

Capel



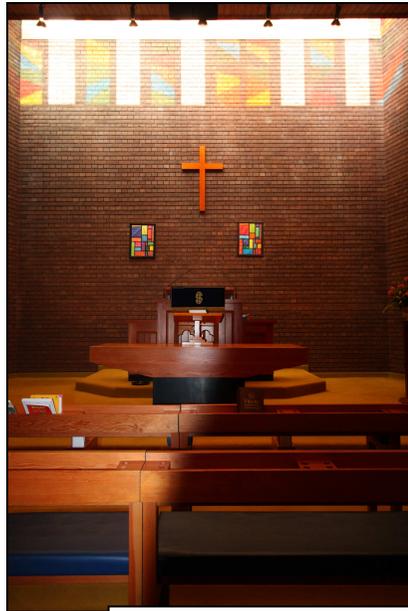
CYMRITHAS TREPTADAETH Y CAPELL
THE CHAPELS HERITAGE SOCIETY

Newsletter 57 Spring 2011

Cylchlythyr 57 Gwanwyn 2011

A Visit to Wrexham

On 9th October 2010 Capel had a very successful AGM and tour of the chapels in the Wrexham area kindly organised by Mr Nick Roe. All were welcomed to the AGM by the Chairman, Meirick Lloyd Davies, which was held at Capel y Groes, Welsh Calvinistic Methodist Chapel, Bodhyfryd. After proceedings were complete a fascinating history of Non-conformity in Wrexham was given by Dr David Jones who traced its roots back to the pedlars and militant traders of the town in the puritan period of the late 1580's. The first Independent cause was established in 1651 at Bryn y Ffynnon and the Quakers were recorded in the town by 1663. Dr Jones then went on to describe the vibrant interplay of different doctrinal ideas and divisions that took place during the eighteenth century where congregations and sub-groups broke away to establish new churches and chapels around the town. By the nineteenth century congregations had expanded and with them their chapels. Galleries were added to the existing chapels and new, expensive and elaborate chapels built for the growing numbers of people entering the town to work in the collieries. The twentieth century has been characterised by the merging of congregations, chapel closure and the demolition of many of the older chapels. Diversity is still strong in Wrexham however, with new evangelical churches springing up in purpose built structures that are suitable for modern day worship. Dr Jones ended by arguing that non-conformity never stands still and while there is debate in Christian worship there will always be difference and divergence, and this is the very essence of Non-conformity.



Capel Ebeneser © RCAHMW

After the lecture there was a tour of Capel y Groes which was designed by the architects Bowen, Dann, Davies of Colwyn Bay in 1982 and won a RIBA award. We then went on to Jerusalem Wesleyan Chapel briefly before stopping for lunch at Glyndwr University. An afternoon walking tour of the town was then arranged with the first chapel being Pen y Bryn Baptist Chapel which was kindly opened by Mrs Becky Jones who went on to give a brief outline of its history. The chapel was originally Independent but sold to the Baptists in 1898 who added a baptistery under the pulpit. This is now the oldest chapel in Wrexham having originally been erected in 1789. We then went on to Capel Ebeneser Welsh Independent Chapel which was built in 1975 by G Raymond Jones and Associates of Wrexham to replace the old Ebeneser, Queen Street which was demolished in 1979. Eleanor Jones showed us around the chapel and told us of the history of the cause and how the very plain brick design had come about. In the town centre Regent Street Methodist Church has been built above shop units to replace Brynyffynnon which was demolished in 1970 to make way for a retail development. It was designed by G Raymond Jones and Associates in collaboration with John Laing Design Associates and again uses a great deal of brick in its construction. The cause there is strong and does wonderful work with the homeless. We then went on to Trinity Presbyterian Church built by William Beddoe Rees in 1907-08 in an Art Nouveau style. Mr Phil Ellis spoke on the history of the chapel telling of the many problems and disputes that occurred during the build and how the architect was brought in to resolve the various issues.



Regent Street Methodist Church © RCAHMW

We ended the day with a cup of tea at Tabernacl Presbyterian Chapel, Rhostyllen where Gary Windon and Barry Humphreys spoke of the Chapel's history. The day was very interesting if quite unusual for a Capel tour. Rarely do we get to see so many modern, purpose built chapels that have been architecturally designed and are still thriving, even in this age of shrinking congregations.

