

# Capel

CYMDEITHAS TREFTADAETH Y CAPEL  
THE CHAPELS HERITAGE SOCIETY



## Cylchlythyr / Newsletter 42 Hydref / Autumn 2003 Spring Meeting at Bala

This year our Spring Meeting was held at Bala on 17 May. We met in Capel Tegid, which was the subject of Dr Goronwy Prys Owen's lecture, included in a slightly abridged form in this issue. After briefly viewing the chapel and



Capel Tegid after demolition of the tower

the Thomas Charles memorial we went for lunch at the Plas yn Dre restaurant, which in the 18th century was a town house of the Lloyd family of Rhiwaedog. One member of the family, the Rev. Simon Lloyd had studied at

Oxford at the same time as Thomas Charles and invited him to Bala, a small act which had a very great effect on the history of Bala and indeed on the religious history of Wales for the next century.

After lunch we crossed the road to view the English Chapel. This building had started as a Chapel of Ease in the town at the time when the parish church was a mile outside, at Llanycil. When a new Anglican church was built in the town in 1870, the building was used as a school until 1904, when it was donated to Capel Tegid as a location for English language services.

We next proceeded to Mount Street to see the Congregational Chapel, built in 1870, across the road from the former Congregational chapel, which had also accommodated a school and the denominational college and which has now been converted into flats. The denomination had also for two brief periods in the 18th century held meetings in rooms at the back of Plas yn Dre.



Congregational Chapel and College opposite

Most of the Methodists in Bala have been Calvinistic, but a Wesleyan Chapel was founded in the High Street early in the 1800s. The cause however came to an end in the middle of the century

and in 1859 the building was taken over by the Baptists and named Salim. This was the next chapel we viewed and where Buddug Medi gave us a brief talk on the history of the chapel and we heard of the staunch faithfulness of the tiny congregation .

We returned to Capel Tegid through the district known as Y Plase. In the 19th century and most of the 20th this was the poorest part of the town and it was here that a chapel was built about 1880 to be used by the mostly English-speaking labourers who had been brought to Bala to construct a

railway to Blaenau Ffestiniog. The chapel was a branch of Capel Tegid but the lease came to an end in 1980 and now the building has been converted into a Heritage Centre.

Another beautiful and interesting religious building in the town is the Roman Catholic Church. It had proved impossible for us to visit the church as a group but several members did make individual visits. A convent had been established on the outskirts of the town in 1937 and in 1945 through the work of Father James Koenen the Church purchased some buildings behind an inn on the High Street. Alterations were carried out and in June 1948 the new church was opened, dedicated to Our Lady Mary of Fatima.

As a society we are most grateful to Dr Iwan Bryn Williams for organising our day in Bala, for preparing the Local Information Sheet and for leading us around the town and instructing us on the history of the various chapels.

### **Cyfarfod y Gwanwyn yn y Bala**

Cynhaliwyd Cyfarfod y Gwanwyn eleni ar 17 Mai yn y Bala. Cyfarfuom yng Nghapel Tegid, lle traddodwyd darlith gan Dr Goronwy Prys Owen yr argraffwn grynodedb ohoni yn y rhifyn hwn. Ar ôl bwrw golwg brysiog dros y capel a cherflun Thomas Charles, aethom i gael cinio ym mwyty Plas yn Dre, a oedd yn y ddeunawfed ganrif yn eiddo i deulu'r Llwydiaid Rhiwaedog. Un o'r teulu oedd y Parch. Simon Lloyd, a fu yn Rhydychen yr un pryd â Thomas Charles ac a'i wahoddodd i'r Bala a thrwy hynny cael effaith mawr ar dref y Bala ac yn wir ar holl hanes crefyddol Cymru yn y ganrif ganlynol

Ar ôl cinio aethom i weld y Capel Saesneg. Adeilad yw hwn a fu'n Gapel Anwes yn y dref yn y cyfnod yr oedd prif eglwys y plwyf yn Llanycil. Wedi codi'r eglwys newydd yn y dref ym 1870, defnyddiwyd yr adeilad fel ysgol, tan 1904 pan gyflwynwyd ef i Gapel Tegid fel cangen a man i gynnal gwasanaethau Saesneg.

