

# Capel



CYMDEITHAS TREFTADAETH Y CAPELI  
*THE CHAPELS' HERITAGE SOCIETY*

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## Spring Meeting at Rhyl



*Tabernacle / Islamic Cultural Centre*

Our Spring meeting this year was held on 15 May in Rhyl at Christ Church, the United Reformed chapel in Water Street, built in 1885 in an asymmetric Gothic style designed by a local architect, Owen Edwards. After the customary welcome to the church and outline of the day's programme, we were given an

excellent talk by Mr Eryl Wynn Rowlands of Llangefni on "Chapel architects of North Wales" (A revised version of the talk is printed below.)

Lunch at Boswell Restaurant was followed by the usual tour of local chapels - the former Congregational chapel Carmel, now a retail business, the

Wesleyan Methodist Bath Street chapel and the Calvinistic Methodist Clwyd Street chapel. The tour this year, however, was different from our customary tour of Nonconformist chapels in two ways. First, we visited the former Welsh Baptist chapel, Tabernacle. This is now the Islamic Cultural Centre, where we were given a warm welcome and allowed to observe Muslims at prayer and their children in their classes. Then we strolled through the Parochial Precinct, where there are on one site two Anglican churches, both still open to services - St. Thomas, a major church designed by Sir Gilbert Scott, and Holy Trinity.

## **Chapel Architects and Chapel Building in North Wales with particular reference to Ynys Môn, 1863-1913**

It appears that the study of chapel architecture in Wales splits to all intents and purpose along a north/south divide. There are very, very few examples of south Wales based architects being employed in the north and vice versa. For this short synopsis I intend to confine my observations about five whose works are to be seen primarily in the north of the country. I have already referred briefly to Richard Owen, Owen Morris Roberts, Richard Davies and Richard Griffith Thomas in previous issues of CAPEL. But another architect, Joseph Owen, born in Bangor in 1866, but moving to Menai Bridge around 1871, he was apprenticed to R.G. Thomas. Between 1898 and 1910 he designed at least three chapels on Anglesey: Benllech Calvinistic Methodist in 1898, Bethel Hen, Llanrhuddlad Calvinistic Methodist in 1904, together with spire and stained glass window, and the neighbouring Calvinistic Methodist Chapel at Llanfaethlu in 1910.

Welsh Nonconformity has never been safe with statistics especially so with chapel architects. Richard Owen is credited with over 250 chapels (so far I have identified 150) and Richard Davies again with 250 (so far I have positively identified 31). But the laurels go to the Rev Thomas Thomas, Glandŵr, Swansea credited with 1,000. 28 chapels have to date been credited to O.M. Roberts, 7 chapels to R.G. Thomas and 3 to Joseph Owen. It should not be forgotten that all these architects had thriving secular practices, especially so with school buildings following the 1870 Education Act and the

1902 Education Act. Validating such claims are hampered also by the fact that only the archives of Richard Owen have survived. Consequently a comprehensive study is only possible with secondary sources.

From these sources, however, I have found that, between 1863 and 1913, 215 chapel buildings were designed or redesigned in north Wales or Liverpool by Richard Owen, Owen Morris Roberts, Richard Davies, R.G. Thomas and Joseph Owen. Out of these 215 chapels, 171 (or 80%) were built between 1868 and 1878.

Explaining the increase and decrease is not easy. But it is clear that the start of the increase fits into the great developments that were affecting Welsh society in that period and which led to Nonconformity becoming not only the dominant religious factor in Wales but also the dominant political power linked to the Liberal Party.

In this context, do the chapels built in the period 1868-78 reflect the newly found confidence that Nonconformity had found and voiced by Henry Richard the newly elected Member of Parliament for Merthyr Tydfil and Aberdare Boroughs in 1868?

*The people who speak this language (Welsh), who read this literature, who own this history, who created and sustain these marvellous religious organisations, the people forming three fourths of the people of Wales - have they not a right to say to this small proportioned class... We are the Welsh people and not you. This country is ours and not yours, and therefore we claim to have our principles and sentiments and feelings represented in the Commons' House of Parliament.'*

And through the passing of the Reform Act of 1867, Disraeli inadvertently added to the vast political prestige of Nonconformity. This was further cemented by the Secret Ballot Act of 1872. '1859' could not happen again. Rural Wales had to all intents and purposes witnessed a political revolution bound irrevocably with Nonconformity between 1859 and 1879. Nonconformity had a statement to make and it made it through its buildings so that it was visible to all. As the local reporter stated in *Baner ac Amserau*

*Cymru*, on March 18, 1870, referring to the Calvinistic Methodists at Amlwch, '*Capel Newydd - Mae y Methodistiaid yn mynd i gael capel newydd am fod yr hen un yn rhy hyll.*' ('New Chapel - The Methodists are going to have a new chapel because the old one is too ugly.')

But another factor must be taken into consideration and that is that from the late 1870's agriculture suffered a long drawn out depression, which affected rural communities in particular and in turn had an effect on the economics of chapel building.

As far as north Wales at least is concerned from the data gathered so far in this exercise, the great boom in chapel building by these particular architects occurred from 1868 to 1878 tailing off into a significant decline by 1881. But one must ask the question whether these statistics reflect chapel building in general, or the use of professional architects or these five in particular? Also, how significant is the fact that the number of chapels designed by professional architects tail off with the onset of the great agricultural depression which lasted from 1879-1913? In order to answer this question it is necessary to break down the above statistics to one county and include comparative data regarding chapel building by unknown architects.

This has been done for the period 1863-1914 on Ynys Môn, where 78 CM chapels were rebuilt at an average rate of about one per year, usually ranging from 1 to 3, rising to 4 in 1896 and 1898 respectively and to a high point of 6 in 1901. Similar studies are needed in every county in Wales as well as a planned study to discover the names of elusive architects. However it must be stressed that the data is incomplete since very, very little is known about the architects of chapels on the island, other than those of the Calvinistic Methodists.

This tends to lead one to the conclusion that as far as the Calvinistic Methodists are concerned, chapel building followed a very regular uniform pattern. Further research is needed of course to discover if this compares with other rural counties in Wales as well as the industrialised areas. Further research also needs to be undertaken to attempt to discover the architects of more chapels, but at present, from the sources available, professional

architects built only 17% of the chapels while the remaining 83% prove elusive. However discovering the architects of individual chapels is still a major challenge.