Penny Icke

Capel AGM 2010

Minutes of the Annual General Meeting, Wrexham, 9 October 2010.

1. Chairman's Welcome:

The Chairman, Cllr Meirick Lloyd Davies, welcomed members to the Meeting.

2. Apologies for Absence:

Apologies were received from eleven members.

3. Minutes of the Last Meeting:

The minutes of the meeting held in Holyhead on 10 October 2009 were accepted and confirmed.

4. Matters Arising:

There were no matters arising.

5. Secretary's Report:

Through the year, the Secretary had had a stream of enquiries about ministers, family records and archives from the USA and from the UK. The Secretary was particularly grateful to the Royal Commission for their invaluable help, incredible knowledge and for their on-line archive. In addition, the Secretary recorded his special thanks to our specialist advisers, Norman Chang and Jonathan Jones, and to Rob Scourfield who advised on planning applications. Representatives from the Chapels Society, Capel's English sister-organisation, were sharing with Capel in the current visit to Wrexham.

6. Treasurer's Report:

The Treasurer presented audited accounts for the year ending on 31 August 2010. There had been reduced expenditure since there were no Chapel Trails published in the present year. The Capel events at Holyhead and Fishguard had produced a slight surplus. The current balance was a little in excess of £13,700 but interest rates had produced an income reduced by some £400. The year had shown a surplus of £250. Arrangements were in hand for a reprint of a revised and updated version of Dr Lionel Madden's "Guide to the Welsh Denominations".

7. Chairman's Report:

The Chairman, Cllr Meirick Lloyd Davies, thanked the Officers and members of the Executive Committee for their hard work and commitment throughout the year. In his first report, he said how much he had learnt of the work of the Society and thanked all the members for their support and encouragement. He thanked Mr Nick Roe and Dr David Jones for all the arrangements for the Wrexham visit.

8. Election of Officers and Committee Members:

The Officers and members of the Committee had agreed to continue in office for a further year. Their offer was warmly accepted by the membership who re-elected the team en bloc.

The members of the Executive Committee invited the AGM to invite a number of personalities with a track record of concern for heritage to be the Society's Patrons, to be listed on the Society's Letterhead. No approaches had yet been made, pending the will of the AGM. The meeting agreed to an approach being made to Mr Huw Edwards, Lord (Leslie) Griffiths, Sir Simon Jenkins, Professor Anthony Jones, Mr Ieuan Wyn Jones, AM, Professor Prys Morgan, Swansea, Chairman of the Honourable Society of Cymmrodorion, former Chair of Capel, and Lord (Roger) Roberts. The Hon Secretary would set those approaches in motion.

The members of the Meeting responded warmly to the suggestion that there be elected an "Honorary President of the Society" who might preside at the Annual General Meeting. It was agreed unanimously that Dr Lionel Madden be invited to be Honorary President of the Society.

9. Any Other Business:

The Secretary reported on the continuing work of the Executive Committee in discussing Mr Stuart Rivers' concerns that Heritage organisations in Wales should investigate whether there might be uses for endangered chapels as concert halls, conference centres, museums and exhibition halls and galleries. Capel's executive committee, members of which represented most of the heritage bodies in Wales, gave assurance that such feasibilities were constantly kept in view.

There being no other business, the Chairman thanked members for their attendance and closed the meeting. The next meeting would be in Welshpool in eighteen months' time.

CCB Capel 2010

Cofnodion y Cyfarfod Cyffredinol Blynyddol, Wrecsam, 9 Hydref 2010.

1. Croeso gan y Cadeirydd:

Croesawyd yr aelodau i'r Cyfarfod gan y Cadeirydd, y Cynghorydd Meirick Lloyd Davies.

2. Ymddiheuriadau:

Derbyniwyd ymddiheuriadau gan un ar ddeg o aelodau.

3. Cofnodion y Cyfarfod Diwethaf:

Derbyniwyd a chadarnhawyd cofnodion y cyfarfod a gynhaliwyd yng Nghaergybi ar 10 Hydref 2009.

4. Materion yn Codi:

Nid oedd unrhyw faterion yn codi.