Aethom ymlaen wedyn i Stryd y Domen i weld Capel yr Annibynwyr, a godwyd ym 1867, gyferbyn â'r capel blaenorol, a ddefnyddid gynt hefyd fel

ysgol ac fel coleg i'r Annibynwyr ac sydd nawr wedi'i droi'n fflatiau. Am ddau gyfnod yn y ddeunawfed ganrif roedd yr Annibynwyr wedi cyfarfod hefyd mewn ystafelloedd yng nghefn Plas yn Dre.

Calfiniaid oedd y rhan fwyaf o Fethodistiaid y Bala ond sefydlwyd Capel Wesleiaidd yn y Stryd Fawr ar ddechrau'r 1800au. Darfu'r achos yno cyn canol y ganrif ond cymerwyd yr adeilad gan y Bedyddwyr a'u capel hwy, Salim, oedd y nesaf yr ymwelwyd ag ef. Yno cawsom sgwrs ddiddorol gan Buddug Medi ar hanes yr achos a ffyddlondeb dygn yr ychydig aelodau sy'n aros.

Dychwelwyd i Gapel Tegid trwy ardal y Plase. Ardal dlodaidd oedd hon lle, tua 1880, y codwyd cangen gan Capel yn fwyaf arbennig ar gyfer y gweithwyr a ddaeth i'r Bala i wneud rheilffordd i Flaenau Ffestiniog. Daeth y lês i ben yn 1980 ac erbyn hyn mae adeilad Canolfan y Plase yn gartref i'r Gymdeithas Treftadaeth leol.

Adeilad crefyddol diddorol arall yn y dref yw'r Eglwys Gatholig Rufeinig. Bu'n amhosibl trefnu i'n aelodau fynd yno fel grŵp ond aeth nifer yno fel unigolion. Roedd cwfaint wedi agor yn y Bala ym 1937 ac ym 1945 prynodd y Tad James Koenen adeiladau y tu ôl i dafarn yn y Stryd Fawr a'u troi yn eglwys hardd a agorwyd ym 1948 wedi'i chysegru i'r Forwyn Fair o Fatima.

Yr ydym fel cymdeithas yn ddiolchgar iawn i Dr Iwan Bryn Williams am drefnu'n diwrnod yn y Bala, am baratoi'r Daflen Wybodaeth ar gyfer ein hymweliad ac am ei gyflwyniad diddorol i bob capel.

## Capel Tegid, y Bala

Bu'r Bala'n ganolfan y Methodistiaid Calfiniaidd yng Ngogledd Cymru am ddwy ganrif a rhagor. Y rheswm pennaf paham yr ymsefydlodd Methodistiaeth yn y dref a'r cyffiniau oedd llwyddiant cenadaethau Howel Harris, prif ysgogydd y Diwygiad. Ymwelodd ef â'r Bala wyth o weithiau rhwng Chwefror 1740 a Thachwedd 1751, ac er gwaethaf erledigaeth creulon, llwyddodd i draddodi tua phymtheg o bregethau a chynnal o leiaf

ddeg o seiadau. Yn 1745 corfforwyd wyth o'r dychweledigion yn seiat a dechreuwyd cyfarfod yn wythnosol i hyfforddi'i gilydd yn y ffydd, i dyfu mewn gwybodaeth fwy manwl o Grist ac ohonynt eu hunain, i gyfrannu at achos yr Efengyl ac i gynorthwyo'i gilydd i fyw'n feunyddiol yn ôl Gair Duw.

Pwysleisiai Harris yn Hydref 1747 mai Eglwyswr ydoedd, mai Eglwyswyr oedd aelodau'r seiat ac mai ei unig nod oedd gweld pobl yn troi oddi wrth eu pechodau tuag at Dduw. Sefydlogodd y seiat am gyfnod yn nhŷ Humphrey Jones, masnachwr cyfrifol yn y Bala, ac yn ddiweddarach yng nghartref Robert Siôn Cadwaladr, un o'r blaenoriaid cyntaf.

