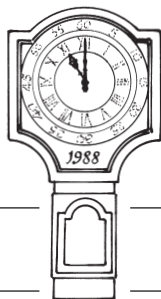


# THE CHAPELS SOCIETY



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Newsletter 57

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September 2014

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*The Congregational Chapel (now URC) at Terling, Essex built in 1752  
for a congregation gathered by the vicar, John Stalham, on his ejectment in 1662  
(photograph copyright Paul Gardner)*

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# ADDRESS BOOK

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# NOTICEBOARD

## CHAPELS SOCIETY EVENTS

**8 November 2014** Conference on The Twentieth-Century Chapel, Birmingham

**2/4 May 2015** Visit to Edinburgh (Tim Grass/Sara Crofts)

**27 June 2015** Visit to Loughborough and AGM (Moirra and Peter Ackers)

# CONFERENCE DEADLINE

An application form for the Society's conference on The Twentieth-Century Chapel was enclosed with the May issue of the *Newsletter*. If you have not yet booked, please do so within ten days of receiving this issue, or telephone 01782 621440 to ask about late availability. Forms can be downloaded from the website ([www.chapelssoociety.org.uk](http://www.chapelssoociety.org.uk)), or will be sent on request (use the same telephone number).

As a reminder, the conference is to be held at Carr's Lane United Reformed Church, in central Birmingham on Saturday 8 November 2014. There is a full programme of speakers, including Charles Brown (architect of Carr's Lane URC); Andy Foster (author of the Pevsner volume on Birmingham); Elain Harwood (English Heritage); Andrew Saint (Cambridge University and Survey of London); Christopher Wakeling (Keele University); and Elizabeth Williamson (former editor, Victoria County History series).

# ANDREW WORTH

(7 FEBRUARY 1962–23 APRIL 2014)

It was with great shock and sadness that we discovered on 24 April that Andrew Worth had died suddenly in his sleep the previous day. Andrew was a well-known figure in the Chapels Society, both as Treasurer from 2000 until 2010 and also for his inspiring and eclectic London chapel visits from 2003 onwards.

Andrew was born into a Cheshire farming family, the eldest of three sons, supporters of the Methodist Church in Bosley, just south of Macclesfield. Indeed Andrew was responsible for writing a short history of Methodism in Bosley for the chapel centenary in 1985.

From early on it was clear that Andrew was academically gifted, with a strong interest in history. He read a great deal. Yet [as his brother said] Andrew could be surprisingly practical and was capable of dismantling and reassembling mechanical things.

When he came to London, Andrew worked for the Church Commissioners in their investment division until that was disbanded before moving to charity banking at COIF. Latterly he became administrator of a local charity which he had supported as a volunteer for some time — the Sudbury Neighbourhood Day Centre.

Andrew will be much missed by the local Sudbury Methodist Church where he held many positions of responsibility. He was treasurer of the local church and of the Wembley Circuit. Andrew was also Property Committee secretary and a Circuit Steward and Trustee. But he was also active more widely in London Methodism and was one of those remembered at the 2014 Methodist Conference as a ‘servant of the church’.

As treasurer for the Chapels Society Andrew was extraordinarily efficient and well-organised, but he had a sympathetic understanding of the human foibles that underpin the less efficient financial habits of many ordinary members. A phone call from Andrew about some irregularity in one’s subscription was never remotely officious, and nearly always resolved the problem. His enthusiasms were numerous — local and Methodist history, topographical postcards and tin tabernacles were but a few. Andrew was a keen member of the Wesley Historical Society, and was Convenor of the Association of Denominational History Societies and Cognate Libraries at the time of his death.



*Andrew Worth in full flow during  
the 2010 visit to Notting Hill  
(photograph copyright Sara Crofts)*

Andrew gave more generously of his time than most of us could ever realise, His talents were recognised by every organisation with which he was involved, and he acted as treasurer or secretary for countless of them. Beyond the Methodist church, Andrew threw himself into community activities, including involvement with Brent Multi-Faith Forum. Andrew's ability to cope with all this depended on his prodigious memory for detail and his wide ranging knowledge.

If anyone were ever to write a history of the Chapels Society, Andrew would naturally gain a place as a highly competent and long-serving treasurer, whose good husbandry of the accounts enabled the Society's work to function smoothly. But most current members have a more vivid memory of the legendary visits that he organised to London chapels. Combining his formidable organisational skills and his passion for historical research, these visits attracted a great following and took members into some extraordinary places of worship.

*Chris Skidmore  
Chris Wakeling*

## PROCEEDINGS

### VISIT TO MAIDSTONE, 26 APRIL 2014

A tale of fires, floods, a hanging...

The day began, after introductions, with the sad news of the death of Andrew Worth.

Our first venue was the home of the oldest congregation that we were to visit. The **Unitarian Chapel** (1736 with later additions) was built for a congregation which was then Presbyterian. The imposing pulpit is early but was moved from the original position when the space was enlarged and more Gothic features added. There is a three-sided gallery, with a Bevington organ brought from elsewhere. Memorial stained glass and a detailed colour scheme make this an attractive worship space. Particular attention was drawn to the suspended ceiling with its exposed beams and joints. There is an interesting library in one of the vestries.

As with so many congregations there are interesting links with people and the community. We heard some history of Maidstone and the industries of paper manufacturing and quarrying that have been a vital part of the town's development. There was also mention of the importance and dangers of the River Medway to the town. We heard of the connection to essayist William Hazlitt, whose father, also William, was minister here at the time of his son's birth.

