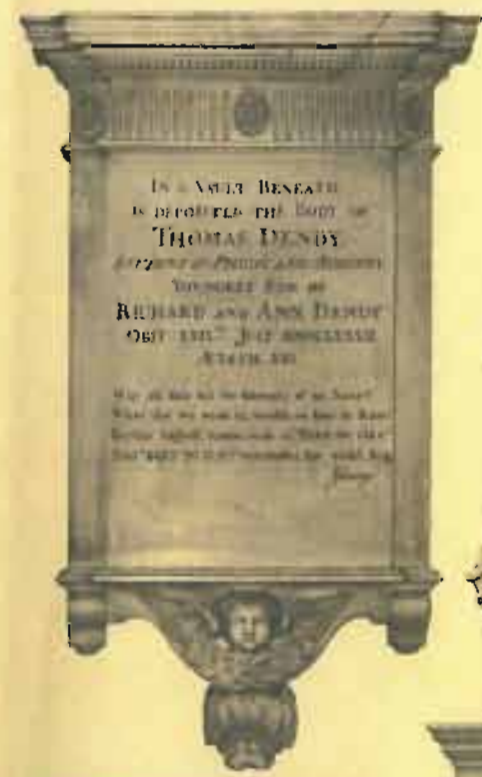
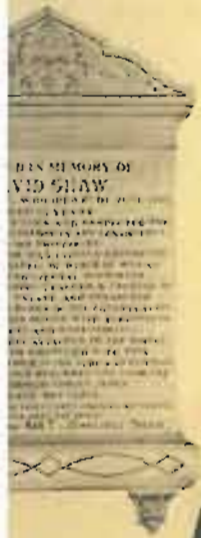


An aerial photograph of a rural landscape. In the foreground, a stone building with a hexagonal roof and arched windows sits on a slight rise. A road and a stone wall run across the lower part of the frame. The middle ground shows rolling hills with fields and a winding road. The background features more distant hills under a blue sky with white clouds.

THE
**UNITARIAN
HERITAGE**
An Architectural Survey

MEMORIAL
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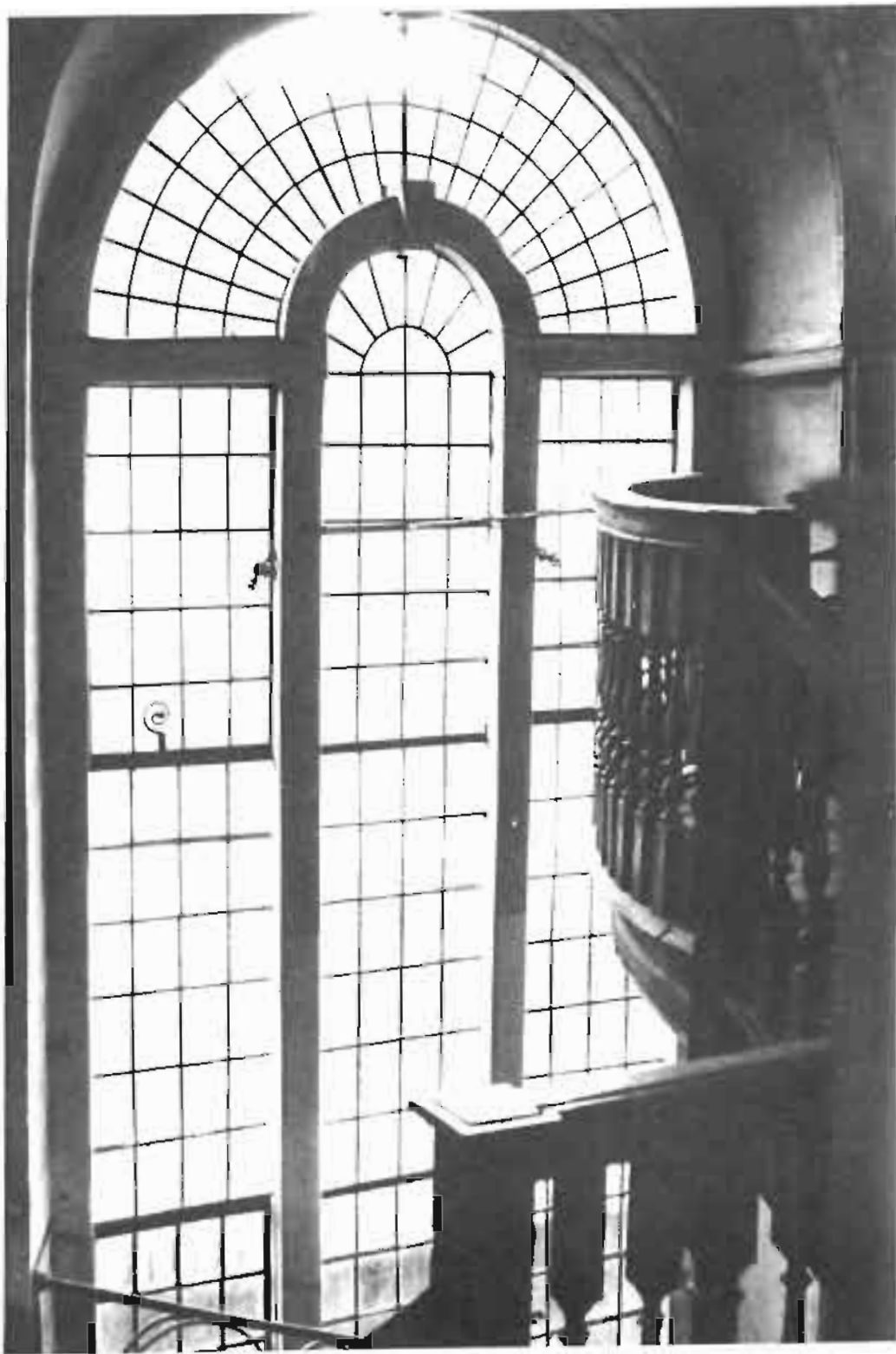
The Unitarian Heritage

*An Architectural Survey of Chapels and Churches
in the Unitarian tradition in the British Isles.*

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The production of this book would have been impossible without the generous help and hospitality of numerous people: the caretakers, secretaries and ministers of chapels, and those now occupying disused chapels; the staff of public libraries and archives in many towns and cities; the bus and tram drivers who enabled us to visit nearly every building.

We would like to record grateful thanks to the staff of Dr Williams's Library and the National Monument Record for their always courteous help; Annette Percy for providing the typescript, Charmian Lacey for reading and advising on the script; and to the North Shore Unitarian Veatch Program, and District Associations in the British Isles for their generous financial help.

Stretton, Britiv St Edmunds, Unitarian Chapel.



Top: photograph c. 1900 of Bessels Green Old Meeting House (1716).
 Below: engraving of 1785 of Stockton-on-Tees: meeting-house on right.



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Chapters 1 to 8 are each composed of an introduction, an alphabetical gazetteer and a list of disused and demolished chapels.

The names and addresses of chapels are given as they appear in the Directory of the General Assembly of Unitarian and Free Christian Churches

All quotations, unless otherwise stated, are from individual chapel histories. A catalogue can be consulted at Dr. Williams's Library, Gordon Square, London.



Older chapels have been affected by alterations to their environment. Dissenting chapels occupied a distinctive place in the community; some were built behind the street facade and approached by an alleyway, thus concealing the extent of their premises (Kendal is a good example). Others are more openly sited in a graveyard facing the street; yet others on the periphery of the community, alongside the boundary walls. Modern re-planning of urban centres and the development of road systems has completely destroyed the environment of some of these chapels, for example, Boston, Newcastle-under-Lyme and Dover. Attempts have been made at Mansfield and Dudley to incorporate the eighteenth century chapels into new developments; such an opportunity was tragically missed at Oldbury. The environment of the fine chapel at Ipswich has been drastically altered. Other alterations include the turning back-to-front of chapels where the thoroughfare changes; chapels once deep in the country (sometimes built as a result of the Five-Mile Act of 1665) are now surrounded by suburbs.

No house of worship, however simple, can be appreciated without some knowledge of the beliefs and customs of the congregation whose home it is. Albeit briefly, an outline of the development of Unitarianism must illuminate the description of brick, stone and mortar.

From the seventeenth century onwards various strands of belief have contributed their quota to what is now an organised denomination. Unitarianism only became legal in 1813 with the passing of the Trinity Act. The existing Unitarian chapels owe much to the English Presbyterians, something else to the General Baptists and, in the nineteenth century, to the Methodist Unitarians, Universalists and Christian Brethren. These groups all contributed their individual strands of belief. The Unitarian strand, originating in various parts of Europe at the time of the Reformation, developed into an organised denomination via a movement of thought within the Church of England and the dissenting churches, and a liberalising of theology contributed by teachers in the Dissenting Academies. The first avowedly Unitarian congregation of 1774 grew out of a protest by Theophilus Lindsey, vicar of Catterick, against the imposition of the creeds of the Church of England as a test of orthodoxy. In the nineteenth century the writings and teachings of James Martineau and Americans like W. E. Channing, R. W. Emerson and Theodore Parker contributed to Unitarian development and consolidation.

Certain basic religious attitudes were typical; an early, and to some extent continuing, reliance on a rational interpretation of the Scriptures; a belief in human reason as a guide in the search for truth, and an acceptance of the individual's right to believe in his own way.

The many different strains within the one tradition are reflected in the buildings. Preaching occupied an important position in nonconformity, thus the pulpit is a central feature in early dissent. Ritual, except for the important hold that Communion had among dissenters, was minimal. In General Baptist churches total



Above Mansfield Unitarian Chapel (1701) seen from entry in Stockwell Gate. The old parsonage is on right. Below plan of 1816 showing Rosslyn Chapel, Hampstead, in grounds of the house of Edward Carline. (Chapel rebuilt 1862.)