Adeiladwyd y capel cyntaf yn 1757 ar dir Llwydiaid Plas-yn-dre. Bu Simon Lloyd a'i wraig Sarah ill dau yn aelodau o Deulu Trefeca, a'u mab, y Parchedig Simon Lloyd (1756-1836) oedd y clergwr Methodistaidd a hudodd ei gyfaill coleg, Thomas Charles, i'r Bala am y tro cyntaf. Ymddiriedolwyr y capel hwn oedd y Parchedigion Daniel Rowland,



Murlun o Thomas Charles yn rhoi Beibl i Mary Jones

Llangeitho, John Evans a Humphrey Edwards o'r Bala. Helaethwyd y capel yn 1782 ac ynddo yn 1785 y dechreuodd yr enwocaf o Fethodistiaid y Bala, Thomas Charles (1755-1814), gynnal ei Ysgol Sul.

Yn nawdegau'r ddeunawfed ganrif profodd y Bala rai o'r digwyddiadau

grymusaf yn ei hanes. Un effaith amlwg oedd gwella bucheddau trigolion y dref a dyfnhau eu syched am adeiladaeth Ysbrydol. Canlyniad arall oedd yr angen am helaethu'r capel drachefn, a gwaethpwyd hynny yn 1792. Dros dro yn unig y bu'r addasu hwn yn ddigonol, ac yn 1809 adeiladwyd capel o'r newydd a'i enwi'n Bethel. Daliai'r capel hwn oddeutu mil o gynulleidfa. Yr oedd yn gapel mawr, sgwâr, a'r pulpud yn sefyll rhwng y ddau ddrws. Goleuid ef â chanhwyllau a thair *chandelier*, a'i gynhesu â stof fawr hynafol ar lun cloch. Ar Sul penodol ym Mawrth 1851 gwnaed cyfrifiad o addolwyr ym mhob addoldy trwy'r wlad, ac adroddodd y Dr Lewis Edwards fod 472 yn bresennol yn oedfa'r bore, 361 o ddisgyblion yn yr Ysgol Sul a chynulleidfa o 588 yn oedfa'r hwyr. Ac yr oedd hyn cyn diwygiad 1859 a'i effeithiau pellgyrhaeddol ar yr eglwys, ar fyfyrwyr y Coleg ac yn arbennig ar fab y Prifathro, sef Thomas Charles Edwards.

Yn Rhagfyr 1865 sicrhawyd caniatâd y Cyfarfod Misol i adeiladu capel newydd yn y Bala, a hynny ar safle a elwid yn 'Cae Capel'. Y pensaer oedd W H Spaul, Croesoswallt, gŵr a gynlluniodd nifer o gapeli i'r Wesleaid ac a fu am gyfnod yn ymgynghorydd i Esgobaeth Llanelwy. Cwmni W Thomas, Porthaethwy, oedd yr adeiladwyr, gydag Evan Jones, tad y Parch John Puleston Jones, yn gweithredu fel *Clerk of Works*. Cloddiwyd y garreg ithfaen o Chwarel y Fron, yr un garreg a ddefnyddiwyd i adeiladu Coleg y Bala. Yr oedd lle yn y capel newydd i fil o gynulleidfa rhwng llawr a galeri, a defnyddiwyd ef am y tro cyntaf ym Mai 1867. Edrychai'n wahanol i bob capel arall ym Mhenllyn gan fod iddo dŵr pigfain, ond ymhen dwy flynedd ar ôl ei adeiladu gwelwyd fod y tŵr yn dechrau pengamu, a thrafferth a chost a gafwyd hyd ei ddymchwel yn y flwyddyn 2000. Wynebwyd costau mawr ar yr adeilad yn 1963 wrth iddo heneiddio.

Bendithiwyd yr eglwys â diwygiadau helaeth yn 1884 (Diwygiad Richard Owen) ac yn 1904 (Diwygiad Evan Roberts), ac ag arweinyddion medrus, rhai yn athrawon coleg, eraill yn weinidogion egnïol a blaenoriaid dawnus a thwymgalon. Mewn dulliau cyfoes a gafaelgar mae gweinidogaeth y bugail presennol, y Parchedig Eric Greene, yn anrhydeddu'r ffydd a fynegwyd yn *Hyfforddwr* Thomas Charles ac a grisialwyd yn y Gyffes Ffydd.

