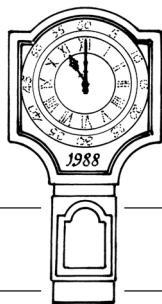


THE CHAPELS SOCIETY



Newsletter 65

May 2017



*The elaborate Gothic façade of 1886 of the Sunday school belonging to the Baptist Chapel at Pershore, Worcestershire: the entrance leads via a passage directly to the chapel [see the article on p. 7]
(photograph copyright J E C Peters)*

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NOTICEBOARD

CHAPELS SOCIETY EVENTS

- | | |
|-------------------|--|
| 8 July 2017 | Oxford visit (Martin Wellings) and AGM |
| 30 September 2017 | Conference (jointly with the Ecclesiological Society) on the architecture of less-well-studied denominations at the St Alban centre, London. |
| 28 October 2017 | Bristol visit (David Dawson & Stephen Duckworth) |

EDITORIAL

Once again our AGM is approaching and all the papers necessary for that are enclosed, together with flyers for the associated visit to Oxford and for our conference in September. Please also note the information in Proceedings on page 2 about the proposed change to our Constitution.

It would be good to see as many members at the AGM as possible, not only for the business but to hear the first Christopher Stell Memorial Lecture to be given by Kate Tiller on 'How to read a chapel: Cote', which is bound to be both thoughtful and stimulating. Hope to see you there!

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

PROCEEDINGS

PROPOSED CHANGE TO THE CONSTITUTION

At the Annual General Meeting on 8 July (agenda enclosed with this mailing) the Council is proposing changes to the constitution of the Society. This matter was originally raised at the 2016 AGM and the current proposal takes into account questions raised by members on that occasion.

Stuart Leadley, on behalf of Council, writes:

The objective of the proposed amendments to clause 5 of the Constitution is to clarify and facilitate the arrangements in place for the Council of the Society to carry out its duty to further the objects of the Society. Clause 5 is also to be subdivided to aid the readability of the Constitution.

Sub-clause i) now specifies that the Officers and elected members of Council shall act as Trustees for the Registered Charity. Although always taken to be the case, this is not actually stated in the Constitution as it currently stands, so the amendment will regularise the situation.

Sub-clause ii) concerns the power to co-opt additional members of Council. From time to time other members of the Society who possess useful knowledge or skills have been invited to attend meetings of Council in order that Council might make use of their expertise, but their status at Council has been unclear. It is common practice in other societies that the governing body have the ability to recruit additional personnel with particular expertise in this way. The limitation on numbers of persons who can be co-opted, restriction on their power to vote on resolutions at Council meetings, the statement that co-opted members are not to act as Trustees, and the requirement to formally notify members of the Society at the Annual General Meeting are intended to ensure that members of the Society at large are aware of who is advising and assisting Council, and that there is no possibility that the Council could become a self-perpetuating clique or abuse their position by recruiting additional co-opted members who might then be able to dominate Council. There is also a guarantee in this respect by the provisions regarding amendments to the Constitution in clause 8 of the Constitution.

The proposed revised text of clause 5 of the Constitution is as follows [original wording underlined]:

5. i) The Council shall consist of the Officers together with six ordinary members who shall be elected for a term of three years. This term may be renewed by election for a further three-year period, after which they will not be eligible for a further period of one year. The Officers and elected members of Council shall act as Trustees for the Registered Charity.

- ii) The Council shall have the power to co-opt up to four further members as they see fit to assist in furtherance of the objects of the Society and the discharge of the responsibilities of the Council. The names of any persons so co-opted shall be notified to members at the Annual General Meeting. Co-opted members of Council shall not act as Trustees for the Registered Charity and shall not be entitled to vote on resolutions put to Council.

MEMBERSHIP MATTERS

Our Membership Secretary writes:

We are sad to report the death of the following three members:

- Anthony Earl, Ashford, Middlesex
- Rev Roger Shambrook, Ottery St Mary, Devon
- Rev Dr Leonard Smith, Arnside, Carnforth, Cumbria

We have pleasure in welcoming the following new members to the Society:

- Andrew Wood, Hertford, Herts
- Old Meeting House Congregational Church, Norwich

Can I ask that you get in touch with me if you have moved house or any of your contact details have changed. Many thanks.