Just as the established church can be accused of far too much school building at the expense of new churches, so the nonconformists can be justly accused of building too many chapels. Many were the result of narrow-minded sectarianism; others were the result of disputes- 'y Capel Split' (disputes, which happened between groups of members, deacons with their minister, and a minister with his flock). And the new building had to be bigger and grander of course! Debt was a millstone around the necks of congregations for years and some ministers, like Thomas Rees went as far as Essex and Kent to collect money to clear the debt of Castle Street Chapel, Swansea. William Williams 'Caledfryn' went to London to defray the debt on Pendref Chapel, Caernarfon and vowed on his return that he had had a bellyful of the English: 'digon ar y Saeson unwaith ac am byth.'

It is not my place to discuss architectural merit and style here. It is sufficient to end by reminding ourselves how much these buildings, despite the narrowness of their outlook, despite their over proliferation and bigotry, did contribute to create a society literate in the Welsh language, as well as providing spiritual fulfilment (at least until the 1880's when a 'bargain was struck with the 'world.' The novels of Daniel Owen illustrate this fact and are important social documents as far as the spiritual decline of Nonconformity is concerned.

However, it is fitting to end by quoting from the poem 'Blychau' (Boxes) by T. Rowland Hughes.

*Nid ydynt hardd, fy ffrind i chwi,  
ein hen addoldai mawr di-ri,  
ond hwy a'n gwnaeth,  
o'r blychau hyn y daeth  
enaint ein doe a'n hechdoe ni,  
os llwm eu llun, os trwsgl eu trem,  
Caersalem, Seion, Soar a Bethlehem.'*

(They are not beautiful to you my friend,  
our large innumerable places of prayer,  
but they formed us,  
out of these boxes came the  
perfume of our yesterdays,  
if bare in form, if clumsy their looks,  
Jerusalem, Zion, Zoar and Bethlehem.)

Eryl Wyn Rowlands

## **The RCAHMW/CAPEL Chapels Study**

The following article on Revival Chapels is important for producing the first analytical totals of chapel buildings constructed from the chapels atlas database of The Royal Commission on the Ancient & Historical Monuments of Wales. When complete this database will enable us to do a statistical study of overall trends in Welsh Chapels Architecture. This ongoing chapels study has been carried-out with the support of CAPEL members in the field. The results of the overall study will be added to the chapels information already available on the "<http://www.rcahmw.gov.uk/>" [www.rcahmw.gov.uk](http://www.rcahmw.gov.uk) website when completed. The Royal Commission would also be interested in hearing from CAPEL members who might be willing to do further recording on the interiors of chapels now that RCAHMW have photographed the exteriors of almost all chapels in Wales with the help of CAPEL members. This considerable effort has been much appreciated and if members are willing to do further photography on chapel interiors can they please contact Stephen Hughes at [stephen.hughes@rcahmw.gov.uk](mailto:stephen.hughes@rcahmw.gov.uk) or tel. 01970 621215.

John Pritchard (as part of a Board of Celtic Studies research project carried out in the Dept. of History and Welsh History at the University of Wales, Aberystwyth) has already scoured later nineteenth-century Welsh-language denominational literature for the identification of chapel architects and much of this information is available on the Coflein database (see below). Commission staff have already searched English and Welsh-language newspapers for additional descriptions of chapel openings where the prolific (900 + chapels) architect, the Rev. Thomas Thomas of Glandŵr (Landore), Swansea, was involved, in both south and north Wales. Again RCAHMW

would be interested to hear from CAPEL members who might be prepared to search other English and Welsh language local newspapers of the late nineteenth and early twentieth centuries to identify other chapel architects.

Stephen Hughes

## Chapels of the Great Revivals

### Revivals and Chapel Building

The great national religious revival in Wales led by Evan Roberts one hundred years ago was the last of several successive waves of spiritual inspiration, during which 7,000 large nonconformist places of worship were created and of which many remain as a dominating presence in the Welsh landscape. Such was the vigour of these congregations, sustained and stimulated by successive revivals, that chapels were successively built, enlarged and aggrandised an average of three times each. In effect, no less than 21,000 nonconformist chapel buildings were produced in these great outflowings of religious enthusiasm.

This process started in the early years of the eighteenth century, when simple barn-like chapels were being built at the rate of one a year. In 1737 Howell Harris, followed by Daniel Rowland in 1738, and then John Wesley in 1739, initiated the Evangelical or Methodist Revival. This led to a tripling in the number of chapels built in the next decades. Thereafter there was an increase until in the second decade of the nineteenth century some 32 chapels were being built *every year*. These were often to a simple 'long-wall' design with a central pulpit against one side wall, flanked by entrances to the ground floor and galleries. Experiments with 'hipped-box' structures built to a squarer plan followed. The huge workforce created by the world's first Industrial Revolution helped ensure that the number of new chapels doubled in the following decade; indeed, it did not drop below an average of 63 chapels a year for the next thirty years.

A decline in religious enthusiasm, and chapel construction, in the 1850s was halted when the great religious revival of 1858-59 arrived from the United States. This led to an immediate rise in chapel construction with a peak of

some 73 chapels a year being built in the following decade of the 1860s, often with elaborate Italianate show-front designs. This building frenzy at the rate of about 70 chapels a year carried on throughout the 1870s.

From 1885 the average for the decade fell to 53 a year. This was halted by a dramatic uplift to a second peak of construction, with 72 chapels being built each year in the decade 1895-1904. This was a decade of renewed religious zeal with the Rev. Joseph Jenkins of Tabernacl Chapel at New Quay in Ceredigion being inspired by the life of the American evangelist Dwight L. Moody to plan a series of conferences that significantly deepened the spiritual awareness of his young flock. It was to provide the springboard for the awakening of Evan Roberts at Blaenannerch Chapel in southern Ceredigion in September 1904.

### **The 1904-05 Revival**

Evan Roberts had been a coalminer for twelve years and a teacher in his local Sunday School at the Mission Chapel, at Pysgah, near Loughor. He had lost his job due to a strike and went on a six-week course at Newcastle Emlyn to prepare to be a minister. At the Blaenannerch meeting he experienced visions and lost all his previous nervousness. A month after, during a service at Bethel Calvinistic Methodist Chapel at Newcastle Emlyn, Roberts heard the words of the preacher, Evan Phillips, calling him to lead the Revival. Phillips had taken part in the first Great Revival of 1858-59 and Bethel was an Italianate-style chapel constructed during the euphoria that followed to a design by the most prolific chapel architect, the Rev. Thomas Thomas, of Landore, Swansea, who designed almost 1,000 chapels in the subsequent building boom.