Introduction

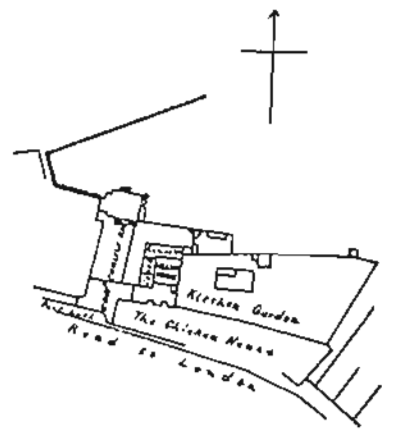
This survey brings together for the first time those chapels of architectural interest within the British Isles that belong, or have belonged, to the Unitarian and allied denominations. The majority are still used as Unitarian places of worship; some have passed to other denominations or are in secular use; some demolished buildings of interest have also been included. Where a congregation has been housed in more than one building, the succession of buildings will be noted.

The reasons for demolition or reconstruction are various. In the earlier period, dissenters suffered persecution; Dr Priestley's experience in Birmingham in 1791 when his New Meeting was burned by the mob, and the harassment of the dissenters of Newcastle-under-Lyme in 1694 are cases in point. Often, however, the meeting-house became too small or old-fashioned and was pulled down and rebuilt in Gothic style to accommodate a larger congregation. Sometimes a congregation split over theological differences. During the Second World War 13 chapels were destroyed by bombs; at least 15 chapels have been demolished due to local authority developments; a number of others have been voluntarily demolished by their congregations in order to rebuild in a form more appropriate to twentieth century needs.



Top: The Old Meeting House, Ditchling, Sussex (1740). Above: Unitarian Meeting House, Framlingham (1717) seen through gap from Market Square.

Admission of James Lavis the younger 1871





Above: Frenchay Chapel, Bristol (1691) Below: Diss Chapel, Norfolk (1822, now closed)



immersion was practiced, making necessary the provision of baptistries. Especially in the North-West, day-schools were attached to Unitarian chapels, reflecting the Unitarian belief in the importance of education and democratic self-improvement.

It is estimated that nearly 1,000 meeting houses were erected between the Toleration Act of 1689 and 1710. Of this enormous number, most have long since returned to dust; a few belong to the Baptists and Society of Friends, and more became Congregational. Some 21 chapels from these early years are now Unitarian, and the remainder — how many we are only now beginning to discover — are still in use as secular buildings of one sort or another.

The simplicity of the early meeting-house is an important factor in its survival. It was solidly built, though far from costly (Ipswich Meeting House, one of the best, cost £398 in 1700). Their modest size and simplicity of design reflects their function as both preaching-house and meeting-place and is in mute contrast to the Unitarian chapels of the nineteenth century Gothic revival, whose decay is an awful warning of the frailty of bricks and mortar.

The large proportion of early chapels of architectural merit which are now Unitarian has been explained by Martin Briggs as due to their predecessors (the Presbyterians) being 'the most intellectual of the three denominations (Baptist, Independent and Presbyterian) and the most inclined to approve and attain to dignity of architectural design and beauty of internal fittings'. It must also be remembered that they were among the most prosperous of the early Dissenters. From the period before 1750, 66 chapel buildings have been included, all but eleven of them mentioned by Professor Sir Nikolaus Pevsner in *Buildings of England*.

In the later eighteenth century chapels were distinguished by their purely functional character. Except where galleries were added, thus dividing the height of single-storey windows, the outside appearance truthfully reflects the interior lay-out. Several chapels of this period contain important structural developments made necessary by larger and more sophisticated buildings. The Octagon Chapel Norwich, Field Row Chapel Belper, and Lewin's Mead Bristol, feature original forms of construction which influenced later buildings of various denominations. To this period also belong the rebuilding and 'modernisation' of several older meeting-houses. Often, the roof was raised and the windows, originally rectangular, were given arches, as for example at Frenchay, Bristol and Kingswood, Birmingham. Galleries, too, were added for larger congregations and later for Sunday Schools.

During the early nineteenth century Unitarians built a handful of churches in a severely classical style. Of these only one survives with an active congregation — Brighton. Other 'classical' churches have been demolished or adapted to secular use; the style seems to have been uncongenial for religious purposes, and on occasion was described as pagan!

Unitarians were the first among the Nonconformists to adopt the Gothic revival style. It was used almost without exception for the 75 years following 1840. This was due in great part to the

enthusiasm with which James Martineau, doyen of Victorian Unitarians, embraced the Gothic style. The last forty years has seen the demolition of many of these buildings. But much thought went into the design and planning of new churches, and the conversion of older buildings whose orientation reverted to the East end and whose pews were 'turned' to face the narrow end. The increased acceptance of ritual and litany — anathema to the earlier Puritans — did not mean that the basic Unitarian tenets of scholarship, reason and individual responsibility had been lost. The Gothic idiom was still used to emphasise the role of the preacher, as well as bringing the organ and choir into greater prominence. Building for educational and social functions — always important for Unitarians — continued apace. Many of the later Victorian chapels, and indeed up to the First World War, have an open, single-space design reminiscent of the Friars' buildings of the later Middle Ages, and their function as preaching houses was of course similar.

Throughout the Victorian age there are fine examples of newly-acquired wealth being used with aesthetic discrimination in Unitarian churches; Todmorden, Gorton, Monton, Ullet Road, Liverpool, and Flowery Field and Gee Cross in Hyde were built by men like the Fieldens, the Ashtons, Sir John Brunner, Sir Henry Tate, and Richard Peacock.

More recently, apart from modest replacements of older churches destroyed by bombs, local authority planning, or by the decisions of the congregations themselves, there are successful and carefully designed new churches at Colders Green, West Kirby, Cambridge, Lytham St. Annes, and Halliwell Road Bolton from the inter-war period; the unusual church in date and style, of Newcastle upon Tyne of 1940; and post-war churches such as Brixton, Bury, Kensington, Pendleton, Rawtenstall and Stand.

An account of Unitarian churches of architectural interest must include some which have been subjected to a change of use or demolition. This needs emphasising, because some in our list had only a short life as Unitarian places of worship. But whether they lasted 50 or 300 years is immaterial — an unsatisfactory building was rarely the cause of congregational failure.

Some Unitarian churches would be outstanding in any survey of British architecture — others less so. Unitarians comprise a small body of people and their churches are not as numerous as those of many other religious groups. Thus is it possible for us to survey in one book the complete body of Unitarian churches in the British Isles — a task it would be difficult or impossible to attempt with a larger denomination.

Most of the older buildings have been altered, extended or partially rebuilt; only a handful are in their original condition. In listing them, the earliest date of erection has been taken as the reference point; it has, we hope, been made clear that subsequent alterations may have greatly altered the original structure.



Above: the spire of Hyde Chapel, Gee Cross (1848) with the chapel schools in the foreground. Below: Church of the Divine Unity, Newcastle upon Tyne (1940).





CHAPTER ONE

The Puritans: Before 1662

Few dissenting chapels were built before the mid-seventeenth century, for the obvious reason that Dissent was illegal. But many seventeenth century chapels were built by puritans who belonged to the Church of England. Especially in the north — much later than the South in developing a parish-system embracing the whole population — chapels were built to serve remote areas, their status being 'chapels of ease' attached to a parish church. In large parishes like Halifax, Sheffield or Bolton, many such chapels existed in moorland and remote farming districts of Yorkshire and Lancashire. Here, away from centres of church government, puritanism flourished and many ministers and congregations adopted Presbyterianism. During the Commonwealth those churches with a puritan character were strengthened, only to be denounced in 1660 when the Restoration heralded the Act of Uniformity of 1662.

The few dissenting chapels built before 1662 bear a strong resemblance to Anglican chapels of the period, and are not unlike chapels built at the end of the century, when the laws against dissenters were relaxed.

In the remoter areas of England the Act of Uniformity made little difference to the way people worshipped. At Chowbent near Bolton the original brick chapel was in existence by 1645 as a chapel of

ease of Leigh Parish Church. The Presbyterian minister, James Wood, was not ejected in 1662, and in 1672 the chapel was licensed as 'a Presbyterian Meeting Place'. However, in 1721, nearly sixty years after the Act of Uniformity, the Jacobite Lord of the Manor exercised his right to expel the Presbyterians. The congregation were then compelled to build a new chapel, completed in 1722. A similar pattern of events occurred at Ringway (later Hale Barns in Cheshire), Rivington, Walmsley and Hindley in Lancashire, at Stannington in Yorkshire, and other places.

Several mediaeval buildings housed Unitarian congregations and their predecessors for long periods. Blackfriars in Canterbury, Tavistock Abbey, Devon, and Kirkstead Abbey, Lincolnshire, are examples. It is probable that other early dissenting groups met in buildings left derelict by the dissolution of the monasteries; evidence for this exists at Norwich, Bridport, Warrington and Blackfriars, London.

No complete interior of a dissenting chapel of the mid-seventeenth century survives, but there is a description and photographs of the Canterbury chapel and of Kirkstead. The Ancient Chapel of Toxteth was largely rebuilt in 1774 but may be close to the original arrangement.

Left: Doorway of the Refectory, Tavistock Abbey. Above: Blackfriars, Canterbury with brick extension c. 1763. Below: Great Houghton Anglian Chapel of Ease (c. 1650). Built by Edward Rhodes for his personal use, dissenting chapel till 1743.



Above: The Ancient Chapel, Toxteth (1618).

The Ancient Chapel of Toxteth, Liverpool, 1618 and 1774.

