf yn yr eglwys unedig newydd roedd hefyd rhai o aelodau a fu gynt yn aelodau yng nghapeli eraill y ddinas a gaewyd beth amser yn ôl - Y Tabernacl, Hiracl a Lôn Bobty. Mae'r hen Bera yn awr wedi'i ddymchwel, ond nid oes sicrwydd beth fydd dyfodol y pedwar capel arall. Gobeithir, fodd bynnag, y bydd Tŵr-gwyn yn gallu dal ar agor ond gyda'r gwasanaethau yn Saesneg.

Yn y capel newydd mae lle i ryw 208 eistedd yn gyfforddus ac mae ganddo baneli acwstig yn agor ar festri helaeth sy'n dal rhyw 120 yn ychwanegol. Nid theatr i bregethwyr yn unig mohono, ond capel sydd â llwyfan isel symudol, pulpud symudol a gellir ei addasu ar gyfer drama Nadolig neu gyngerdd mewn ychydig funudau. Ym mhriaf adran yr Ysgol Sul mae pum ystafell a swyddfa, a'r ystafell fawr wedi'i rhannu'n dair gyda phaneli acwstig fel y gellir amrywio maint yr ystafelloedd yn ôl yr angen.

Ceisiwyd cynllunio adeilad sy'n ddefnyddiol i bawb - anabl, hen ac ifanc. Ei brif bwrpas fydd bod yn ganolfan addoli ac addysgu ond fe'i cynlluniwyd fel y gellir cynnig cyfleusterau i'r gymuned yn gyffredinol a fydd yn hybu cenhadaeth yr eglwys.

## *A New Chapel in Bangor*

*On the first Sunday in January, four of the Welsh Presbyterian chapels in Bangor came together to form one new church - Berea Newydd - on a site which had been a part of the land owned by the former St David's Hospital, some 200 yards from one of the five chapels, the original Berea. The other four chapels were Graig, Caerhun, Pentir and Tŵr-gwyn. In the first service of the new united congregation there were also some who had earlier been members of other chapels which had closed some time ago - Tabernacl, Hiracl and Lôn Bobty. The former Berea has been demolished but the future of the other four chapels is uncertain. It is hoped however that Tŵr-gwyn can be re-opened to provide English language services.*

*The new chapel has comfortable seating for about 208 and has acoustic panels which open on to a spacious schoolroom to accommodate a further 120. It is not a mere preaching box, but a chapel with a low movable stage and a movable pulpit and it can be adapted in a few minutes to stage a Christmas play or a concert. The main portion of the schoolroom contains five rooms and an office and the largest room can be divided into three with acoustic panels so that the size of the rooms can be varied as needed.*

*The building has been designed so that it can be used by everybody, including the old, the young and the disabled. Its chief aim is to serve as a centre for worship and education but it has been planned in such a way that the mission of the church in the general community can be facilitated.*



Capel y Graig

## Story of a Hospital Chapel

St David's Hospital, Carmarthen, was opened in September 1865, together with a small chapel above the main entrance. In 1874, having secured the Home Secretary's seal of approval for the building of new chapel which would seat 500 worshippers, plans were drawn up by Mr Collier, an architect from Andover. The building work began in the summer of that year and one of its unique features was that the stones were hewn and prepared (at Green Castle Quarries) by the patients, who brought them by boat to a landing stage at Rhydygors and then, by horse and cart, to the hospital site. The construction work was discontinued during the winter and resumed the following spring. This became the normal pattern of building, with the patients, under skilled supervision, doing all the work. By the year 1887 the hospital commissioners were able to describe the new chapel in terms of 'a handsome structure'. The project was eventually completed in the autumn of 1888 and the chapel opened for worship at the close of the year.

In spite of being identical, both in design and appearance, to an Anglican church, the building, from the very outset, has always been referred to as a 'chapel'. In line with Nonconformist practice it was never officially consecrated. It has always been an ecumenical centre, with chaplains from the three mainline Christian traditions - Catholic, Anglican and Free Church - officiating. Statistically, patients from a Nonconformist background have always been in the majority and to reflect this balance the Senior Chaplain at the hospital has always been a Free Churchman.