Evan immediately returned to Llanelli to start his mission and encountered his brother Dan whose eyesight had been deteriorating seriously. The immediate recovery of Dan's sight caused consternation to his hospital doctor in Swansea. That evening Evan held a service for his fellow young people in the old Moriah Chapel at Loughor when two-thirds of those present made public their commitment to accept God into their lives. Two years of itinerant travelling and preaching followed, during which an estimated 85,000 converts all over Wales were made. In 1906 Evan retired exhausted to the home of



friends at the village of Great Glen, near Leicester, and was advised against further preaching.

### **The decline of Chapel Building**

The 1904-05 Revival marked the end of ninety years of unprecedented Nonconformist chapel construction that could not have easily been sustained further. The 94 and 95 chapels built in 1904 and 1905 respectively marked constructions already planned when Evan's preaching started at the end of October 1904, but they do mark the greatest years of chapel construction since 1840. However, chapel construction dropped by a third in 1906, the last year of the Revival and by 1908 chapel construction had dropped to 27 chapels, the lowest annual total since 1818; ninety years previously. By 1915 annual chapel-building totals were in single figures for the first time since 1799 and have very largely remained there ever since.

The multiplicity of largely nineteenth-century chapels in Wales means that many are being made redundant and converted to secondary uses, including key chapels associated with the 1904-05 Revival. All the remaining 6,700 Nonconformist chapels in Wales have been recorded by the Royal Commission on the Ancient Monuments of Wales, in partnership with CAPEL, the Chapels Heritage Society. The records can be consulted on-line at [www.rcahmw.org.uk/coflein](http://www.rcahmw.org.uk/coflein).

Fuller records and illustrations may also be consulted at the offices of the Royal Commission on the Ancient and Historical Monuments of Wales, Plas Crug, Aberystwyth, Ceredigion, SY23 1NJ.

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tel. 01970 621200 fax. 01970 627701. Stephen Hughes

### **COFLEIN: - RCAHMW's new internet search facility**

The Royal Commission on the Ancient and Historical Monuments of Wales has launched an exciting new service for anyone interested in researching the history of the Principality. Now at the press of a button you will be able to answer immediately questions such as 'What sites of historic interest are there

near my home?' 'Which monuments can I see as I walk along public roads or footpaths?' The facility will be of particular interest to CAPEL members as the results of the RCAHMW Chapels Recording Project, in which many of you participated, are included.

The service is called Coflein and is the on-line database of the Royal Commission's archive. Coflein contains details of thousands of archaeological sites, historic buildings and maritime heritage locations in Wales, together with selected images and an index to the drawings, manuscripts and photographs in the National Monuments Record's extensive collections, including several thousand images of chapels.

Sites can be displayed on Ordnance Survey maps and ordered geographically, as well as by text queries. The information can be searched by location (place name, area or Ordnance Survey 1:10,000 scale map sheet), by type (the classification or function of a site, monument or building) or by keyword.

Selected images from the collection, including stunning aerial photographs, can be viewed on Coflein now, and a systematic cataloguing programme is underway to provide on-line access to all the National Monuments Record's archive. This will take time as the collections are extensive: for example, there are over one and a quarter million photographs in store - the largest national collection in Wales. You will need to visit the site regularly as new information and images are added daily.

Coflein has been made available with the strong support of the Welsh Assembly Government, whose commitment has enabled the formation of a ground-breaking partnership with the Royal Commission on the Ancient and Historical Monuments of Scotland.

The initiative, known as SWISH (Shared Web Information Service for Heritage) having delivered Coflein, is going forward to develop sophisticated image facilities, event and object recording and cross-database searching and chapels data will be in the forefront of this. In the near future it is planned to enhance the search facilities for chapels information by adding architectural styles, names of architects, and other attributes to the search tools so that

chapel history researchers will be able to get the most out of the archive.  
To access the site go to: [www.rcahmw.gov.uk/coflein](http://www.rcahmw.gov.uk/coflein)

David Percival

## **Building Applications and Threatened Sites**

The lists relate to the period February - September 2004

### **List 1**

[CAPEL is aware of changes proposed to the following chapels but has not received detailed plans or further information. A written CAPEL response has not been possible to-date.]

Capel Aberfan, Aberfan Rd., Aberfan.

*Removal of gallery and conversion to dwelling.*

Capel Bethania, Ffordd Gogar, Llansannan.

*Amended scheme for residential development on land to rear of chapel.*

Dan y Graig Chapel, Edward St., Pontardawe.

*Conversion to form 4 two-bedroomed flats and 4-bedroomed house on adjacent land.*

Presbyterian Church, Earl Crescent, Barry Island.

*Conversion to dwelling.*

Siloh Baptist Church, Bridge St., Tredegar.

*Building of store and WC extension to rear of church.*

Ebeneser Chapel, Eglwys-bach, Colwyn Bay.

*Extension to chapel vestry to provide a kitchen.*

Elim URC, Commercial St., Cwmbran.

*Various building works proposed.*

Tabernacle, Perrott St., Treharris.

*Conversion of vestry.*

Siloh Chapel, Gwaun-cae-gurwen.

*Residential development.*

Moriah Chapel Schoolroom, Brynhyfryd, Cwmaman.

*Conversion to dwelling.*

Calfaria Congregational chapel, Heol y Graig, Rhigos.

*Residential development. (site plan only available).*

Apostolic Church, Holly St., Pontardawe.

*Extension and disabled toilet facility (plans approved).*

Zion, Bryn Zion, Troedyrhiw, Merthyr Tydfil.

*Erection of 6 dwellings.*

Capel Brynhyfryd, Thomas St., Treharris.

*Change to residential use. (Site plan only available).*

Capel y Babell, Carmarthen Rd., Swansea.

*Large development of 4 houses, playground, memorial garden, car-park and landscaping on disused graveyard.*

Methodist Church Site, New Rd., Skewen.

*Construction of 6 town houses. (Site plan only available).*

URC Berthes Rd., Old Colwyn.

*Church Hall upgraded to Music and Sound Experience Centre (chapel will not be affected)*

Chapel House, Castle Caereinion, Welshpool.