Goronwy Prys Owen

( Yr wyf yn ddiolchgar i'r Dr Iwan Bryn Williams, ysgrifennydd yr eglwys a cheidwad cist yr Henaduriaeth, am bob cynhorthwy.)

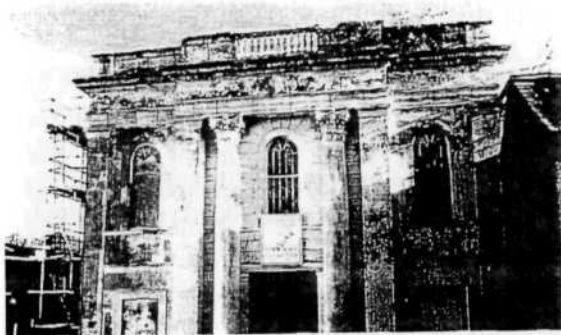
*[In his talk, Dr Owen tells the story of Capel Tegid from the first visits of Howell Harris to Bala in the 1740s, the building of the first chapel in 1757 and its enlargements in 1782 and 1792. In 1809 a new chapel was built with room for 1000 but by 1865 yet another replacement was found to be necessary and a new building designed by W P Spaul was erected close to the existing chapel in the same stone as the Bala Theological College. This chapel had a tower with a spire, which was a costly problem from the outset and which was eventually demolished in 2000]*

## **CONVERTING A CHAPEL INTO A HOME: Glendower Street Congregational Chapel, Monmouth**

I discovered this semi-derelict mid 19th century Grade II\* Listed Welsh chapel whilst looking for a home for my family as well as design studios for my wife and myself. Despite the delapidated state of the building, I was captivated by its noble classical façade, and its spatial potential internally.

The main spaces consist of an entrance hall with two doors leading into the chapel, and two corner stone spiral staircases leading to a first floor gallery which in 1854 was extended down the two sides of the chapel. The gallery is supported by seven cast iron Corinthian columns - the first example of cast iron to be used in Monmouth from the Tintern ironworks.

I was determined to try and restore the essential historical elements of the building, whilst providing a modern intervention in the detailed design of the interior. I also discovered that the building was close to many local people's hearts, and they were sad to see it decline over the years. Many people have told me that they used to go to the chapel when they were younger for its services or to the youth club at the rear. From current feedback many people from the town and surrounding villages are curious to see what we have done inside the building.



The front façade before and after

There were two significant alterations to the exterior. Firstly, two circular windows were added at first floor on the rear elevation, a change which not only enhances that elevation, but also provides additional daylight internally and secondly three of the 5.5m high windows down each side were reduced to 2.5m matching the front elevation.

The last service conducted in the chapel was in 1962, and the building had been empty ever since. Despite attempts by many people over the years to convert the building for a variety of commercial uses, the county council would not allow access from the public car park at the rear. At the time of my application for planning permission, the council had changed its policy and allowed me rear access. I was also permitted to remove the gravestones and reposition them in the alleyway but CADW insisted that one tomb be retained because it was the tomb of the very first minister of the chapel and was deemed to be architecturally and historically important.



The first decision to be made for the interior was to locate the sleeping accommodation on the ground floor, because there was little daylight entering there compared with the flood of light coming from all three sides of the chapel on the first floor. Secondly, the ground floor cast iron columns and cornice had to be seen from the centre of the floor, whilst at the same time dividing the space between them into bedroom and bathroom accommodation. Thirdly I wanted to preserve a double height void in the centre of the chapel, so that the original church ceiling would still be able to be seen from the ground floor. This would also provide a dramatic spatial experience from the first floor, whilst creating a gallery space for exhibition purposes.

The front elevation now stands proud in Glendower Street, blending in with the townscape, yet confirming the grandeur of neo-classicism. The two-tone off-white and grey colouring together with the white marble chippings and simple stepping stones, help to restore a sense of peace and tranquillity that the building demands. The use of local materials and suppliers for the plaster, wood, metal, cork, ceramics, stone and slate has been achieved as much as possible.