A short walk took us to the (originally **Wesleyan**) **Methodist Church** premises. The grand white facade of 1823 stands in a spacious reordered churchyard and faces the Raja of Kent Indian restaurant, which was until recently the home of the Salvation Army and prior to that Bethel Baptist church (1834). The Wesleyan building once had seating for 900, making it one of the largest Methodist places of worship in Kent & Sussex. The building survived fires in 1912 and 1977 and dry rot was found in the 1960s. As a consequence the interior is much altered but retains a large amount of pictorial stained glass. Behind the sanctuary there is an



*The Methodist Church, Maidstone  
(drawing copyright Michael Mackintosh)*

extensive suite of rooms, designed for community use. A recent development is the shared use of the sanctuary for worship later on Sundays by Maidstone International Community Church. The large open area at the front of the sanctuary makes it a very flexible space, well suited to the needs of contemporary worship styles as well as for more traditional forms of service.

We then moved on to the premises of the **United Reformed Church**. This originally Congregational church was formed in 1745 when those remaining at the Earl Street church (where we began our exploration) became Unitarian. The current chapel was built in 1865, replacing earlier buildings here and elsewhere. For the second time we heard of premises damaged and subsequently altered as a result of fire, this time in 1915, and quickly reopened. In the 1960s the three Congregational churches decided to unite in one of the other two buildings (King Street). However a few years later that building was compulsorily purchased, necessitating a move back to these premises which had fortunately been 'mothballed'. Some reordering of the sanctuary has since taken place. There is a large gallery and a tapestry reproduction of a Burne-Jones window once in the King Street chapel and now in Birmingham City Art Gallery. There is a fine organ which I was pleased to be able to try out. Lunch was enjoyed in one of the downstairs rooms. This is another well-used building with a variety of accommodation. Plans to improve access were mentioned. There are interesting historical links with toffee and custard powder manufacturing!



*St Francis Catholic Church, showing the original building to the rear (photograph copyright Paul Gardner)*

**St Francis Catholic Church** first met in a Georgian house which is now the Presbytery. The current red brick building dates from 1880 and was extended in a modern (but very successful) style in the 1950s. There are many interesting features including the (probably) unique stations of the cross worked in leather by a former local art lecturer, beautifully modern

(but apparently less than practical) sanctuary furniture, a memorial to the last Catholic priest to be hanged in England (as a result of the Irish Uprising) and electronic hymn number boards imported from Germany! This is a very active parish with approximately 900 people recorded as attending masses on a recent count.

The **Life Church** premises made for a complete contrast and another fascinating history. The Assemblies of God congregation (also previously known as Manna Christian Fellowship) has been here since 1945. Prior to that date the building was used as a Masonic Hall, a drill hall and toffee factory. It was originally opened as Zion Particular Baptist Church in 1831, was used from 1838 by The Countess of Huntingdon's Connexion and in 1867 for Presbyterian worship. In 1959 the Masonic additions to the front entrance were removed and the whole frontage remodelled with glass brick. This is definitely a 'Marmite' design – you either love it or hate it! Over the years the building has grown by taking in two adjoining properties and various alterations being made so that now the site's extensive facilities include a bookshop and cafe. Like two of our previous venues this building has also survived a fire. The main worship area is now without decoration. It was explained that there used to be decorations and coloured glass at the front of the sanctuary but these were covered up to allow for projection which is now used in all worship. In 1949 the original baptistery (which had been used as a paint store) was rediscovered. It has since been restored, tiled and plumbed-in and is used once again as originally intended.

A short walk took us past the former **Primitive Methodist Chapel** (1881), the original Quaker site (1811) and an unidentified graveyard (which had a magnetic draw for some of the party). We then arrived at the **Salvation Army Citadel** — our last main venue for the day. This building dates from 2001, although the Army's presence in the town began in 1882. In common with most churches today there is a need for the premises to be suitable for worship and other congregational activities alongside wider community use. This flexible building

*Members gathered in the main worship area of the Salvation Army Citadel (photograph copyright Paul Gardner)*



features a range of well-designed rooms alongside the main worship area which itself is light and spacious. The traditional Salvationist platform has a contemporary design, being a corner arrangement with simple furniture including the Mercy Seat which here is lower, less formal and portable. The pergola glass features the colours of the Salvation Army flag — red, yellow & blue. A very welcome chapel tea concluded the main part of the day.

A small number continued after tea with a short walk to look at the exteriors of the **Quaker Meeting House**, an interesting hexagonal design from 1976, and the **Baptist Chapel** (1909 with large twentieth-century extension) — the successor to the chapel opposite the Methodist church. Finally we viewed the **Priory Chapel (Strict & Particular Baptist)**. This walled & gated chapel with notice board advertising ‘Strict Communion — Particular Redemption’ served as an interesting juxtaposition to many of the other buildings experienced during the day with their emphasis on welcome and community use.

This — my first Chapels Day — was very enjoyable. There was an incredible variety of building styles and at each place there was much of interest concerning the history and features of the building and congregation(s). We were warmly welcomed by members of each church and it was good to spend the day with a lovely crowd of chapel enthusiasts. If you haven’t yet made it to one of these days out I thoroughly recommend that you do.

Special thanks to Paul Gardner for his meticulous planning and jovial leadership, to the members and clergy of the churches we visited, and to all fellow chapel-crawlers for the warm welcome and good company.

