

# Capel

CYNDDEITHAS TRIEFTADAETHLY CAPEL  
THE CHAPELS HERITAGE SOCIETY



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NEWSLETTER / CYLCHLYTHYR

2

JULY/GORFFENNAF 1987

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## EDITORIAL

In the 4 months since the first CAPEL Newsletter appeared, the Chapels Heritage Society Executive Committee has met on two occasions and regional committees have been established in Dyfed, Gwynedd, South Glamorgan, Clwyd and West Glamorgan. The first of a series of information sheets has been produced - on grants for repairs and restoration works to chapels - and copies are available on request from the Hon. Secretary (20p towards the cost of printing and postage would be appreciated). It is hoped that similar leaflets will be available shortly on subjects ranging from recording gravestones, nonconformist archives, the use of MSC-type schemes for chapel or graveyard repairs to photographing chapels.

The continuing decline in the number of active chapels shows little sign of diminishing and this must surely heighten our concern for the future of the Welsh Nonconformist heritage. An alarming number of fine chapels are now threatened with closure, conversion or demolition. To cite but 2 examples (more are mentioned in the newspaper excerpts reproduced in the following pages) - Ebeneser Methodist Chapel, Llandudno, the fantastic neo-classical building erected in 1908 to a design by W. Beddoe Rees, which boasts a rectangular external plan and a circular interior is to be partly gutted and incorporated in a shopping complex as part of a redevelopment of that part of the town. Salem Baptist Chapel, Senghennydd, built in 1899 and which was probably designed by the Rev. William Jones using a combination of Romanesque and Classical themes is being demolished. The building was acquired by the Salvation Army who were unfortunately unable to undertake the extensive and costly repairs that were necessary to save the structure - they are now holding their meetings in a hall at the rear of the chapel. In spite of the generally bleak picture painted by press and media reports, it is encouraging to report that there are still many congregations who, though often small in number, are determined to keep the door open and to maintain and improve their buildings. There are even cases of new causes seeking more accommodation. Also, Bethany English Baptist Church in Abergavenny is desperately short of communion trays and glasses, English Baptist hymn books and Good News Bibles for its growing congregation.

## TWO RHONDDA CHAPELS

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The last public service at Gosen Chapel, Treorchy on 10 May 1987, conducted with great sensitivity and dignity by the Reverend Dafydd Owen, General Secretary of the Presbyterian Church of Wales, merits a note in the Newsletter of CAPEL, and the opportunity may be taken for an architectural comparison of this building with another Treorchy Chapel, recently demolished, Noddfa.

Gosen, built for the Welsh Calvinistic Methodists, in 1901, towards the end of the hey-day of Welsh Chapel building, has a pleasing facade, with central doorway, with semi-circular fanlight, narrow double windows on either side, and with five windows at first floor level, the three central windows grouped together having rounded heads. The plans for this type of Chapel must have been extensively hawked around the Calvinistic Methodist Connexion at the turn of the century, since at least three other chapels (Libanus, Gorseinon, Calfaria, Porth (Rhondda) and Grove Place Chapel, Port Talbot) have almost identical facades.

Internally, Gosen is the archi-typical Welsh nonconformist chapel of medium size, with seating capacity for about five or six hundred persons. A model of symmetry, it has a gallery on three sides (with the traditional clock facing the pulpit); two aisles, leading to doors at the far end of the Chapel giving access to vestry; a central block of pews divided into small and large pews; side pews on either side of each aisle; a Set Fawr, with good quality panelling, slightly raised, with a recess to accommodate harmonium; an attractive pulpit, not very high, again with good quality but unfancy panelling and housing two charming little chairs of original design. The wall behind the pulpit is dominated by an immense plaster arch of unique design, but with no Biblical text. It is a chapel uncluttered with any memorial tablets.

Noddfa Baptist Chapel, built and rebuilt during the second half of the last century, was by contrast, the Rhondda Valley's cathedral of nonconformity. Its rather plain but quite pleasing facade, belied a grand interior. Noddfa was everything Gosen was not. If Gosen had two aisles, Noddfa had three (including unusually for a Welsh Chapel a central aisle). Gosen had a gallery on three sides; Noddfa boasted a 'gallery all-round'; Gosen had a harmonium; Noddfa had a magnificent pipe organ (and not a common or garden two manual affair but a three manual Willis) located in the gallery facing the Congregation. Both chapels had good acoustics, and neither succumbed to the modern trend for microphones.