In 1611 Richard Mather arrived in Toxteth as master at the new school. Toxteth Park was a remote forest area, disparked in 1591 and a haven for outlawed Catholics and dissenters. Mather later returned to Oxford to complete his degree and was probably ordained by the Bishop of Chester in 1619. The Chapel was built for him, and leased from Viscount Molyneux, a Catholic. It was never consecrated, being outside a parish and beyond the jurisdiction of a bishop. In 1633 Mather was suspended for disobeying church law; he sailed for Massachusetts in 1634.

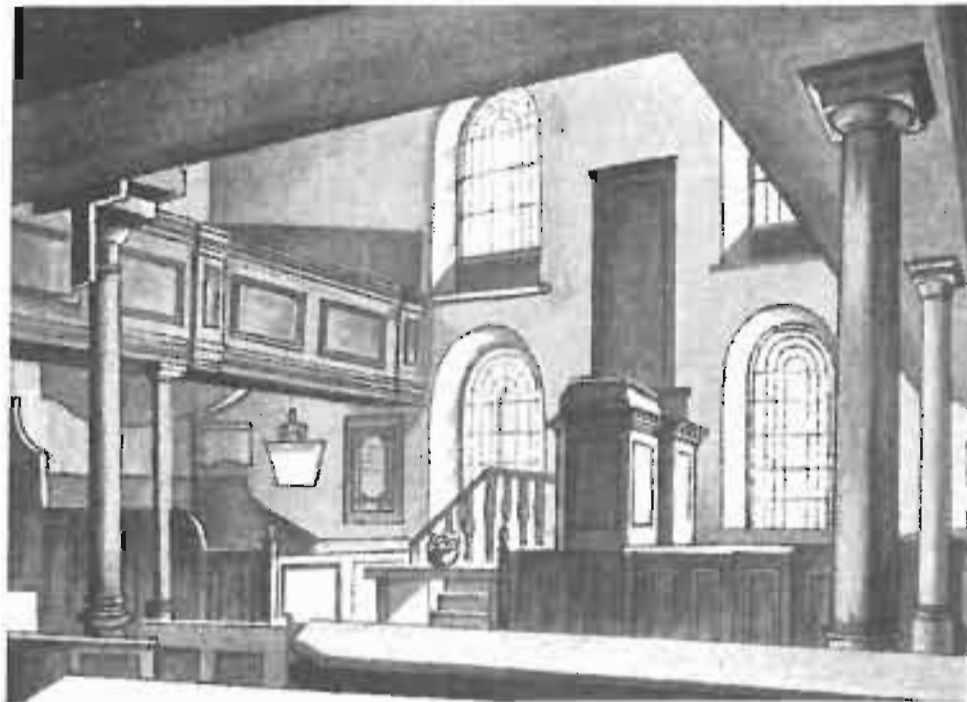
Red sandstone, stone flagged roof with small lantern. Original building work consists of two interior galleries, part of the interior woodwork (two pews dated 1650 and 1700) and some masonry. Largely rebuilt in 1774, reflecting growth in nearby Liverpool, but its compact crowded interior has the feel of the seventeenth rather than the eighteenth century. A third gallery was added in 1774 with porch on south side. 1841 extension on north side with new

porch. Interior: small and dark with high pulpit, galleries and pews of dark oak. Clock by William Lassell of Toxteth Park [buried in graveyard].

Memorials to 'Edward Aspinwall of Tocksteth Park, Esquire' 1656; Jeremiah Horrox who predicted and observed the transit of Venus across the sun, Nov. 24, 1639; Doctor Matthew Dobson, Physician, an original member of the Society for the Establishment of an Academy of Painting and Sculpture in Liverpool (est. 1769). He was a pioneer in treatment of diabetes and became physician to Liverpool Infirmary in 1770. Also memorial to his daughter Elisa, 1778.

Chapel bell 1751 probably by Luke Ashton of Wigan. Graveyard with many memorials and modern columbarium.

The interior of the Ancient Chapel, Toxteth.
Opposite: side view of Westgate Chapel, Lewes. The chapel is on the left (note doorway). The Bull Inn is on the right.



Lewes: Westgate Chapel, High Street. Sussex. 1595 and 1700. Founded 1662.

Presbyterians and Independents met in Lewes before 1662; a licence to worship in a private house was obtained in 1672. The move to Westgate reflected a split between Independents and Presbyterians, previously one congregation with two ministers. Presbyterians moved into old town-house of the Goring family adjacent to the Westgate, partly occupied by the Bull Inn. A plaque on the inn records that Tom Paine lived there from 1768-74.

Of the Tudor house, the flint walls, one doorway and traces of mullioned windows remain. Two large mullioned and transomed windows at back and east side. Tile-hanging on rear wall. 1698-1700, roof raised and larger windows added, and circular load-bearing posts inserted. In 1913, under the direction of Ronald P. Jones, the interior was divided lengthwise and tunced to form meeting-room and chapel. Vestry-cum-library adjoins entrance into passage to High Street.



The following mediaeval buildings were used as Unitarian chapels but are no longer so used.

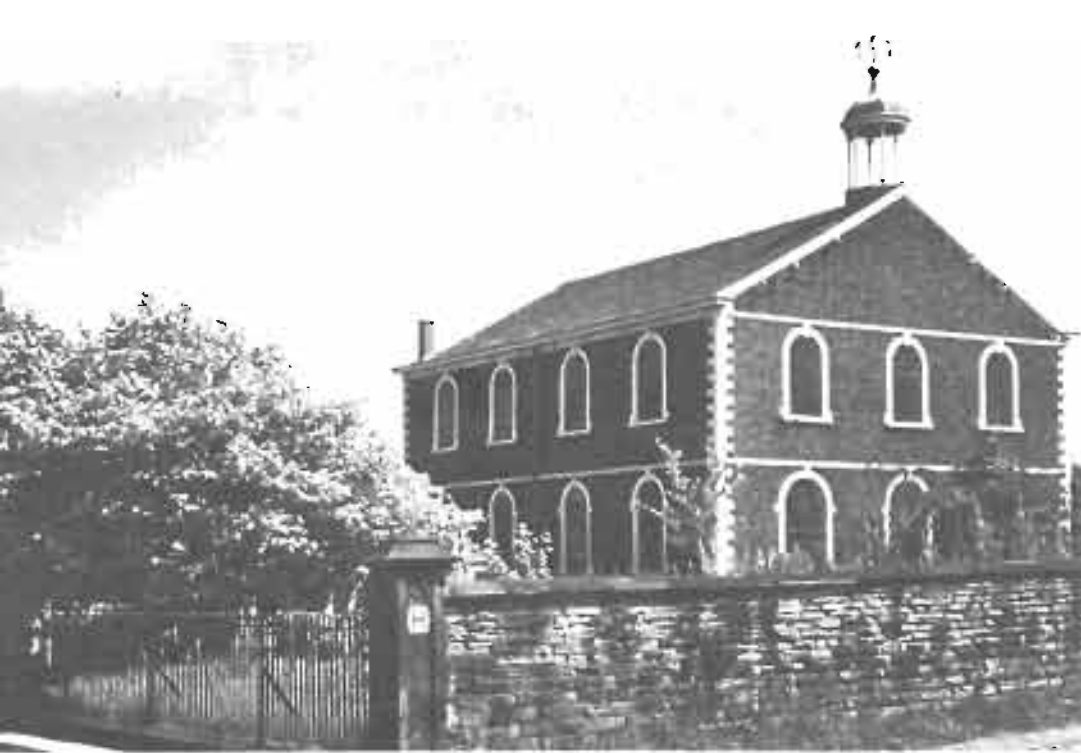
Tavistock: The Abbey Refectory. Devon. 13th century.

Founded 1660, when William, third Earl of Bedford presented and paid for a dissenting Baptist minister chosen by the inhabitants of Tavistock. During the nineteenth century the congregation became Unitarian. A library was housed in refectory turret. Congregation ceased in 1960.

Canterbury: Blackfriars Refectory. 1236. Founded 1642.

After the Dissolution it became a cloth-weavers' hall. Used by dissenters before 1642. Bought by Peter de la Pierre or Plesse, an Anabaptist, in 1658. Occupied by General Baptists in 1698, then in continuous use by General Baptists and Unitarians till 1913, when sold to an antique dealer. Restored in 1930s by Nancy, Lady Astor for Christian Scientists. Now part of King's School.

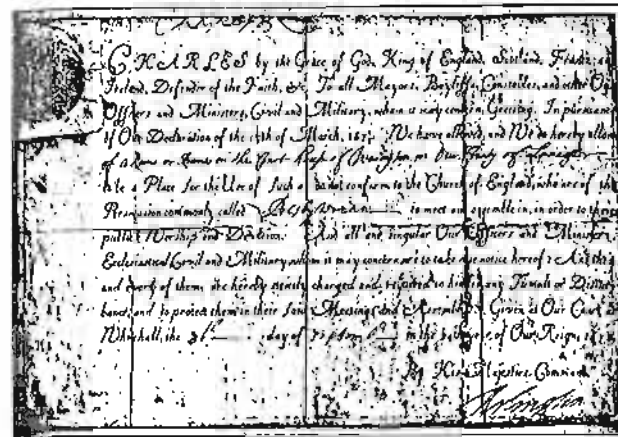
Alongside River Stour, with quay. South end of decorative brick and tile probably added 1763. Symmetrical chapel squeezed between minister's house and stone refectory (see windows at back). Good table tomb of Rev. Sampson Kingsford, pastor of the General Baptists for 40 years, 1750-1821.