*Stephen Page*

## REPORT OF ANNUAL GENERAL MEETING

The 26th Annual General Meeting of the Chapels Society took place in the inspiring surroundings of Union Chapel in Islington on 12 July. Dr Tim Grass chaired his first AGM as our new President with his customary good humour and enthusiasm. As is our custom, the Honorary Officers gave brief reports regarding the Society’s activities during the past year.

The Hon Secretary (Sara Crofts) reported that there had been a substantial amount of incoming correspondence in the last year and attributed this to the increasing number of people who find our website and request our assistance with casework and research into individual chapels. She noted that the website is a very valuable publicity tool and encouraged members to visit the website as snippets of news and links to other websites may be found on the home page as well as details of talks and publications that may be of interest to members.

The Hon Editor (Chris Skidmore) noted that it had been a quiet year for the Publications Subcommittee but that thoughts had already turned towards the next issue of the Society’s *Journal*. He also commented that he greatly enjoys editing the popular *Newsletter* and welcomed contributions from members. Articles need not be lengthy as it is good to have some variety in the content that we include in the publication.



*Members gather in the Upper Hall at Union Chapel for this year's AGM  
(photograph copyright Rosalind Kaye)*

As we are currently without an Hon Visits Secretary, Tim Grass gave a brief summary of the past year's events and noted that the programme had continued to be well supported and the visits greatly enjoyed by all those who had taken part. He also spoke about the upcoming visit to Edinburgh in 2015, which promises to be a delightful and stimulating event covering a wide range of chapels.

The Hon Treasurer (Jean West) shared the positive news that the Society's finances remain in good shape and that the pattern of achieving a modest surplus from our visits continues to support our work. Bank interest remains negligible but subscription income is steady and there is currently no need to consider any changes to the membership rates.

Unusually, there were no Council members due to stand down this year and so there were no vacant places on the Council. The existing Honorary Officers had also agreed to continue in post and were duly re-elected. However, as already noted, Tim Grass reminded members that there is a need to identify someone to take on the role of Hon Visits Secretary. Discussions have already been held with potential candidates but Tim offered to provide further details to any member who would be willing to consider offering their services.

In his Presidential remarks Tim Grass also noted his thanks to Council members for their commitment over the previous year. We are very grateful for the time that the Honorary Officers give to the Society and special thanks were also expressed to Paul Gardner and Michael Atkinson for the work that they have done as Membership Secretary and Casework Officer respectively. He concluded by saying that his first year as the President had been rewarding and interesting but had also been tinged with a note of sadness at the loss of long-standing stalwart members Christopher Stell and Andrew Worth.

*Sara Crofts*

## VISITS TO CLERKENWELL AND FINSBURY

### 12 JULY 2014

Members attending our AGM in Union Chapel, Islington, were offered a choice of two self-guided walking tours for the morning, both devised by our Editor. The modern London Borough of Islington is rather long and narrow, aligned north to south with Union Chapel less than half way up the borough. Both suggested tours, were right at the southern end, in Finsbury and Clerkenwell. My morning train from Exeter raced up the GWR main line to Paddington and I had time to follow walking tour number two. The furthest points within this tour were about a kilometre apart, as the crow flies, all within Clerkenwell. The area is described as having an air of faded gentility but much of it now has a comfortable appearance, although without the signs of opulence of parts of Kensington. The tour included seven places of worship, all of which seem to be Listed Grade II, but only two, both Anglican, are used by the denomination for which they were built. En route the notes drew attention to several interesting things to notice.

The tour began at the former **Claremont Chapel**, in Pentonville Road, built 1818–19 as an Independent chapel. Decline later set in and in 1902 it was re-opened as a Congregational Mission Hall and the building was extended. Since 1991 it has been the rather splendid home of the Crafts Council, complete with stuccoed Classical front and a forecourt. The route then went south, where the New River Company, an early water supply company, once owned a considerable area of land. In the 1820s, the company's Surveyor, William Mylne, laid out a number of streets and squares in an area that was already short of accommodation for worshippers. Following the popular practice seen in Kensington and other polite neighbourhoods, Mylne designed and built (with the help of a Commissioners' grant) a new Gothic church, **St Mark** in the middle of Myddleton Square. St Mark's, consecrated in 1828, was seriously damaged in the war and was never completely restored but today it has a social outreach and is open every day — I had coffee and cake there. In Chadwell Street, just off the Square, is **Angel Baptist Church**. Built as Providence Chapel for Calvinistic Methodists in 1824, this chapel has had other occupiers and seems now to be Strict Baptist. Although modest in size, the building of Classical design has a considerable presence, with a four bay stuccoed front and prominent tetrastyle Ionic portico.

Continuing south, the route passed the former **Northampton Tabernacle** in Amwell Street, built in 1835 by seceders from Lady Huntingdon's Church in Spa Fields. However the seceders were soon at odds with their minister and in 1847 the building was taken over by a Roman mission. Today it is the Church of SS Peter and Paul. It has an impressive stuccoed Italianate façade of three bays on which there is a large crucifix, which looks rather out of place on such a symmetrical composition. The interior has a gallery on three sides. Next I modified the route and crossed Rosebery Avenue to get to the Spa Fields, so much associated with the chapel of the Countess of Huntingdon. Much of the area is grassed with a community fete in full swing and lots of local people were sitting in the sun. On the expiry of the chapel's lease the site was given for an Anglo-Catholic

church. The church we see today, **Our Holy Redeemer**, 1888 and later, was built by J. D. Sedding to a grandiose scale in an Italian renaissance style complete with campanile. Like St Mark's it was open and provided a few minutes of spiritual refreshment in its cool, cared-for interior. There was no mistaking its churchmanship and I spotted at least two confessionals and was impressed by its imposing Baldachino. The verger spoke to me and invited me to a celebration mass later in the week, so top marks for that.