Reputedly a thousand seater, Noddfa could not be said to be a pretty chapel. One might even say its pulpit was ugly. A large structure, with unusually steps from both front and back, it was crowned with an immense upholstered couch affair, replacing the traditional wooden pulpit furniture. Also, unusually, Noddfa had a gallery clock behind (not facing) the pulpit. Somewhat out of character, Noddfa's Set Fawr was insignificant, barely distinguishable from the ordinary pews. A feature of note, was the stained glass window in the entrance lobby

depicting John the Baptist. The scene of many a 'Messiah' and 'Creation', and Whit Monday Cymanfa Ganu, Noddfa was a Chapel for large gatherings. Gosen was a different sort of place, somewhere you might go to on a Cwrddau Mawr, but both in their different ways contributed richly to the religious and cultural life of Treorchy and the Rhondda. Sadly they are no more.

Alun Evans  
Swansea

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CAPEL Spring Meeting, Caernarfon, 16 May 1987

The Spring Meeting of the Society was held in Caernarfon with Dr. Prys Morgan in the chair. The members met in Theatr Seilo, the theatre of a modern chapel complex, built to replace the chapel demolished to accommodate the new road system which blights Caernarfon.

The proceedings started with a short address in Welsh by the Rev. Emrys Thomas outlining the history of Seilo and Seilo Bach. The story of Seilo was traced from its beginnings in the 1859 revival. It was a chapel known for its popular appeal - "ei hysbryd gwerinol" - in a town where there was considerable poverty. The first 13 years of the cause were spent in a schoolroom but in 1869 a new chapel was opened with a seating capacity of 530. The cause flourished and a new Seilo Chapel seating 850 was built in 1900. The original schoolroom became known as Seilo Bach : a close knit community of strong missionary fervour. Emphasis here was laid upon singing and music with its famous Côr Seilo Bach, upon its Sunday school and upon the Band of Hope. Seilo Bach was closed in 1975.

Dr. R. Tudur Jones, principal of Bala-Bangor College, Bangor gave a lecture on Chapel Culture. The title itself conveys the vast canvas covered by Dr. Jones. He stressed the folk nature of early chapels which sprang from evangelisation and produced leaders from the ranks who could speak to the people in an idiom the masses understood. Chapels and Sunday Schools trained their members to be articulate and therefore able to take a lead in secular life as well : it has been calculated that in 1974, 75% of Gwynedd County Council members were chapel officers. Dr. Jones touched on many aspects of chapel life : the temperance movement, the literary societies and the music of chapels. Several questions were asked and fully answered by Dr. Jones. Dr. Prys Morgan thanked Dr. Jones for his most interesting address.

After lunch in Gwynedd County Council's referectory the members were taken on a tour of Caernarfon chapels by Mr. Vernon Hughes, former conservation architect of CADW and Mr. Merfyn Roberts, former county architect for Gwynedd. The members visited Pendref, Castle Square, Ebeneser, Engedi, Caersalem and Salem. Two of the chapels visited can boast of excellent chapel histories - Calon i Weithio by Dr. W. Gwyn Lewis (1986) which gives the history of Seilo and A History of Castle Square Presbyterian Church by Alun Jones (1983). The tour was much appreciated and the thanks of the Society were expressed by Dr. Morgan to Mr. Hughes and Mr. Roberts. The Society would like to thank the caretakers for allowing us to visit their chapels.

For those unacquainted with the Welsh language, it is not always easy to appreciate the significance of the Nonconformist chapel. They may well be interested in the building and may associate it in a vague way with singing, but it might not be clear to them how it has affected the social and cultural life of a neighbourhood. For that matter, with the increasing secularisation of life, many Welsh speakers nowadays see the chapel as a fossil.

The Nonconformist chapel, however, has played an enormously creative role in the cultural life of Wales. It should therefore be illuminating to seek to delineate the rich and vigorous patterns of activity that characterised the chapels, say in the period between 1880 and 1914. Statistically, that was the period of their greatest influence. Together they formed the most powerful group of institutions in Welsh-speaking Wales, and those who attended them found the various activities provided in them a source of endless interest.

First and foremost, of course, their central activity was Christian worship. What were the characteristics of that worship? How did their religious services influence the thinking and the morals of those who attended them?

But clustered around this central activity there was much else. They provided education on a vast scale, for example, in 1890, there were seven times as many Sunday School teachers in Wales as there were teachers in day schools. Education was not confined to the Sunday School; people were taught to read music and they were instructed in the craft of public speaking.

It might come as a surprise to some that the chapels also provided public entertainment, they published books, magazines and newspapers, and encouraged a variety of philanthropic activities.

