

Capel

CYMDEITHAS TREFTADAETH Y CAPELI
THE CHAPELS' HERITAGE SOCIETY



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The annual General Meeting of CAPEL was held on 15 October 2005 in the former chapel of Ruthin Gaol, which is today a part of the Denbighshire Record Office.

Following the business meeting, the members were treated to a lecture by Mr Gwynn Matthews, originally from Llanrhaeadr near Denbigh, who traced the history of Nonconformity in the Vale of Clwyd in the 18th and 19th centuries (see an abridgement of the talk on pp. 12-16)



Bontuchel Chapel (see p.14)

After lunch in the Castle Hotel we started our tour of the local chapels

with a visit to Pendref Independent Chapel. Meetings of Independents are said to have been held in Ruthin as early as 1672, but the cause at Pendref was not formally established until 1802 and the first chapel was built in 1827 and the cost was £1,340. In 1875 the chapel was thoroughly refurbished and provided with a fine and most unusual bowed façade at a cost of £1,200. It had a further face-lift in 1927 and we were told that 'now again in 2005 considerable work is needed'.



Pendref Chapel, Ruthin

We moved on to see the Welsh Presbyterian Tabernacl. This chapel is the successor to Capel y Rhos / Rhos Street Mission, which in the early 19th century was under the ministry of Thomas Jones of Denbigh (1756-1820) and later was associated with the Gee family of publishers. The present church, considered one of the two round churches in Wales, in the planning of which a great part was played by Emrys ap Iwan (1851-1906), has a semi-circular interior, dominated by the row of more than 70 organ pipes along the whole length of the wall behind the pulpit.

The walking tour continued to the English Presbyterian chapel, built to the design of Frank Bells of Mold by a local builder, Samuel Owen, which was opened in May 1893. Our tour ended with tea at Bathafarn Methodist Chapel, erected in 1869 as a memorial to Edward Jones (1778-1837), born in Ruthin and brought up on the Bathafarn farm just outside the town. Having been converted to Wesleyan Methodism while working in Manchester, Jones returned to Ruthin and was a major contributor to the growth of the denomination in North Wales. The building, which is registered Grade II, was designed by Richard Jones of Liverpool in a sub-classical style and is constructed in red brick with yellow sandstone details. Edward Jones had died and was buried in Leek in Staffordshire, but in 1969 his gravestone was brought back to Ruthin and a memorial tablet placed on the wall behind the pulpit.

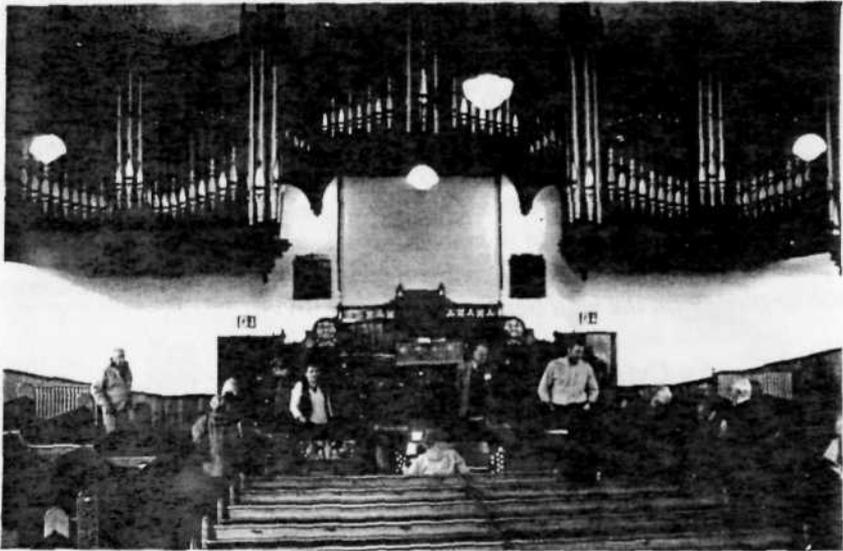
Cynhaliwyd y Cyfarfod Cyffredinol ar 11 Hydref 2005 mewn ystafell yn Archifdy Sir Ddinbych a fu unwaith yn rhan o garchar Rhuthun.

Ar ôl y cyfarfod busnes mwynhaodd ein haelodau ddarlith gan Mr Gwynn Matthews, sy'n enedigol o Lanrhaeadr ger Dinbych, a ddilynodd hanes Anghydfurfiaeth yn Nyffryn Clwyd yn y 18fed ganrif a'r 19fed (gweler crynodeb o'r ddarlith ar dud.12-16.)

Wedi ciniawa yng Ngwesty'r Castell. dechreuwyd ar ein taith o gwmpas capeli'r dref yng Nghapel Annibynnol Pendref. Dywedir bod cyfarfodydd Annibynwyr wedi'u cynnal yn Rhuthun mor gynnar â 1672 ond ni seiliwyd yr achos ym Mhendref yn ffurfiol tan 1802 ac fe godwyd y capel cyntaf ym 1827 ar gost o £1,340. Ym 1875 adnewyddwyd y capel yn drwyadl a rhoddwyd iddo ffasâd crwm anarferol a chain am bris o £1,200. Cafodd adnewyddiad pellach ym 1927 a dywedwyd i ni bod 'angen tipyn o waith ar yr adeilad eto yn 2005'.

Aethom ymlaen i weld Tabernacl, yr eglwys Bresbyteraidd Gymraeg, capel a olynodd Capel y Rhos / Rhos Street Mission a fu ar ddechrau'r 19fed ganrif o dan weinidogaeth Thomas Jones o Ddinbych (1756-1820) ac a fu yn ddiweddarach â chysylltiad â theulu Gee, y cyhoeddwyr. Honnir bod yr eglwys bresennol yn un o'r ddwy eglwys gron yng Nghymru. Bu gan Emrys

ap Iwan (1851-1906) law yn y cynllunio; Mae'r tu fewn fel hanner cylch, gyda rhes o dros 70 o bibau'r organ o naill ben i'r llall y wal y tu ôl i'r pulpud.



Organ Capel Tabernacl, Rhuthun

Ymlaen wedyn i'r Capel Presbyteraidd Saesneg, a adeiladwyd ar gynllun Frank Bells o'r Wyddgrug gan Samuel Owen o Ruthin ac a agorwyd ym mis Mai 1893.

Gorffennwyd y daith gyda the yng Nghapel Methodist Bathafarn, a godwyd ym 1869 er cof am Edward Jones (1778-1837), a gafodd ei eni yn Rhuthun a'i fagu ar fferm Bathafarn ychydig y tu allan i'r dref. Yr oedd wedi cael tröedigaeth i Fethodistiaeth Wesleidd tra'n gweithio ym Manceinion ond dychwelodd i Ruthun a bu'n un o brif arloeswyr Wesleath yng ngogledd Cymru. Y mae'r adeilad wedi'i restru ar raddfa II. Fe'i cynlluniwyd gan Richard Jones, Lerpwl, mewn arddull is-glasurol a'i adeiladu o frics coch gyda manylion o dywodfaen melyn. Roedd Edward Jones wedi marw a'i gladdu yn Leek yn swydd Stafford ond ym 1969 daethpwyd â'i garreg fedd yn ôl i Ruthun a gosodwyd tabled coffa iddo ar y mur y tu ôl i'r Pulpud.