5. Adroddiad yr Ysgrifennydd:

Trwy gydol y flwyddyn, roedd yr Ysgrifennydd wedi cael lluo o ymholiadau ynglŷn â gweinidogion, cofnodion teuluoedd ac archifau, o'r Unol Daleithiau ac o'r Deyrnas Gyfunol. Roedd yr Ysgrifennydd yn arbennig o ddiolchgar i'r Comisiwn Brenhinol am eu cymorth amhrisiadwy a'u gwybodaeth anhygoel, ac am eu harchif ar-lein. Nododd yr Ysgrifennydd hefyd ei ddiolch arbennig i'n hymgyngorwyr arbenigol sef Norman Chang a Jonathan Jones, ac i Rob Scourfield a oedd yn rhoi cyngor ar geisiadau cynllunio. Roedd cynrychiolwyr o'r 'Chapels Society', chwaer-fudiad Capel yn Lloegr, yn ymuno â Capel ar yr ymweliad presennol â Wrecsam.

6. Adroddiad y Trysorydd:

Cyflwynodd y Trysorydd gyfrifon wedi'u harchwilio am y flwyddyn a ddaeth i ben ar 31 Awst 2010. Bu llai o wariant gan nad oedd unrhyw Lwybrau Capeli wedi'u cyhoeddi yn ystod y flwyddyn bresennol. Roedd swm bychan yn weddill yn dilyn digwyddiadau Capel yng Nghaergybi ac Abergwaun. Roedd y balans presennol ychydig dros £13,700 ond roedd cyfraddau llog wedi golygu bod yr incwm tua £400 yn is. Roedd gweddill o £250 ar ddiwedd y flwyddyn. Roedd trefniadau ar y gweill i ailargraffu fersiwn diwygiedig, wedi'i ddiweddarau, o "Arweinlyfr i'r Enwadau yng Nghymru" gan Dr Lionel Madden.

7. Adroddiad y Cadeirydd:

Diolchodd y Cadeirydd, y Cynghorydd Meirick Lloyd Davies, i'r Swyddogion ac i aelodau'r Pwyllgor Gwaith am eu gwaith caled a'u hymroddiad trwy gydol y flwyddyn. Yn ei adroddiad cyntaf, dywedodd ei fod wedi dysgu llawer am waith y Gymdeithas a diolchodd i'r holl aelodau am eu cymorth a'u hanogaeth. Diolchodd i Mr Nick Roe a Dr David Jones am wneud yr holl drefniadau ar gyfer yr ymweliad â Wrecsam.

8. Ethol Swyddogion ac Aelodau'r Pwyllgor:

Roedd y Swyddogion ac Aelodau'r Pwyllgor wedi cytuno i barhau mewn swydd am flwyddyn arall. Derbyniwyd eu cynnig yn gynnes gan yr aelodau ac ail-etholwyd pawb.

Gofynnodd aelodau'r Pwyllgor Gwaith i'r Cyfarfod Cyffredinol Blyneddol wahodd nifer o bobl amlwg sydd wedi dangos eu bod yn ymboeni am faterion treftadaeth, i fod yn Noddwyr y Gymdeithas, gyda rhestr ohonynt i ymddangos ar Bennawd Llythyr y Gymdeithas. Ni chysylltwyd â neb eto oherwydd disgwylwyd i weld beth fyddai dymuniad y Cyfarfod Cyffredinol Blyneddol. Cytunodd y Cyfarfod y dylid gofyn i Mr Huw Edwards, Yr Arglwydd (Leslie) Griffiths, Syr Simon Jenkins, yr Athro Anthony

Jones, Mr Ieuan Wyn Jones, AC, yr Athro Prys Morgan, Abertawe, Cadeirydd Anrhydeddus Gymdeithas y Cymmrodorion, cyn-Gadeirydd Capel, a'r Arglwydd (Roger) Roberts. Byddai'r Ysgrifennydd yn mynd ati i gysylltu â'r bobl dan sylw.

Ymatebodd aelodau'r Cyfarfod yn gynnes i'r awgrym y dylid ethol "Llywydd Anrhydeddus y Gymdeithas", a allai lywyddu yn y Cyfarfod Cyffredinol Blyneddol. Cytunwyd yn unfrydol y dylid gwahodd Dr Lionel Madden i fod yn Llywydd Anrhydeddus y Gymdeithas.