Anthony Sully

[More details of the conversion of Glendower Street Chapel can be seen on the web at [www.sullydesigns.org](http://www.sullydesigns.org) or by e-mailing [sultony@aol.com](mailto:sultony@aol.com) ]

### **'Capel Bach Gwyngalchog' : y capel mewn llenyddiaeth Gymraeg**

Eleni, am y tro cyntaf, fe drefnodd CAPEL ddarlith yn yr Eisteddfod Genedlaethol ym Meifod. Fe'i traddodwyd ym Mhabell y Cymdeithasau ddydd Gwener 6 Awst gan y Dr Glyn Tegai Hughes. Yr oedd nifer o'r gynulleidfa nad ydynt yn aelodau o'n Cymdeithas ond hyderwn fod huodled a chraffter sylwadau'r darlithydd wedi denu nifer ohonynt i ymuno â ni erbyn hyn. Gobeithiwn y gellir trefnu i gyhoeddi'r ddarlith yn gyflawn yn un o rifynnau nesaf *Y Traethodydd*.

Nid dylanwad y capel oedd dan sylw ond ei ddyluniad, gan gychwyn gyda'r ddelfryd o hen gapel bach gwyngalchog, fel yng ngherdd Cynan ar gapel Nanhoron. Gwelir yr un math o ddelfrydu yn yr eicon darluniadol 'Salem' Curnow Vosper, a soned T. Rowland Hughes arno. Y delfrydu clasurol mewn rhyddiaith yw eiddo O.M.Edwards o Gapel y Pandy Llanuwchllyn.

Dechreuir sôn am gyfarfod mewn ysgubor, ac yna mewn 'teiau cyfarfod' gan Huw Morys yn yr ail ganrif ar bymtheg, ac mae'r dychan ar flerwch hen stordy neu ysgubor i'w gweld yn glir yn *Wil Brydydd y Coed* Brutus. Dyfynnwyd o'r cyfnodolion a'r cofiannau i enghreifftio elfennau o sylmrydd os nad trwstaneiddiwch yng nghynllun rhai hen gapeli. Yn y man dechreuodd yr adeiladau ymddyrfafu ac ymdrwsio ac wrth fynd heibio fe gyfeiriwyd at bwynt bach dyrys yn anterliwt *Bannau y Byd* Twm o'r Nant, gyda'r cyfeiriad at 'gapel mawr' Wesleiaidd. Hyd at ganol y bedwaredd ganrif ar bymtheg bach iawn o sylw a roddid mewn llenyddiaeth i olwg y capel, ond pan ddaeth cyfnod y capeli crand fe geir manylion yn y cyfnodolion ac, ar yr un pryd, gwatwar gan ddau feistr tafodiaith, Gwilym Hiraethog a Matthews Ewenni. Yr unig wir ymdriniaeth esthetig o bensaerniaeth capeli yw eiddo John Hugh Evans (Cynfaen), yn trafod yn 1872 y berthynas rhwng ffurf gothig y capel newydd ym Methesda a mynyddoedd Eryri oddi amgylch.

Wrth ymdrin â Daniel Owen fe gymharwyd 'capel mawr Iesu Grist' Seth â chapel Llanuwchllyn O.M. fel patrwm o nefoedd. Aeth y capel bellach yn llestr i freuddwydion yn hytrach na phensaerniaeth. Diweddglo i'r cyfan yw'r agwedd ddeublyg yn ngherdd Bryan Martin Davies 'Hen Bethel', lle mae'r waliau gwyngalchog, y du a gwyn, yn awgrymu 'pioden o gapel'.

***'The Little Whitewashed Chapel': the chapel in Welsh literature***  
*This year for the first time CAPEL arranged a lecture at the National Eisteddfod. It was delivered on Friday 8 August by Dr Glyn Tegai Hughes and the audience included several people who are not members of the Society but who, we hope, may have been encouraged sufficiently by the speaker's eloquence to join. It is hoped that the lecture may be published in full in a future issue of Y Traethodydd.*

*The lecture was concerned primarily with the physical appearance of the chapel, rather than its influence. It traced development from the unsympathetic depiction of the simplicity or crudity of early buildings - later idealized - to the satirizing of ostentation in the mid-nineteenth century.*