CHAPTER TWO The Growth of Dissent: 1662-1750

Following the restoration of the monarchy in 1660 there was a period of intense persecution for dissenters. Informal promises had been made by Charles II at the time of the Treaty of Breda that religious toleration would be given to all (including Catholics), no matter whom they had supported in the Civil War. But the renewal of the Elizabethan Acts of Uniformity in 1662 required all clergymen to consent to using the Book of Common Prayer, to conform to the 39 Articles of Faith and to affirm ordination by bishops. On St. Bartholomew's Day 1662 nearly 2000 clergy, about a fifth of the total, left the Church of England. The tendency to connect Dissent with treason persisted long into the eighteenth century, resulting in the 'Church and King' riots of 1715 (when at least 30 dissenting chapels were destroyed), and again at the time of the anti-French riots of the 1790s. The idea of religious diversity within the State was slow in growing, both in government and among dissenters themselves. The humble Baptists and Independents (not to mention the Quakers who had continued to meet and build and endured constant violence and destruction as a result) had no desire to be connected with a State church. Meanwhile, the Presbyterians, increasingly suffering under discriminatory laws (the Conventicle Act 1664, the Five Mile Act 1665), wanted toleration for themselves.

Above: Chowbent Chapel, Atherton (1722).



Until this was achieved there was little incentive to build chapels. Dissenters met in private houses, barns, guild or trade halls, or in the open air. Macclesfield and Evesham congregations met in barns from 1662 until they built their chapels in 1690 and 1737 respectively. In 1672 the Cirencester Presbyterian congregation led by James Greenwood applied for a licence to meet in the Weavers' Hall. In London, merchants' halls such as Pinners Hall, Salter's Hall and Crosby Hall were used by dissenters as places of worship.

Charles II's Declaration of Indulgence of 1672 encouraged many dissenters to take out licences; these have been preserved by several Unitarian congregations — the first material evidence of their meeting-places. But indulgence was followed by further persecution. Severity was sometimes softened by the realisation that dissenters were the principal agents of trade and prosperous town life. Dissenters' influence in local affairs grew stronger in this period.

In 1689, immediately following the arrival in England of William III, the Toleration Acts were passed, exempting dissenters (but not Unitarians or Catholics) from the Acts of Elizabeth I, provided that preachers and meeting-houses were licensed by the bishop or archdeacon of the diocese. Most Unitarian churches dating from this time have a Presbyterian origin; a few were originally Independent (most Independents eventually became Congregationalists). The first trust deed of Framlingham Chapel (1717) says that the chapel '... is to be freely used ... by such Protestants as shall profess to be of the Presbyterian or Congregational persuasion'. In many chapels Presbyterians and Congregationalists met together in the early years, later splitting over doctrinal differences. At Hinckley the Independent, Philip Doddridge, preached at the Presbyterian, now Unitarian, chapel.

A number of early chapels, mostly in the south and west country, are General Baptist in foundation. Besides those still active as Unitarian congregations, there were many which closed



Top left: Licence of 1672 granted by Charles II to Warrington Presbyterian Chapel. The signatures of the King and Lord Arlington can be seen.
Above: Jacobean pulpit used by Richard Baxter. Now in Kidderminster New Meeting House.
Below: At Newcastle-under-Lyme (1717) the Presbyterian (now Unitarian) Chapel was built at the end of the Parish churchyard





Left: Framlingham Unitarian Chapel (1717). Right: Warminster General Baptist, subsequently Unitarian, Chapel (1704).

in the second half of the nineteenth century, when the growth of Strict and New Connection Baptists edged the more tolerant General Baptists towards Unitarianism. These early Baptist chapels are more house-like than their Presbyterian counterparts and closely related to the cottages and barns in their localities. They are pleasant examples of vernacular building — among the most attractive now to be found among Unitarian chapels. Their quality as buildings has helped them to survive in their respective communities; they are often well-cared for and worth seeking out.

Only a handful of chapels surviving from this early period — of which 46 are now Unitarian — remain in their original condition. Most have been altered and some drastically so.

What did they look like when they were new? And why were they built the way they were — so different from the English churches of the middle ages?

In the seventeenth century most churches were mediaeval in character. They had chancels, high altars, chantries and aisles, wall-paintings, stained glass and carved wood and stone. The reforming zeal of Edward VI's reign had led to the abandonment of the high altar, the chancel became a storage or seating space, the walls were white-washed, and the stained glass often removed. Reformed churches on the Continent and in Scotland, where the Reformation was more complete and alterations to churches became permanent, still give a puritan impression to the visitor. Such churches in Geneva, Amsterdam or Leiden would be seen by many seventeenth century English Puritans in exile or attending foreign universities [dissenters were barred from Oxford and Cambridge]. Continental and Scottish reformed churches, and the modest puritan chapels built in England earlier in the seventeenth century, were what dissenters knew; upon these they could base the designs of their new church buildings.

A building style emerged which was common to all parts of the country. It is a style which declares its values; symmetry,

simplicity, exemplary workmanship devoid of ornament. The buildings proclaim their permanence — an expectation that society will accept them and their occupiers, and announce their place in society — often a modest one, but novel in their role of the first purpose-built places of worship outside the Church of England.

They are buildings which were commissioned and built by ordinary people, true examples of vernacular architecture. Richard Baxter, leading opponent of the Act of Uniformity, wrote of the dissenting weavers of Worcestershire, '... as they stand at their loom, (they) can set a book before them or edifie one another'. In Sussex the Baptist, William Evershed, pinned his reading matter to his sleeve to learn it by heart while ploughing. There are numerous humble occupations where talking and even reading is possible whilst carrying on the trade. Such people tended to think for themselves, and were attracted to a dissenting religion. At Lincoln Unitarian chapel the original trustees of 1725 consisted of three gentlemen, a grocer, a carrier, two tanners, a maltster and a brazier. The original trustees at Loughborough [1672] were one gentleman, two yeomen, three tailors, one cordwainer and two farmers. In 1700, ten years after the chapel was built, Macclesfield congregation consisted of 20 gentlemen, 90 tradesmen, 52 yeomen, 44 labourers, and 294 women and children.

The earliest chapels were built by the same craftsmen as other secular buildings in their locality. In the North, dwelling-house and barn are commonly joined in line with mullioned windows piercing the facade as necessary. Visitors to College Fold, Rathmell near Settle, the surviving remnant of Richard Frankland's first dissenting academy of 1686, can see the traditional pattern. Fulwood Old Chapel [Sheffield] of 1728 has the minister's house of 1754 attached in the same way as farmhouses and barns in the Mayfield valley adjacent. Further south, the chapel (now Zion Baptist) of 1698 at Bradford-on-Avon forms the eastern end of the fine terrace known as Middle Rank. At Ditchling the minister's

Above left: Fulwood Old Chapel, Sheffield (1728). Above and below: cottages at Rathmel, Cumbria built by Richard Frankland as a dissenting academy in 1686. His initials can be seen over a window.



Bottom: The Grove Chapel, Bradford-on-Avon (1698).





Left: Great Meeting, Leicester (1708). Probably the first brick building in Leicester. Right: part of Hinckley Unitarian Chapel showing brick pilasters (1722).



Above: interior of Friargate Chapel, Ipswich (1700). Below: detail of one of the pillars supporting the roof in Taunton Unitarian Chapel (1721).

Watergate Chapel, Newbury (1698). Demolished 1960



house is attached to the chapel, and the same pattern occurs at Godalming.

The homely, domestic appearance of these chapels reflects both the modest standing of their members, and their fear of persecution. They needed protective cover. But both outer design and, not surprisingly, interior arrangement, are quite different from yeomen's houses of the period.

Symmetry is the most important feature. Order and balance were valued highly in the sixteenth and seventeenth centuries — Renaissance virtues which were noticeable by their absence in most mediaeval churches. The elevations on pp 148-9 show that the ordered disposition of two, four or six windows and one or two doors can produce variations as subtle as any fugue.

Brick and stone are the two principal materials. One complete wooden chapel, in its original state of 1700, exists at Ipswich. Probably many others did not survive the early years; we know that before 1778 there was a wooden chapel at Bewdley, Wores. Cob (clay and straw) was used at Crediton, Devon. Stone is used in the traditional stone areas of the North, the Cotswolds and the West.

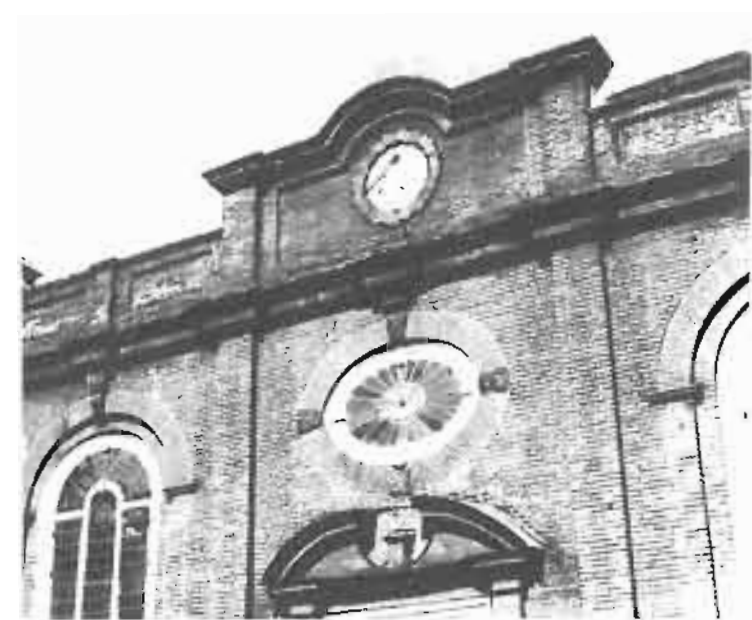
There are a number of brick chapels which are early examples in their respective areas. Leicester Great Meeting (1708) was one of the first brick buildings in the city; nearby Hinckley Unitarian chapel (1722) must also be one of the earliest remaining brick buildings in the area. Preston and the surrounding part of Lancashire is an early site of brick-making, and the chapel of 1717 is an exceptionally early example. Knutsford (1689) and Dean Row, Wilmslow (c.1690), though in an area where bricks were commonplace in the eighteenth century, are two of the earliest brick places of worship in Cheshire. Upper Chapel, Sheffield,

seems to have been the earliest public brick building in Sheffield. According to Eric Mercer (*The Architectural Heritage of Vernacular Buildings in England*) 'It was not until the last quarter of the seventeenth century that houses entirely of brick were built by men of lesser status'. The new material produced 'a completely new kind of house which was both larger and more elegant'. Brick was used particularly by the new middle classes — men in trade and professions such as law, medicine and banking. They were among the first to build brick places of worship and the new form of structure evolving from the use of brick.