9. Unrhyw Faterion Eraill:

Rhoddodd yr Ysgrifennydd adroddiad ar y gwaith yr oedd y Pwyllgor Gwaith yn parhau i'w wneud er mwyn trafod pryderon Mr Stuart Rivers ynglŷn â dyletswydd cyrrff treftadaeth yng Nghymru i ymchwilio i weld a ellid defnyddio capeli sydd dan fygythiad fel neuaddau cyngerdd, canolfannau cynadledda, amgueddfeydd a neuaddau arddangos ac orielau. Rhoddwyd sicrwydd gan bwyllgor gwaith Capel, y mae ei aelodau yn cynrychioli'r rhan fwyaf o gyrff treftadaeth yng Nghymru, fod y posibilïadau hyn yn cael eu cadw mewn cof bob amser.

Gan nad oedd unrhyw fusnes arall, diolchodd y Cadeirydd i'r aelodau am ddod a chaewyd y cyfarfod. Cynhelid y cyfarfod nesaf yn y Trallwng ymhen deunaw mis.

Chapels Reported to Capel

Building applications

- Peniel CM, Carno, Powys - LBC for conversion to house and workshop (variation of condition). Supported.
- Salem, Blaina, Blaenau Gwent - community/exhibition use – supported
- Horeb, Cwm Teigl, Blaenua Ffestiniog - conversion to dwelling. No objection; the simple chapel remains 'ledgible'
- Bwlchgwynt B, Cyffig, Carmarthenshire - conversion to dwelling. Sensitive proposal welcomed, incorporating some pews, gallery front and pulpit. Supported
- Salem B, Manrdeilo, Carmarthenshire - repairs and conservation. Supported.
- Nazareth, Mochdre, Conwy - change of use to office/storage. Supported, exterior unaffected
- Nash B, Newport - conversion to house. Recommend refusal due to proposed balcony and alterations to rear
- Ciliau Aeron Unitarian, Ceredigion. New windows (upvc). Not listed, no objection in principle in this case
- Capel-y-rhiw, Groes, Denbigh - conversion. Support in principle, subject to replication of windows in timber rather than upvc

- Pentre Llifor Methodist, Berriew, Powys. Extension and conversion of stable. Support proposals, which seek to retain chapel in use
- Saron, Penrhynside, Llandudno - conversion to dwelling. Refusal recommended due to design of rear extension

Sales

- Capel Ffwrdd B, Mountain Ash
- Hope Methodist, Penrhiwceibwr
- Horeb, Llwydcoed, Aberdare

Closures

- Bethel CM, Lower Cwmtwrch, Powys
- Cilgerran CM, Pembrokeshire

Welsh Chapel Names

Editor – the first part of this article was featured in the Autumn 2010 edition of the Capel Newsletter

Some New Testament names

Some names are too well known to need any explanation. They were obviously chosen because of their association with significant events in the New Testament. Examples are: **Bethlehem; Calfaria, Calvary; Emaus, Emmaus; Gethsemane; Nasareth, Nazareth.** Other New Testament names include:

Bethania, Bethany. The home of Martha, Mary and Lazarus was frequently visited by Jesus. It was here that Lazarus was brought back to life (John 11). It was here, too, that a woman anointed Jesus with expensive ointment (John 12).

Antioch. Mentioned several times in Acts. The most likely reason for choosing it as a chapel name is Acts 11: 21 where the early missionaries preach in Antioch 'and the hand of the Lord was with them: and a great number believed, and turned unto the Lord'.

Berea. A city of Macedonia visited by Paul. In Acts 17: 10-11 Paul and Silas went into the Jewish synagogue there and their hearers 'received the word with all readiness of mind, and searched the scriptures daily'.

Philadelphia. In Revelation 3 God promises his protection to the Christians in Philadelphia because they have kept his word and have not denied his name.

Smyrna. In Revelation 2: 10 the Christians in Smyrna are urged by God: 'be thou faithful unto death, and I will give thee a crown of life'.