It must be added that it would be quite misleading to suppose that all this has disappeared. Quite the contrary. We are talking about a pattern of social influence that continues and therefore in recreating the past we shall be throwing light on the present.

*S. Wales Evening Post* 3·4·1987

## Former chapel 'eyesore'

A FORMER Ammanford chapel is an eyesore because a plan to turn it into a health and recreation centre has not been carried out, Councillor Gwynfryn Davies told Dinefwr borough development committee.

The committee decided to serve an enforcement notice on

Mr. B. L. Jones, of Coldstream Garage, Llandeilo Road, Cross Hands, because of his failure to comply with conditions of planning consent he was granted six years ago for change of use of Capel Wesley, Tirydail Square, Ammanford.

Councillor Jones said he assumed something would have to be done with the building or the whole thing would have to be demolished.

Mr. Eric Jones, chief housing and environmental health officer, said the environmental health department was to look at the building.

## Cyfri'r Capeli

Erbyn hyn rwyf wedi treulio 6 mis yn gweithio ar gofnodion yr anghydfurfwyr yn y Llyfrgell Genedlaethol. Fel y nodwyd yng nghylchlythyr cyntaf Capel mae dau brif amcan i'r gwaith : yn gyntaf, creu mynegai cynhwysfawr i holl gapeli Cymru yn ôl eu lleoliad ac yn ail, rhestru'r holl gofnodion anghydfurfiol sydd eisoes yn y Llyfrgell, gyda'r rhestr hon yn ffurfio sail i arolwg o holl gofnodion anrhydfurfiol Cymru.

Penderfynwyd creu'r mynegai lleoliad trwy greu cerdyn mynegai ar gyfer pob capel, y rhain wedi eu trefnu yn ôl enw lle ac yna enw'r capel. Ar gefn pob cerdyn rhoddir manylion am y cofnodion sydd ar gael.

Gwelwyd mai da o beth fyddai canfod dull o weithio ar y mynegai lleoliad a fyddai hefyd yn sail i'r rhestr o gofnodion. Felly, dechreuwyd ar y gwaith trwy restru adroddiadau blynyddol yr amrywiol gapeli a gedwir yn y Llyfrgell, yn Adran y Llyfrau Print yn bennaf. Profodd hwn yn ddull effeithiol gan fod casgliad y Llyfrgell yn gymharol eang a chan fod adroddiadau o'r fath yn dweud cryn lawer am yr eglwys berthnasol gan gynnwys hanes yr achos ar dro.

Bu'r rhestrau enwadol o gofnodion anghydfurfiol sydd yn y Llyfrgell yn ddefnyddiol iawn, fel y bu'r mynegai ar gardiau o gofrestri anghydfurfiol. Ffynhonnell gyfoethog arall oedd y casgliad o hanesion achosion a phamffledi sydd yn Adran y Llyfrau Print.

I roddi rhyw amcan o ddatblygiad y gwaith, cymerais y ffigurau am gapeli y pedwar prif enwad yn 1910 a'u cymharu â'r nifer o gapeli rwyf fi wedi eu rhestru hyd yma, dyma'r canlyniad :

Presbyteriaid yn 1910	- 1,746	rhestrwyd	1,343 = 76%
Annibynwyr	" - 1,126	"	772 = 68.5%
Bedyddwyr	" - 923	"	484 = 53.8%
Wesleaid	" - 435	"	414 = 94%
Cyfanswm	" - 4,230	"	3,013 = 71%

Gwelir felly fod y mynegai lleoliad yn datblygu'n dda iawn, ond o ran rhestru cofnodion megis dechrau mae'r gwaith.

As noted in the first issue of Capel's newsletter, there are two main aims to my work, the formation of a gazetteer of Welsh chapels and a survey of Welsh Nonconformist Records. An index card is allocated to each chapel arranged according to place-name and then chapel name. Details of the chapel's records are noted on the reverse of each card. A means of working towards both aims was found in the listing of Chapel Annual Reports held at the Library. Other sources that proved useful were the lists of Nonconformist records held at the Library, the card-index to Nonconformist Registers and the chapel histories and printed ephemera held in the Department of Printed Books. The above table reflects the progress of the gazetteer so far, the first column representing the number of chapels in 1910 and the second the number which I have listed.