*Change of use of adjoining chapel into additional residential accommodation ancillary to chapel house and erection of a garage.*

Tŷ Capel, Bryn croes, Gwynedd

*Conversion to provide additional living accommodation.*

Bethesda Church, Neath Rd., Briton Ferry

*Extension to the church for disabled toilet, food preparation, emergency exit, storage and ramp.*

Brake Chapel, Brake Rd., Moss, Wrexham

*Outline plan to demolish chapel and build five dwellings*

Trinity Presbyterian Church, Pencoed  
*Extension for hall, kitchen and toilets.*

Hen-dŷ-cwrdd, Llandyfaelog, Cydweli.  
*Conversion to single house*

Christ Church URC, Llandudno (Grade II listed).  
*Sold at auction for £140,000 to local developer. Restrictions apply.*

Berthlas chapel, Trefeglwys, Caersws, Powys  
*Conversion to dwelling; plans not received.*

Capel Bethesda, Heol y Doll, Machynlleth  
*Conversion to dwelling with access and parking space; plans not received.*

Capel Garmon, Llanrwst.  
*Residential use without Condition 3 Planning Permission.*

Capel Sion, Stryd y Plas, Nefyn, Pwllheli  
*Conversion of chapel with damage to internal and external appearance.  
Response made by Gwynedd Archaeological Trust.*

Bethania Congregational Church, Tredegar  
*Alterations and adaptations for disabled access and toilet facilities.*

Tabernacle Chapel, Llwynhendy, Llanelli  
*Construction of porch, toilet and plant room extension.*

Bethel Baptist Church, Tredegar.  
*Extension for new disabled toilet facility.*

## **List 2**

[Sufficient information and/or plans were available in the following cases and CAPEL was able to respond to the proposals. The plans for Tabor chapel, Maesteg and the URC, Van Rd., Caerphilly were reviewed and commented on by Norman Chang. Robert Scourfield commented on three chapels.]

Bethel Baptist Church, Bassaleg, Newport.  
*Alterations and extension to incorporate new toilet facilities.*

Greek Orthodox Church, Butetown, Cardiff.

*Narthex alteration and extension.*

Bethesda Chapel, Church St., Conwy (Grade II listed).

*Demolition of chapel and stable block to form part of major residential and commercial town centre development after 10 year stalemate.*

Cymmer Chapel, High St., Porth. (Grade II listed)

*Internal alterations*

Libanus Evangelical Church, Morryston, Swansea.

*Internal alterations and link unit construction.*

Tabor Chapel, Commercial St., Maesteg (Grade II listed).

*Conversion to 7 flats. (Plans sent to Norman Chang for review.)*

Chapel adjacent to Llanegran Street, Abergynolwyn.

*Conversion to 2 residential units. (In Snowdonia National Park.)*

Horeb, New Cross, Aberystwyth.

*Conversion to dwelling. (Robert Scourfield has sent comments.)*

Capel Saeson, Pont-rhyd-y-groes, Ceredigion.

*Conversion to dwelling. (Comment sent by Robert Scourfield.)*

Bethlehem, Cwmerfyn, Penrhyn-coch, Ceredigion.

*Revised plans for conversion to two dwellings. Poor proposal with little regard for the existing building. Major changes proposed.*

Bethlehem Welsh Baptist Chapel, Rhydyfelin, Pontypridd

*Conversion to dwelling. Proposed fenestration not in keeping with original design.*

Salim Chapel, High St., Bala

*Conversion to retail use and upstairs coffee bar. Retention of the many gable-end hood moulds suggested. Otherwise a sympathetic conversion.*

Salem Chapel, Blaina, Gwent (Grade II\* listed)

*Outline plan for utilisation for historical exhibitions and toilet facilities for disabled. No objections raised.*

Zion Baptist Church, Brynmawr, Gwent

*Outline plan for car-park on 100 year old graveyard adjacent to church, with new gateway and replanting scheme. No objections raised.*

Ebenezer Evangelical Church, New Road, Neath Abbey

*New church proposed on site following demolition of existing church. No objections raised.*

URC, Van Rd., Caerphilly. (W. Beddoe Rees, listed)

*Major internal alterations proposed by URC committee. Proposal reviewed by Norman Chang.*

Capel Hermon, Pentre Llyn Cymer, Cerrigydrudion

*No objections raised to residence proposed on land adjacent to chapel.*

The Crescent Church, Milton Rd., Newtown

*Demolition of two schoolrooms and major redesign of storm-damaged church. No objections raised.*

Evangelical Church, Wind St., Ammanford

*Single-storey lean-to amenity block to replace existing church hall. No objections raised.*

Glanaber Chapel and chapel house, Llanuwchllyn

*Erection of two-storey dwelling proposed after demolition. Objection raised to demolition and re-use suggested.*

Knolton Mission Church, Bryn, Overton. (Grade II listed)

*Tin Tabernacle, once destined for St.Fagan's, now fire damaged. Proposed conversion to dwelling with garden room. No objections raised.*

Glandŵr Baptist Church, Aberbeeg, Abertillery

*Demolition inevitable after attempts by congregation and local authority to save the chapel following an adverse structural engineer's report. CADW unable to list the chapel and its location was a major problem. It is proposed that the contents be saved and the building materials re-used.*

## Salvation Army Buildings in South Wales

It is certain that human dissension and rivalry were an important factor in the construction of many of the chapels in Wales, and led to a vast over-provision of places of worship. If one chapel a week is now closing, this may well be denuding the country of what has transpired to be a unique asset in land- and townscape terms. But the late 20<sup>th</sup> and early 21<sup>st</sup> centuries are also leaving their mark in a subtle and encouraging way. Some congregations are mending their divisions and coming together to worship, some chapels are being renovated and made suitable for current requirements and, importantly, new chapels are being built. Today's chapels are being constructed in the spirit of the very earliest Nonconformity, to serve God and the needs of the community. They will be functional and welcoming and honest about their purpose. If they happen to be pleasing to the eye as well, that is a bonus.

As the second largest provider of social services after the Government, the Salvation Army has to maintain its buildings to a high functional standard, but, like other Nonconformist churches, it has inherited some nineteenth century buildings which would scarcely meet its requirements without refurbishment. It is not a denomination which has featured large in CAPEL visits, but there is much to be learned from the way in which the Army has met the challenge of making its meeting places welcoming, while retaining something of their original features. Three corps buildings in Cardiff offer some insight.

With its slogan 'With heart to God and hand to man' the Salvation Army sets God firmly in first place, so that its meeting house has to have a Worship Hall. This in its turn has some liturgical necessities: a platform or at least a space with a reading stand for the speaker, a Mercy Seat for any who feel they want to move forward to kneel and pray, a place for a band, the Songsters and the Young People. Acoustics have to be good enough for any member of the congregation to be able to speak and be heard. Spaces for band practice, choir practice and storage for music and instruments are also necessary. In addition, Sunday School and a Primary Room or Crèche and Bible Study classes have to be accommodated.



For everyday community service, the Army would normally want an office, a room for toddler groups, luncheon clubs and Women's Meetings, and in some corps there are quite extensive demands for before/after-school clubs, teenager groups and many other activities. The corps often has its own charity shop, but in another building.