Sardis. Another name from Revelation. Although the Christians in Sardis are not generally praised, God says in 3: 4 that there are a few of them 'which have not defiled their garments; and they shall walk with me in white; for they are worthy'.

St Paul. As the apostle who expounded the central Protestant doctrine of justification by faith it was natural that some chapels should be named after him.

St John. The 'beloved disciple' was presumably chosen because he was especially close to Jesus. The name is used for English-language chapels but I should be interested to hear of any Welsh-language chapels named after Sant Iwan.

St Thomas. The doubter who was convinced of the claims of Jesus. His cry to Jesus, 'My Lord and my God', in John 20: 28 would doubtless have inspired the use of his name.

Triniti, Trinity. Affirmation of the doctrine of the Trinity was not, of course, confined to nonconformists but it was chosen as the name for some chapels as for many churches. In some areas it would act as a statement against the Unitarians.

Names associated with water

These may be used by any denomination but the Baptists' emphasis on baptism by total immersion meant that names which had an association with water had a special attraction for them and were often chosen for their chapels:

Adulam, Adullam. A cave where David hid from his enemies. The reference to water comes in the story in 1 Chronicles 11: 15-19 when David is in hiding and longs for a drink from the well of Bethlehem. Three of his captains break through enemy lines to fetch some for him but David pours it on the floor of the cave in recognition of the fact that they have put their lives at risk to please him.

Ainon, Aenon. John the Baptist baptised here, near to Salim (John 2: 33).

Ararat. This mountain was the resting place of Noah's Ark (Genesis 8: 4).

Bethabara. John 1: 28 refers to 'Bethabara beyond Jordan, where John was baptizing'.

Bethesda. The name means 'house of mercy'. In John 5 Jesus healed a sick man at the pool of Bethesda.

Bethsaida. The birthplace of Philip who baptised the Ethiopian eunuch (John 1: 44; Acts 8: 27).

Rehoboth. In Genesis 26 Isaac dug three wells in the valley of Gerar. The local shepherds claimed possession of the first two but they allowed him to keep the third which he called Rehoboth, which means 'room', saying: 'For now the Lord hath made room for us, and we shall be fruitful in the land'. A chapel choosing the name would be indicating that it hoped to be blessed by God and that its work would prosper.

Siloam. In John 9: 7 Jesus told the blind man to wash in the pool of Siloam and his sight was restored.

Some Unusual Names

Finally, here are is a small selection of the more unusual biblical names that have been given to Welsh chapels:

Engedi. 1 Samuel 24 tells how David took refuge here from Saul. When he had the opportunity to kill Saul he spared his life, leading Saul to say: 'The Lord reward thee good for that thou hast done unto me this day'. Perhaps the name was chosen as a sign that the congregation also hoped that God would reward them with good for their faith. Or could it possibly be that they were thinking of the verse in the Song of Solomon 1: 14: 'My beloved is unto me as a cluster of camphire in the vineyards of Engedi' and seeing themselves as the object of God's special affection?

Gad. A son of Jacob who prophesied: 'a troop shall overcome him: but he shall overcome at the last' (Genesis 49: 19). The choice of name expressed the hope that the congregation would overcome temptation in their Christian life.

Gosen, Goshen. The part of Egypt where the Israelites settled. The name was probably inspired by Exodus 8: 22 where God speaks of 'the land of Goshen, in which my people dwell'. Those choosing the name were indicating that they were the Lord's people.

Hephsibah, Hephzibah. Isaiah 62: 4 has: 'thou shalt be called Hepzibah and thy land Beulah: for the Lord delighteth in thee'. The people who chose the name would have been hoping that they were a congregation on whom God would look with favour. This verse was also the inspiration for the name **Beulah**.

Jabes, Jabez. No doubt those who chose the name were thinking of 1 Chronicles 4: 10 where Jabez prays to God to bless him and make him prosper and keep him from evil and God grants his prayer.

Rama, Ramah. Samuel's house was here and here in 1 Samuel 7: 17 he built an altar to the Lord. The name would be chosen because it signified a holy place dedicated to God.