Beryl H. Griffiths

Ymchwilydd, Archifau Anghydfurfiol, Adran Llawysgrifau a Chofysgrifau, Llyfrgell Genedlaethol Cymru

# SEILO CAERNARFON

Ar y 3ydd o Hydref, 1976, yr agorwyd Seilo newydd, yn gartref i'r eglwys a fu'n cyfarfod mewn dau gapel o'r un enw yn ardal Tanrallt ('rhen Gypsy Hill, chwedl brodorion y dref) er 1856. Dymchwelwyd yr hen adeilad, a agorwyd yn 1900, i hwyluso agor ffordd osogi newydd a chaed cymorth ariannol o £320,000 drwy law y Swyddfa Gymreig i godi addoldy arall yn ei le.

Yn ychwanegol at hyn, yn rhyfeddol o annisgwyl yn ystod oriau'r nos ar y 9fed o Orffennaf, 1976, llosgwyd Capel Moreia - mam eglwys Methodistiaeth yn y dref - yn llwyr i'r llawr ac o ganlyniad ymunodd rhai o aelodau'r eglwys honno ag Eglwys Seilo a chyd-symud i'r adeilad newydd.

Penderfyniad y pwyllgor a fu'n cynllunio'r adeilad newydd oedd codi addoldy a allai fod o gymorth i gyfarfod anghenion cymdiethasol a diwylliannol y dref yn ogystal â'r anghenion ysbrydol. O ganlyniad, mae'r adeilad ar dair lefel : ar y lefel uchaf ceir bar coffi, ystafell gymdeithasol, swyddfa, cegin, ystafell bwyllgor ac ystafell daflunio ar gyfer y theatr; ar y lefel ganol codwyd capel, syml ei bensaerniaeth, gyda lle i 400 addoli ynddo ac yna, ar y lefel isaf, mae theatr fodern sy'n dal 300 ynghyd â chegin ac ystafelloedd newid ar gyfer actorion. Adeiladwyd tŷ hwylus ar gyfer gofalywr fel rhan o'r adeilad. Briciau Gogledd Cymru a ddefnyddiwyd ar gyfer y gwaith, fe'i towyd â llechi Cymreig a defnyddiwyd coedwaith Afrososia i ddodrefnu'r capel.

Esgorodd codi adeilad newydd ar gyfle gwahanol a bu'r degawd cyntaf yn gyfnod o gryn arbrofi. Gwelwyd wmbredd o weithgarwch a brwdfrydedd. Tyfodd yr eglwys o ran rhif i dros 700 o oedolion ac yn agos i 200 o blant; sefydlwyd patrymau o weithgarwch ar gyfer pob adran, gan ddefnyddio'r theatr yn gyfle i ledaenu'r genadwri. Y thema a ddewiswyd ar gyfer dathlu cwblhau'r deng mlynedd cyntaf, ddechrau Hydref 1986, oedd - Calon i Weithio a dyna deitl cyfrol fechan o hanes yr achos a gyhoeddwyd ar yr archlysur.

Parch. Harri Parri

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## Cash grant for church hall plan

FORWARD PLANNERS on Ogwr Council have agreed to help finance renovation work on a Bridgend church hall, despite a warning from one councillor that the decision could open the flood gates for cash assistance from other religious bodies.

The authority is to give £1,000 from its 'Miscellaneous schemes' allocation to the Rev. M.D. Witcombe to help re-roof the church hall at Newcastle Hill. The total cost will be in the region of £12,000.

Forward planning committee members yesterday were told by planning officer Nigel McGaw that while the building was not considered by Cadw as meriting listing, he believed it made a

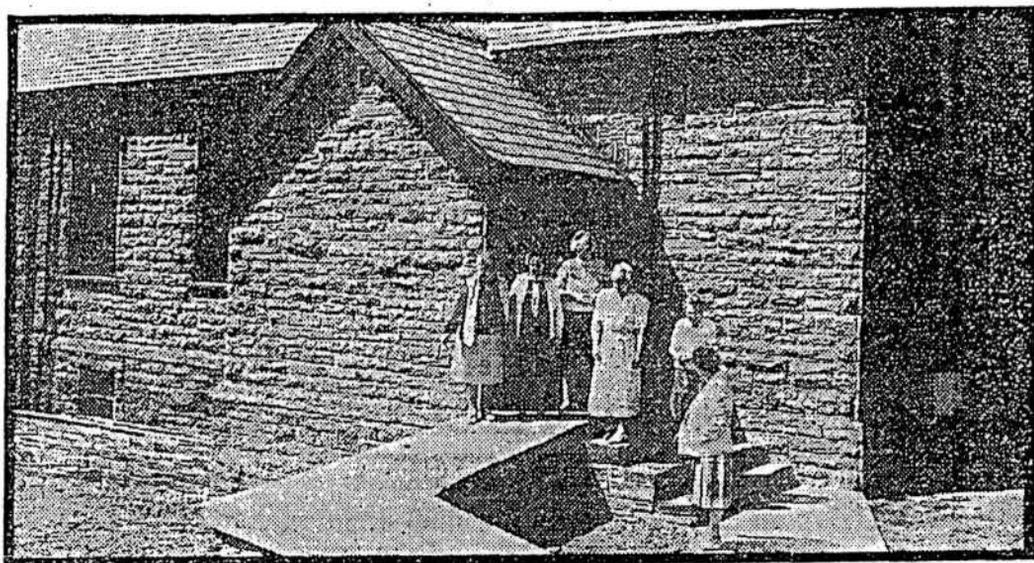
significant contribution to the overall historic and architectural character of the Newcastle Hill conservation area.