Minutes of the Annual General Meeting, Ruthin, 15th October 2005

1. Chairman's Welcome

The Chairman welcomed members to the meeting.

2. Apologies for Absence

Apologies were received from eight CAPEL members and from two members of the Executive Committee, Penny Icke and Ann Rhydderch who are both unwell. The Chairman suggested that cards be sent to Penny and Ann on behalf of CAPEL.

3. Minutes of Last Meeting

The Minutes of the Meeting held at Loughor on 16th October 2004 were accepted and confirmed.

4. Matters Arising

No matters were raised.

5. Secretary's Report

CAPEL has had a busy year. Lists of threatened chapels arrive weekly in printed form and as e-mail attachments and some Planning Authorities now put the plans on their websites. So far this year I have looked at about 50 planning applications including the Grade I Listed Maesyronnen chapel where proposed alterations have caused lively debate. Our architectural adviser, Norman Chang, also made comments on this proposal for us. It is interesting that we have not called on our other adviser, Jonathan Jones, to make a site visit for us, which is perhaps an indication that planning officers are considering proposals for chapels more carefully these days. It is encouraging that many chapels are being improved and modernised and some new chapels are being built. One intriguing recent planning proposal was for a new access road to The Old Stable in Bethlehem - but **this** Bethlehem turned out to be in Llangadog.

Following the spirit of CAPEL's Constitution we have produced promotional mugs and published a Guide to the Denominations and the first of our chapel

trails, which you received in a special mailing. We already have offers for other trails and I invite other members to consider trails for their localities. Our Publicity Officer, Stuart Rivers, is currently working on a new set of informative Capel display boards for North Wales and we hope that a similar set for South Wales will follow. Another Committee member, Huw Owen, has recently had his book on Welsh chapels published, the title of which is *Capeli Cymru*.

Two artists have kindly given selections or copies of their chapel paintings for use on new CAPEL Christmas cards and notelets. One is Xia Lu, a Chinese architect from Beijing who lives in Liverpool and the other is Catherine Masterman from Swansea, who is one of our members and who recently had an exhibition in Swansea. Their very different interpretations are currently being assessed by the Committee.

We had a successful Spring meeting at Llanidloes, evidenced perhaps by the thank you letters which were received and another well received Capel lecture was given this year at the National Eisteddfod by Harri Parri. Kevin Matthias, one of our past Chairmen, in spite of his busy timetable, has organised the meeting today, and I would like to thank him very sincerely on your behalf. Next year we can look forward to meetings at Abergavenny in the Spring and at Llanrwst and Trefriw in the Autumn.

I receive both routine as well as interesting correspondence as Secretary. Recently a director of K2 Television asked if we were prepared to help with a programme intended for BBC Wales on the history and development of chapels. Discussions have started and you will hear more if the project is confirmed.

I thought that Welsh chapels were unique in their numbers and their diversity in the landscape until a recent visit to the Mani in Southern Greece. In one mountain village, called Proastio, with less than 200 or so inhabitants there were at least 30 chapels and churches and it was said that if you looked carefully you could find others! Many of them were private family chapels - perhaps there is an opportunity here for the Jones, Evans and even the Madden family in Wales! Unfortunately it suggests that a special case for

Welsh chapels cannot easily be made in a European context and the survival of the chapels will remain very much a Welsh issue.

Mr Meyrick Davies mentioned that Conwy and Denbigh Councils require that redundant chapels be used for commercial or business purposes and suggested that Capel could petition to allow conversion for other purposes. The Secretary thought that this was not an inflexible requirement and gave a contrary example. CAPEL's view was that a good conversion which respected the integrity of the chapel was, ultimately, better than demolition.

Dr Malcolm Seaborne asked how many Planning Applications eventually led to demolition. The Secretary cited a few examples caused by local indifference in a village or by site problems in a town centre. The numbers were small but were regarded as CAPEL failures.

Mrs Olwen Passmore thanked the Committee for the publication of the *Guide to Denominations*.

6. Treasurer's Report

The treasurer presented the Statement of Accounts for the year ending 31st August 2005 (these are appended). The investment account has increased this year but the total membership has decreased to 318. The Treasurer again called for the recruitment of new members. Thanks were recorded to Mr Kevin Matthias and Denbigh Record Office for helping to audit and print the accounts.

Mr Clive James noted that the return on the investment account was rather low and that better long term schemes were available. This suggestion will be looked into.

7. Chairman's Report

As we have heard in the Secretary's report, this has been another very busy year for CAPEL. As a society we have been very active. We have arranged interesting visits for members, we have considerably expanded our publishing programme, we have mounted exhibitions and are in the process of reviewing our exhibitions strategy, we have given advice on chapel

buildings, and much more. In all this we have sought to raise awareness of the historical and architectural importance of chapels in the rural and urban landscape of Wales.

Being Chairman of CAPEL is an interesting and rewarding activity which is made particularly pleasant by the fact I receive such excellent support from my fellow Officers and the members of the Executive Committee. I should like to thank all of them for their work during the past year. With them I join our sincere thanks to our architectural and denominational advisers.

This year sees one important change in the Officers of CAPEL. As he announced at the last AGM, our Hon. Treasurer, Mr. Geoffrey Veysey, has decided to retire. Geoffrey was elected Treasurer of CAPEL at the AGM in Mold in 1995. For the last ten years he has looked after CAPEL's finances with meticulous attention to detail. He has been regular in his attendance at meetings of the Executive Committee and has made valuable contributions to our discussions. Quite apart from his work as Treasurer, we have benefited from his long experience as a County Archivist. On behalf of all of us, I should like to thank Geoffrey most sincerely for his hard work over the last decade.

8. Election of Officers and Committee Members

Following the Treasurer's resignation, Mr Richard Thomas (proposed by the Chairman, seconded by Dr Malcolm Seaborne) was elected as the new Treasurer. The other members of the Committee had agreed to continue in office for another year and this was accepted by the Meeting.

9. Any Other Business

The Chairman pointed out that Mr Kevin Matthias had been CAPEL's Chairman from 1993 until 2000 and thanked him for organising the Ruthin Meeting. In reply, Mr Matthias mentioned the Clwyd Chapels Project which was a 1987-89 MSC project which assembled photographs and records of all the Clwyd chapels. Some of the results were on display at the meeting.

Mr Stuart Rivers mentioned the proposal to move chapel records back from the National Library to local collections. The Chairman noted that

nonconformist archives of local interest (apart from the Presbyterian Church of Wales who have a long-standing agreement with the National Library) may be returned to County Record Offices. Mr Matthias commented that the initiative concerned parish records and the National Library would only retain important documents such as deeds etc..