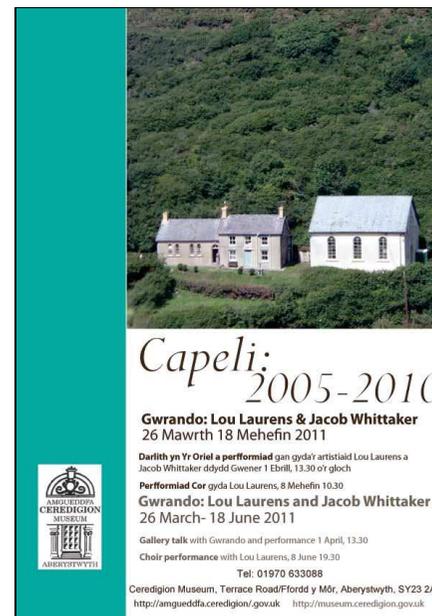
Dr Lionel Madden

Ceredigion Museum Capeli: 2005-2010 and Preachers and Pulpits

Ceredigion Museum will be hosting two coinciding events based upon chapels during the Spring and early-Summer of 2011.

Capeli: 2005-1010 will run from 26th March – 18th June 2011. *Capeli* started in 2005 as a collaborative performance event in a disused chapel in Llangrannog juxtaposing Jacob Whittaker's film and audio work with a live community choir and audience led in song by Lou Laurens. In 2007, Laurens and Whittaker founded live arts group GWRANDO (listen). The exhibition will show work from their five-year project entitled *Capeli*. Laurens and Whittaker have utilised a range of different media and approaches (film, photography, writing, composition, improvisation, sonic arts - ritual, performance, vigils, installation, interventions, interviews) to create personal and evocative explorations of the encounters with people and places that the project generated. A key feature of their work is its emphasis on dialogue and interaction through participative events and projects constructed around the culture of the non-conformist chapels of Ceredigion. On 15th April at 1.30pm there will be a gallery talk by Lou Laurens and Jacob Whittaker.

Alongside the *Capeli* exhibition Ceredigion Museum will be showing *Preachers and Pulpits*, which will run from 26th March – 14th May 2011. This exhibition will include some of the best examples of chapel furniture which have been preserved in Ceredigion Museum's collection, including pulpits, harmoniums a sedd fawr and inscriptions. Some of these items come from the R..J. Thomas collection. In 1961 Yr Hen Gapel, Tre'r Ddol, Ceredigion was sold to R. J. Thomas to house his collection of by-gones and was opened to the public in the summer months. When he died in 1976 he bequeathed his collection the National Museum of Wales. The collection was later transferred to Ceredigion County Council.



Ceredigion Faith Trails

The rural county of Ceredigion might appear to be an unlikely place to consider as a destination for Faith tourism. In fact the county has an abundance of interesting sites, themes and connections that make it well worth a visit for the traveller.

If you know the county, you might be aware of the existence of Strata Florida abbey, the remote and ruined Cistercian monastery now in the ownership of Cadw. You might also know that the University of Wales, Trinity Saint David at Lampeter is a centre for religious studies.

You might also be aware of the story of St David and the miracle that occurred when the ground rose up under his feet to allow him to address the gathered crowds – but did you associate that story with Llanddewibrefi in Ceredigion? Did you know that the National Catholic Shrine of Our Lady of the Taper is situated in Cardigan?

Over the last three years the Ceredigion Faith Tourism Forum has been working to develop awareness of the rich spiritual history within the county and its associated places and personalities.

The website www.ceredigionfaithtrail.com, soon to be launched, will give information about various people & places of interest, including several sites that have benefitted from interpretation as a result of the project, such as:

- the village of Llangeitho which is associated with Daniel Rowland, one of the forefathers of modern Methodism
- the Cilgwyn trail which is associated with Phylip Pugh, one of the first nonconformist ministers and inspiration to Daniel Rowland
- the “Black spot” network of Unitarian chapels including Yr Hen Gapel, Llwynrhydowen, the first Arminian chapel in Wales
- the mission to Madagascar from Neuaddlwyd near Aberaeron

The forum was brought together as part of the Ceredigion County Council-run “Tourism Clusters” project (funded through the Rural Development Plan for Wales 2007-2013, which is in turn funded by the Welsh Assembly Government and the European Agricultural Fund for Rural Development).