During the latter years, with the fall in patient numbers and the general decline in church attendance, the chapel has only been used for special services at Christmas, Easter and Thanksgiving, the weekly service now being held in a room (adjacent to the patients' canteen) which has been set aside for worship and tastefully decorated for the purpose. With the impending sale of much of the hospital site, it would appear that the final service at the chapel (as a hospital church) will be the Carol Service held during Advent 2002. At present the chapel's future is uncertain. Whether it will ever be used again as a centre for Christian worship is a matter of conjecture.

**Desmond Davies (Senior Chaplain)**

### **Threatened Chapels and Building Applications**

Since our last issue information has been sent to us of several chapels advertised for sale, threatened with closure or affected by planning applications. As, however, our recently appointed Administrative Assistant has begun to work, checking and refining our existing lists of threatened chapels, we have decided to postpone publishing further lists until we can be more confident of their accuracy. We would nevertheless be grateful if you would continue to let us know of any errors or inaccuracies you have noted in our lists and inform us also of any other chapel you know to have been closed recently or which is under threat in any way.

### **Newyddion Ymddiriedolaeth Addoldai Cymru**

**Libanus, Waunclyndaf.** Ar 27 Mawrth 2003 fe ddaeth capel Libanus, Waunclyndaf, Llansadwrn, ger Llandeilo i feddiant yr Ymddiriedolaeth. Hwn yw adeilad cyntaf yr Ymddiriedolaeth ac fe'i prynwyd gyda chymorth grantiau gan y Pilgrim Trust a Chyngor Sir Caerfyrddin.

Capel Bedyddwyr ydyw, a adeiladwyd ym 1841 ac wedi'i restru yn Radd II\*. Mae'n un o bedwar capel Anghydfurfiol mae'r Ymddiriedolaeth wedi'u rhoi gerbron Cyngor Adeiladau Hanesyddol Cymru i'w cymeradwyo, o dan y trefniant sydd gan yr Ymddiriedolaeth gyda Cadw. Mae'r capel yn segur er 1998 o leiaf a bu ar werth ar y farchnad agored ers rhai blynyddoedd.

Un nodwedd arbennig iawn yw'r addurniadau ar flaen y galeri a'r pileri sy'n ei gynnal. Comisiynwyd cwmni penseiri Alwyn Jones i gynhyrchu adroddiad cynhwysfawr ar gyflwr yr adeilad, ac mae'n ymddangos bod ei strwythur mewn cyflwr da ond bod angen cryn dipyn o waith i ddod ag ef i gyflwr derbyniol ar gyfer ei ail agor i'r cyhoedd. Mae ceisiadau grant yn cael eu paratoi ar gyfer codi'r arian sylweddol y bydd ei angen ar gyfer y dasg. Bwriedir ffurfio grŵp lleol i helpu gyda'r dasg o ddatblygu'r prosiect ac i lunio

rhaglen o weithgareddau addas ac er mwyn galluogi'r cyhoedd i ymweld â'r adeilad unwaith y bydd y gwaith atgyweirio ar ben.



Libanus, Waunclyndaf

Os hoffech wybod mwy am y prosiect hwn, cysylltwch â Gruff Owen yn swyddfa'r Ymddiriedolaeth, 10 Heol y Dŵr, Penygroes, Gwynedd LL54 6LR (ffôn 01286 881365, ffacs 01285 882398, e-bost [gruff.owen@yacwrwt.plus.com](mailto:gruff.owen@yacwrwt.plus.com)) Os oes gennych unrhyw wybodaeth neu gyfeiriadau perthnasol i'r achos neu'r adeilad neu os gwyddoch am hen luniau ohono, fe fyddwn yn ddiolchgar iawn i gael clywed gennych.