Cofnodion Cyfarfod Cyffredinol Blynyddol, Rhuthun, 15 Hydref, 2005

1. Croeso'r Cadeirydd

Croesawyd yr aelodau i'r cyfarfod gan y Cadeirydd.

2. Ymddiheuriadau am absenoldeb

Derbyniwyd ymddiheuriadau oddi wrth wyth o aelodau CAPEL a dau o aelodau'r Pwyllgor Gwaith, Penny Icke ac Ann Rhydderch, y ddwy ohonynt o dan afiechyd. Awgrymodd y Cadeirydd anfon cardiau i'r ddwy yn enw'r Gymdeithas.

3. Cofnodion y Cyfarfod Diwethaf

Derbyniwyd a chadarnhawyd cofnodion y cyfarfod yng Nghasllwchwr ar 16 Hydref 2004.

4. Materion yn Codi

Ni chodwyd unrhyw faterion.

5. Adroddiad yr Ysgrifennydd

Bu'r flwyddyn yn un brysur i CAPEL. Mae rhestrï o gapeli dan fygythiad yn cyrraedd yn wythnosol ac mae rhai awdurdodau yn awr yn rhoi eu cyn-lluniau ar eu safle we. Hyd yn hyn eleni rydym wedi edrych ar ryw 50 o geisiadau cynllunio, yn eu plith un ar gyfer Capel Maesyronnen (wedi'i restru ar Raddfa I) lle cafwyd dadlau bywiog ynglŷn â'r newidiadau a geisiwyd. Gwnaed sylwadau ar ein rhan gan ein cynghorydd pensaernïol, Mr Norman Chang ond diddorol yw sylwi na theimlwyd bod angen gofyn i'n cynghorydd arall, Mr Jonathan Jones i ymweld â'r safle ar ein rhan, hyn efallai yn dangos bod swyddogion cynllunio nawr yn rhoi mwy o sylw i geisiadau yn ymwneud â

chapeli. Calonogol yw gweld bod llawer o gapeli yn cael eu hadnewyddu a'u moderneiddio a bod rhai capeli newydd yn cael eu hadeiladu. Un cais eleni a dynnodd ein sylw oedd un am gael heol newydd i'r stabal ym Methlehem. Yn Llangadog yr oedd y Bethlehem yma!

Gan ddilyn ysbryd ein cyfansoddiad, rydym wedi cael mygiau i ledu gwybodaeth am ein cymdeithas ac wedi cyhoeddi llyfryn am y gwahanol enwadau, ac anfonwyd allan i'n haelodau y cyntaf o'r arweiniwbrau i gapeli ardaloedd sydd gennym mewn golwg. Derbyniwyd cynigion eisoes am arweiniwbrau eraill a gwahoddwn ein haelodau i ystyried cynhyrchu un ar gyfer eu hardal hwy. Mae'n Swyddog Cyhoeddusrwydd, Mr Stuart Rivers, wrthi yn paratoi cyfres newydd o fyrddau arddangos ar gyfer Gogledd Cymru a gobeithiwn y bydd cyfres debyg yn dilyn ar gyfer De Cymru. Y mae aelod arall o'n Pwyllgor, Dr D Huw Owen, newydd gyhoeddi llyfr *Capeli Cymru*, a fydd, yn siŵr, o ddiddordeb i ni i gyd.

Mae dau artist wedi cyflwyno detholiad o gopiâu o'u darluniau o gapeli i ni gael dewis rhai i'w defnyddio ar ein cardiau cyfarch. Un ohonynt yw Xia Lu, pensaer o Beijing sy'n byw yn Lerpwl a'r llall yw Catherine Masterman o Abertawe, un o'n haelodau sydd wedi trefnu arddangosfa o'i gwaith. Mae'r Pwyllgor ar hyn o bryd yn ystyried a mesur eu dulliau gwahanol iawn o weld tystunau eu lluniau.

Cafwyd cyfarfod llwyddiannus yn Llanidloes yn y gwanwyn, fel y tystiwyd gan y llythyrau diolch a dderbyniwyd. Bu Darlith CAPEL a draddodwyd yn yr Eisteddfod Genedlaethol gan Harri Parri hefyd yn llwyddiannus iawn eleni eto. Mr Kevin Matthias, un o'n cyn-gadeiryddion, a drefnodd ein cyfarfod yma heddiw, a hoffwn ddiolch yn gynnes iddo ar eich rhan. Y flwyddyn nesaf byddwn yn cyfarfod yn y Fenni yn y gwanwyn ac yn Llanrwst a Threfriw yn yr hydref.

Fel Ysgrifennydd y gymdeithas rwyf yn derbyn gohebiaeth o bob math. Yn ddiweddar gofynnodd cyfarwyddwr cwmni teledu K2 a fyddem yn barod i helpu gyda rhaglen i BBC Cymru ar hanes a datblygiad capeli. Dechreuwyd trafodaethau ac fe gewch glywed rhagor os cadarnheir y cynllun.

Roeddwn i'n meddwl bod capeli Cymru yn unigryw yn eu rhif ac yn amrywiaeth eu tirwedd - nes i mi yn ddiweddar deithio i Mani yn Neheudir Groeg. Mewn un pentref mynyddig gyda llai na 200 o drigolion roedd yna o leiaf 30 o gapeli ac eglwysi a dywedid y caech hyd i ragor pe baech yn mynd ati i edrych yn ofalus. Capeli preifat, teuluol oedd llawer ohonynt. Efallai bod yna gyfle i deuluoedd Jones, Evans a hyd yn oed Madden yng Nghymru. Yn anffodus mae'n awgrymu na ellir gwneud achos arbenigol am gapeli Cymru yn y cyd-destun Ewropeaidd a bydd parhad ein capeli yn dal i fod yn broblem i ni'r Cymry.

Dywedodd Mr Meyrick Davies fod Cynghorau Conwy a Dinbych yn mynnu bod capeli y daeth eu hoes i ben yn cael eu defnyddio at amcanion masnachol neu fusnes ac awgrymodd y gallai CAPEL wneud cais i ganiatáu trawsnewidiadau at bwrpasau eraill. Credai'r Ysgrifennydd nad oedd rheol y siroedd a enwyd yn haearnidd a rhoddodd enghraifft i brofi hynny. Barn CAPEL oedd bod trawsnewidiad da, a oedd yn parchu cymeriad y capel, yn y pen draw yn well na dymchweliad.

Gofynnodd Dr Malcolm Seaborne pa nifer o geisiadau cynllunio oedd yn y diwedd yn arwain i ddymchweliad. Nododd yr Ysgrifennydd rai enghreifftiau a ddigwyddodd trwy ddiffyg diddordeb lleol mewn pentref neu broblemau safle yng nghanol tref. Yr oedd y nifer yn fychan ond fe'u hystyrid gan CAPEL yn fethiannau.

Diolchodd Mrs Olwen Passmore i'r Pwyllgor am gyhoeddi'r *Arweinlyfr i'r Enwadau*.