*Woodbridge Chapel  
(photograph copyright Roger Thorne)*

Next, I deviated again from the appointed route and walked past **St James** Anglican church of 1792. It was built as an auditory church but has an eye-catching tower and spire. My tour finished outside place of worship Number Seven in Hayward's Place. A sign on a wall nearby pointed to 'Woodbridge Chapel Medical Mission' but that seems only part of the story. **Woodbridge Chapel** was opened in 1833 for Independent High Calvinists in a stripped Classical

style with a gallery. Today its yellow bricks have become dark and dour. In 1894 the building was taken over by John Groom, famous for his Crippleage, and used as a Mission. After the last war, the building was let to the Islington Medical Mission which apparently still has it although notices on the building suggest Sunday services are held by Grace Life London.

But there was more! The route passed No. 4 Claremont Square with its blue plaque for Edward Irving, founder of the Catholic Apostolic Church. Then at No. 30 Myddleton Square is a green plaque for Jabez Bunting, describing him as 'Leading Wesleyan Methodist'. Even with a self-imposed limit of three words this seems inadequate. Perhaps 'The Last Wesleyan' would do him more justice, echoing the title of John Kent's WHS Lecture of 1955. With so much to see the morning passed quickly but there was an iron gate to go through to see the terminus of the New River. Here are remains of eighteenth-century buildings including the stump of a windmill and later buildings like the former HQ of the Metropolitan Water Board. Then it was off to Upper Street for the afternoon at **Union Chapel**, now part of the Congregational Federation. I compared the grandeur of Union Chapel — can its building be seen from space? — with a modest chapel I had photographed a few days before in rural Devon. I drove past the CF chapel in Zeal Monachorum twice and walked past it once before a neighbour explained that it was completely hidden from view and approached by a narrow pathway between houses!

Our Editor's tour notes were excellent and a fuller account of all the chapels in the borough, with many illustrations of interiors, is *Islington Chapels* by Philip Temple 1992, published by RCHME.

*Roger Thorne*

The other tour began at **Wesley's Chapel**, City Road. A good number of members joined the guided tour of the chapel, Wesley's house, and the Museum of Methodism. The complex is well known, but even so the informative guide pointed out things I had missed on previous visits: the anti-slavery motif on the baptismal font, the tram-style reversible benches in the Foundry Chapel (to promote fellowship), and the listed lavatories, a monument to Victorian domestic engineering.

Thereafter, some of us chose to eat lunch in communion with the Dissenting departed in **Bunhill Fields**. A visiting tour group were being given a lecture at



*Jewin Welsh Presbyterian Church  
(photograph copyright Tim Grass)*

Bunyan's grave, one of the few which is accessible from the footpaths, but in ones and twos we followed the itinerary (nobody got lost, a tribute to the clear directions!) which kept within five minutes' walk of Wesley's Chapel. From there the walk headed to Quaker Gardens, where a memorial stone pays tribute to Quakers who died while in prison for their beliefs. The complex of buildings which housed a Quaker mission here was destroyed by bombing in 1944, apart from the caretaker's cottage, which became the meeting house. The next port of call also owed something to

the war: **Jewin Welsh Presbyterian Church**, erected in 1960/1 to replace one destroyed by bombing. Sadly, it has been threatened with closure, but the pictures on the church's website (<http://www.capeljewin.org/>) show a splendid interior.

A few minutes away stands the former **Leysian Mission** (1890, vacated after 1902 for larger premises on City Road), now the offices of the Royal Statistical Society. The mission amalgamated with City Road Chapel in 1989. The mission's imposing corner block contrasts with the nearby **St Joseph's Roman Catholic Church**; this church is in a basement, and reached through a modest gateway. In the former school building above it are the offices of the Apostleship of the Sea, and in front a small enclosed garden in memory of Cardinal Basil Hume. In this ecumenical age, we might note that the inspiration provided to the designer, Simon-Peter Stobart, by the Song of Solomon (*Song* 4v12) also gave rise to Isaac Watts's classic expression of post-Restoration Dissenting ecclesiology, 'Christ has a garden, walled around'. Once again, though, a contrast with the AGM venue itself!

*Tim Grass*

# VILLAGE CHAPELS CONNECTED WITH THE CONGREGATIONAL CHAPEL IN MALVERN, WORCESTERSHIRE

AN ARTICLE BY EDWARD PETERS

The Congregational cause in Malvern dates from 1848, with services held in a cottage in north Malvern by the Revd P. C. Turner, a Methodist minister who had retired to Malvern for reasons of health. The cause prospered, and a chapel was built nearby in 1853. Its history, and that of its more central successor, have been written about in earlier copies of the *Newsletter* (28, 2003; 42, 2009). This article is about the branch chapels built in connection with evangelistic outreach by members of the main chapel. The work developed quickly, with four built by 1863, effectively increased to five in 1876 when a more central main chapel was opened, and the original one kept in use for evangelistic purposes. Each branch had a separate building, with its own trustees. They were up to 2½ miles as the crow flies from the main chapel, all to its south. The absence of work to the north may have been because of the earlier Countess of Huntingdon Connexion chapels there. The following article is partly based on references in the Church and Deacons' Meeting minutes for Malvern Congregational Chapel, the former commencing in 1861, the latter in 1889.