The meeting-house comprised a single interior space, unlike a dwelling house. The focus of the meeting-house was the pulpit at the centre of one of the long walls. There had evolved during the seventeenth century the 'double plan' house, square rather than linear. The roof of a square house had to be supported centrally, and in a house this was easily done by resting the central roof timber on the walls dividing the front rooms from the back. Thus arose the double pitch and valley roof, commonly found on larger meeting-houses. In a house this structure was quite satisfactory, but in a chapel where the interior is open and the focus is central, the pillars supporting the roof occupy space and obstruct the view of the preacher for anyone sitting behind them. These pillars were made much of as decorative features. For example, those of Flemish oak at Taunton Chapel, 'perfect examples of the Corinthian order from base to entablature', are planted in the midst of the pews. A partial solution was to make them the front supports of a gallery, as at Ilminster and Hinckley.

The form of the dissenting chapel was new; but the detail was often conservative — shy of decoration or flights of inventiveness. Flamboyance of style was not considered a virtue in dissenting





Above left: detail of brickwork on the front of Bury St. Edmunds Unitarian Chapel (1711). A unique and ambitious design, executed in old-fashioned English Bond. Above right: pulpit in Bury St. Edmunds. Below: Wibsey Fold, Bradford (1689). The chapel was on the right



Above: Knutsford. Below: east side of Knutsford chapel showing timber framing. (1689)

circles; the style associated with continental Catholicism was baroque — the essence of flamboyant, emotional over-dramatisation. Usefulness, later to develop into nineteenth century utilitarianism, and later still into twentieth century functionalism, was already a feature of nonconformist architecture. Chapels of this period are traditional in many details. Dean Row, Knutsford and Macclesfield in Cheshire still incorporate the mullioned windows of Tudor times. Knutsford and Dean Row (c. 1690) are late examples of the use of English bond brickwork, rather than Flemish bond. Bury St. Edmunds Chapel (1711) is also English bond, and an outstanding example of fine brickwork with restrained ornament of pilasters and broken pediment.

A number of chapels originally had exposed rafters, and were ceiled-in later. Bessels Green, Sevenoaks (1716) had the ceiling added in 1882; Great Meeting Leicester (1708) has a fine plastered ceiling of 1786. Windows and doors are usually simple. Windows, at first with a horizontal emphasis divided by mullions (as at Bradford (Wibsey Fold), Knutsford, Dean Row and Macclesfield), developed a more vertical form incorporating mullions and transoms which continued to be used well into the 18th century, as at Chesterfield and Crewkerne. Leaded lights were often set straight into the stone or brick. Sash windows were not introduced from the Netherlands till the end of the seventeenth century; the oldest surviving example of this in a Unitarian chapel is the Octagon, Norwich (1752). Doors do not so frequently survive, but the few that do have simple vertical planks and horizontal ledges of

oak, with iron stud-nails and strap hinges, the whole hung on hooks set in the doorpost. There are good examples at Chowbent, Atherton (1721), Dean Row, and Fulwood, Sheffield (1728). Impressive door-surrounds, with unusual baroque decoration, are to be found at Ipswich. At Bridgwater a fine shell-hood door-surround of 1688 was re-used in the rebuilt chapel of 1788. Often there were two doorways, symmetrically placed, for the separate use of men and women.

Dissenting chapels began to be planned according to the site, and not with the eastwards orientation of the Anglican churches. Dean Row, Knutsford and Macclesfield chapels are almost identical in design; yet Dean Row fronts to the south, facing the graveyard. Knutsford faces north towards the road. Macclesfield, on a restricted town site, is also approached from the north. Knutsford and Macclesfield have their pulpits on the north side. Most early chapels have their main facade to the south, as do most dwelling-houses of the period. The preoccupation with symmetry is thus strengthened; the morning sun shines obliquely on the front windows and moves around to sunset in the west. The window splay was sometimes adjusted to take full advantage of this effect, which must have been visibly appreciated during the long services of three hours or more, customary when the chapels were new. Few chapels had any artificial light till the advent of gaslight in the early nineteenth century; the more light able to enter the chapel the better, along with whatever heat the sun could provide as there was usually no system of heating.

Inside, a symmetrical plan was centred on the pulpit. The





Clock in Rosslyn Hill Chapel, c. 1792.
Below: interior of Ringwood Unitarian Chapel (1727). Closed 1975.



hierarchy of minister, clerk, elders and congregation, seated in order of importance, is paralleled in the plan of law-courts, theatres, colleges and guildhalls. An elevated 'seat of authority' is at the centre of one wall; a canopy, or sounding-board is placed above it. Immediately below are seats and a table for those attending in a privileged capacity. Beyond are the seats for the congregation, fitting as many as possible into the space. All is subordinated to the seat of authority, now central to the space, rather than focused on the narrow east end.

Communion was important to early dissenters, but the pulpit was the focus of attention. During services it was the centre from which radiated words of comfort, wisdom, inspiration. Early Puritans had valued the lecture, a sermon-based service which enabled them to avoid the services of an unsympathetic parish priest, and the dissenters' monumental pulpit demonstrated the sermon's inherited value. Most early pulpits were moved in Victorian times. Examples in their original positions can be seen at Ipswich, Hale Bams, Chowbent, Rivington and Bury St. Edmunds. Most were two or three-deckers; the bottom level for the clerk who announced and led the psalms and hymns, the second for the preacher when reading the lessons and prayers, the top for delivering the sermon — the most important part of the service.

(Oliver Heywood (1630-1702), an indefatigable travelling preacher in the North of England, is recorded preaching for three hours or more.) Windows are common behind the pulpit, giving a good natural light for the minister and clerk to read their books but an uncomfortable glare for others. However, box-pews did not necessarily face forwards, but were grouped in squares. Although some might read the Bible it was not necessary to read to follow the service.

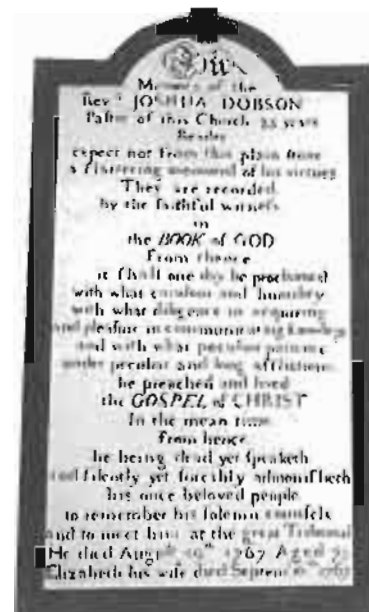
It was traditional for the congregation to be responsible for their own seating arrangements. Early dissenting chapels were built in the heyday of 'possessive individualism', and the notion of private ownership had embraced agriculture, wage-earning, and even worship. Heads of families 'improved' their accustomed seat in the Anglican churches by building enclosed pews, and the new dissenting chapels naturally included pews from the start. Material comforts were added in the form of cushions, curtains, backrests, footstools, candles, and even individual stoves. As Dean Swift put it.

A bedstead of the antique mode
Compact of timbers many a load
Such as our ancestors did use
Was metamorphosed into pews;
Which still their ancient nature keep
By lodging folks disposed to sleep.

The floor-space of the chapel was filled with private boxes, each with a door (sometimes with a lock) and seats on three sides. The boxes were originally up to five feet high; these were often lowered in the nineteenth century, or totally removed and replaced by forward-facing bench-pews. The originals were often of oak, fine examples of joinery with elegant brass or iron fittings.

There were other adjuncts to worship. In General Baptist chapels the baptistry, large enough for total immersion, is sometimes found below the pulpit as at Taunton. In humbler chapels a nearby stream might be used, as at Billingshurst; at Bessels Green a baptistry was constructed in the yard. Communion tables occasionally survive from this period; for example, the 17th century oak table in Dean Row vestry. Two fine Flemish brass candelabra survive at Ipswich and Taunton. There are a few early bells — rare in dissenting chapels where steeples and the ringing of bells were forbidden. Clocks are a common feature, often with the maker's name and date, and hung on the front of the gallery.

Graveyards are important additions to many chapels. Sometimes an earlier yard surrounds a rebuilt chapel, as at Monton in Lancashire. The habit of interment in vaults under the chapel (or even in the ground beneath an earth floor) continued into the eighteenth century, memorials to ministers buried in this way can be seen at Fulwood, Knutsford, Ainsworth, and Walmsley. Excellent examples of the memorial stone-mason's art can be seen at Horsham, Billingshurst, Leicester, Hinckley, Bessels Green and Frenchay.



Above: memorial to Ainsworth.
Below: memorial to William Dunant in Church of the Divine Unity, Newcastle upon Tyne.



Gazetteer 1662-1750

Ainsworth Presbyterian Chapel, Knowsley Road. Lancashire. 1715.

Congregation originated in chapel of ease of Middleton Parish Church, from which they were ejected.