### Cardiff Canton Corps

This corps inherited a nineteenth-century Wesleyan Methodist chapel, Grade II listed and not suitable for ongoing corps activities. Demolishing and rebuilding was not feasible and the corps decided to convert the former chapel



to its own requirements. The building was stripped out inside and a three-sided gallery removed. In its place is a carpeted hall with platform and a new three-sectioned Mercy Seat. There is a clear-fronted, very modern gallery at the back. The

wooden roof was not lowered, giving excellent acoustics for music and all types of singing, and, in place of the vestibule at the street access a new double door in glass provides a welcoming entrance and hallway. A side alley has been covered in to make a disabled entrance and a way in to the rear rooms for other activities. The old schoolroom has become a main activity hall with kitchens and outside storerooms, while a wide modern staircase leads up to an office, a small meeting room, a Primary Room and storage. Double-glazing and central heating make the building attractive and fully functional for 21<sup>st</sup> century worship. Outside, only the double-glazed windows and the modern entrance suggest that it is not still an unaltered nineteenth century building. The Salvation Army bought the chapel in March 1965 for £12,500 and renovation has cost £340,000. There is an average congregation of over 100.

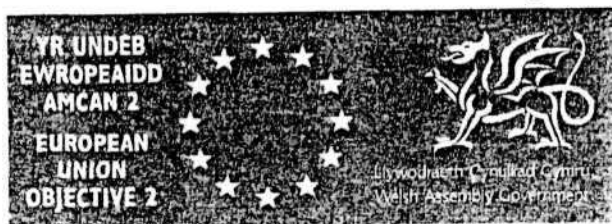
### **Cardiff Grangetown Corps**

This gable-ended former chapel building has been re-orientated from a gable entrance to a wide glass-fronted side entrance with disabled access. Land was cleared to make a car park at the front. Again the high wooden roof has been retained, the Worship Hall is carpeted and a small corner platform with Mercy Seat has proved the best option to enable eye-contact with all members of the congregation. A small office looks out onto the Hall. In this case the schoolroom is in the basement, which has separate outside access as well as a staircase inside. The basement has been made into a room for community use, including a computer centre where training is provided for any who wish to participate. This is conducted in conjunction with the YMCA. A large adjoining kitchen can cater for luncheon clubs, and other rooms provide storage. Further changes upstairs provide a small tea-bar near the Hall and an Office downstairs. Outside, one gable-end looks very traditional, while a Venetian style Salvation Army window at the other end is quite modern. This stained-glass window was donated by Huw Griffiths Architects of Swansea, who were in charge of this project.

### **Cardiff Ely Corps**

The first Salvation Army meetings here were in people's homes, then in a tent and, finally, in September 1939 a simple gable-ended purpose built rectangular hall was opened. It was extended in 1965 but by the 1990s was becoming a liability and demolition was more sensible than repair. The first hall was built on council land in this, a very deprived area of the city and on the basis of the community work to be undertaken by the Salvation Army, the local authority agreed to assist with funding a new building. The primary aims in providing this new community centre are to assist in practical terms those in need in the community, and to help in providing employment.

It was on this basis that the Salvation Army was successful in securing



European funding from the Welsh Assembly Government, with the assistance of the Cardiff Partnership

and Welsh European Funding Office. Without this vital capital investment from the European Regional Development Fund, East Wales Objective 2 and Transitional Programme, this essential development in Ely would not have gone ahead. In January 2003 the old building was closed and the new centre was begun on the old site. A relatively small site at the end of a cul-de-sac called for some ingenuity in planning, and a building in a splayed V-shape offered the best solution, including parking for several cars at the front.



In the long arm on one side is the main Community Hall, which is used for community purposes during the week and for worship at weekends and in the evenings. An office and smaller meeting room complete this side of the V. The other long side has a main hall for toddlers groups, luncheon clubs and other activities, another small meeting room, a large kitchen and a smaller tea-bar. Between the two long sides are toilets at the back and very large hallway and entrance. An extension on one side houses additional accommodation with shower, toilet and washing machine for community use if required, although this has not yet been used and may become a children's clothing store, offering good quality second-hand clothes to those in need. Emphasis is laid on this being a community centre, open to those living around and providing services as required. Trunking on all walls carries current and power points so that computers and other electrical implements can be installed in any room and there is a PA and loop system throughout. Everything has been thought of, even down to the deceptively traditional roof tiles, made of vandal-proof steel. It is a building which invites you in and should be a huge asset in this area. This corps building opened in October 2003 and was built at a cost of £630,000.

In each of these cases planners consulted closely with the corps members at all stages, to provide exactly what was required. All three buildings are warm and welcoming and in constant use. For those who like to attend a place of worship regularly, for people in need of spiritual help and for any who simply want to drop in, buildings like these are more attractive than the cold and gloomy halls that we so often visit on CAPEL outings. We have to ask ourselves what chapels are really for, and whether it does not deny them their real purpose if changes in their shape and form are prohibited on the grounds of preserving their heritage.

Sheila Mason

### **National Eisteddfod Lecture**

Following the successful inauguration last year of a CAPEL lecture at the National Eisteddfod, the experiment was repeated - again successfully - this year on Friday 6 August in Newport. The speaker this year was the Rev. Shem Morgan who gave an account of the how Nonconformity was started in Monmouthshire under the leadership of the one-time Rector of Llanfaches, William Wroth and Walter Cradoc. The following article is an abridged version of his talk.

### **Pam Llanfaches ?**

Dyma gwestiwn y Dr. Thomas Richards pan yn annerch Cymdeithas y Cymrodorion ar y testun *Llanfaches* yn 1941. Paham y rhyfeddod yn Sir Fynwy? A oedd rhyw rin gyfrin gwell na Chrug-y-bar neu Ros-y-meirch? Rhyw dduwioledeb ymhlith y bobl? Rhyw resymau anorfod yn tarddu o'r gorffennol?

Ateb y Dr. Peate i hyn ydoedd 'fod pobl yr ymylon yn fwy tebyg i glywed y newyddion gyntaf a rhagweld bygythion sy'n llechu yr ochor draw'.

Cyn delio â'r testun, buddiol fydd i ni edrych ar ddaearyddiaeth a lleoliad Llanfaches. Saif y plwyf ryw ddwy filltir o lannau Hafren a rhyw bedair milltir o Fryste wedi croesi'r afon. Traethau Sudbrook, St. Pierre a'r Graig Ddu oedd llwybr trafniadaeth yn y dyddiau hynny a gyda'r mynd a dod 'roedd hanes y byd mawr y tu draw i'r Hafren yn dod i'w clyw. Dyma un o lwybrau y Rhufeiniaid i Dde Cymru, gyda Chaerlleon yn gyfleus ar gyfer eu canolfan milwrol a Chaerwent ar gyfer eu dinas sifil yn y De.