Mr McGaw added that the hall, which was in a prominent position, near Newcastle church, was used extensively by the public and was a valuable asset to the community. This was one reason why councillors decided on grant aid.

Mr Dick Power warned the committee there could be a flood of similar applications to the fund from other religious organisations in the borough, who needed work done on buildings.

He agreed, however, that this situation could be overcome if agreement was reached to use the fund money on the basis that the hall is in a conservation area.

# Blaenau WI: Faith and work in action



MEMBERS outside the converted chapel which is now home to Blaenau WI.

KNOWN FOR its slate to the outside world, Blaenau Ffestiniog now has a new landmark to enhance its community identity.

The local Womens Institute is attracting people to its new premises in a converted chapel like moths to a candle, and it has only been open for a couple of months.

It is three years now since the wooden hut where Blaenau Ffestiniog's Womens Institute met was burned down by vandals. The insurance money gave the women the opportunity to look for a more solid structure and the disused chapel in the centre of town seemed ideal.

## Neglected

They hadn't bargained, however, for the hard work it would take to get the neg-

lected chapel into the pristine condition which housewives rate; nor did they realise just how much fundraising would be needed to put the finishing touches to the building, but the problems did not deter them. The challenge of transforming the chapel, with its mahogany interior and ample space into a meeting place, not just for the Womens Institute but for other groups too, was one which involved the whole community.

This Womens Institute in Blaenau Ffestiniog boasts a large membership and so husbands and children were roped into help with fundraising and the restoration work, and last week the children had their own party to celebrate its completion.

A grant from the Prince of Wales Trust helped, and so did £400 worth of paint supplied by Dulux who, through

the medium of the Daily Post womens page, asked people to tell them about worthy community projects and awarded help to the conversion of the chapel.

As President Mrs Morwen Davies explained, the other community centre in Blaenau Ffestiniog is frequently used by young people, so the new Womens Institute's meeting place is attracting adult groups in need of space where they can actually hear their speakers! Being right in the centre of town is helpful too, to younger women with small children. It's easier to get to and encourages a new generation of women into the WI, which is proving to be a hub of activity in the life of Blaenau Ffestiniog.

12-5-87  
L.D. Post

MARGARET  
KITCHEN

WANTED - To house denominational library : chapel building, either disused or with congregation prepared to share part of the building in exchange for maintenance agreement. Location - ideally south Wales, preferably near Cardiff. Contact - CAPEL Hon. Secretary for details.

'Yr Hen Gapel' (Soar), Tre'r-ddôl

Yr Hen Gapel is a small chapel nestling in the side of a hill on the northerly edge of Tre'r-ddôl village, which is situated almost exactly half way between Machynlleth and Aberystwyth. Until recently the chapel stood on the busy A487 but the new village by-pass has removed the chapel a few yards away from the main road.

Wesleyan Methodism had established a foothold in the area as early as 1804-05 but it was not until 1845 that Capel Soar was built to accommodate the increasing number of adherents. This chapel, although it had been extended, eventually became too small for the local congregation and a new chapel, bearing the same name, was built on the other side of the village. From 1877 onwards, the original chapel, now known as 'Yr Hen Gapel' became a Sunday Schoolroom. In 1961, when 'Yr Hen Gapel' had become redundant, it was bought by R. J. Thomas (1908-1976) whose work as a lexicographer, in particular as the editor of Geiriadur Prifysgol Cymru (University of Wales Dictionary of the Welsh Language) from 1950 until his death in 1976 made him a well-known and much respected scholar. He was the son of a Wesleyan Methodist minister and a devoted member of that denomination (cf. V. H. Phillips and Elfyn Jenkins, R. J. Thomas 1908-1976, Agweddau ar ei Fywyd a'i Waith, Amgueddfa Werin Cymru, 1980).