## The Chapels of Victoria, Australia



This summer, I was privileged to be the guest preacher at the 150th Celebration of the Welsh church in Melbourne. During my stay I took the opportunity of examining the extensive archive held by the church, recording the witness of the Welsh churches in Victoria from the middle of the 19th century. At one

time there were some twenty Welsh causes within the area which extends to the gold digging towns around Ballarat. Today only two churches of Welsh extraction belong to the Gymanfa of the Welsh Calvinistic Methodist Church, namely Melbourne and Sebastopol. The church in Melbourne continues to hold monthly Welsh services while the ministry at Sebastopol in recent years is mainly to the Filipino community. I visited the site of a third church, built in 1886 at Williamstown, south of Melbourne, which was unfortunately destroyed by fire but is commemorated by a plaque set in the ground. The church buildings are similar to those found among Nonconformist chapels in Wales and I was presented with the plans of the

Melbourne, Williamstown and Sebastopol churches prepared by Mr John Rees ARAIA, ARIBA, which will be deposited with the CM Archives in the National Library of Wales.

J.E.Wynne Davies  
Aberystwyth

### **Baptist Churches in Breconshire**

The Rev. R F Peter Powell of Brecon has long been researching the history of Baptist churches in Breconshire. To date he has completed studies of four churches - Salim near Llangamarch, Seion/Zion, Llanwrtyd, Pontestyll near Libanus and Penuel, Llangors - and is at present working on the history of Horeb, Cwmdŵr, near Halfway.

Each study contains a bibliography, an outline history, a list of ministers, details of the buildings and graveyards, statistical records, lists of members (if available), location, plans and photographs. They have not yet been published but in the meantime copies have been deposited in:- The Baptist Union of Wales, Swansea; Regent's Park College, Oxford; The Royal Commission on the Ancient and Historical Monuments of Wales, Aberystwyth; and Powys County Archive, Llandrindod Wells.

Further copies may be obtained from the author, Tel. (01874) 625346

### **Recent and Forthcoming Publications**

In our last issue we announced the publication of the book *Methodism in Wales* edited by our Chairman, Dr Lionel Madden, and published by the Methodist Conference.

The book opens with two chapters by Donald G Knighton and Glyn Tegai Hughes tracing the history of English and Welsh language Methodism in Wales. Then comes a chapter by Anthony Parkinson on the architecture of the chapels, followed by a chapter by the editor on the hymns, journals and other publications of the denomination. There follows an essay entitled 'Pulpit and Pew' in which Glyn Tegai Hughes gives us a picture of the principal features of chapel life in the 19th and 20th centuries and brief but lively portraits of some of the best known Methodist preachers of the period. The volume closes with a chapter by Owen E Evans, E H Griffiths and Hugh

Rowlands depicting the way in Methodism has dealt with some of the main political, economic and social questions over the last two centuries.

In brief, this is a well written and very readable volume full of information which will be of interest not only to Methodists but to all members of CAPEL. Copies (price £6) can be obtained from most bookshops, or by post from 10 Woosnam Close Penylan Cardiff CF23 9DN at the price of £7.50.

Most members will be familiar with the two editions of Professor Anthony Jones' wonderfully illustrated book on Welsh chapels. Professor Jones is now working on another book on the subject, possibly on the lines of Simon Jenkins' book on English churches. And he is asking for the advice of CAPEL members. In a recent letter to our Treasurer he says " I think it would be wonderful to invite all members to nominate their favourite chapel - for reasons architectural and historical ... I would sort and sift out duplications and put them into an historical and geographic context for the book itself." We have not yet decided how best to find out which are our members' favourite chapels but we are in contact with Prof. Jones and in the near future we may be mailing you with appropriate questionnaires and urging you to express your opinions.

### ***Threatened Chapels***

The following chapels are under serious threat :

Howell Harris Memorial Chapel, Trefecca College, Brecon, Powys  
- to be demolished because of unsafe condition.

Jerusalem Baptist Chapel, Bryn, Port Talbot  
conversion of Grade II listed building into dwelling.

William Williams, Pant-y-Celyn, Memorial Chapel  
large amount of work required, no details at present.