Collodd Cymru unrhyw annibyniaeth a feddai yn grefyddol a gwleidyddol ar ôl marwolaeth Llywelyn y Llyw Olaf. Dirywiad a welwyd ym mywyd y wlad o dan offeiriaid dioglyd, anlythrennog ac esgeulus. 'Roedd yr anesmwythdrer yma wedi codi ei ben yn Lloegr drwy'r Lolardiaid, canlynwyr Wycliffe a'r Ymwahanwyr. 'Roedd yr esgeulusdod yn peri pryder yng Nghymru nes i John Penri ac eraill wneud protestiadau am ymddygiad yr offeiriadaeth a diffyg addysgu'r cyhoedd a phregethu'r Gair.

Magwyd William Wroth yn Maendiff Court, ger y Fenni. Pan oedd yn 14 oed enillodd ysgoloriaeth i Goleg yr Iesu, Rhydychen, ac aeth yn ddiweddarach i Goleg Crist, Rhydychen. Yno cyfarfu â Syr Edward Lewis, Y Fan, Caerffili a bu yn arolygwr iddo drwy'r cyfnod y bu'r ddau yn Rhydychen. Drwy'r cyfeillgarwch yma addawodd Syr Edward iddo offeiriadaeth Llanfaches pan fyddai'n wag. Penodwyd ef yn Rheithor Llanfaches yn 1611 ac ar y cychwyn roedd yn ymddwyn fel llawer o'r offeiriaid eraill, yn mwynhau dawnsfeydd a rhialtwch ac 'roedd yn un o brif reolwyr chwaraeon y Sul. Tua 1620 cafodd droedigaeth sydyn a syfrdanol pan glywodd fod mab y llety, ei gyfaill annwyl, wedi'i ladd ar ei ffordd adref o Lundain ar ôl cael ei brofi'n ddiueuog yn yr Uchel Lys.

O fod yn fydol ac anghyfrifol, daeth yn ddyn dwys a duwiol ac yn bregethwr efengylaidd iawn. Safai yn gryf yn erbyn unrhywbeth yn nhrefniadau'r Eglwys oedd yn groes i'w argyhoeddiad. Dygwyd ef lawer gwaith gerbron y Llys Eglwysig am ei ymddygiad. Daeth pethau i'r pen pan wrthododd ddarllen 'Llyfr y Chwaraeon' yn oedfaon y bore a gweithredu fel dyfarnwr ar y chwaraeon yn y prynhawn. Dygwyd ef gerbron y Llys Eglwysig yn 1635, fe'i cafwyd yn euog ond ni ddiswyddwyd ef hyd 1638.

Ymhell cyn ei ddiswyddiad, 'roedd tyrfaoedd yn dod i wrando arno. O herwydd maint y gynulleidfa, cynhaliwyd yn oedfaon ym mynwent y plwyf am fod yr Eglwys yn rhy fach. Deuent o'r siroedd cyfagos a hefyd o Fryste, Gwlad yr Haf a Henffordd. 'Roedd yntau yn ymwelydd cyson â'r Eglwys Fedyddiedig yn Broadmead, Bryste, ac yn fawr ei barch yno.

Ym mis Tachwedd 1639 sefydlwyd yr hyn a adwaenir fel Cynulliad Llanfaches. Ymhlith y rhai a oedd yn bresennol oedd y Parch. Henry Jessey

a oedd wedi ei anfon gan y gynulleidfa yn All Hallows, Llundain i gynorthwyo'r hynafgwr yn y gwasanaeth a oedd i newid hanes crefydd. Gyda llaw, hon oedd yr eglwys lle'r addolai John Penri ar ei ymweliadau â'r ddinas. A dyma'r eglwys lle y gosododd y Cymry bulpud hardd i goffâu John Penri, y merthyr o Gefn Brith.

Fel y nodwyd ar y dechrau, mae yna fanteision ac anafanteision o fod ar y ffin. Digon cythryblus oedd pethau yn wleidyddol a chrefyddol ar y pryd. Drwy'r newyddion a ddeuai'n ddyddiol gan y pysgotwyr a'r trafnidwyr dros yr Hafren o Loegr, sylweddolodd Wroth fod bygythion rhyfel ar y gorwel. Gweddiodd yn daer am i Dduw ei gymryd fel na chlywai sŵn y drwm nac ergydion y gynnau. Cafodd ei ddymuniad a bu farw yn gynnar yn 1642. Ei olynydd oedd Walter Cradoc, ond byr fu ei weinidogaeth cyn i'r Rhyfel Cartref dorri allan. Gorfu i'r gweinidog a'i gynulleidfa (o oedran milwrol) ffoi am loches rhag bygythion pleidwyr y Brenin yn y sir. Cawsant gartref yn Eglwys Broadmead, Bryste. Byr fu eu harhosiad yno. Syrthiodd y ddinas i ddwylo milwyr y Brenin; felly ffwrdd â nhw i Eglwys All Hallows, Southwark. Yn fuan wedi cyrraedd yno gwnaed Walter Cradoc yn un o weinidogion yr Eglwys. Enillodd barch mawr gan y Senedd a phan syrthiodd Rhydychen i ddwylo'r Gweriniaethwyr, gwahoddwyd ef i bregethu'r bregeth yn yr oedfa ddiolchgarwch am y fuddugoliaeth.

Ar ddiwedd y rhyfel, comisiynwyd Walter Cradoc a chwech arall i ddychwelyd i Gymru i gynorthwyo'r gwaith ymhlith y bobl a arhosodd ar ôl. Synnwyd y cenhadon pan welwyd mor llewyrchus oedd pethau: eu tystiolaeth oedd 'fod yr Efengyl wedi lledu drwy'r wlad fel tân gwyllt'. Nid ydym yn sicr ai pobl Cynulliad Llanfaches oedd y chwech. Yn eu plith 'roedd Henry Walters, offeiriad Mynydd Islwyn, a sefydlodd achos yn y plwyf mor gynnar â 1640. Bywiog a llewyrchus fu'r gwaith yn y cyfnod rhwng 1645 a marw Cromwell, a dychweliad y brenin i'w orsedd.