The first reference in the minutes to the village stations was in 1865, when the minister noted that they were draining the main chapel of active members. In 1871 it was decided that the village stations should be more closely identified with the main chapel, and a committee was set up for the purpose. However, no further reference to it or its deliberations was recorded. The four stations were listed in 1875 (the only time that this happened), noting those appointed to report on each. No record of the reports has, however, survived.

The earliest of the village stations was at The Wyche in Upper Colwall, to serve cottage development in that area. It was built in 1856 on land earlier enclosed from the hills. Part of the enclosure was sold to J. M. Evans who built a chapel and cottage thereon, and sold them in 1858 to T. Evans. The foundation stone, with the year and initials T E (presumably T. Evans) and PCT was reset in a later building on the site: PCT are the initials of the Congregational minister noted above. There had been rumours of a Congregational chapel at The Wyche, its location not known, although one person had suggested in nearby Beacon Road. The minutes of the Congregational Church meetings confirm that there was one; the evidence of the foundation stone, and that only one chapel in the area appeared on the 1st and 2nd edition Ordnance Survey maps (1884 and 1904), or was recorded in Stevens' street directory for Colwall, which first appeared in 1902, show that it was what was later called The Wyche Mission Chapel. This stood near the north end of what later became Jubilee Drive. Lack of reference to any denomination meant that it had latterly been considered to have been independent. Two photographs survive showing the side facing the road: it was a small rendered building with a hipped, slate roof, an open porch

and pointed windows with lead lights. The site sloped up from the road: a path led round to the back with steps up to a room, used latterly as a Sunday school. This was probably part of the cottage built with the chapel. The chapel had pews and a pulpit by 1858.

The Wyche chapel appeared only twice in the Church Meeting minutes. The first was in 1869 when it was decided that the main chapel should not take on the oversight of The Wyche chapel in addition to that of the other three village chapels, presumably to avoid being overstretched. The situation must have changed by 1875, as it was then included in the list of village stations reporting to the annual meeting. The baptismal register, which began in 1888, adds a further detail. A number of the baptisms were held at the Wyche chapel up to 1907, after which they practically ceased there. They had very largely been taken by the Revd J. Black, a retired Congregational minister living in the area. It was the only village station at which baptisms were held.



*Chapels at the Wyche: the original chapel of 1856 (left: tracing from old photograph) and the current Wyche Free Church of 1911 (right)*

The Ballards were a local family which had supported the work at the Wyche chapel. However, in 1907 they were involved in proposals to build a new, separate chapel nearby: it was opened in 1911 and called The Wyche Free Church. This development may have been to ensure a theological basis not tied to a particular denomination, as well as to provide larger and better accommodation. When services ceased at the earlier Mission chapel is not known, perhaps in 1911, certainly by 1919 when it was purchased by the trustees of the new church. Two flats were built on the old chapel site in 1926.

The second chapel was in Park Road, West Malvern, an area which was developing in the mid-nineteenth century. A cottage and garden, called from the shape of the plot 'Goose's Foot', was purchased in 1860 to build a chapel. This was erected next to the cottage. It first appeared in the minutes in 1870 when arrangements were made with Count Wengierski for using it for Sunday morning services. He was a Polish émigré who lived in West Malvern and preached regularly at the chapel up to 1878. Problems with a mortgage threatened the continuation of the work in 1884, but seem to have been resolved by the following year. At least by the late 1880s N. Tranter was preaching there regularly, so that it became

known as Tranter's chapel. He died in 1908. By 1946 attendance was said to be negligible, with frequently no service on a Sunday, especially in winter. It was decided to close the chapel, which was later sold and demolished. It was the longest lived of the branch chapels.

The third chapel was at Barnard's Green to the east of Great Malvern, which R. Ellis noted was built in 1861. It was sometimes referred to as Poolbrook chapel in the minutes. In 1867 the transfer of a member thence to the main chapel was noted. In 1886 the evangelist running the Barnard's Green chapel retired and services ceased temporarily. The following year it was noted that the chapel had been reopened for preaching and other services. In 1890 the Sunday school was reported as having been doing fairly well, considering the difficulties in providing helpers. The chapel had again been closed by 1893 and was let the following year to the Salvation Army. This arrangement cannot have lasted very long, as in 1897 the trustees were approaching the free churches in Malvern to see if any would take on the work, but without success. The chapel was later sold, and if correctly identified, is now a dwelling. It seems to have been the building at the north end of a row of cottages set back from Poolbrook Road, and was the only chapel marked on the 1884 and 1904 25-inch Ordnance Survey maps. Admittedly it was marked as Wesleyan Methodist on the earlier map, but the Survey made the same mistake at Mathon, as is noted below.