**Hen Dŷ Cwrdd, Trecynon Aberdâr.** Mae'r Ymddiriedolaeth yn gweithio'n agos gydag Ymddiriedolwyr yr Hen Dŷ Cwrdd i hwyluso trosglwyddo'r adeilad i'r Ymddiriedolaeth am lai na phris y farchnad. Problemau cyfreithiol a gweinyddol sydd wedi codi fwyaf hyd yma, ond mae pethau'n symud ymlaen yma hefyd, er yn araf.

**Adeiladau Eraill.** Mae'r Ymddiriedolaeth yn trafod gydag Eglwys Bresbyteriaidd Cymru ynglŷn â dau adeilad arall, sef capel Beili Du ger Pontsenni ym Mhowys ac un arall yng Ngwynedd. Mae'n bur debyg y byddwn yn gwybod i sicrwydd beth fydd canlyniad y trafodaethau hyn yn y misoedd nesaf.

**Derbyn eiddo am lai na phris y farchnad.** O'r diwedd, ar 10 Rhagfyr 2002, fe wnaed Ymddiriedolaeth Addoldai Cymru yn elusen benodedig o dan Ddeddf Eglwysi ac Adeiladau Crefyddol Eraill Diangen 1969. Golyga hyn y gall yr Ymddiriedolaeth dderbyn eiddo (h.y. addoldai) am lai na phris y farchnad gan elusen (h.y. yr enwad) sy'n berchen arno, os yw'r elusen honno'n dymuno hynny. Gall hyn fod yn gyfrwng pwysig i alluogi ein henwadau i sicrhau dyfodol adeiladau o bwys nad oes ganddynt ddefnydd iddynt bellach ac na fyddai'r ddeddf elusennau yn caniatáu iddynt eu gwaredu ar golled ariannol.

### ***News from the Welsh Religious Buildings Trust***

***Libanus, Waunclyndaf.*** On 27 March 2003 Libanus chapel, Waunclyndaf, Llansadwrn, near Llandeilo, was acquired by the Trust. This is the Trust's first building, and its purchase was made possible by grants from the Pilgrim Trust and Carmarthenshire County Council. It is a Grade II\* listed building, a Baptist chapel, built in 1841, and one of four Nonconformist chapels the Trust has submitted to the Historic Buildings Council for Wales for their approval, under the arrangement the Trust has with Cadw.

*The chapel has been redundant since at least 1998, and has been for sale on the open market for some years. One very distinctive feature is the decoration of the front of the gallery and its supporting pillars. Alwyn Jones, Architects have been commissioned to produce a full report on the building's condition. It appears that the building is structurally sound, although it does require a lot of work to bring it up to an acceptable standard to re-open to the public. Grant applications are being prepared in order to raise the substantial amount of funding required for the task. It is intended to form a local group to help with the task of developing the project, to draw up a programme of suitable activities and to enable the general public to visit the building once repairs are completed.*

*If you want to learn more about this project, contact Gruff Owen at the Trust's office at 10 Heol y Dŵr, Penygroes, Gwynedd LL54 6LR (tel. 01286 881365, fax 01286 882398, e-mail: [gruff.owen@yacwrbi.plus.com](mailto:gruff.owen@yacwrbi.plus.com) ). If you have any relevant information or references relating to the cause or to the building, or if you know of any old pictures, we would be very pleased to hear from you.*

***Hen Dŷ Cwrdd, Trecynon, Aberdare.*** The Trust is working closely with the Hen Dŷ Cwrdd Trustees to enable the transfer of the building to the Trust for less than market value. There have been some legal and administrative problems, but progress is being made, albeit slowly.

***Acquiring property for less than market value.*** At last, on 10 December 2002 the Welsh Religious Trust was made a prescribed charity under the Redundant Churches

*and Other Religious Buildings Act 1969. This means that the Trust can acquire property (i.e. religious buildings) for less than the market price from a charity (i.e. the denomination) that owns it, should the disposing charity wish to do so. This could be an important mechanism to enable our denominations to ensure the future of historic buildings for which they have no further use, and charity law would not otherwise allow them to dispose of at a loss.*

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### **Capeli Llundain / London Welsh Chapels**

Ers 28 Chwefror mae'r *Goleuad* (papur wythnosol Eglwys Bresbyteriaid Cymru) wedi bod yn cyhoeddi cyfres o erthyglau byrion ar gapeli'r enwad yn Llundain. Y gyntaf yn y gyfres oedd Jewin ac fe'i dilynwyd gan erthyglau ar eglwysi Holloway, Wood Green, Leytonstone a Clapham Junction.