Paul Gardner

ANTHONY J EARL MA, FRSA (1942-2016)



Tony Earl was a man who kept his friendships in good repair and I reflect that I had known him since 1961. I was a postgraduate at Emmanuel College, Cambridge, embarking on a doctoral thesis, 'Nonconformity in Eastern England, 1840-1885', he was an undergraduate at Queens' College, reading Modern Languages. The meeting place was Emmanuel Congregational Church, home to 'Cong.Soc.', the Cambridge University Congregational Society. Tony remained a Congregationalist; his home church, Ashford, Middlesex, did not become part of the United Reformed Church.

Tony Earl became a schoolmaster. If that sounds old-fashioned, it is because he was a schoolmaster of the old school, meticulous in his scholarship, precise in pronunciation,

with the quizzical air, severity masking a wry humour, of one who has seen it all. He taught in the independent sector, first at Oakham and then, for nearly thirty years, at Eltham College, where he was Head of Modern Languages. Eltham had been founded for the sons of missionaries, primarily Congregational ministers, serving the London Missionary Society. It had long been indistinguishable from other independent schools but Tony Earl nurtured the school's tradition. He supported collaboration between the small number of URC-related schools and he especially promoted links with the Waldensian churches of northern Italy and their Collegio Valdese (an Italian Eltham, perhaps?) in Torre Pellice, where he regularly taught and was wholly at home.

Was Italian his preferred language? Between Cambridge and Oakham he improved his Italian (one dare not say 'perfected'; he was too much of a perfectionist for that) at the University of Perugia and once he had taken early retirement he was indefatigable in leading tours to Italy, notably to Naples and Sicily, usually for the Travellers' Club, based at Halmaker in Sussex. Those who accompanied him on tours into Germany (memorably to Wittenberg and Luther land) were grateful that he was equally at home in German; but then he brushed up his Hungarian for Budapest and Debreczen and I suspect did the same with Romanian for visits there. In Hungary and Transylvania, as in Germany and the Waldensian Valleys, it was the churches of the Reformation that attracted him – and he had plans well matured for 2017. Others will now have to put them into effect.

It will be clear that he was a man of wide, but well-disciplined interests. The Chapels Society benefited from this. So did the Royal Society of Arts. So did those friends who tapped his gardening knowledge or enjoyed an annual reunion in order to visit a National Trust property. This friend counter-intuitively relishes a Wittenberg memory. I had located the Martin Luther Gymnasium, bog-standard 1960s modernism, but it had been (in my view) magically made over by that ecological maverick, from Vienna, Friedensreich Hundertwasser. Tony gamely tolerated a skive to this school, but in his eyes Herr Hundertwasser was an unworthy diversion from the true purposes of Wittenberg, and he was probably right.

Latterly his health failed to keep up with him. Major heart surgery at Harefield was successful, but it weakened him, and further surgery proved too much: he died on 29 December 2016, aged seventy-four.

Clyde Binfield

THE REVD DR LEONARD SMITH

Leonard Smith, who died on 23 June 2016, aged 79, retired from active ministry in 2002, after his final eleven years spent as principal of Unitarian College, Manchester. For a time, he was also Bishop Fraser Lecturer in Ecclesiastical

History in the University of Manchester. Before that he had served in the pastoral ministry for thirty years.

Len first fulfilled his boyhood ambition of going to sea as Midshipman. He ‘swallowed the anchor’, to use the nautical term and followed in his father’s footsteps by training as a minister in Unitarian College, Manchester.

Len’s primary calling was to the pastoral ministry and he never envisaged the academic appointments he later undertook. His ministries were in Walmsley, Bolton Whitefield and Salford. He also undertook research in the fields of Church and Labour History. A master’s degree in history was followed by a PhD which was published as *Religion and the Rise of Labour*. In 1991 he reluctantly accepted the position as Principal of Unitarian College, during which he revived the Sharpe Scholarships for Transylvanian students, for which the United Protestant Theological Institute at Cluj conferred on him a further doctorate (*honoris causa*). With some amusement, he would remark that he was probably unique in being the only theological college principal to have a Second Mate’s ‘ticket’.