Glanaber Chapel, Llanuwchllyn, Nr Bala.

· to be demolished and two houses built. Believed to be  
O M Edwards' Childhood chapel

Moriah, Dolwyddelan.

for sale, Grade II listed. Remaining members to use walled-off vestry. Chapel building will probably remain.

Calfaria Scottish Baptist Chapel, Rhosllanerchrugog.

now closed, so only one Scottish Baptist Chapel remains since Soar closed some years ago.

The following chapels face demolition for new dwellings or major conversion:

Nebo Chapel, Heol Ddu, Ammanford, Carm. s.

Bethesda Methodist Chapel, Abergele Road, Old Colwyn, Colwyn Bay.

Dreenhill Chapel, Haverfordwest, Pembrokeshire.

Elim Chapel, Ammanford, Carm. s..

Capel y Glyn, Conway Old Road, Penmaenmawr, Conwy.

Seion Chapel, Cerrigydruidion, Nr Corwen.

### **Taflen CAPEL**

### ***CAPEL Publicity Leaflet***

Gyda'r rhifyn hwn o'r Cylchlythyr fe gewch gopi o argraffiad diweddaraf ein taflen gyhoeddusrwydd. Os yw'n bosibl fe hoffem pe baech yn ei basio i rywun y credwch y byddai â diddordeb mewn ymaelodi . Cysylltwch â'r Cadeirydd neu'r Ysgrifennydd os gellwch ddefnyddio rhagor o gopiâu.

*With this Newsletter you will find a copy of the latest CAPEL leaflet. If possible, we should like you to pass it on to someone who you think might be interested in becoming a member. Please contact the Chairman or the Secretary if you could use more copies.*

### **Bylchau ar y Pwyllgor Gwaith**

### ***Vacancies on the Executive Committee***

Mae Mrs Elizabeth Hall a Mr Rob Scourfield yn ddiweddar wedi ymddeol o'r Pwyllgor Gwaith. Yr ydym yn diolch o galon iddynt am eu holl waith caled dros y blynyddoedd ac edrychwn ymlaen at eu gweld yn gyson yn nigwyddiadau CAPEL yn y dyfodol.

Mae'r ymddeoliadau yn golygu bod dau le gwag ar y Pwyllgor a bydd angen llenwi'r rhain yn y Cyfarfod Blynyddol ym mis Hydref. Os hoffech enwebu rhywun a wnewch chi sicrhau eu bod yn aelodau o CAPEL a'u bod yn barod i gael eu hethol. Yna dylech anfon eu henwau at yr Ysgrifennydd i gyrraedd erbyn dydd Iau 16 Hydref 2003.

*Mrs Elizabeth Hall and Mr Rob Scourfield have recently retired from the Executive. We thank them both very sincerely for all their hard work over the years and look forward to continuing to see them at CAPEL events. This means that there are two vacancies on the Executive. These will be filled at the AGM in October. If you wish to nominate someone, can you please make sure that they are members of CAPEL and that they are willing to stand. You should then let the Secretary know the name(s) of the person(s) nominated not later than Thursday 16 October 2003.*

### **Cyfarfodydd Nesaf      *Forthcoming Meetings***

Cynhelir cyfarfod nesaf CAPEL yn yn y **Rhyl ar 15 Mai 2004** a'r un canlynol yng **Nghasllwchwr ar 16 Hydref 2004**.

*The next meetings of CAPEL will be held in Rhyl on 15 May 2004 and in Loughor on 16 October 2004.*

### **Datganiad Rhodd Gymorth**

A wnewch chi, os gwelwch yn dda, lenwi ffurflen Rhodd Gymorth a'i dychwelyd i'n Trysorydd (Mr Geoffrey Veysey, 2 Sandy Way Wood Lane, Penarlâg, Sir Fflint CH5 3JJ Ffôn 01244 531255). 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 yn eich cymell i lenwi er mwyn symleiddio taliad eich tanysgrifiad.

### ***Gift Aid Declaration***

*Please complete a Gift Aid Declaration and return to the Treasurer (Mr Geoffrey Veysey, 2 Sandy Way, Wood Lane, Hawarden, Flintshire CH5 3JJ Tel.01244 531255). 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.*