Adferwyd y drefn Eglwysig, a'r rheidwydd i ddefnyddio'r Llyfr Gweddi yn yr oedfaon a chosbwyd pob un a wrthodai gydymffurfio. Oherwydd y Ddeddf Unffurfiaeth, torrwyd allan dwy fil o offeiriadaid drwy Brydain ac yn eu plith llawer o Gymry am wrthod cael eu hail-ordeinio. Anwybyddwyd llawer o'r deddfau a ddaeth i rym rhwng 1660 a 1689, pan basiwyd Deddf Goddefiad,

ac erbyn 1715 'roedd yna tua 70 o 'dai cwrdd' yng Nghymru, ac eithrio Siroedd Môn, Meirionydd a Fflint.

Gyda'r rhyddid a roddwyd drwy'r Ddeddf, gwelwyd llawer yn trefnu oedfaon yn eu hardaloedd eu hunain ac yn ymweld â Chynulliad Llanfaches yn achlysurol. Methwyd â chael darn o dir i adeiladu Tŷ Cwrdd ym mhlwyf Llanfaches ond cafwyd darn yn Bryn Carw, pentref cyfagos, ac yno yr adeiladwyd y Tabernacl cyntaf yn 1689.

Gwelir fod yna ddau weinidog yn ôl y cofnodion rhwng 1754 a 1816. Mae yna ryw ddrysych ynglŷn â'r cyfnod hwn ac nid yw'r Parch Edmwnd Jones, Y Tranch, Pontypŵl, yn sôn am eglwys yn Bryn Carw yn ei hanes o'r eglwysi cyfoes. Tybed ai dyma'r cyfnod y mae'r Dr Thomas Rees yn *Hanes Eglwysi Annibynnol Cymru* yn sôn am gyflwr yr Eglwys yn Bryn Carw, lle yr oedd dim ond un wraig yn oedfa'r Cymun a'r gweinidog yn bygwth peidio dod allan ar gyfer un person. Ateb y wraig oedd "Dewch unwaith eto ac os bydd y sefyllfa yr un peth fe gytunaf i gau'r Tŷ Cwrdd". Fe fu'r hen wraig yn gweddïo'n daer ar i Dduw arddel yr achos a bu'n cymell pobl yr ardal i ailymuno â'r achos. Ymhen mis, ar ymweliad y gweinidog, gwelwyd chwech o ddynion a rhai gwragedd yn dymuno ail-ymaelodi. Onibai am daerineb y wraig hon, mae'n bosib y byddai'r achos wedi darfod. Mewn llai na deng mlynedd, gwelwyd yr Eglwys yn cymryd prydles ar ddarn o dir ym mhlwyf Llanfaches am fil namyn un o flynyddoedd ac agorwyd y Tabernacl presennol yn 1802. Erbyn hyn 'roedd y ddwy eglwys yn ddigon cryf i gynnal gweinidog eu hunain.

Heddiw, gwn am dair eglwys yn y Cymoedd sydd ar gynnydd, maent wedi gweld angen yr ardal ac wedi ymateb iddo mewn modd ymarferol. Clywaf rai yn dweud "Dim ond ychydig yn ni". Aeth un wraig a fu'n gyfrifol am adfywio un o'r eglwysi allan i'r gymuned a gofyn i bobl ar drothwy'r drws. Cafodd ei hateb ac estynnodd yr her ac o ganlyniad mae capel a neuadd Sardis. Ynys ddu yn cael eu defnyddio bob dydd, a'r gynulleidfa wedi mynd o ddau i bump ar hugain ac yn dal i dyfu.

Shem Morgan

## ADOLYGIADAU / *BOOK REVIEWS*

**Geraint Fielder, Grace, Grit and Gumption: the exploits of evangelists John Pugh, Frank and Seth Joshua**, Christian Focus Publications, 2000.

As a student I worshipped at the vast Southfields Methodist Central Hall in the Tooting Mission Circuit, financed by Joseph Rank, with Alfred Gelder, also of Hull, as architect and a third Yorkshireman, the Rev. Alfred Binks as its first minister. Today in term-time my son Owen goes there to Sunday school in its small, modern replacement. The parallels within the Forward Movement of an earlier age in Wesleyan Methodism with similar developments within Calvinistic Methodism in South Wales, where the challenge was to take the Gospel to the non-Welsh English-speaking working class, is a fascinating insight into Free Church witness a century ago.

Three personalities dominate: John Pugh (1846?-1907), originally a railway worker, and the Joshua brothers from Pontypool, Seth (1858-1925) and Frank (1861-1920). It was in this town that the work began in 1884, leading soon to the opening in Neath of their first central hall. Others would follow, such as in Cardiff. There was some Anglican support but the wealth of the Wesleyan Methodist Cory family, with coal, railway, dock and shipping interests, was surely crucial. Crossing the story is the Rev. D. Martyn Lloyd-Jones and Westminster Chapel.

This is an excellent read, with good footnotes and a selective index. There are a few slips in the text but these are minor. Essentially the author's approach is history as narrative and although there is some reference to the general decline of the South Wales Forward Movement, perhaps the account would have benefited from a more penetrative analysis. There is some suggestion that the rise of Labour and decline of Liberal Party support amongst the working classes had an impact but is this enough? Faced with large debts created by the building of the various central halls, coupled with the death of key financial supporters, did the 'spiritual' become secondary to the 'economic'? Did the death of the three key founding fathers remove some of the charisma from the Movement? Most of the central halls have now closed, although a few still maintain their distinct evangelical witness, such as Crwys-Pierce Hall, Cardiff, now the Highfields Evangelical Church, of which the author is a part-time minister.



For the reviewer there is a tantalising reference to Fawckner of Habershon & Fawckner as being the architect of East Moors Central Hall, Cardiff, 1892, as well as others. Which were the others? Should there also have been a chapter on the architecture and function of these central halls?

This book has now been remaindered and copies are available on the Internet. Enjoy the read!

**Alan P.F.Sell [E.]**, *Protestant Nonconformists and the West Midlands of England: papers presented at the first conference of the Association of Denominational Historical Societies and Cognate Libraries*. (Keele University Press, 1996).

I should like to draw attention to the paper by E. Eifion Powell entitled 'The Contribution of the Welsh Nonconformist Diaspora in the West Midlands of England' [chap.6, pp.119-134]. This paper outlines the development of Welsh Nonconformity, especially in Birmingham but also in the surrounding towns, from the 1820s to the present. Footnotes are provided. This book has now been remaindered.