Early in his retirement at Arnside he edited *Unitarian to the Core*, a history of the College and went on to establish Lensden Publications, under which imprint he wrote several volumes, including *The Unitarians: A Short History*, the success of which led to its re-publication in the USA. For local interest he also wrote and published *Kendal’s Port: A Maritime History of the Creek of Milnthorpe*, and later *Westmorland Dialogues: Ann Wheeler of Arnside Tower*, and *A South Lakeland Nautical Dynasty*. His most recent articles in the *Transactions of the Unitarian Historical Society* were *Bells and Bell Ringing in Unitarian Churches and Chapels* in 2016 and *The Contribution of British naval officers to the advancement of nineteenth century Unitarianism* in 2015. He was a regular reviewer of books for the *Transactions* and *Faith and Freedom*.

He is survived by his wife Joan and by his married daughters, Sue and Gill.

John Midgley

NEWS AND NOTES

Chapels of England: Buildings of Protestant Nonconformity

Christopher Wakeling’s book, the first substantial synoptic account of Nonconformist church architecture in England, is likely to be published within the next few months. It includes examples from the seventeenth century to the present day, covering all parts of the country and each of the main religious traditions within Nonconformity. The published price will be £50 from Historic England but a pre-publication offer with 25% discount is available until 30 June through Orca Book Services. Members who contact the editor by e-mail can obtain further details of the offer.

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THE BAPTIST CHAPEL, PERSHORE, WORCESTERSHIRE

AN ARTICLE BY EDWARD PETERS

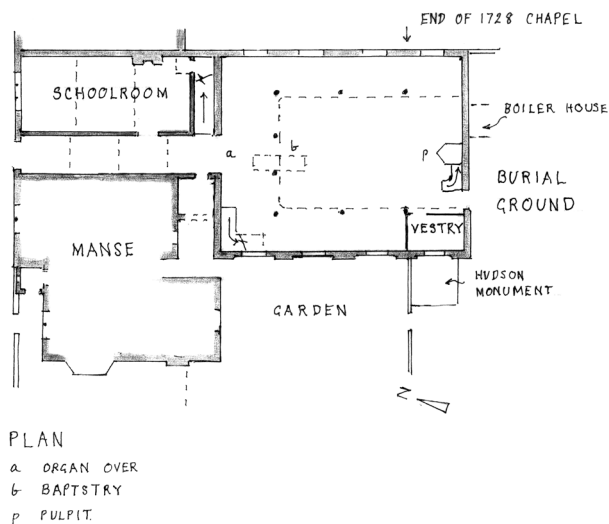
The Baptist chapel in Pershore is at the west end of Broad Street on the south side. It is set back from the road, behind the Sunday school and the manse. The following historical report is based on notes made on visits on January 11th and March 19th, 2016, and on various books and papers.

The Baptist cause in Pershore dates from 1658. The congregation early met in the Abbey Barn, later moving to a converted malthouse in Broad Street, on the site of the present buildings. It was purchased in 1700. The chapel had joined the Midland Association in 1695. A paper in 1726 referred to three cottages, with an entry or passage through, and a garden on part of which the meeting house stood. A further part was conveyed for a burial ground. In about 1728 a new chapel was built, largely funded by Samuel Rickards and William Sowley. It had two handsomely-cased timber columns to support the roof, with neat cornices, and was well pewed, all suggesting some expense. The pulpit was said to be on the west side, with a singing gallery and clock on the east. It must thus have been oriented at right angles to the present chapel. It will have been entered, as now, on the north side, through the passage from Broad Street. Its position, set back behind the cottages and on the site of the present chapel, is confirmed by Miss Keen's drawing made in the 1830s. This showed a three-bay building with round-headed windows, the south end aligned with the end of the manse garden. There was also a vestry with a room over in which the women from the local villages could adjust their clothes before the services, and eat their lunches, to avoid their having to go to a public house on the Sunday. Presumably these rooms were in one of the cottages, which had been converted for these uses. The Revd Dr W.T. Whitley, in a lecture in 1923, referred to one of the cottages having been converted to form the chapel in 1700, it being extended later into the other two. Quite how this relates to the use of the malthouse, and the reference to a separate building in 1726 is not clear. The earliest interment in the burial ground was reported to have been in 1731, but floor slabs in the chapel indicated two earlier burials there.