R. J. Thomas collected a variety of antiquarian specimens mainly relating to the local area and from 1961 onwards he had amassed a large number, most of which had been given to him by local people. He bequeathed Yr Hen Gapel and all its contents to the National Museum of Wales and suggested that the chapel should become a museum depicting religious life in Wales during the 19th century. The Museum was re-opened in 1978 having adopted this theme for its exhibitions and displays. On display are specimens from the Welsh Folk Museum collection and R. J. Thomas' original exhibition.

Yr Hen Gapel, appropriately, was linked with the origin of the 1859 religious revival which had such far-reaching effects on the social life of both rural and industrial Wales. The commemorative tablet above the door recalls the close connections with Humphrey Jones, the evangelical preacher who hailed from Gwarcwm-bach a mile up the valley beyond Yr Hen Gapel. He emigrated to America in 1854, when he was 22 years old, and made a name for himself as a revivalist among Welsh Americans. In 1858, he returned to Wales, and his fervent preaching in Soar in particular, sparked off the revival. As a consequence of his revival, the cultural role of the chapel, its choirs and literary societies, the hymn-singing tradition, temperance, and social ideals was greatly enhanced within Welsh society. R. J. Thomas made a valuable contribution to the religious and social history of Wales by preserving, a century later, the birthplace of the 1859 revival.

The exhibition area is on two floors, the main chapel being on the upper floor. Not all the pews have been removed and the pulpit remains in its original position. Meetings and services are still held occasionally and to facilitate its continued use most of the exhibition on the upper floor has been confined to display panels which can be moved if need be. Audio-visual equipment has been set up at the rear and a number of films and slides relating to the history of religion in Wales are displayed.

R. J. Thomas had collected a number of specimens associated with the Sunday School. Some of these have been incorporated with Welsh Folk Museum specimens in a current exhibition which commemorates the bicentenary of the Sunday School Movement in Wales. Specimens include memorial and attendance medals, even a Gee medal, set books and a selection of photographs of Sunday School classes and annual trips. The exhibition traces the growth of the Movement in Wales, its initial development and influence and its more recent decline. A public appeal was made for relevant material and the response produced numerous medals, photographs and certificates of all denominations.

During the 19th century there was an upsurge in the memorabilia market. There are more china busts of John Wesley than any other character in British history. Most of the Welsh Folk Museum's collection of religious commemorative china is displayed on the lower floor including busts and figurines of Christmas Evans, John Bryan and Edward Matthews, Ewenny.

The evolution of Nonconformist communion plate is traced from the early pewter to glazed china and Britannia metal through to Sheffield Plate which was used extensively in Victorian times. The small trowels which were used during ceremonies to lay chapel foundation stones were usually made of silver or Sheffield plate and several of these are on display.

The social context of the chapel and its collection is represented in a display of objects which were used in the daily lives of the local inhabitants. This area prospered as a consequence of successful lead mining in the mountains above, and tools relating to that industry in north Cardiganshire are included in a separate display case. There were craftsmen in this area geared to the needs of the miner and farmer, such as the workers at the woollen mills of Talybont and the numerous local carpenters and blacksmiths. John Weaver, the clogmaker from Carno in Montgomeryshire spent several months in the area every year. The hatters of Tre'r-ddôl and Llangynfelyn were renowned throughout Wales.

When the lead mining industry declined, the area returned to its dependency on agriculture and many specimens relating to this industry are displayed, e.g. peat cutting implements used on Cors Fochno including an unique peat basket which was used to carry home the fuel from the marsh.

Such is the variety of specimens on display in Yr Hen Gapel.

The Museum is open from April-September, Monday-Saturday, 10am-5pm. Further information can be obtained from the Warder at Yr Hen Gapel (0970) 86407, or from myself at the Dept. of Cultural Life, Welsh Folk Museum, St. Fagans, Cardiff (0222) 569441.

Tecwyn Vaughan Jones

CAPEL A G M  
Capel Bethel, Baker St.  
ABERYSTWYTH  
Saturday 17 October 1987  
full details to follow

Cynhaliwyd cyfarfod am 2 o'r gloch yn Amgueddfa Caerfyrddin, Abergwili. Hysbysebwyd y cyfarfod i ryw 40 o bobl, yn aelodau ac eraill. Daeth 13 i'r cyfarfod.