Stone, gabled Welsh slate roof; two rows of four three-light mullioned windows to each side, bellcote. Inscription over entrance: 'Erected AD 1715, Enlarged AD 1773, Altered and repaired 1845'. 1773 enlargement due to ministry of Rev. Thomas Barnes, eloquent preacher, later minister of Cross Street, Manchester, and principal of Manchester College, buried in aisle.

Interior, box pews (re-pewed 1845); central two-decker pulpit. Three-sided gallery. One-handed clock inscribed 'Pr. Clare fecit. Manchester 1774'. Good Victorian accessories, such as umbrella stands, lighting, etc. Memorial to Rev. Joshua Dobson d. 1767.

Extensive graveyard, many good stones. Associated buildings north and east of chapel; Sunday School west of graveyard.

Atherton: Chowbent Chapel, Bolton Old Road. Lancashire. 1722.

Congregation originally built a brick chapel of case from Leigh Parish Church in 1645; Presbyterians ejected by Jacobite Lord of Atherton Manor in 1721. First ministers were three generations of James Wood; 'General' James Wood (minister for 64 years) raised a troop against the Jacobites in 1715 rebellion.

Brick with stone detailing. Three bays, with gable-pediment, by four bays; round-arched windows in two storeys. Date of 1722 on top course of bricks on north side. Cupola and bell.

Square interior unaltered except for removal of a few pews and addition of organ loft and vestibule in 1901. Three-decker pulpit surmounted by gigantic memorial to 'General' James Wood. Oak communion table from original 1645 chapel. Oak box pews. Three-sided gallery supported on six oak columns with fine double staircase. Clock. Stained glass c. 1920-40. Good Art Nouveau light fittings.

Imposing setting in walled graveyard with impressive gates (1854).

Sunday School of 1837; day school (now local authority school) of 1859 and 1890.

One of the best examples of Presbyterian architecture.

Bessels Green: Old Meeting House, Sevenoaks. Kent. 1716.

General Baptist Congregation dates from 1650, register of births from 1673.

Chapel and parsonage housed under the same roof, hence the irregular, though pleasing, east front. Chapel has three tall mullioned and transomed windows; right-hand window formed the chapel entrance until 1882 when vestibule and vestry were extended into the parsonage, to which the present door originally gave access. Parsonage extended northwards in 1887; first floor windows raised into dormers, early 20th century. Walls of vernacular diapered brick (red stretchers, blue headers) on ragstone base; tile hanging on south wall.

Interior originally had box-pews and pulpit with sounding-board fixed to the west wall in 1749, when gallery added to north wall over original entrance (gallery removed 1882). Pulpit and box pews replaced by present pulpit and pitch pine pews in early 20th century, these pews in turn replaced by chairs in mid 1979. The roof is open and spanned by two beams with kingposts. Brass chandelier; long case single-handed clock dated 1718. Memorials: bronze plaque to the Harman family, cycling memorial to Lionel Alleyne Blundell Q.C.

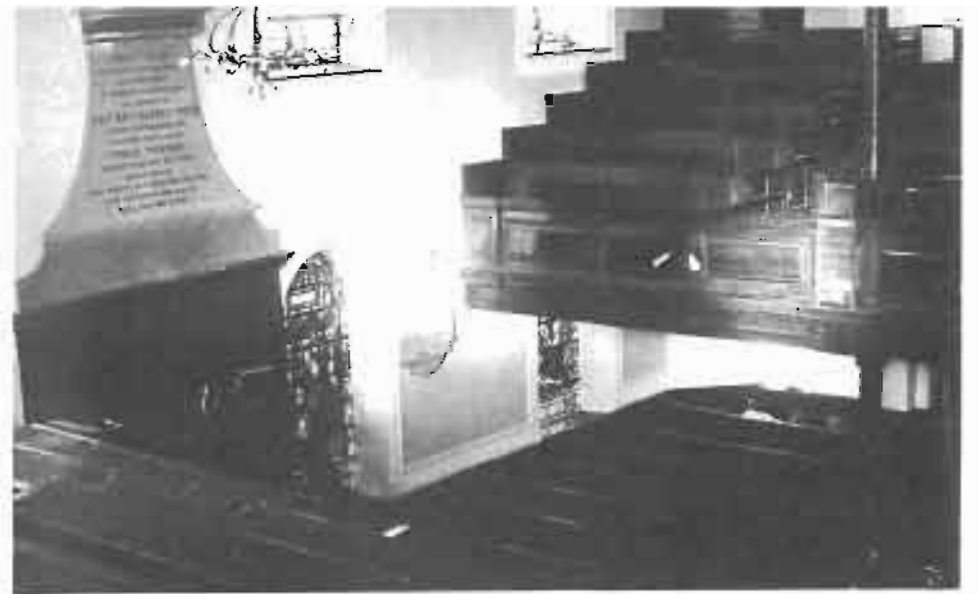
Two-acre graveyard with many good memorials. Modern lych-gate (Nathaniel Bishop Harman gift, 1937). Remains of baptistery in the garden of 'Bastry', Westerham Road.

'The scene is complete, an embodiment of the gentle, familial spirit of eighteenth century nonconformity.' [John Newman, *Buildings of England, Kent.*]

Bridgwater: Christchurch Unitarian Chapel, Dampiet Street. Somerset. 1688 and 1788.

Congregation dates from 1662, when vicar, Rev. John Norman, ejected. In 1683 (during the Monmouth rebellion) Lord Stawell wrote: 'Found the House of Worship, which was sooner plucked down than built . . . We stood round the bonfire and healths were not wanting'. He added, 'The Mitting hous was made rown like a cockpit, and once held some 400 persons'. In 1751 the chapel is described as 'a fine Meeting House, with an advanced seat for the Mayor and Aldermen, who happen to be Dissenters, as also a private academy for such of their youth as are intended for preachers'. (*England's Gazetteer.*)

Red brick, probably rebuilt 1788, incorporating shell-hood door of 1688; Dutch



Top Interior of Chowbent Chapel, Atherton.
Centre left: Bridgwater. Centre right: Ainsworth.
Below: Hanging tiles on the Old Meeting House,
Bessels Green.

gabled pediment. Forms part of street facade. Interior 'turned'; four massive stone pillars support barrel roof. Plain box pews; venetian window with ruby glass. Rear gallery with organ. Schoolroom adjoining. Burial ground at rear.



Bury St. Edmunds Unitarian Chapel, Churchgate Street. Suffolk. 1711. Founded 1672.

Impressive three-bay red brick facade aligned with neighbouring buildings in the street. Four pilasters rising to Dutch-style parapet with central sundial. Central door with broken pediment and oval window above, flanked by two full-height round-arched windows with leaded lights and original fittings. Double-hipped roof hidden by parapet. Iron railings and gates at front.

Interior: square with graceful double staircase to three-sided gallery: superb woodwork. Three-decker pulpit and sounding board flanked by two oval windows. Some pews removed and area below galleries screened off, but most of the original fittings remain. Central pillar supporting valley gutter.

Ambitious and unique design for a dissenting chapel, though the style is used in the Eastern Counties for middling size houses. The chapel is being restored by the D.O.E.

Above: Bury St. Edmunds. Below: Chesterfield.



Chesterfield: Elder Yard Unitarian Chapel, Elder Way. Derbyshire. 1694.

Founded 1662. In 1693 High Sheriff of Derbyshire 'Cornelius Clarke did so purchase with intent to erect a new building thereupon to be a place of Meeting for Dissenting Protestants for Religious Worship'. The chapel's architecture reflects the status of the county gentry of the period.

Original south front faces graveyard. Stone walls with quoins, now roughcast; tall mullioned and transomed windows. Slightly projecting central section with pediment and fine doorway. Chancel added at east end in 1821, destroying the symmetry.

Interior 'turned' 1818; pulpit formerly on north wall. Original gallery blocked off 1981 to form meeting-room. Early eighteenth century clock. Fine collection of mammoth pottery jars by Pearsons of Chesterfield. Early records describe windows hung with green and red curtains, pews cushioned and lined with red or green baize, walls white-washed, pulpit rail painted blue.

Large graveyard with good memorials. North of chapel, arched Sunday School of 1831 and 1846, now a shop.

Chorley Unitarian Chapel, Park Street. Lancashire. 1725.

Founded 1725. Abraham Crompton of Chorley Hall gave £1,000 for land and chapel. Ashlar stone in large random blocks. Two doors; two mullioned and transomed windows on each side. Red brick chancel of 1885.

Interior plain; arched rear window; organ and central choir seats in chancel donated William H Tate 1902.

Graveyard with tomb of Rev William Tate, minister 1799-1836 (father of Sir Henry Tate, sugar manufacturer and founder of the Tate Gallery, London). Attractive group opposite of school (1860) and houses; parsonage adjoins graveyard.

Crewkerne Unitarian Chapel, Hermitage Street. Somerset. 1733.

Founded 1666. Rev. Jerom Murch, writing in 1833, thought the chapel had always been Unitarian; he called it 'of the plainest kind.'

Yellow Ham stone. Cropped gable roof. Facade with semi-circular window over central door, flanked by mullioned and transomed windows, also round-headed. Extension at side for organ brought from Ilminster Chapel 1913.

Interior Victorianised. Clock by Thomas Cottell 1782. Memorials to Blake family (descendants of Admiral Blake) include Pastor William Blake 1754-99, great-grandfather of Rev Margaret Richmond Blake, designer of modern altar and memorial window 1914-18. Good stained glass window 1893. Schoolrooms 1899.

Below: Crewkerne. Right: Dean Row.



Dean Row Chapel, Wilmslow, Cheshire. c. 1690.

Founded 1672. Probably on site of earlier chapel built to comply with the Five Mile Act of 1665. Location still rural though now approached by suburbia.