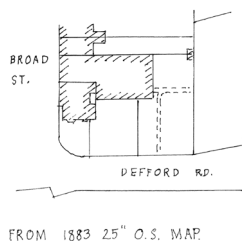
There were 70 members in 1726, but the exclusion of those favouring infant baptism ten years later adversely affected the numbers. A manse on the site of the present one was built by Samuel Richards Jun. in 1742. Miss Keen's drawing indicated a three-storey section facing the road with a central entrance, with the passage to the chapel adjoining on the east and a stable on the west. Behind was a two-storey section, extending up to the chapel; the manse garden lay to the west of the chapel. The Revd John Ash, the best known of the ministers here, was officially inducted as minister in 1751, continuing until his death in 1779.

Jointly with Caleb Evans, the Calvinistic head of the Baptist College in Bristol, he published a hymnbook in 1769. Six years later he published a dictionary, for which work he is best known. He had been awarded an honorary doctorate by Aberdeen University the year before.

Walter Brown, a member of the congregation, began the first Sunday school in Pershore in 1804. Later, during the Revd C.T. Keen's ministry (1830-39), a new school and vestry were built in front of the chapel; a new baptistry was installed in the chapel a little later. A photograph taken shortly after the new manse was built in 1869 showed this Sunday school: it had two floors, the levels as now. The windows and door to the passage to the chapel had pointed arched heads; the roof appears to have been hipped at the road end, with a low parapet and a central, decorative finial. Also during Keen's ministry the chapel joined the Worcestershire Baptist Association when it was formed in 1836.



A sketch of the site in 2016 with below, the site as it appeared on the 1883 O.S. map



The present chapel was built in 1840-41, replacing the 1728 one. It was designed by S.W. Daukes, an architect then practising in Gloucester, who came of a Pershore family. The building is oriented north-south, access being to the north end by a covered passage from Broad Street. Judging from Miss Keen's drawing, it is one bay longer than the earlier one, having been extended into the burial ground. It is of brick, with a rendered plinth and a low-pitched slate roof; there were originally decorative bargeboards to the south gable. The west side, facing Defford Road, was the show face, the windows set in recessed panels, both with matching rubbed-brick arched heads. The original window sashes had small panes.



*The west side of the chapel facing towards the Defford Road
(photograph copyright the author)*

The chapel entry appears to be very slightly off centre, presumably reflecting the earlier development of the buildings. Internally, the pulpit was against the south gable, with, adjoining, a door to the burial ground. Curiously, the baptistery is at the opposite end, by the entrance, and off centre. It is presumably the one installed in the 1830s, its position relating to the layout of the earlier chapel. There is a gallery on three sides, supported on cast-iron columns, with a decorative panelled front. It is taken across the windows, with a handrail at each. The original pews survive in the side galleries. The stair in the north-west corner is original. There is, however, no evidence of a matching stair in the north-east one, entry there having been, as now, through the Sunday school behind: the gallery door appears to be from the 1841 rebuilding. A wide, arched opening was provided in the north wall between the gallery and the Sunday school behind. This presumably would have had folding doors or shutters, to allow for overflow seating for large services. This provision, however, can only have had a short life, as the opening was largely blocked by the organ, installed by J. Nicholson in 1849. There was a vestry in the south-west corner of the chapel under the gallery, the walls panelled to match the gallery front. It is presumed that this was an original feature, replacing the one in the Sunday school block, partly from the form of the panelling, partly because there was no reference to a new vestry in the details of the work in 1888-89, when the Sunday school block was altered. There were a few wall monuments in the chapel, and, until the reordering in the early 1980s, some memorial slabs in the floor. A vault was then found beneath the north-east corner of the chapel for the Hudson family, but was left undisturbed. The entrance passage seems to have been reformed when



*The current interior of the chapel
(photograph copyright the author)*

the chapel was rebuilt, having corbels supporting mouldings across the ceiling, all exactly matching those in the chapel ceiling.