*Since the end of February 'Y Goleuad' (the Presbyterian Church of Wales's weekly magazine) has been publishing brief articles on the denomination's churches in London. The series started with Jewin, followed by articles on the churches in Holloway, Wood Green, Leytonstone and Clapham Junction.*

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### **A New Book on Methodism in Wales**

A new book *Methodism in Wales: a short history of the Wesley tradition* will be published in June to coincide with the holding of the Methodist Conference in Llandudno. The book includes a substantial chapter by our member Anthony J. Parkinson on 'Chapel Architecture', with illustrations of Welsh Methodist chapels.

If you would like to order a copy of the book through the post you may contact:-  
Rev. Brenda Leigh, Apt. 12, Westbury West Promenade, Colwyn Bay LL28 4BY  
(tel.01492 534684) The price is £6 plus £1.50 for postage and packing.

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### **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 fydddech 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's 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 we shall assume that you are willing for your name to be included.*

## ***Gift Aid Declaration***

*Please complete a Gift Aid Declaration and return it to the Treasurer (Geoffrey Veysey, 2 Sandy Way, Wood Lane, Hawarden, Flintshire CH5 3JJ). This allows CAPEL to reclaim tax from the Inland Revenue. Copies of the Declaration Form can be obtained from Mr Veysey, who also has banker's order forms, which we urge you to complete in order to simplify the payment of subscriptions.*

## **Datganiad Rhodd Gymorth**

A wnewch os gwelwch yn dda lenwi ffurflen Rhodd Gymorth a'i dychwelyd i'n Trysorydd (Geoffrey Veysey, 2 Sandy Way, Wood Lane, Penarlâg, Sir Fflint CH5 3JJ). Bydd hyn yn galluogi CAPEL i hawlio ad-daliad treth oddi wrth swyddfa'r Cyllid Gwladol. Gellir cael ffurflenni ar gyfer y datganiad oddi wrth Mr Veysey ac fe all ef hefyd roi i chi ffurflenni archeb banc yr ydym yn eich cymell i lenwi er mwyn symleiddio taliad tanysgrifiadau.

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## ***Forthcoming Meetings***

*The Spring Meeting this year is being held in Bala on 17 May. The Annual General Meeting will be held in Caerphilly on Saturday 18 October. In 2004 the Spring Meeting will be in Rhyl on 15 May and the Autumn A.G.M. in Loughor on 16 October.*

*This year an extra meeting will be held, in the form of a lecture at the National Eisteddfod of Wales at Meifod in Powys on Friday 8 August at 1.00.*

*The lecturer will be Dr Glyn Tegai Hughes who will talk on chapels in Welsh literature. The lecture will be in Welsh, with simultaneous translation into English, and its intriguing title is 'A little whitewashed chapel?'*

## **Y Cyfarfodydd Nesaf**

Eleni cynhelir Cyfarfod y Gwanwyn yn y Bala ar 17 Mai a chynhelir y Cyfarfod Blyneddol yng Nghaerffili ar 18 Hydref. Yn 2004 bydd Cyfarfod y Gwanwyn yn y Rhyl ar 15 Mai a'r Cyfarfod Blyneddol yng Nghasllwchwr ar 16 Hydref.

Bydd cyfarfod ychwanegol eleni, ar ffurf darlith ym Mhabell y Cymdeithasau yn yr Eisteddfod Genedlaethol ym Meifod, Powys, am 1.00 ddydd Gwener 8 Awst. Y darlithydd fydd y Dr. Glyn Tegai Hughes, a thestun ei sgwrs fydd 'Capel bach gwyngalchog?'