Similar design to Knutsford and Macclesfield. Red brick, English bond. Two outer staircases rise to gain access to galleries and form symmetrical entrance porches. Ten (six over four) two-light mullioned windows retain diamond leaded lights; similar window pattern at rear. Coped gables with ball finials, bell-cote at West end. Stone flagged roof, renewed 1972.

Interior 'turned' and restored 1845 after period of disuse. Pulpit in north-east corner, re-aligned box-pews. Galleries on east and west ends (south gallery removed). Organ (1894) in east gallery; arca below walled off to form spacious vestry, containing early communion table.

Extensive and attractive graveyard, many graves, modern sundial. Lych-gate 1870. Former school (1862) and parsonage situated 200 yards north.





Above: Evesham. Left: memorial to Rev. Joseph Porter (d. 1721) at Evesham.
Opposite: Gateacre.



Evesham Unitarian Chapel, Oat Street, Worcestershire. 1737.

Founded 1696. Strong Puritan tradition in Evesham; prior to building chapel, congregation worshipped in a barn behind 17 High Street. Third minister, Paul Cardale, author of *Inquiry whether we have any Scripture Warrant for a direct Supplication, Praise or Thanksgiving, either to the Son, or to the Holy Ghost* (1775) — important in spreading Unitarian ideas.

Stone; ashlar front with pilasters, porch and arched windows, all part of 1875 restoration. Hipped roof.

Interior 'turned', pews cut down, apse added at East End. Memorial to George May, author of *History of Evesham*.

Delightful garden-yard approached through arch of Sunday School. Apart from this, all traces of environment have been swept away and replaced by car parks and supermarket.

Framlingham Unitarian Meeting House, Bridge Street, Suffolk. 1717.

Founded 1660. Long history of Dissent in town; parish church had several Puritan vicars. 1716, Independent congregation at Woodbridge Quay gave £8 for new church at Framlingham; 'to be freely used . . . by such Protestants as shall profess to be of the Presbyterian or Congregational persuasion'.

Three bay red and blue chequered brick. Mullioned and transomed windows; low hipped roof; domestic appearance. Interior 'turned'; plain. Single gallery. Small fore yard, graveyard at rear (added 1792).

Frenchay Chapel, Frenchay Common, Bristol. Apparently 1720, but roof timbers have been dated to 1650-80.

Founded 1620's. First Trust Deed 1691. Pennant stone. Double-hipped roof with valley gutter. Windows arched, and entrance porch and bell-tower added at a later date. Bell recast 1750; inscribed 'When you hear me ringing come and praise the Lord' (recently stolen).

Interior square on plan with rear panelled gallery and two Tuscan columns supporting roof beam. Pulpit, clock inscribed Thornbury, and nice little fireplace all probably early nineteenth century. Recently modernised with box-pew panelling forming dado.

Large graveyard with many memorials, including extra heavy slabs to thwart body-snatchers. Pleasant situation on Frenchay Green, contemporaneous Friends Meeting House nearby, both supported by Bristol merchants in early days. Michael Maurice, father of Christian Socialist Frederick Denison Maurice, was minister and schoolmaster here 1815-24.

Gateacre Chapel, Gateacre Brow, Liverpool. 1700.

Founded 1690. Red sandstone, pitched roof with bell-cote. Bell with carved head and foliage, inscribed 'Come away make no delay 1723' (same as bell at Platt Chapel, Manchester). Roof raised c. 1723.

Interior 'turned'. Early pulpit at north-east

corner, and rear gallery. Memorials to first minister James Whittle d. 1702 (in aisle floor); also to Rev. William Shepherd d. 1847.

Chapel surrounded by graveyard with memorials, including Rev. Joseph Lawton d. 1747. Centrally pivotted lych-gate. 'The centre of Gateacre is not the church but the chapel' (Pevsner).

Hale Chapel, Chapel Lane, Hale Barns, Cheshire. 1723.

Founded 1662. Congregation met originally at Ringway (chapel of ease of Bowdon Parish Church — now under airport). Ejected 1722 and resited 3 miles away at Hale.

Brick, formerly with one outside staircase to gallery. Bell-cote. Two original entrances on north side.

Impressive interior; open rafters and kingpost trusses; box pews; pulpit with sounding-board in original position. East window by Morris and Co. (Burne-Jones) 1906.

Surrounded by large graveyard, many memorials. Lych-gate c. 1890 by Percy Worthington. Arts and crafts style school 1880 and 1910; architect F. B. Dunkerly.

Hinckley Great Meeting, Baircs Lane, Leicestershire. 1722.

A house was licensed as a Presbyterian meeting place in 1672. Here the great Independent Philip Doddridge preached as a student.

Brick with crude corner pilasters; original front is at the back. Segmental arched windows

Ditchling Old Meeting House, Sussex. 1740.

General Baptist. Founded 1698 by Robert Chatfield of Streat (d. 1726), buried in graveyard; also earlier influence of Matthew Callyn from Horsham. Trust Deed dates from 1740 but chapel may be some years earlier; adjoining cottage is probably older than chapel and may have been used for early meetings.

The two buildings form a splendid group of Sussex vernacular architecture. Chapel is brick with central porch flanked by two tall mullioned and transomed windows. Hipped roof. Cottage has hanging tiles. Interior modernised, pews removed 1877. No trace remains of baptistery.

Delightful garden-graveyard approached by 'Twitten', footpath to chapel. Graves include that of Samuel Thompson (1766-1837), Free-Thinking Christian and radical reformer.

Dudley Old Meeting House, Wolverhampton Street, Worcestershire. 1717.

Founded 1690. Earlier chapel of 1702 burnt down in 'Church and King' riots of 1715; rebuilt with government compensation.

Stone: facade with porch added 1869. Hipped slate roof. Iron windows at side and rear original. Interior 'turned' and restored 1869. Three-sided gallery supported by cast-iron columns. Typical site down alley from main road; re-development has retained something of the traditional layout.



Above left: pulpit used by Phillip Doddridge at Hinckley Above: Horsham.

on two levels. Date inscribed on east side at top of wall. New entrance added 1869.

Impressive interior; two massive oak pillars support valley-roof; three-sided gallery of 1727; pews refitted 1912. Egg-cup pulpit pre-dates chapel. Behind pulpit, tapestries of 1902, concealing recess used by students of Hinckley academy when attending services in eighteenth century. Clock.

Memorials include George Dare, first secretary and manager of Hinckley Cooperative Society and secretary of first building society in the town; Arthur Atkins, hosiery manufacturer and founder of Hinckley Free Library; also Elliott McEwen, music master of Mary Ann Evans (George Eliot).

Fine trees in large graveyard with many good slate memorials.

Hindley Presbyterian Chapel, Market Street. Lancashire. Dated 1700, although accounts survive to suggest it was rebuilt on the same site in 1788. Congregation ejected from chapel of ease of 1641.

Brick, rendered. Three round-arched windows on south side, originally matched on north side.

Interior has central pulpit on short west end; semi-circular communion rail. Single rear gallery. Altered 1798, 1852, 1879. Two memorials to Rev. Joseph Bowen, 'Minister to this Society', d. 1765; and Rev. Jonathan Hodgkinson, 'Instructor and Friend', d. 1812.

Massive complex of brick schoolrooms to east, 1877 and later. Small graveyard at rear with few graves.

Horsham Unitarian Church, Worthing Road Sussex. 1721.

Founded 1648. General Baptist origins in early seventeenth century; Rev. Matthew Caffyn (1628-1714) was expelled from Oxford in 1645 for Unitarian views (memorial window in chapel).

Brick, simple dwelling-house appearance; hipped roof with stone slates. Porch added 1727.

Interior, two oak pillars support high roof. Small apse added at rear in 1838. Oak pews from Crediton chapel. Good organ. Rear gallery. Memorial to Elisabeth Gatford and her legacy.

Baptistry and 'Copper Room' for heating water added 1772 over a well south of the chapel. Spacious garden with good memorials.

Ilminster Old Meeting, East Street. Somerset. 1719.

Founded 1672. Second chapel on the site. Moolham stone with Ham stone facings.

Pediment with obelisks over two Tudor Gothic windows flanked by pair of doorways. Side elevations show two unequal coped gables also crowned by obelisks; square mullioned windows.

Interior 'turned'; Victorian pulpit and pews. Prominent side gallery (rear before turning took place) supported by massive Ham stone pillars, with twin central staircases. Licence of 1719 framed on wall. Clock by J. Hansford, Ilminster. Organ chamber added 1919. Nice sentimental child's figure from Sunday School date-niche,



Above Ipswich, exterior of chapel and detail of door moulding Below Ilminster, interior views of gallery pillars and pulpit.

now in chapel Sunday School of 1846 adjacent to chapel.

Main approach is through avenue of yews to west front. Graveyard with decaying tombs; memorial stone between entrance doors inscribed 'A new front and other repairs inside in 1851'.

Ipswich Unitarian Meeting House, Friar's Street. Suffolk. 1700.

Founded 1672. First two ministers, ejected vicars of Barking (Suffolk) and St. Andrew's, Colchester.

The only remaining timber-framed chapel of this period; built on brick footing (original floor was brick). Defoe described it in 1720: 'As large and as fine a building of that kind as most on this side of England, and the inside the best finished of any I have seen, London not excepted'. Builder, Joseph Clarke, house carpenter; his contract hangs in the chapel. Probably made in components in the builder's yard and

re-erected on site. The whole exterior is plastered and painted. Five bays square, with upper and lower storey mullioned and transomed windows and oval windows (added c. 1900) over entrance doors and on pulpit side. Pedimented entrances with carved supports of cherubs and doves. Spy-hole in door to safeguard congregation when meeting. Double-hipped roof.