The final village chapel was at Mathon. There had been an earlier unspecified cause in the parish in 1851, meeting in a house, the entry in the Religious Census signed by Thomas Bennett. In 1863 a Thomas Bennett of Southend Farm sold a narrow strip of garden for the erection of a chapel. If he were the same man or his son this would account for its position, which proved not to be well placed. The deeds note that the chapel was to be for Evangelical Protestant Dissent, holding to the doctrines taught at the Congregational Church in North Malvern. It first appeared in the minutes in 1871, when it was decided to discontinue Sunday morning services. In 1894 and 1896 the Deacons discussed the possibility of moving the chapel to a better site in the parish, but nothing came of this. Services had ceased by then or shortly afterwards as in 1897 the harmonium was moved to Malvern pending a decision on the chapel. By 1905 it was becoming derelict and it was finally sold in 1909. Comparing the existing structure and the 25-inch map the chapel appears to have been a single room without a porch, set back a little from the road and built against and parallel to the eastern boundary. The steps up from the road are offset to the west, indicating that the entrance must have been on that side of the chapel, not in the gable. The building was much extended and altered on conversion to a dwelling. Curiously, both the 1st and 2nd edition 25-inch Ordnance Survey maps wrongly label it as a Wesleyan Methodist chapel, and it was so recorded in the Victoria County History for Worcestershire, written in 1915.

Finally, in the latter part of the nineteenth century the main Malvern Congregational Chapel was involved in a joint committee with the two Countess of Huntingdon Connexion chapels in the town in the management of three chapels of the latter denomination situated to the north of Malvern; these were at Leigh Sinton, Cradley and Suckley. The first reference to this in the minutes was in

1888, when continuing support for the work at Leigh Sinton and the neighbouring chapels was noted. It seems to have been connected with a subsidy of £25 per annum provided by Mr T. R. Hill, a leading member of the Angel Street Congregational Chapel in Worcester. This subsidy ceased with his death in 1896. The Malvern Congregational Chapel then withdrew from the committee, probably not being able to find the money needed to continue its involvement. Further, unfruitful discussions were held in 1901 and 1903 about reviving the committee. The writer has only learnt of this committee since writing on the Chapel at Cradley (*Newsletter* 54, 2013).

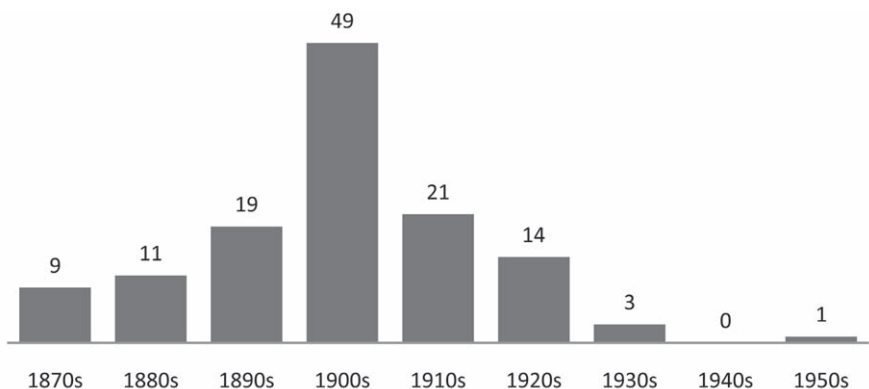
*The writer is indebted to the Deacons of Holly Mount Congregational Church, Malvern for access to the minutes of the Church and Deacons' Meetings, and to other papers, also to Mrs and Mrs Lucas of Chapel Cottage, Mathon, for access to the deeds. Also consulted were A Light on the Hill: the History of the Wyche Free Church by Mrs V. Goodbury, 2006; Dissenters All by R. Ellis, 2008; and Colwall Collection by S. Ballard, 1999.*

## GEORGE AND REGINALD PALMER BAINES FFRIBA: AN UPDATE

In the January 2013 issue of the *Newsletter* I appealed for assistance in compiling a complete list of the ecclesiastical buildings of the prolific chapel architect George Baines (1852–1934). I would like to thank all those members of the Society who responded, and provided valuable information and encouragement. As a result of the appeal there have been two significant changes to the project. First, I have gained a collaborator in Christopher Buckwell, who has contributed a large number of photographs and done a considerable amount of legwork in the London area, and second, the list now definitely includes the work of Reginald Palmer Baines (1879–1962) as well as his father, as it has become clear that the work of the two cannot be distinguished with any certainty in the absence of the records of the practice.

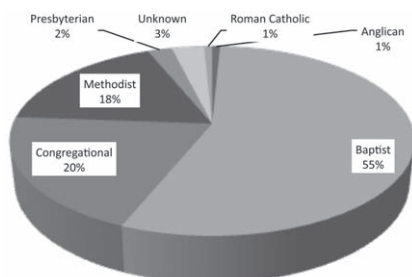
We have now identified 131 sites where the Baines practice designed buildings or carried out other substantive work. This number includes some sites with more than one Baines building, and some designs which remained unbuilt. However, I think we are still some way short of listing all of the alleged total output of the practice — in his obituary in the *RIBA Journal* George Baines was credited with over 200 church buildings, and there were more built under the stewardship of Reginald Palmer after his death — so I would like to renew my request for information. In particular, if anyone can confirm the fate of the records of the practice — they are reported to have been destroyed — or provide pictures of the Baineses, that would be much appreciated.