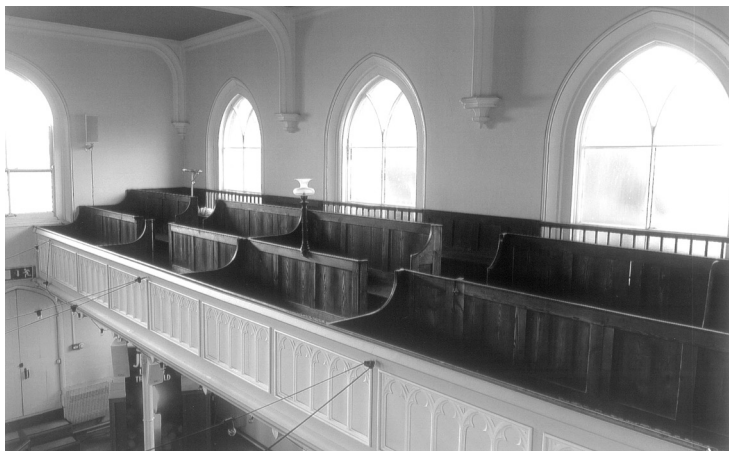
The Religious Census of 1851 listed the chapel as Particular Baptist. It had then 100 free seats and 450 others, the latter presumably liable to pew rents. There were three services on Sundays, 380 attending the largest on the relevant Sunday. The form was filled in by the Revd F. Overbury, the minister from 1840 to 1860.

The manse was rebuilt in 1868-69, on the site of the earlier one: it partly overlaps the front of the chapel, extending up to the entrance passage. It is of red brick, with yellow and blue brick patterning and stone dressings, the whole producing a rather strident permanent polychrome effect. It is partly of three floors, not counting the cellar. There is a small courtyard at the back, to provide light and ventilation to the rooms trapped between the chapel and its entrance passage. Off this was a lobby with a door to the passage, providing access for the minister. Some time between 1883 and 1903 a small extension was built against the south-west corner of the manse, which has since been demolished: its use is not known.

The Sunday school block was altered and improved in 1888-89, the work designed by Ingall and Son of Birmingham. This included, apart presumably for some replanning, as the old vestry disappeared, at least a new roof and front facade. The new front was of brick with stone dressings: the decorative panels at first floor level were carved by A.J. Osborne [see illustration on the cover]. That renewing part of the ground floor was specifically mentioned in the accounts suggests that most was retained. It is also likely that the stairs from the earlier

building were retained, as the treads needed repairing as soon as 1900. The ground floor has the main entrance passage on the right, with a single room and the stairs to the upper floor on the left. Above is a large room, open to the roof, with decorative roof trusses, and a five-light window overlooking Broad Street. There was a door from the room to the manse. Assuming that the stair had been retained from the 1830s building, it must originally have had a shorter bulkhead over, or just a handrail round it, as the present bulkhead partly overlaps the original opening to the gallery. a two-panel, early 18th century door was reused for the cupboard below the stairs.

In 1900 a new hot-water heating system was installed in the chapel, including a heating chamber, for which some excavation was needed. This chamber appears to have been a small, brick structure against the south gable, marked on the 1903 25" O.S. map, but not on the 1883 one. There was a circular flue pipe running up the south gable, from which a little staining and evidence of fixings are still visible. This system was replaced by electric heating at some stage; a photograph taken then shows only a plaster patch left from the heating chamber.



*The side gallery of the chapel, showing the original pews
(photograph copyright the author)*

The chapel was reordered in the early 1980s: the pulpit, vestry enclosure and pews on the ground floor and north gallery were removed and the ground-floor renewed; the electric heating was replaced. An office/store was formed where the organ had been. Part of the manse adjoining the entrance passage was converted to provide kitchen and W.C. facilities for the chapel.

The burial ground lay to the south of the chapel and the manse garden, and was bounded on the west by Defford Road. Access was by a pedestrian gate to the road, and another to the manse garden. From Miss Keen's drawing of the

old chapel, the new extended a little onto the burial ground. A plan dated 1852 recorded the position of 100 burials, with a list of those interred in most. The memorials shown were stone slabs laid flat on the ground, or possibly a few chest tombs, and some headstones. Not all the graves were shown with a monument. Two, the Hudson and Perkins family graves, had iron railings round them. There was a small building in the south-east corner, its use not noted. By 1883 a path had been made across the burial ground, which, from comparison with the 1852 plan, must have involved the removal of a few monuments. The path was not marked on the 1905 map, however, but this did label the space 'BG', presumably burial ground. When it was officially closed is not known, but it would not have been before the council cemetery was opened, in the mid-1870s. Three monuments still remain in situ, with part of a fourth used as paving. When the others were removed is not known; some headstones were still standing when a photograph was taken after the heating chamber had been removed.