6. Adroddiad y Trysorydd

Cyflwynodd y Trysorydd y Datganiad Ariannol am y flwyddyn yn terfynu 31 Awst 2005 (gweler isod).

Mae'r Cyfrif Buddsoddiadau wedi cynyddu eleni ond mae rhif yr aelodaeth wedi gostwng i 318. Apeliodd y Trysorydd eto am ymdrechion i gael aelodau newydd. Diolchodd i Mr Kevin Matthias ac i Archifdy Sir Ddinbych am eu cymorth gyda'r gwaith o archwilio ac argraffu'r cyfrifon.

Nododd Mr Clive James fod y llog a gafwyd ar y cyfrif buddsoddiadol braidd yn isel a bod cynlluniau tymor hir gwell i'w cael. Cytunwyd i chwilio i mewn i'r awgrym hwn.

7. Adroddiad y Cadeirydd

Fel y clywsom yn adroddiad yr Ysgrifennydd, bu hon yn flwyddyn brysur arall i CAPEL. Fel cymdeithas buom yn weithgar iawn. Trefnwyd ymweliadau diddorol i'n haelodau, estynnwyd yn sylweddol ein rhaglen gyhoeddi, gosodwyd nifer o arddangosfeydd ac yr ydym wrthi yn adolygu ein strategaeth arddangosfeydd, rhoesom gyngor am adeiladau capeli a llawer arall. Yn hyn i gyd ein hamcan fu codi gwerthfawrogiad y cyhoedd o bwysigrwydd hanesyddol a phensaernïol y capeli yn nhirwedd gwlad a thref yng Nghymru.

Mae bod yn gadeirydd CAPEL yn waith diddorol a gwerth ei wneud sy'n arbennig o ddifyr a dymunol gan wychder y gefnogaeth a gaf oddi wrth fy nghyd-swyddogion ac aelodau'r Pwyllgor Gwaith, a hoffwn ddiolch iddynt i gyd am eu llafur yn ystod y flwyddyn. A chyda hwy rwyf am ddiolch o ddifri i'n cynghorwyr pensaernïol ac enwadol

Eleni ceir un newid pwysig ymhlith Swyddogion CAPEL. Fel y cyhoeddodd yn ein Cyfarfod Blynyddol y llynedd, mae ein Trysorydd Mygedol, Mr Geoffrey Veysey wedi penderfynu ymddeol. Etholwyd ef yn Drysorydd CAPEL yn y Cyfarfod Blynyddol yn yr Wyddgrug ym 1995. Am ddeng mlynedd mae wedi gofalu am gyllid CAPEL gyda sylw manwl i bob manylyn. Mynychodd gyfarfodydd y Pwyllgor Gwaith yn gyson gan gyfrannu'n werthfawr i'n holl drafodaethau. Yn ychwanegol at ei waith fel Trysorydd, rydym wedi elwa o'i brofiad hir fel Archifydd Sir. Ar ein rhan ni i gyd hoffwn ddiolch o galon am ei waith caled dros y degawd diwethaf.

8. Ethol Swyddogion ac Aelodau'r Pwyllgor

Yn dilyn ymddeoliad y Trysorydd, etholwyd Mr Richard Thomas (ar gynigiad y Cadeirydd a eiliwyd gan Dr Malcolm Seaborne) yn Drysorydd newydd. Yr oedd aelodau eraill y Pwyllgor wedi cytuno i barhau yn eu swydd am flwyddyn arall a derbyniwyd hyn gan y Cyfarfod.

9. Unrhyw Fater Arall

Sylwodd y Cadeirydd fod Mr Kevin Matthias wedi bod yn Gadeirydd CAPEL o 1993 hyd 2000 a diolchodd iddo am drefnu'r cyfarfod yn Rhuthun. Wrth ateb soniodd Mr Matthias am Brosiect Capeli Clwyd a oedd, rhwng 1987 a 1989 wedi casglu lluniau a chofnodion o holl gapeli Clwyd. Yr oedd rhai o'r eitemau wedi eu gosod allan mewn arddangosfa ar gyfer y cyfarfod.

Soniodd Mr Stuart Rivers am y cynnig i symud cofnodion capeli o'r Llyfrgell Genedlaethol i gasgliadau lleol. Nododd y Cadeirydd y gall archifau anghydfurfiol o ddi-ddordeb lleol (oddiethr archifau Eglwys Bresbyteraidd Cymru sydd â chytundeb ers blynyddoedd gyda'r Llyfrgell Genedlaethol) gael eu trosglwyddo i archifdai sirol. Nododd Mr Matthias fod y cynnig yn delio â chofnodion plwyfi ac y byddai'r Llyfrgell Genedlaethol ond yn cadw dogfennau pwysig megis gweithredoedd cyfreithiol.

Origins of Dissent and Nonconformity in the Vale of Clwyd 1662 - 1802

The fact that ministers were ejected from their livings in the Vale of Clwyd because of their failure to subscribe to the 1662 Act of Uniformity testifies to the presence in the area of a Puritanism that could not be contained within the post-Restoration established church. The names of ejected ministers that have come down to us are: William Jones, Denbigh; Robert Lloyd, Ruthin; John Jones, Llanarmon-yn-Iâl; Jonathan Roberts, Llanfair Dyffryn Clwyd.

William Jones, Denbigh, is held to have been a native of Merionethshire who initially followed the vocation of schoolmaster at Ruthin. When Colonel George Twistleton took over the Governorship of Denbigh Castle for Parliament in 1646, he appointed William Jones as his chaplain. Twistleton was a Commissioner under the 1649 Act for the Propagation of the Gospel in Wales, and the rector and vicar of Denbigh were deprived of their livings by the Commission, both rectorship and vicarage being conferred upon William Jones.

At the Restoration the former rector and vicar were reinstated and William Jones ejected. Some parishioners followed their ejected minister out of the

Church of England to form a Dissenting congregation, the first in the Vale of Clwyd. William Jones was obliged to leave Denbigh (for Caergwrle) under the terms of the Five Mile Act (1665), and he received a three month prison sentence for conducting an unapproved religious service in a dwelling house. The Denbigh Dissenters had fluctuating fortunes, but in 1729 they were at last in a position to commence erecting a meeting house, the first Nonconformist chapel in the Vale of Clwyd, under the leadership of their minister, Thomas Baddy. This is the Independent chapel known as Capel Lôn Swan, taking its name from the Swan Pub that then stood at the end of the lane.

Howell Harris seems to have travelled through the Vale for the first time in 1747. That year Methodism began taking root in Hiraethog, the western upland limit of the Vale of Clwyd, when Edward Parry of Llansannan welcomed Methodist exhorters to his home, Cefn Byr. He became an exhorter himself and erected a Methodist chapel at Tanyfron in 1773. Both Edward Parry and Thomas Baddy of Denbigh wrote Welsh hymns for the use of their congregations.