The buildings designed by the practice range chronologically from 1871 to 1951, and geographically from Newcastle upon Tyne in the north, to Lowestoft in the east, to Wrexham in the west, and to Poole in the south. Their most prolific (and arguably most interesting) decade was that after Reginald Palmer became a partner in 1901. A clear majority of the identified buildings were for Baptist congregations, but there are significant quantities for Congregationalists and Methodists, as well as one built as a Roman Catholic church. Stylistically,

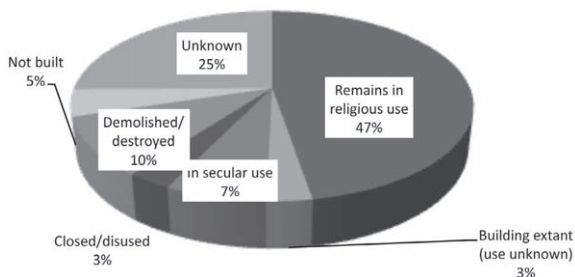


*Number of sites by decade in which the Baines practice first became involved.*

not everything is in the Art Nouveau neo-Perpendicular most often associated with the practice. There are also ‘purer’ Gothic buildings, pared-down ‘economical’ buildings, and round-arched buildings. Looking at their buildings is looking at the evolution of Nonconformist architecture from the late-nineteenth century to the middle of the twentieth.



*The percentage of commissions from various denominations (above) and the fates of the buildings themselves (below).*



Photographs of many of the churches designed by the practice are also available. If anyone is able to offer any additional information, or would like a copy of the summary list as it stands, please get in with me at 52 Southwood Avenue, Cottingham, East Yorkshire HU16 5AD ([stuart.leadley@dunelm.org.uk](mailto:stuart.leadley@dunelm.org.uk)).

*Stuart Leadley*

# NEWS

## Virtual Chapels of Wales

This is the name of a planned new online museum and archive. The Royal Commission on the Ancient and Historical Monuments of Wales and Addoldai Cymru (The Welsh Religious Buildings Trust) have secured a £60,000 grant for the development of a virtual museum dedicated to NONCONFORMITY.

The website will tell the story of more than 300 years of nonconformity in Wales through the history and architecture of Nonconformist chapels. The project will build on the Royal Commission's Coflein database, and be produced in conjunction with Addoldai Cymru and Capel, our sister Society in Wales. It will highlight the importance of chapels as a distinctive and iconic building type in Wales.

## Funding for War memorials

It was good to hear on 1 July that the government has assigned funding to a number of charitable organisations to help conserve and protect war memorials. The War Memorials Trust will receive £3 million over four years to help fund its grants scheme. Other smaller grants will go to English Heritage, the Imperial War Museum and others. The latter is to support an on-line database of First World War memorials.

## Chapel bells

Dr Leonard Smith writes to say that the List of Nonconformist Chapel Bells for which he asked for information in a previous *Newsletter* was completed earlier this year. It has been published on-line in George Dawson's National Bell Register at <http://georgedawson.homestead.com/nbr.html> where it will be found beneath the listings for Anglican dioceses.

## John Wesley in America

This new book by Dr Geordan Hammond of the Manchester Wesley Research Centre, the first full-length study of Wesley's stay in Georgia in 1736–7, has recently been published by OUP. It is available at 20% discount until the end of the year — for details contact the editor.

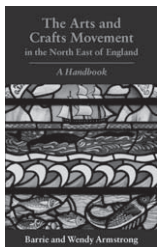
## Association of Denominational History Societies and Cognate Libraries

As members will be aware, the Society is a member of ADHSCL, which acts as an umbrella body to encourage research in denominational history and especially collaborations across traditions. With Andrew Worth's death it has found itself without either a convenor or a treasurer, the latter post already being vacant. If any members feel that this is an organisation they might be interested in becoming involved with, they should contact our President in the first instance.

This year's AGM will be held at Bunhill Meeting House, Quaker Court, Banner Street, London EC1Y 8QQ on Thursday 16 October at 14.00. The Annual Lecture held on that occasion will be given by David Boulton on the subjects 'Pacifists or Militants? Quakers in the English Revolution'.

## BOOK REVIEWS

*The Arts and Crafts Movement in the North East of England: A Handbook* by Barrie and Wendy Armstrong. Oblong Creative: Wetherby, 2013. 304 pp., 360 illustrations, paperback. ISBN 978 0 957599215. £21



Following on from the success of the Armstrong's first book, published in 2005, on the Arts and Crafts movement in the North West, here is an accessible volume of work concentrating on the North East which is based on a similar format of content and appearance. This coupled with a further volume concerning Yorkshire (reviewed below) has built an interesting series of books on the subject.

It is indeed a fine book, well presented with comprehensive text and lavishly explained with colour illustrations throughout. A full introduction to the particular architectural highlights of the region is followed by a comprehensive gazetteer listed by county and then to conclude a who's who section recording the region's main protagonists. Undoubtedly a wealth of meticulous hard work, research and recording has gone into producing what is a valuable resource. For the local many of these buildings and sites are familiar; for those from outside the region some further details with regards to location may well be advantageous. A small observation but the addition of a postcode for each entry would make a road trip today that much easier and more navigable.

Ecclesiastical architecture dominates the gazetteer with the Anglican church of St Andrew, Roker (1906–7) by Edward S. Prior the standout example as one of the most iconic Arts and Crafts churches in the UK. Prior was one of the founding members of the Art Workers' Guild and his church design was extraordinary. Plain simple articulation of the pale local limestone walling gives off a rugged feel that very much speaks of a distinct Northumbrian style. This interspersed with unusual detailing such as the inverted v's and x's of the window tracery invokes references to the saltire and creates a unique architectural foil. There is also much to admire and examine within the decoration, furnishings and fittings. The chancel itself is a sight to behold of wonderfully coordinated Arts and Crafts workmanship. In the sanctuary the tapestry 'The Adoration of the Magi' by Morris & Co. hangs in place of a reredos; above it a brilliant coloured five-light depiction of 'The Ascension' by Henry Payne (c.1908) and below it on the floor the original Morris & Co. carpet.