Nod y cyfarfod oedd penderfynnu pa fath o drenfiant lleol o fewn Dyfed a fyddai'n gweddu. Er bod nifer o blaid sefydlu pwyllgorau (neu grwpiau) ar gyfer y tair hen sir, fe drechwyd y syniad hwn gan bobl Dyffryn Teifi : nid oedd ffiniau'r hen siroedd yn golygu dim iddynt hwy. Awgrymwyd hefyd y byddai'n dda sicrhau rhagor o gefnogaeth gyntaf. Y penderfyniad felly oedd i sefydlu GRWP DYFED (gwrthwynebwyd y gair 'pwyllgor'). Bydd cyfarfod i sefydlu'r grwp yn ffurfiol, gan ethol Cadeirydd ac Ysgrifennydd, tua Mai-Mehefin, yn Abergwili. Teimlid y dylid wrth hysbysebu'r cyfarfod nesaf geisio anelu copi o'r pamffledyn yn gosod allan amcanion CAPEL i (a) bob capel, (b) aelodau cymdeithasau hanes lleol, (c) aelodau Cymdeithas Hanes Teuluol Dyfed, (ch) athrawon hanes ysgolion eilradd. A barnu wrth y drafodaeth, hwyrach mai cofnodi cerrig beddau fydd yn ennyn y diddordeb mwyaf.

Cydsyniodd Daniel Huws ar fod yn Gynullydd y cyfarfod nesaf (gan rybuddio nad oedd yn ei ystyried ei hun yn berson priodol i fod yn Gadeirydd).

*N. Wales Weekly News 14.5.87*

## Axe could fall on a 'masterpiece'

A CHAPEL described as 'a masterpiece' could be closed in Colwyn Bay to save money.

There are seven Welsh Presbyterian chapels in the town and the surrounding villages, and chapel leaders have decided that it is time that one of the three in Colwyn Bay is closed.

Engedi, on Llannerch Road West, Bethlehem on Lawson Road, and Hermon on Brompton Avenue have 300 worshippers between them.

"There are too many buildings in Colwyn Bay for our purposes, and so we have considered the possibility of closing one," said Mr. Hugh Williams, a deacon of Hermon Chapel, Old Colwyn, who is on the Welsh Presbyterian committee for Colwyn Bay.

"We are waiting until we appoint a new minister for the seven chapels before we make a firm decision on which of the chapels will be closed."



Engedi Chapel — under threat.

# Cinema work is called for

W. Mail 2-3-87

SWANSEA environmental health chief Mr Eddie Ramsden wants to see major remedial work carried out at one of the city's three cinemas before its licence is renewed.

Mr Ramsden has drawn up a list of nearly 50 items of work, which he says, need to be undertaken to bring the Studio Cinema, in St Helen's Road, up to standard.

He claims that renovation and repair work is called for in all parts of the building.

In the main auditorium alone, he says the cinema's owners must, among other work, provide a solid fire-proof structure beneath the screen, renew worn or damaged areas of floor carpet and steam-clean the remaining areas of dirty carpeting.

In the other two auditoriums, the carpets need to be cleaned and repaired.

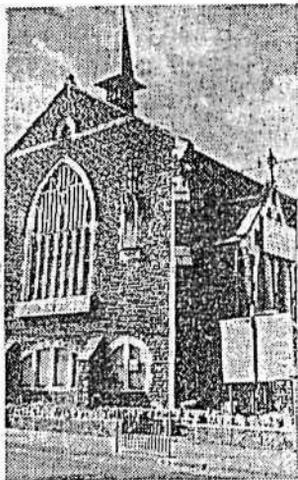
Mr Ramsden wants to see a hot water supply and adequate ventilation installed in the cinema's toilets.

He also calls for all materials stored along the building's fire escape routes to be removed.