Methodism was introduced into the heart of the valley in 1749 when Robert Llwyd, a farmer persecuted for his beliefs in his native parish of Cilcain in the Clwydian hills, moved to Plas Ashpool in the parish of Llandyrnog. He was to become a leading pioneer of the movement in the lowland area. By 1750 tensions between Howell Harris and Daniel Rowland developed into an open rift among the Methodists, and since the Llansannan element followed Harris and the Llandyrnog element followed Rowland they failed to join forces in the earliest phase of activity. The Llandyrnog Methodists held society meetings in a cottage called Tŷ Modlen, but it soon became too small, so a chapel was erected at Cefn Bithel in 1776 (opened by Daniel Rowland in 1777).

The market towns proved to be difficult territory for early Methodism, Denbigh being particularly hostile. The first to open his home to exhorters was a certain Thomas Lloyd of Henllan Street, and Harries had to take refuge there in 1751 when the crowd to whom he was preaching turned violent. In 1752 Thomas Lloyd was assaulted by a mob in his own home, and then dragged to be ducked and abused in a pond known as Lenten Pool. The mob

could be just as savage in its treatment of women. Twice they assaulted and abused a young woman from Llansannan called Barbara Parry. She was fortunate that on the second occasion she was saved by the intervention of a stranger. Although the attempt to prosecute her assailants failed at the Ruthin assizes, the justices of the King's Bench found in her favour in 1753. By then she had joined the Trefeca family, and her compensation was used to finance the setting up of a printing press at Trefeca.

The Methodists fared better in the rural parts of the Vale. Society meetings were being held in a dwelling house at Bontuchel, not far from Ruthin, in 1760, and land for erecting a chapel was acquired in 1771. It is unclear whether building work proceeded immediately. The plaque that used to indicate the date of opening the chapel became so weathered that the date could be read as 1771 or 1777. There is therefore some uncertainty as to which chapel was built first, the one at Cefn Bithel (Llandyrnog) or the one at Bontuchel.

The Bontuchel society sprouted a daughter society in 1763 at Prion, in the upland part of the parish of Llanrhaeadr-yng-Nghinmeirch. This younger society met in the home of a widow called Ann Parry who lived on a farm called Bryn Mulan. She died in November 1787 and achieved greater fame in death than in life, for everyone was electrified by the report that when her grave was reopened on 4 October 1830 for the purpose of interring the body of her deceased son, James, her body (which had lain in the grave for 43 years) was discovered to have been perfectly preserved. When the grave was opened again on 14 July 1836 for the purpose of interring the body of her daughter-in-law, Catherine, onlookers demanded that Ann Parry's coffin be opened, to their amazement her body still remained in an almost perfect state of preservation. A chapel was opened in Prion in 1792.

Methodism failed to take root in Denbigh until about 1783, when a shoemaker from Llanefydd, called Robert Williams, opened his home for society meetings. In 1786 Denbigh hosted a Methodist Association, some of the preaching meetings being held in the (dissolved) Carmelite abbey! In 1791 the growing band of Methodists purchased an old barn adjacent to a windmill at the top of Beacon's Hill in which to conduct public worship. The barn was demolished and a purpose-built chapel was erected on the site in

1793, a predecessor to the present Capel Mawr, which stands on the same site.

The first reference we have to Baptist preaching in the Vale of Clwyd is the account of a preaching meeting held in Denbigh on 1st September 1776 in the Independent chapel. The foundations of a Baptist cause in the Vale, however, cannot be said to have been laid before 1790, when Evan and Sarah Jones invited John Evans, minister at Ffordd Las in the Conwy Valley, to preach at their home, called Penyrallt, on the Bachymbyd estate. In 1791 a Baptist Quarterly Meeting was held in the loft of the Crown Hotel coach house in Denbigh. The event, however, was marked by tragedy, for such was the weight of the gathered assembly that the floor of the loft gave way. One woman was killed and several people were badly injured.

During 1791 John Evans began preaching in Ruthin on the wayside near the Red Lion pub, and in the same year he conducted the first adult baptism in the Vale in the river Clywedog, near Rhydycilgwyn bridge, Rhewl. Before the end of the year, the Vale of Clwyd congregation, known as 'Pobl y Dyffryn' ('the Valley folk') were incorporated as a branch of the Ffordd Las church. In 1795 they became an independent congregation, served by the two ministers attached to the Ceiriog Valley church, John Edwards and Thomas Jones. They now worshipped in a house called Bontgarreg in Llanrhaeadr-yng-Nghinmeirch.

During 1796 the Ceiriog Valley Baptists split into two camps as a result of the introduction of Sandemanist views by J.R. Jones, Ramoth. Minister John Edwards supported Sandemanism but minister Thomas Jones upheld traditional Baptist views. The Vale of Clwyd church was in a quandary, but the outcome was that since John Edwards would not minister to them if they also welcomed Thomas Jones, they invited Thomas Jones to be their sole minister. He worked tirelessly in the Vale of Clwyd and in 1801 the Baptists opened their first chapel in the Vale at Ruthin.

Methodism had developed in Wales quite independently of the movement in England, partly because of the language difference. There were also doctrinal differences, particularly on the doctrine of predestination, the Welsh Methodists following Calvin, and the English Methodists following

Arminius. Welsh Methodists migrating to England would seek out their English counterparts and some became favourably inclined to the Arminian theology. Two such Methodists returned to Wales with a view to propagating Arminian (or Wesleyan) Methodism among their Welsh speaking compatriots - Evan Roberts (who lived for a time at Pentrefoelas) and Edward Jones of Bathafarn (Ruthin).

Edward Jones rented a room for Wesleyan Methodist society meetings in the Prince of Wales pub in Ruthin in 1799. An eminent Wesleyan preacher, John Bryan, embarked on a highly successful preaching mission to the Vale in the spring of 1800, a notable act of worship and praise taking place under his leadership of young men from Ruthin on the top of Moel Famau mountain. These early campaigners naturally met with considerable opposition from Calvinistic Methodists, but they were immeasurably comforted by the decision of the London Methodist Conference to set up a Welsh Mission under the direction of Owen Davies, a native of Wrexham and also an experienced Superintendent in Cornwall. Visible success was achieved by Evan Roberts in Denbigh when he was able to purchase land for the erection of a chapel. This chapel was opened on New Year's Day 1802, the preacher was Owen Davies and the event marked the opening of the first Welsh-medium Wesleyan Methodist chapel in the world.

E. Gwynn Matthews

TIME TO BRING OUT THE CHERRY PICKERS

It may be argued that the most expressive architecture in Wales is that of the chapel. Its span touches at its nether ends tin shack and fake baroque, but throughout the country there are hundreds (one had almost said thousands) of stone chapels, shapely, dignified, and apt for God's worship, which keep within a firm tradition and yet give opportunity for local and denominational variation. For long the heart of both community and national life, they are genuine folk-architecture. Today their power weakens, but for three Welshmen out of four the gleam of a vanished pew, the smell of polished linoleum, the ecstatic rustle of a rising congregation,

and maybe the taste of a hymn-book cover are unforgettably part of those childhood years when in sensuous innocence we stood a rung nearer heaven.