The writer is indebted to the Revd M. Jennings for kindly showing him the chapel, and for access to various papers and documents held there. Also consulted were various papers and documents at the Worcestershire County Record Office, and Nonconformist Chapels and Meeting Houses in Central England, 1986, by C.F. Stell.

A PREFABRICATED MEETING HOUSE IN THE COLONIES

A SHORT ARTICLE BY FRANK LAW

One of the destinations of prefabricated chapels in the colonies was Pennington Terrace, North Adelaide, South Australia. The South Australian Record, London, for July 1839 reported:

Mr Manning, of Holborn, has just completed a building intended as a place of worship for the Society of Friends in Adelaide. We understand this building, which is about 34 feet by 22, is capable of accommodating about 150 persons, and is being sent out to the colony as a present from a body of the society in this country to those in Adelaide. The building has been put up in the West India docks, at Kyan's anti-dry-rot tanks, and may be viewed during this present and ensuing week.

The cost of Henry Manning's building was just £400. It arrived on 6th February 1840 as a wooden framework in 69 packages. 3300 slates had arrived the previous day. It took the local Quakers by surprise and it sat at Port Adelaide docks for a while before a decision was reached as to its final destination. That was to be at the small Quaker burial site in North Adelaide, then 1.5 miles from the heart of the growing state capital. These days it lies right under the shadow of the Anglican Cathedral which was to come later.

The packages reached that site on 27th April 1840 at a cost of £25 18s. Erection was complete by 14th June and painting followed immediately. Initial use was moderate as most Friends lived up in the hills around Mt Barker. However by 1883 a back room extension was needed to enable the growing number of children to be handled. A stable for horses and carts was added but demolished by the 1950s when a separate activities building replaced it, modernised later in 1968/69 in a tasteful matching style.

The meeting house received a National Trust A classification in the 1960s. A State Government grant in 1986 assisted with its refurbishment including removal of a ceiling that was not part of the original. It remains in use and fit for purpose so any visiting Chapels Society members will be most welcome any Sunday at 11 a.m.

Details in this short note are highly dependent on a flyer about the North Adelaide Society history which acknowledges the book by Charles Stevenson 'The Millionth Snowflake: The History of Quakers in South Australia'.

NEWS AND NOTES *(continued)*

Another outdoor baptistery

David Oldham has written that an outdoor baptistery once stood by the Providence Particular Baptist Chapel in Thurlstone, near Penistone, West Yorkshire. It is now covered over and serves as a flowerbed!

A chapel goes up in smoke

As the *Newsletter* was going to press we received the news that the former Trinity United Reformed Church on the Esplanade at Whitley Bay, Tyne & Wear, had been destroyed by fire: arson is suspected. The church was in a modest Gothic, red brick with stone dressings.

The church had begun as Whitley Bay Presbyterian Church in 1894 when the plot was bought for £400. The buildings were designed by North Shields architect, Henry Gibson, and the hall, initially used for worship, opened the following year. The church was finally opened in November 1895 with 55 members and reached its peak in the 1930s with some 900 members. In its Diamond Jubilee year it was renamed St Cuthbert's United Reformed Church but soon afterwards combined with Park Avenue Congregational Church to form Trinity URC. It closed for worship in 1998 and had not found any other use.

Pales History Day

As part of the celebration of their 300th anniversary, the oldest Quaker Meeting House in Wales in continuous use, is sponsoring on Thursday 14 September a History Day when five speakers will talk about their research on aspects of Quaker history, with special reference to Quakers in Wales and to life at The Pales. The Pales is about a mile to the north of the village of Llandegly on the



The Pales Friends Meeting House

A44 between Rhayader and Leominster. Further information is on the website at thepales.org.uk

United Reformed Church History Society Conference

This will be held at the University of Manchester from 5-6 July 2017. The Annual Lecture will be given by The Revd Dr Kirsty Thorpe, co-author of *Daughters of Dissent*, on 'Constance Coltman – role model for women's ministry or complete one off?' This lecture marks the centenary of the ordination of the first woman to ministry in the Congregational Union of England and Wales.