Members of the forum include representatives from many of the individual denominations present in the county as well as community groups and bodies such as the Church Tourism Network Wales, the Royal Commission on the Ancient and Historic Monuments for Wales, the University of Wales Trinity Saint David Lampeter, the Welsh Religious Buildings Trust and Capel.

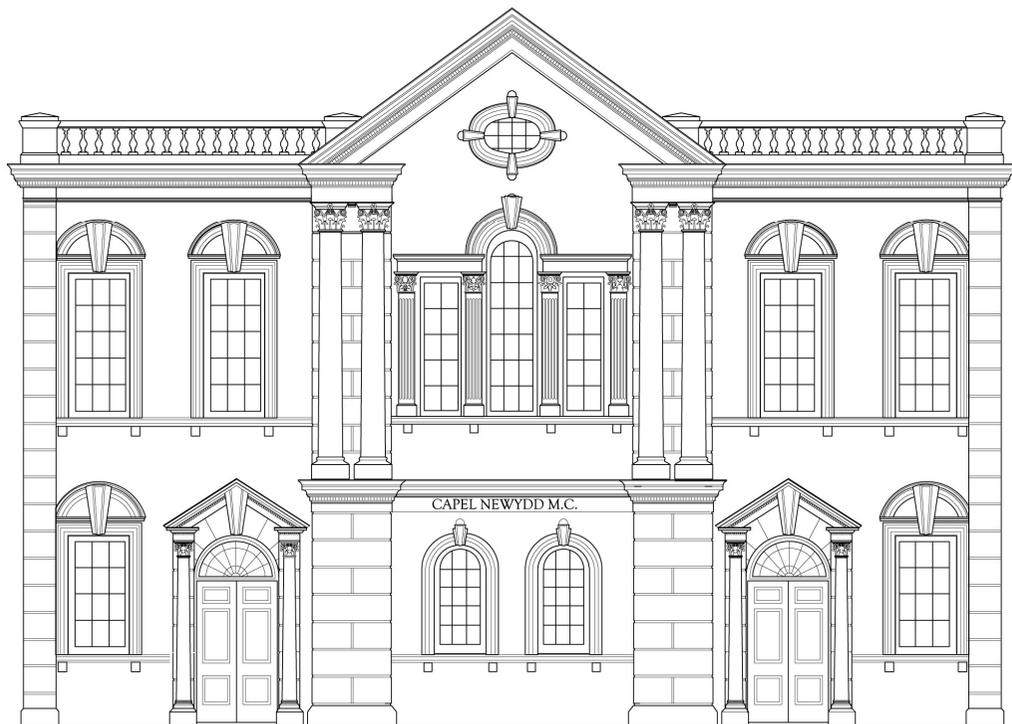
The RCAHMW Chapels Recording Project

The Welsh chapel is one of the most distinctive building types in Wales, both in style, and in its contribution to townscapes and landscapes. The wealth of variety that exists within chapel building, and precise principles of design that went into the architect-designed chapels, are now recognised as being on a par with other great public buildings of the late 19th century. In a time when the official language of education and the workplace was English, it was the chapel that allowed much of the Welsh population to run part of their lives in Welsh and ensured the survival of the language in to the early twentieth century. The complexes of chapel, Sunday school and chapel house were centres of community life in industrial and rural areas alike and were used throughout the week.

The Royal Commission, in conjunction with Capel, has been at the forefront in recognising the cultural and social importance of these buildings in the heritage of Wales. Today chapels are one of the classes of building most at threat of closure in Wales and, in repose to this situation, the Royal Commission has been carrying out a systematic programme of collecting and analysing information regarding these structures. Through the collection of data through field study, map and documentary searches, and the integration of existing surveys and databases such as the 1851 Religious census, the 1905 RCCEORBWM and the Pritchard database resulting from work by the Board of Celtic Studies, the Commission now holds a database of some 6626 chapels. This database holds information relating to the different architectural elements, key dates, associated architects and builders where known, language, cost and value, seating capacity and related structures such as vestries, chapel houses and Sunday schools. This database is supplemented by an ever increasing archive of photographs; collections held within the National Monuments Record of Wales include the Royal Commission’s Chapels Collection, the Chapels Photographic Societies Photographic Collection, and the Cadw Chapels Collection to name but a few. In addition there are now nearly 1300 digital images available on the Royal Commissions on-line database Coflein (available at www.coflein.gov.uk). Key chapels across Wales have been surveyed by Commission investigators, providing invaluable records of chapels at risk or exemplars of their type.