This quotation appeared in a King Penguin *A Prospect of Wales* by Gwyn Jones, published in 1948. It reminds us of the importance of the chapels to the Welsh people and their position in the cultural landscape and heritage of Wales. More recently the article 'Saving Places of Worship in Wales' by Gruff Owen and Neil Sumner (*Historic Churches* November 2005) describes the progress made by the Welsh Religious Buildings Trust in saving some of the chapels that have been threatened with conversion or demolition. They mention at the same time in the opening paragraph 'the continuing concern in Wales about the number of religious buildings that are falling into disrepair'. The sorry state of many chapels is only too evident, and a casual inspection often shows missing slates, plants growing in gutters, damp walls caused by cracked, missing or unsuitable cement rendering, but subsidence and other hidden problems are sometimes also present. These chapels are often the only buildings of any architectural interest in the landscape or townscape. The problems extend to many large urban chapels now used as antique showrooms or warehouses and which show little evidence of receiving proper maintenance. The purpose of this article is to draw attention to some of the issues involved in the deterioration of so many chapels and to suggest some possible solutions.

In the *Historic Churches* publication entitled *Ten Ways to Ruin Old Buildings* by Jonathan Taylor we find in second place 'Do not carry out any essential maintenance work'. It is significant that the recent General Synod of the Church of England (February 2006) debated the need for more maintenance for listed churches and cathedrals and will ask the government to increase the maintenance budget by 50% to £60 million a year. To support the case it was estimated that the value of social and community work carried out within church buildings in Yorkshire alone was about £56 million. That work includes social care, education, culture, including music and art, as well as tourism and wider charitable work. Similar estimates for Welsh chapels (or English chapels for that matter) would be difficult to assess owing to the diversity of organisations and ownership involved, although they also undoubtedly make valuable social contributions.

The 'Maintain our Heritage' Project

Of great relevance to the above is the 'Maintain our Heritage' (MOH) pilot maintenance project run in the Bath area in 2002-2003. It provided inspections and remedial and first-aid repairs to some 73 listed historic buildings in the area. Three building maintenance inspectors used limited equipment, which included a cherry picker when vehicular access was possible, to make the inspections and the running repairs. The pioneering project was well supported and demonstrated that the scheme, which included a wide range of building types, was feasible. A special price of £50 per inspection was offered for religious buildings and 10 churches and 4 chapels participated. Work done during the inspection included gutter, secret gutter, gully and hopper-head clearance, flat roofs, skewed slates, slate replacements and repairs to flashings and flaunching. Recommendations for future work were prioritised, from 'immediate' to 'part of regular maintenance'. Further details of this project can be seen on www.maintainourheritage.co.uk. The project was inspired by European initiatives, particularly the Monumentwacht scheme in the Netherlands, which now has 52 two-person teams inspecting 15000 buildings annually - a fifth of all listed buildings in the Netherlands. The diocese of Gloucester is planning to use an MOH scheme to establish a maintenance programme throughout the diocese and buildings of all denominations and faiths will be invited to participate. In this case the two-man 'A-team with van' will also rod drains if necessary. Meanwhile, other dioceses are creating similar schemes and agreeing methods to cover costs as well as to assist poorer parishes. CAPEL can only draw attention to the need for similar approaches for historic buildings in Wales, whether listed or not, which should be possible with the help of the numerous organisations already involved in this field. Such a scheme could be extended to help all chapels now in private (secular) ownership, including those now used as warehouses or markets,

The Advantages of Listed Building Status

- Figures given in the Wools Report (*Redundant Historic Chapels in Wales* Roger Wools, WCVA, 1996) suggest that England had 453,000 listed buildings but Wales had only about 17,000. The Church in Wales had 60% of its churches listed, but in contrast only 6% of Welsh chapels were listed. Grade I or Grade II* accounted for 39% of all churches but only 0.02% of chapels. A study of the chapels put forward in a personal

selection by Anthony Jones (*Welsh Chapels* National Museum of Wales 1984) as 'to be preserved at all costs' showed that only half were listed in 1996 and some are now demolished, converted or in an advanced state of neglect. Listed Building status has important implications for building maintenance, as will be seen below.

CADW completed a re-survey of buildings at the end of 2005 and a preliminary figure for the number of listed chapels was put at 869. Assuming a starting figure for the total number of Welsh chapels to be 6000 in 1969 and assuming a closure rate of one per week, the current figure for extant chapels may be 5500. This suggests that the percentage of listed chapels is now 15%, which, if confirmed, will give grant access and increased statutory protection for many more chapels. However, the simple chapel with well-preserved interior can be more characteristic of the Nonconformist movement than some more imposing chapels, and yet escape the listing criteria. The Wools Report recognised this and recommended that the future Welsh chapels trust (now the WRBT) should attempt to "preserve a wide and fully representative selection". The WRBT does not normally consider unlisted chapels, but perhaps the suggested large increase in the percentage of listed chapels will help to achieve the recommendations of the Report.

Listing is not always welcomed by chapel trustees because of restrictions it may place on what can be done to or for the building. Nevertheless, a primary purpose of listing is not to be an obstacle to change, but to avert unsympathetic or unsuitable proposals that would otherwise affect the character of a chapel. An important factor is that a grant scheme is available offering full refund of VAT on eligible repair work to listed places of worship up until March 2008. This currently allows 17.5% of the costs to be claimed. It is expected that a 5% flat rate of VAT will be introduced in the European Union at some future date. The summary of eligible repairs is given below.

- Only works carried out to repair or maintain a building are eligible (the minimum value of works eligible is £1,000 excluding VAT).
- The works are to be undertaken to the fabric of a protected building. The fabric includes its foundations, walls, roofs, rainwater goods, drainage, internal surfaces, floors, stairs, landings, lightning conductors and all its

doors and windows. (This covers maintenance to a window as well as repair, so that the provision of a grille to protect a valuable window may be eligible).

- Services supplied in connection with the repair works, such as plumbing, electrical (e.g. temporary/emergency lighting and generators), and any other building services (including the hiring of scaffolding) are eligible.
- Works to fixtures and fittings, such as kitchen or toilet fittings, heating and electrical systems, floor coverings, furniture, pews, organs, bells or clocks are not eligible.
- Construction of new buildings or parts of buildings are not eligible.
- Work to ancillary structures such as gravestones and graveyard monuments, boundary walls, gates, gardens or car parks are not eligible.
- The costs of professional services such as those provided by architects, surveyors, planning supervisors, accountants or any person acting as a consultant or in a supervisory capacity are not eligible.