Moving into Newcastle upon Tyne, St Mary's Roman Catholic Cathedral (1842–44) is included, although not resembling what you would recognise as an Arts and Crafts Church! It was however designed by A. W. N. Pugin, highly influential in the Gothic Revival where the Arts and Crafts Movement had its roots. The east window and the windows in the Chapel of the Holy Sacrament and the Lady Chapel were all designed by Pugin and made by Wailes of Newcastle. Windows in the Blessed Sacrament Chapel by Joseph L. Nuttgens carry on the Arts and Crafts tradition of his father. A brilliant use of colour, muted tones of terracotta, brown, blue and green create harmony with their surroundings.

What is also interesting about this book is that it goes far beyond the super-star architects and designers of the period. Saltburn by the Sea is a small seaside resort about five miles east of Redcar: here exists a superb example of the work of George Baines. Formerly designed as a Baptist Church (1910) but now existing as a Community Arts Centre is a most stylishly, individualistic building constructed from bright red brick with cream terracotta dressings.

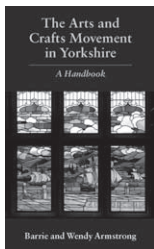
At Bondgate Methodist Church, Darlington (1812) there are two exceptional stained glass windows (artist unknown) as memorials to those who died in the Great War. In one, St Michael, with flamboyant red wings, stands astride a defeated dragon with angels above. The other has a guardian angel at its centre protecting a shepherd and his sheep.

At St George's Church URC, Hartlepool again there is further exceptional stained glass (c.1920) by artist Douglas Strachan. A two-light window in the church's south transept depicts to the left Jesus and Joseph in the carpenter's shop and to the right Jesus, seen stilling the storm on the Sea of Galilee.

These and many other fantastic architectural gems can be found here. This is a highly valuable book for the Arts and Crafts enthusiast: make sure it's a permanent fixture on your bookshelf!

*Michael Atkinson*

*The Arts and Crafts Movement in Yorkshire: A Handbook* by Barrie and Wendy Armstrong. Oblong Creative: Wetherby, 2013. 424 pp, 535 illustrations, paperback. ISBN 978 0 957599222. £25.00



The so-called Arts and Crafts movement in Britain can now be seen as a bridge between the convention of High Victorian style and the 'Modernist' culture that began to assert itself after the First World War. Its initial stirrings were seen through the influence of men like John Ruskin, preaching about the adverse effects of mass production, the Pre-Raphaelite reaction against the established view of 'good art' and the fearless pioneering of William Morris through his production of hand-crafted goods.

These influences were being felt as early as the 1850s but it would be the best part of twenty years before the movement fully emerged. The values of the skilled artisan and the creative nobility of the artist began to be recognised in the formation of Guilds and Societies during the 1880s. These promoted and spread the call for the decorative arts to regain their true place alongside the 'higher' achievements of the Fine Arts and Architecture. Gradually the restrictions of earlier stylistic fashion were shaken free as talented architects such as Burges, Butterfield, Webb and Shaw challenged the conventional ideas and presented their clients with buildings that reflected high craft skills and design flair alongside relevance for contemporary lifestyle. Many of these architects, artists and craftspeople moved from London to the provinces as their client base widened and, in so doing, engaged many others of like mind in the movement.

This 'handbook', as the authors choose to call it, is a celebration of the enduring work of many of those caught up in the movement between 1880 and 1914.

The authors have, with scrupulous care, researched and documented the whole of the county's numerous examples of Arts and Crafts-linked works. These range from large and splendid houses (Heathcote, Ilkley by Edwin Lutyens), inspirational churches (St Wilfred's, Harrogate by Temple Moore and Leeds Roman Catholic Cathedral by Eastwood and Greenslade) to many stained glass windows and small artistic objects of exquisite beauty. Each entry is accompanied by informative, contextual and sensitive commentary. The information is provided in a straightforward geographical journey from the north to the south of the county and follows the precedent of Pevsner's guides in that entries are listed by city, town and village. The book is lavishly illustrated with excellent photographs offering glimpses of the quality and character of the works visited.

The publication is considerably more than just a book of reference. Undoubtedly it will serve this purpose and spark many 'pilgrimages' to hitherto unvisited corners of Yorkshire, but it will also serve as a source of delight and inspiration to any reader with an interest in art and architecture of the period. Perhaps the greatest accolade that one can offer this significant gazetteer, is the sheer joy that emerges from its pages at the seemingly inexhaustible creativity of the human mind coupled with the masterful ability of largely unsung craftspeople. Accompanying the journey is a comprehensive guide to the life and times of the artists and architects whose work is described, providing an essential supplement to the main theme.

*D. A. Quick*

*Members may wish to know that there is a special offer if buying both these books direct from Oblong Creative — go to <http://www.oblongcreative.co.uk/documents/artsandcrafts.pdf> for further information.*

*All statements and views published in this newsletter are those of the contributor alone. Neither the editor nor the Society may be held responsible.*