ADHSCL AGM and Annual Lecture

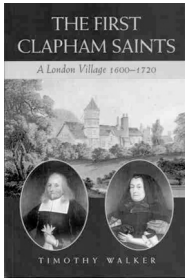
The Association of Denominational Historical Societies and Cognate Libraries will hold its Annual General Meeting on Thursday 12 October at Dr Williams' Library at 2.30pm. The Annual Lecture will be given by Robert Strivens, Principal of the London Theological Seminary on 'Isaac Watts and the evolution of English Dissent'. All member of the Chapels Society are welcome.

Study Day in Hampstead Garden Suburb – 'A pleasant place to live!'

The Friends of the Congregational Library are organising a study day on Saturday 23 September. Starting at The Free Church, Central Square, London NW11 7AG at 11.00 am the programme features tours of both churches (the Free Church and St Jude's Parish Church) and talks which include Christopher Wakeling on Edwin Lutyens and by the Revd Alan Walker on the murals in St Jude's. For more information please contact Andrea Protheroe, Honorary Secretary, Friends of the Congregational Library (ap090310@gmail.com)

BOOK REVIEW

The first Clapham Saints: a London Village 1600-1720 by Timothy Walker. London: Timothy Walker, 2016. viii + 272 pages, plates and maps, paperback. £15. ISBN 978-0-9567163-1-6.



The suburbanisation of London began much earlier than many imagine, in the late sixteenth century, with rich merchants acquiring properties in the surrounding villages as ‘retiring houses’, places where they and their families could live for all or part of the time in order to escape from their businesses and from the employees and apprentices who would be expected to lodge in their London premises. Hackney and Stoke Newington were two destinations to the north and Clapham the most important to the south.

In this book Timothy Walker uses the available sources to good effect to argue that the merchants who chose to live in Clapham in the first half of the seventeenth century had strong Puritan leanings and were influential in both the city and the government during the interregnum. Afterwards, he argues, that ties of friendship and intermarriage led to Nonconformists being a continuing presence in Clapham well into the eighteenth century. These are his ‘First Clapham Saints’ as opposed to the members of the ‘Clapham Sect’ or ‘Clapham Saints’, the group of evangelicals around Newton and Wilberforce with common political goals who worshipped at Holy Trinity, Clapham Common in the early nineteenth century.

Some of these early residents played historically important roles, such as John Beauchamp and James Sherley, who were two of the Merchant Adventurers who financed the *Mayflower*, and part of the group that had a monopoly of fur exports from the Plymouth colony in exchange for supplying the settlers with English goods. Samuel Moyer and Richard Salwey were merchants and religious radicals who sat in the Barebones Parliament and were influential in the city and in various Committees of the republican government. Denis Gauden, one of the leading victualling contractors to the Navy, was an important resident and, after his bankruptcy, his place was taken by William Hewer, with whom Samuel Pepys lived in his old age.

The author, in his largely chronological account, tells some of these dramatic stories well but the background of other less important figures is also supplied from the available sources. These include Hearth Tax returns, rate books, wills and inventories, parish records and parish vestry papers. The result is a very rich account of Clapham and its inhabitants during the seventeenth and early-eighteenth century which will be a valuable resource for future study.

Despite the fact that up to 14 ejected ministers lived in Clapham for some time during the period and that at least three premises were licensed for worship in

the village under Charles II's Indulgence of 1672, there appears to have been only one established Nonconformist congregation in Clapham. Undoubtedly many of the Nonconformist residents, also having houses in the City, were members of City congregations, but we are told little of these links. It is however clear that many of these residents played a full part in parish life, becoming office holders and attending vestry meetings. At a time when occasional conformity had considerable advantages for a career in public life, this is perhaps not surprising.

However it is somewhat odd that the author relies on parish registers for population data on a community which he claims has a significant proportion of Nonconformist families. These are likely to have registered births and deaths within their own congregations and may not, prior to the 1742 Marriage Act, even have celebrated marriages in the parish church.

Nevertheless Timothy Walker has produced an interesting and well-researched contribution to the local history of Greater London in the early modern period and one which those interested in Nonconformity in the capital would find useful and informative.

Chris Skidmore



*Adelaide Friends Meeting House, now overlooked by the Anglican cathedral!
(photograph copyright Frank Law)*