Much of the work on the chapels database is now nearing completion, and currently the focus is on creating a time limited census of chapel status. In 2010 it was decided that, in response to the increasing number of closures and a lack of any definitive statistics informing the scale of the issue and the problems faced by heritage bodies in responding to it, the project would attempt to carry out a census for current chapel

status. This has involved classifying chapel buildings in terms of their current use or indeed, whether they are still standing. This information will be of great aid to ourselves and Cadw in determining priorities within Buildings at Risk and listing programmes, Local Authority planners and Conservation Officers as well as, it is hoped, any other organisations dealing with religious buildings in Wales.



Capel Newydd, Llanelli (NPRN 6443), RCAHMW survey drawing of the front facade.
Crown Copyright: Royal Commission on the Ancient and Historical Monuments of Wales, 2010

Over the last eight months, using information from denominational year books and websites, estate agent details and photo sharing websites, and again, dedicated volunteers, at the time of writing we have obtained information for over 3000 chapels across Wales. We are extremely grateful to all those volunteers who have provided, and are still providing, much needed help, in particular Rob Scourfield who has so far informed us on the status of over 400 chapels alone. Work will be ongoing until the summer of 2011 and anyone who is able and willing to help in providing information

regarding their local chapels is asked to contact me at susan.fielding@rcahmw.gov.uk or on 01970 621219.

Information from the Chapels Project will be brought together in a major Commission publication on the architecture of the Welsh Nonconformist chapel, expected to be published in 2010/13, together with a series of web resources.

Susan Fielding, Architectural Investigator, RCAHMW

Dates for your Diary Dyddiadau i'w Nodi

Capel's Spring Meeting for 2011 will take place in Lampeter, and not Ammanford as previously advertised, on Saturday 14th May. Details of the programme for the day along with a booking form accompany this newsletter.

The Autumn Meeting for 2011 will be held in Bangor on Saturday 8 October.

Bydd Cyfarfod Gwanwyn Capel ar gyfer 2011 yn cael i'w chynnal yn Llanbed, ac nid yn Rhydaman fel yr hysbysebwyd ynghynt, ar Ddydd Sadwrn 14 Mai. Ceir manylion rhaglen y dydd ynghyd a ffurflen bwcio gyda'r cylchlythyr yma.

Bydd Cyfarfod Hydref 2011 yn cael i'w chynnal ym Mangor ar Ddydd Sadwrn 8 Hydref.

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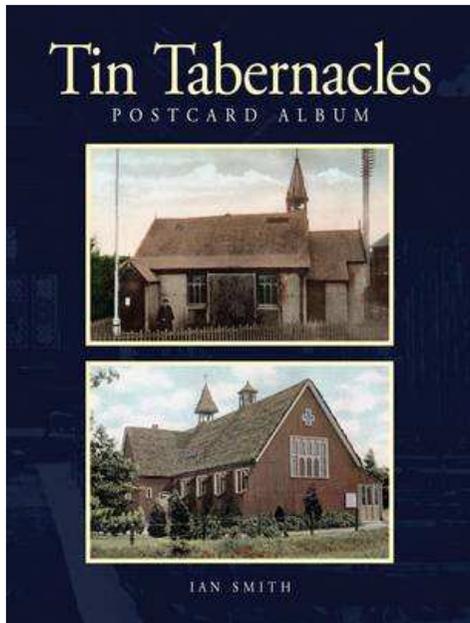
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New Book

Members may be interested to note the publication of a new book, *Tin Tabernacles*, by Ian Smith (Camrose Media Ltd., 2010, ISBN: 9780956613202, price: £12.99).



This new book illustrates just some of the wide variety of iron churches, mission halls and chapels built by the early Victorian engineers to satisfy the needs of the religious revivals of the 19th century. Corrugated iron provided one of the best ways of erecting temporary buildings and manufacturers were quick to identify its potential. As we can see today, many of these 'temporary' buildings managed to survive far longer than their builders.