Further information is available at www.lpwscheme.org.uk

The National Heritage Lottery Fund

The National Heritage Lottery Fund (HLF) could be an important source of funding for the chapels. Their 'Support for Listed Places of Worship in Wales' programme can fund a chapel with grants in the range of £5,000 to £100,000. The chapel has to provide 10% of the project cost. Alterations and maintenance of the building and conservation work to the contents and fixtures are not eligible. Other HLF grants are targeted at the voluntary sector, but could be relevant to any chapels which involve voluntary community activities and provide local community access. Further information about all these programmes and a downloadable pre-application form are available on the website www.hlf.org.uk Some chapel communities do, of course, have moral or theological objections to applying for lottery money. If, however, a chapel is being adapted for community or other uses or being restored and preserved as an historical building, then lottery funding may be appropriate. A recent HLF list of 21 grants awarded in Wales contained 14 churches but only one chapel. As a result chapel applications appear to be few in number, probably for the reason mentioned, and often not very successful. Exact figures for chapel application can be obtained from the HLF after the pre-application form stage, and it is clear that community access and good local support are important factors. Consultations on the

pattern of lottery expenditure after 2009 are currently being held at all levels, including the WAG, and the decisions will inevitably have implications for chapels.

The websites of the Council for the Care of Churches (www.churchcare.co.uk) and the Historic Churches magazine (www.buildingconservation.com) contain many useful articles and links relevant to the care of chapels. CAPEL cannot act as the lead body in setting up maintenance schemes or making successful grant applications - these tasks inevitably fall on the local organisations and communities.

In conclusion the writer would like to make it clear that the views expressed in this article are personal and not necessarily those of the Executive Committee, and he is grateful to Norman Chang and Jonathan Jones for their comments on this article. The information is believed to be correct at the time of going to press.

As William Morris said: *'These old buildings do not belong to us only. They belonged to our forefathers and they will belong to our descendants unless we play them false. They are not in any sense our property to do with as we like, we are only trustees for those that come after us'*.

Peter Mason

Chapels reported to CAPEL Building Applications and Threatened Sites

List 1

Major changes or alterations have been proposed to the following chapels, but detailed plans and further information were not available to CAPEL. A written submission to the relevant Planning Authority was not made. Both lists relate to the period from September 2005 to February 2006.

Dock Chapel, Morfa, Llanelli, Carmarthenshire: Amended Planning Permission for conversion of chapel to 8 apartments.

Salem Baptist Chapel, Llandybie, Ammanford, Carmarthenshire: Residential development of one house.

(Former) **Engedi Chapel, Brymbo, Wrexham**: Demolition of chapel building and erection of 4 dwelling houses.

(Former site) **Nebo Baptist Church, Ebbw Vale, Blaenau Gwent**: Development of United Welsh Housing Association supported housing scheme.

Berea URC, Nantyglo, Blaenau Gwent (Listed): Now an Imaan Islamic Society Mosque. Alterations to kitchen, toilets etc to make the mosque usable again.

Capel Rhydfendigaid, Pontrhydfendigaid, Ystrad Meurig: Erection of disabled toilet.

Hill Park Baptist Church School House, Prendergast, Haverfordwest: Conversion into 6 one-bedroom flats - difficult access to restricted site. Original features to be retained and reinstated. The chapel is not affected.

Berea Chapel, Cefn Bryn Brain, Swansea: Construction of 6 detached bungalows with roads and services.

Elim Chapel, Llandybie Rd, Ammanford: Conversion to 2 residential units.

List 2

Copies of plans and other information were available in the following cases, so CAPEL was able to examine and comment on the proposals.

Capel Hawen and vestry, Tan y groes, Llandysul, Ceredigion (Listed Grade II): Good conversion of building into 3 dwellings after consideration of alternative uses.

Towyn Pentecostal Church, Towyn, Denbighshire: Extension to existing church and car parking area.

CM Chapel, Pontrobert, Meifod: Good sympathetic conversion to

residential property.

Capel Ebenezer, Ceinws, Machynlleth: Conversion to house. First floor balcony and roof light arrangements unsatisfactory; also concerns about door and window design.

Capel Peniel, Llan Ffestiniog, Gwynedd (Listed): Subdivision and conversion of vestry into dwelling. The chapel is not affected.

Capel Ffynhonnau and adjoining house, Llanefydd, Denbigh (Listed Grade II): Alterations and conversion to one dwelling and erection of garage / workshop. Satisfactory conversion after 5 years of decline. Questions raised about the door glazing, wall plaque and Art Nouveau railings.

Pen y Bryn Chapel, Dolfor, Newtown: Conversion to dwelling with vehicular access. A good conversion but need for extra front gable windows questioned in addition to roof lights and huge rear glazed wall.

Bethania Chapel, Bontddu, Gwynedd: Conversion of chapel to dwelling. Satisfactory proposal with concerns about external plaques and lack of details for windows and doors. Planning consent was refused.

Capel Bethlehem, Cwmerfyn, Aberystwyth: Conversion and extension of wayside survivor of lead mining community. Unsympathetic glazing and stone plinth proposed also use of upvc or stained softwood. Comments submitted by Rob. Scourfield.

Tre'r Ddôl Methodist Chapel, Tre'r Ddôl, Machynlleth: Conversion to holiday unit with unusual interior structure proposed. Attractive Victorian chapel which deserved to be listed. Comments submitted by Rob. Scourfield.

Towyn Pentecostal Church, Gors Road, Towyn, Colwyn Bay: Extension to existing modern building using matching style and materials. No objections raised.

Llys Awen Chapel, Derwenlas, Machynlleth: Disused chapel conversion adjoining Llys Awen to extend dwelling with additional residential curtilage

to rear (change of use of agricultural land). No objections raised.

Zoar Chapel, Castell-y-Bwlch, Henllys, Cwmbran (Grade II Listed): Sympathetic conversion into detached residence. A simple 1836 rendered chapel behind a small burial ground at a lonely crossroad. Probably the best outcome for this chapel.

Old Chapel, Park Street, Newtown, Powys: Conversion to office accommodation. A good conversion with addition of matching side wall windows and roof lights.

Redundant Chapel, Waterfall Road, Dyserth, Denbighshire: Conversion into 4 flats, so interior will be destroyed. In a Conservation Area. Arrangements made with the Conservation Officer for CAPEL to photograph the interior. Proposals for the exterior are satisfactory except for parking arrangements at the front of the chapel.

News of Chapels

Capel Ffynhonnau and adjoining Chapel House, Llanefydd, Denbigh: Conversion of the chapel into a dwelling with the erection of a garage / workshop has been approved with conditions.

Soar Independent Chapel, High Street, Merthyr Tydfil: CAPEL members raised concerns about the future of paintings, documents and the chapel library in the vestry. CAPEL can confirm that these items are in no danger and their safekeeping is assured.

Bethania Chapel, Bontddu, Gwynedd: CAPEL supported conversion of this chapel with reservations but planning permission has currently been refused.

Capel Arenig, Arenig, Bala: An appeal has been made to the Welsh Assembly against the refusal of planning permission for the conversion of this Tin Tabernacle into holiday accommodation.

Horeb Chapel (Presbyterian 1862), Pentyrch, Nr. Llantrisant: Closed in June 2005 and now in private ownership. After renovation the chapel will

open again as a small concert hall and continue in use as a chapel.