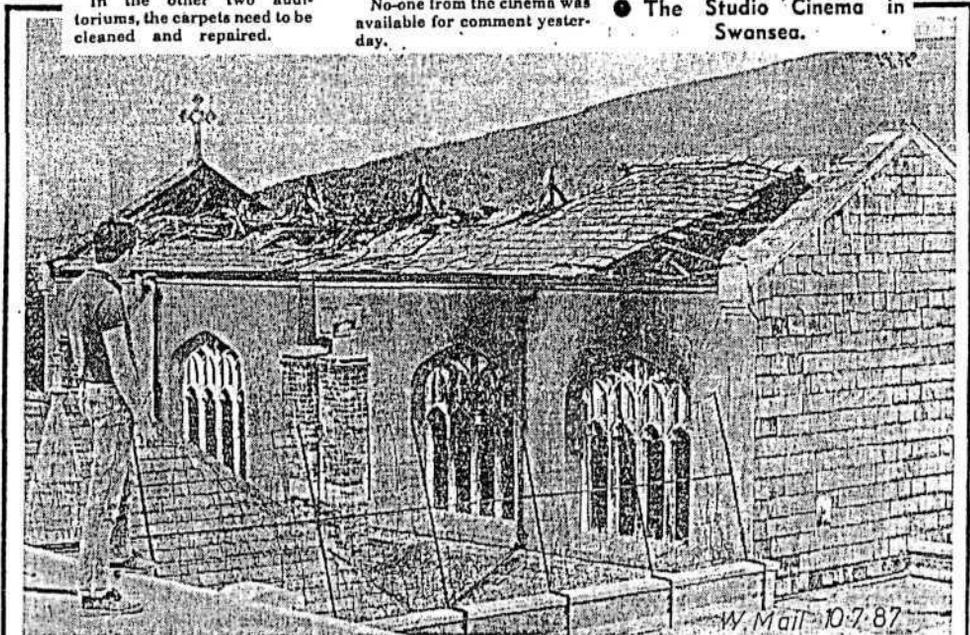
In his report which will go before the city council's public protection committee meeting later this week, Mr Ramsden says the local authority should not renew the cinema's licence until all the required remedial work has been completed.

The fire service also object to the renewal of the licence. They claim that both projection rooms in the cinema are cluttered with rubbish, the exit routes throughout the building are used as storage areas for rubbish and a number of intermediate doors on escape routes have drawn bolts on them.

No-one from the cinema was available for comment yesterday.



● The Studio Cinema in Swansea.



W. Mail 10-7-87

● Swansea's burnt-out Unitarian Church looked like a scene from the Blitz yesterday as parishioners attempted to come to terms with the enormous amount of damage caused by a huge blaze.

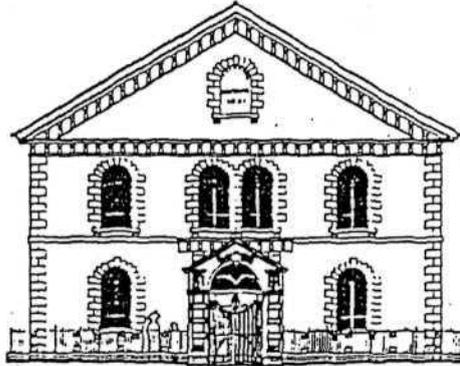
The minister, the Rev Eirion Phillips, said, "It looks like bomb

damage." Nearly 30 firemen battled for 90 minutes to control the fire on Wednesday night.

Two 14-year-old Swansea youths appeared yesterday at the city's juvenile court on joint allegations of arson, burglary and theft of a wooden sword. They were remanded into the care of the local authority for a week pending further investigations.

**Newsletter No. 3** : Closing date for receipt of articles is 19 October 1987

# Pontypridd Town Council



## Historical & Cultural Centre

Pontypridd new Historical Centre lies next to the town's famous OLD BRIDGE. The building itself, Tabernacl, was built in 1861 and ceased as a place of worship in 1983. The centre has a wealth of interest for the visitor, with regularly changing exhibitions on Chapels in Wales, local and regional history, and the creative work of local residents and school children. There is also a substantial collection of miner's lamps.

### VISITING EXHIBITIONS FOR 1986-7 INCLUDE

Sunday Schools in Wales	October 86 to March 87
Holograms	April 87
Welsh Tea Drinking	June 87
Llew Morgan	August 87

ADMISSION: ADULTS - 20P CHILDREN - 10P

A TOURIST INFORMATION CENTRE IS PROVIDED ON THE GROUND FLOOR

### OPENING TIMES

TUESDAYS TO SATURDAYS 9am to 5pm

(and Bank and other Public Holidays)

Light refreshments are available daily between the hours of 10.30 a.m and 3.30 p.m. During summer months, and weather permitting, teas are served on the garden terrace where one can enjoy the view of the OLD BRIDGE.

### HOW TO GET THERE

The Centre is about 500 yards from the main A470  
(the B4237 Ynysybwll exit)

...6 miles from the M4 junction 32...

*For further information please write to:*

The Cultural Services Officer, Pontypridd Historical and Cultural Centre,  
Bridge Street, Pontypridd, Mid Glamorgan, South Wales.

☎ (0443) 402077