Colin Dews

### **Teyrngedau / Obituaries**

#### **Vernon Hughes A.R.I.B.A. (1927-2004)**

CAPEL has lost one of its foremost supporters with the death on 28 June of Vernon Hughes, a life-member. His funeral service at Colwyn Bay crematorium on 1 July was well attended, with standing room only.

Vernon trained as an architect at Newcastle University and had worked in London and for Monmouthshire County Council among others. In later years he represented Cadw in North Wales.

He joined CAPEL in 1991, became a life-member and served on the executive committee for several years. He was very knowledgeable on the history of chapels and their architects and willingly shared his knowledge with members at meetings throughout Wales. He was a font of knowledge of little known facts on a variety of historical subjects and was a good companion and raconteur. He published little but did contribute to several publications in Wales. He was a leading member of the Abergele Field Club and many architectural and historical societies in Wales, including the Cambrian

Archaeological Association which he had joined as early as 1949. He lectured widely to organisations and had an extensive library of books on North Wales which filled his home in Abergele and which he kept in paper bags, many piled on the stairs.

He was much loved and will be a considerable loss to CAPEL and many historical and architectural societies in Wales.

Geoffrey Veysey

### **Graham Rosser**

The previous issue of the *Newsletter* (No.43, Spring 2004) contained an article drawing attention to the immense value as an historical source of the extensive Graham Rosser Photographic Collection housed at Aberystwyth in the National Library and the library of the Royal Commission on Ancient Monuments. The concluding note referred to Graham's ill health and it was with great sadness that his many friends learned of his death on 12 June.

Several members of the Society were present at the funeral service held at the Tabernacle Presbyterian Church, Whitchurch on 21 June. In his moving tribute, the Rev. Glaslyn Bowen referred to Graham's allegiance to the Presbyterian Church of Wales, his expertise as a photographer and also his involvement with CAPEL. He recalled the numerous car excursions he had undertaken with Graham to denominational meetings when the itinerary was carefully arranged so that as many chapels as possible were visited for the purpose of inclusion in his photographic survey.

Graham regularly attended society meetings and served as a member of the Executive Committee for a number of years. He was justifiably proud of his role as one of the founders of CAPEL and his memories of the 1984 Gregynog Conference and 1986 inaugural conference in Cardiff are recounted in *Newsletter 43* in an article which also draws attention to his participation in the formation of the South Glamorgan Group, and then in the South East Wales Group, which he served as chairman.

Members of the Society will mourn his loss and our deepest sympathy is extended to his family, and especially to Ruth, Helen and Martin.

D. Huw Owen

## **Y Cyfarfodydd Nesaf / Forthcoming Meetings**

Cynhelir y cyfarfod nesaf yng Nghasllwchwr ar **16 Hydref**, bydd Cyfarfod y Gwanwyn yn **Llanidloes ar 14 Mai 2005** a gwnaed trefniadau darpariaethol ar gyfer cynnal Cyfarfod Hydref 2005 yn **Rhuthun ar 15 Hydref**.

*The next meeting, as you will see from the details on the enclosed enrolment form, will be held on 16 October at Loughor.*

*The Spring meeting 2005 will be at Llanidloes on 14 May.*

*Provisional arrangements have been made for next year's autumn meeting to be held at Ruthin on 15 October.*

*Members who are unable to attend the meeting at Loughor may be interested in a lecture arranged jointly by the Denbighshire and Flintshire Historical Societies to be held at the Presbyterian Chapel, Trefnant, on Saturday 23 October at 2.30 pm. The speaker will be the Rev. Dr.D.Densil Morgan and his lecture is entitled 'The Open House: the 1904-5 Revival in N.E.Wales'.*

Efallai y bydd aelodau sydd yn methu dod i'r cyfarfod yng Nghasllwchwr â diddordeb mewn darlith a drefnwyd gan Gymdeithasau Hanes Siroedd Dinbych a Fflint i'w thraddodi yng nghapel Presbyteraidd Trefnant am 2.30 prynhawn Sadwrn 23 Hydref. Y siaradwr fydd y Parchedig Ddr. D. Densil Morgan a theitl y ddarlith fydd 'Y Tŷ Agored: Diwygiad 1904-5 yng Ngogledd-Ddwyrain Cymru'.

## **Bwlch ar y Pwyllgor Gwaith**

Mae Miss Susan Beckley wedi ymddeol o'r Pwyllgor Gwaith yn dilyn ei phenodiad i swydd yn yr Alban. Diolchwn o galon i Susan am ei chyfraniad enfawr i CAPEL dros lawer o flynyddoedd, ac yn arbennig am ei gwaith yn ystod ei chyfnod fel Ysgrifennydd y gymdeithas yn ystod 1990-97.

Mae'n rhaid llenwi lle Susan ar y Pwyllgor Gwaith yn y Cyfarfod Blynnyddol. O ystyried aelodaeth y Pwyllgor presennol byddai'n ddefnyddol pe bai modd cael rhywun o Dde Cymru. Os dymunwch enwebu rhywun, a wnewch chi sicrhau ei bod/fod yn aelod o CAPEL ac yn barod i wasanaethu. Yna dylech anfon yr enw at yr Ysgrifennydd, i gyrraedd erbyn dydd Mawrth 12 Hydref 2004.

### *Vacancy on the Executive Committee*

*Miss Susan Beckley has resigned from the Executive Committee following her appointment to a post in Scotland. We thank Susan very sincerely for her enormous contribution to CAPEL over many years, and particularly for her work during her period as Secretary of the society during 1990-97.*

*It will be necessary to fill Susan's place on the Executive at the AGM. In view of the present composition of the Executive it would be ideal if we could attract someone from South Wales. If you would like to nominate someone will you please check that they are a member of CAPEL and that they are willing to serve. You should then send your nomination to the Secretary by Tuesday 12 October 2004.*

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Yr ydym bob amser yn awyddus i gael cyfranwyr newydd i'n *Cylchlythyr*, a ddosberthir i'n haclodau ddwywaith y flwyddyn, Ebrill a Medi. Os oes gennych erthygl fer neu newyddion yr hoffech i ni eu cynnwys, cysylltwch â mi, P.A.L.Jones, Bro Dawel, Coedlan Iorwerth, Aberystwyth, SY23 1EW (☎ 01970 623058 e-bost: paljones@aol.com) neu un o swyddogion y gymdeithas, a enwir isod

*We are always glad to welcome new contributors to the Newsletter which is distributed to members twice a year, in April and September. If you have any brief article or news item you would like to be included, please contact me at Bro Dawel, Iorwerth Ave., Aberystwyth SY23 1EW (☎01970 623058 e-mail paljones@aol.com) or one of the society's officers :*

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