Hope Baptist Church, Crosskeys, Gwent: The workers canteen at Blaen-y-Cwm village, used during construction of the Grwyne Fawr reservoir was afterwards sold to the church and reerected at the rear as schoolrooms. 2007 will be the 125th Anniversary year of the church.

Christ Church URC, Llandudno, Gwynedd (Grade II Listed): Recently resold and intended as recycled and general architectural artefacts showroom.

Adolygiad

D. Huw Owen *Capeli Cymru* (Gwasg y Lolfa) 215tud. £14.95

Bydd aelodau CAPEL yn hynod falch o weld cyhoeddi'r gyfrol *Capeli Cymru* gan un o'n haelodau mwyaf gweithgar a brwdfrydig, Dr D Huw Owen. Rydym yn hynod ffodus fod yr awdur wedi ymgymryd â'r gwaith gan ei fod yn dwyn i'w astudiaeth gyfoeth o wybodaeth, meddylfryd ysgolheigaidd a'r gallu i ddioli a thrin ei ddeunydd mewn modd synhwyrol a diddorol. Detholiad o 111 o gapeli sydd gennym yma - Cymro, hanesydd a chapelwr dewr sydd yn ymgymryd â'r fath her o ddewis a dethol!

Yn ei gyflwyniad mae Dr Owen yn rhoi cefndir byr i'n capeli a'u pwysigrwydd i fywyd, hanes ac iaith ein cenedl. Tanlinellir pwysigrwydd yr adeiladau eu hunain yn nhirwedd ein pentrefi a threfi: "Mae llawer o'r capeli eu hunain yn sefyll llawer iawn yn uwch na nifer o'r adeiladau eraill sydd o'u hamgylch ... ac mae hyn yn arwydd weledol o rym Anghydfurfiaeth." Gyda dirywiad ein capeli caewyd llawer ohonynt ac erbyn heddiw bu i nifer sylweddoli'r perygl yn hynny i'n hetifeddiaeth. Rhoddir lle anrhydeddus yn y cyflwyniad i waith CAPEL ymysg y cyff sydd wedi ymateb i'r bygythiad a ddaeth yn sgil y dirywiad.

Ac yna, wrth droi at y disgrifiadau a'r drefn a ddefnyddiwyd i greu'r disgrifiadau, gwelir manylder a llafur yr awdur. Bu yntau hefyd yn ymgynghori ag aelodau CAPEL a darllenwyr y papurau enwadol yn ogystal

â gyrru holiaduron i'r capeli. Braf o beth yw gweld fod yr ymateb wedi bod yn gadarnhaol. Mae'r rhestr o gapeli yn y detholiad yn dyst i hunan-ddisgyblaeth Dr Owen. Mae'r disgrifiadau'n cynnwys amlinelliad o hanes yr achos a manylion aelodaeth gan gynnwys nifer yn yr Ysgol Sul - curiad calon unrhyw gapel a threfn oedd yn bodoli ar 1 Ionawr 2004. Mae hefyd nodyn defnyddiol am ddarllen pellach. Ond 'rwy'n sicr y bydd pob un ohonom ymysg y Cymry Cymraeg yn troi ar unwaith at y capeli ac iddynt gysylltiadau teuluol - dyna be wnes i beth bynnag! Wrth wneud hyn mi welais fod un capel gyda'r aelodaeth fwyaf yng Nghymru - Capel Seilo, Caernarfon, gyda 729 aelod, 80 plentyn yn yr Ysgol Sul a 12 athro. Mae'n demtasiwn i ddechrau enwi'r gweddill y mae gennyf gysylltiad â nhw ond yn lle hynny rwyf am efelychu disgyblaeth Dr Owen! Mae'r atodiad yn disgrifio 5 capel tu draw i Glawdd Offa neu ymhellach, gan gynnwys capeli yn Lerpwl, Llundain, Awstralia, yr Unol Daleithiau a'r Wladfa. Mae'r gyfrol yn cloi gyda chyfieithiad Saesneg o nifer o dermau pensaernïol a ddefnyddir yn y gyfrol - syniad gwych. Cyfoethogir pob disgrifiad gyda llun.

Yn y cyflwyniad dywed yr awdur "... er mai adeiladwaith a phensaernïaeth oedd prif sail fy newis o gapeli, gobeithiaf i mi gyflwyno rhyw gip ar gyfoeth, hanes a datblygiad y traddodiad Anghydfurfiaeth yng Nghymru Mae Dr Owen wedi gwneud mwy na chyflawni ei fwriad ac mae gennym oll le i ddiolch iddo am ei gyfrol gwir atyniadol - cyfrol ddefnyddiol, ddiddorol ac ysgolheigaidd sy'n adlewyrchu llafur cariad.

Ann Rhydderch

Darlith yr Eisteddfod Genedlaethol 2006 *National Eisteddfod Lecture*

Traddodir Darlith CAPEL yn Abertawe gan yr Athro Prys Morgan Ddydd Gwener 11 Awst am 12.00 ym Mhabell y Cymdeithasau. Testun y Ddarlith fydd: *Dr Thomas Rees, Abertawe (1815 - 85) ac Anghydfurfiaeth Cymru.*

The CAPEL lecture this year will be delivered by Professor Prys Morgan on Friday 11 August at 12.00 in the Societies' pavilion on the subject 'Dr Thomas Rees, Swansea, (1815-85) and Welsh Nonconformity. The lecture will be in Welsh but translation facilities will be available if required..

Cyfarfodydd i Ddod 2006/7 Forthcoming Meetings 2006/7

Fel y gwelwch yn y ffurflen gofrestru amgaeedig, cynhelir Cyfarfod y Gwanwyn ar 13 Mai yn Y Fenni.

Yna cynhelir Cyfarfod yr Hydref yn Llanrwst a Threfriw ddydd Sadwrn, 14 Hydref 2006. Gwnewch nodyn yn eich dyddiadur!

Yn 2007 bydd Cyfarfod y Gwanwyn yng Nghaerfyrddin ar 12 Mai a Chyfarfod yr Hydref ym Mae Colwyn.

The Spring Meeting, as you will see from the details on the enclosed enrolment form, will be held on 13 May at Abergavenny.

The Autumn Meeting will be held in Llanrwst and Trefriw, on Saturday 14 October. Make a note in your diary!

In 2007 The Spring Meeting will be held in Carmarthen on 12 May and the Autumn Meeting in Colwyn Bay

SWYDDOGION / OFFICERS

Sylwch fod gennym Drysorydd newydd; nodwch ei gyfeiriad.

You will observe that we have a new Treasurer; note his address.

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(Os ydych am gyhoeddi rhywbeth yn rhifyn nesaf y *Cylchlythyr*, rhaid i'r eitem fy nghyrraedd cyn diwedd Awst, cyn canol y mis os yn bosib.

Any item for publication in the next issue of the Newsletter must reach me in August, - if possible before the middle of the month)