Interior virtually as built with addition of organ (1799), wooden floor and removal of small area of box pews. Four pillars support valley gutter and three-sided gallery which strengthens framework of building. Clock contemporary with chapel. Magnificent brass chandelier with 24 candles, probably Dutch. Pulpit carved in Gibbons style; also carving on balusters and gallery.

Surroundings drastically altered with re-development; verdant graveyard has disappeared. Area to east of chapel in process of restoration and development.



Interior of Knutsford.

Ceiling at Great Meeting, Leicester, installed 1786.

Kendal Unitarian Chapel, Market Place, Westmoreland. 1720.

Licences taken out 1671-2 under leadership of Rev. Richard Frankland, tutor at Cromwell's Durham University who later founded dissenting academies at Rathmel (N. Yorks) and Attercliffe (Sheffield). Chapel built during ministry of Frankland's pupil, Caleb Rotheram (see headstone in chapel wall), who founded a dissenting academy in Kendal in 1733 (entrance to chapel from Market Place is through arch of academy building).

Stone, whitewashed; two storey mullioned and transomed windows. Date 1720 on down spout. Interior repewed and altered c. 1845. First burial around 1722, now an attractive garden.

Knutsford: Brook Street Chapel, Cheshire. 1689.

Founded 1672. Isolation of area facilitated early growth of nonconformist worship. Several private houses licensed in early years; first minister, Rev. William Tong, publicly installed in 1687. Earliest of three similar chapels at Dean Row, Knutsford and Macclesfield.

Dark red brick. Two outer staircases rise to gain access to galleries and form symmetrical entrance porches. Gabled roof, stone flags at front, slate at rear, with timber framing exposed on east gable. Facade faces north towards road. Subtle arrangement of 12 two-light mullioned windows back and front, four windows at sides. Diamond leaded lights.

Interior renovated but not turned in 1859; pulpit of 1859 in original position on centre of long north wall. Gallery on three sides with carved balustrade. Short grandfather clock by Richard Richardson. Latin memorial to Isaac Antrobus the Elder, schoolmaster and founder member of chapel. His grave and others in central aisle.

Graveyard added piecemeal during nineteenth century; area in front of chapel, now an open steep slope to road, contained large Sunday School building (demolished 1953). Many early gravestones with good lettering; also grave of Elizabeth Gaskell, 1865. (Knutsford is the original of Cranford, where the author was brought up.)

Leicester Great Meeting, East Bond Street. 1708.

Probably second chapel of congregation founded 1662. Earliest surviving brick building in Leicester (apart from Roman remains).

Square plan; double-hipped roof of Charnwood slates; corner pilasters, and mullioned and transomed windows in two storeys. Vestibule across full width of front and vestry, choir and chancel added 1866.

Interior very fine; originally open to rafters, splendid plaster ceiling added 1786. Gallery 1716, supported by iron columns. Chancel window with six lights in neo-Gothic 13th century style, commemorating chapel officers; painted and carved choirstalls. Pulpit of 1708 (see tablet on chancel wall).

Numerous memorials include the finest we have seen; superb lettering in stone and metal from eighteenth to twentieth centuries. Among them, Rev. Hugh Worthington, d. 1797, Mrs. Mary Reid, d. 1812, Paget family, Alderman W. Kempson, d. 1893, Edith Gittings, d. 1910, Thomas Fielding Johnson, d. 1921, Annie Elizabeth Clephane, d. 1930. Vestry contains collection made by Annie Clephane of pictures of the chapel; also portraits, among others, of James and William Gardner (introduced Beethoven's music to England).

Large graveyard full of finely lettered stones, slate memorials a speciality. South of yard, Sunday School of red brick, gothic, dated 1859.

Lincoln Unitarian Chapel, High Street. 1725.

Founded 1662. Foundation of congregation closely linked to Disney family (descendants Rev. John Disney, colleague of Theophilus Lindsey, and Walt, of cartoon fame).

Brick, stucco facade. Original appearance of chapel much more homely than at present, with steep hipped roof and plain brick walls. Facade with porch added late nineteenth century. Interior 'turned'; leaving supporting pillar misplaced.

London: Newington Green Unitarian Church, North London 1708.

Founded 1682. The area was inhabited by influential Dissenters in the seventeenth century, for instance, Defoe and Watts; there were several dissenting academies. Edward Harrison, goldsmith, erected the chapel at a cost of £300.

Brick, rendered. Hipped roof concealed by pedimented facade of 1860. Rear semi-circular apse of 1860 contains egg-cup pulpit. Gallery added 1840.

Interior interesting chiefly for its memorials; Rev. Dr. Richard Price (1723-1791), propounder of laws of probability and author of *Observations on Civil Liberty*, supporting the American War of Independence; Samuel Rogers and family; Anna Barbauld; Samuel Sharpe.

Prominent situation facing the Green.



Above: Lincoln Unitarian Chapel before c. 1890. Below: Newington Green.





Lydgate, near Huddersfield.

Lydgate Unitarian Chapel, New Mill, near Huddersfield, Yorkshire. 1695 and 1768.

Founded 1671, by John Armitage (kinsman of Enoch Armitage, who founded a settlement in Hopewell Valley, New Jersey in 1719). First preacher at chapel was Oliver Heywood, great travelling preacher in the North of England.

Gritstone; pitched roof with coped gable, kneelers and cupola. Some doubt about rebuilding in 1768; possibly old materials reused (see panel near pulpit carved 'John Armitage 1695'). Extensive repairs in 1848; south wall partly rebuilt with new windows, full-height porch incorporating organ loft, cupola and bell.

Interior, small and plain; high pulpit with sounding board at narrow end of chapel. Chained books (three volumes Archbishop Tillotson's sermons) below pulpit. Rear gallery. Organ installed 1801, renewed 1926.

Large graveyard with many memorials. Parsonage 1842 next door. Beyond, interesting Oliver Heywood Memorial Sunday School 1911, attributed to Edgar Wood. Macclesfield: King Edward Street Chapel. Cheshire. 1690.

Congregation dates from Ejection of 1662. Chapel was opened on St. Bartholomew's Day (August 24th) 1690 — the anniversary of the Ejection. List of seat-holders for the opening includes John Broadhurst, given a whole pew

'for kindness in letting the society have his barn to mete in'. The chapel was dominated by the Brocklehurst family (silk manufacturers) till closure 1873-6 (the Brocklehurst Bank was adjacent).

Design similar to Dean Row and Knutsford, but here on a restricted town site and typically situated down an alley from the road.

Sandstone; two outer staircases rise to gain access to galleries and form symmetrical entrance porches. Twelve (six over six) two and three-light mullioned windows in facade, now with Gothic tracery. Centre four windows are dummies. Rear has 16 (eight over eight) three-light mullioned windows. Lead spout dated 1690; iron wall lamp opposite alley. Slate roof (stone flags prior to 1929).

Interior Gothicised 1840 but still retains 'Meeting House' atmosphere. Two-decker pulpit with sounding board in centre of long north wall. Around the pulpit, blocking the four central windows are dark wooden panels with Gothic decoration and gilt lettering. Originally 470 sittings (200 on ground floor and 270 in gallery); box pews fitted 1840; present pews 1929 (original benches in gallery). East and west galleries supported by timber columns 10 in. square. South gallery removed c. 1800. Organ of 1876 in west gallery, where open rafters still survive. William Leicester's chair inscribed W.L. 1688.

Maidstone Unitarian Church, Earl Street. Kent. 1736.

Congregation dates from 1662 Ejection.

Brick; square, with pyramidal slate roof and corner pilasters. Three bays to front and sides with mullioned and transomed windows. Front on pavement edge; central door with iron lamp over.

Interior Gothicised but retaining original layout including central pulpit now set back in shallow chancel (added in nineteenth century). Three-sided gallery. Flat ceiling with exposed beams and joints. Memorabilia of Rev. William Hazlitt Senior, minister here 1770-1780.



Maidstone.

Mansfield Old Meeting House, Stockwell Gate. Nottinghamshire. 1701.

Founded 1666. Important centre of nonconformity in late seventeenth century. Before 1701 congregation met in Porter's House at alley entrance (now solicitor's office, formerly parsonage). Typical location of chapel down an alley from main road.

Pink sandstone with limestone quoins, square. Two original doorways on east side, now blocked. Mullioned and transomed windows; double hipped roof. Symmetry of present front elevation spoilt by porch of 1940.

Interior 'turned' and Gothicised 1870; chancel added 1882, enlarged 1908. Pillars of Sherwood oak support roof. Stained glass by Morris and Co. 1890. Clock by Thomas Haley of Norwich c. 1748.

Mansfield.

Extensive school buildings 1837 and 1885 alongside entrance yard. Redevelopment all round, but chapel has survived well.

Newcastle-under-Lyme Old Meeting House, Lower Street. Staffordshire. 1717.

Founded 1672. Previous chapel of 1694 burnt down by rioters, encouraged by town authorities. Patronised by Josiah Wedgwood and family; Charles Darwin's mother, Susannah Wedgwood, also attended (see plaque in chapel). 1804-20, chapel closed; open on and off throughout nineteenth century. Periods of activity connected with rise of Christian Brethren (see chapter 4).

Brick, rendered. Approach was through graveyard of adjacent Parish Church. Meeting room above chapel added in 1926. Interior plain, renovated 1898. Rear gallery. Chapel now exposed by ring road.



Park Lane Chapel, Wigan Road, Ashton-in-Makerfield, Lancashire. 1697. Founded 1672.

Brick walls with narrow courses, now rendered. Mullioned windows, stone flagged roof with bell-cote. 1826, one of the two entrances blocked, chapel 'turned' and ceiling put in. 1861, coal mines started in the area, changing environment and make-up of congregation; renovations in 1871, 1904, 1926, 1946, all in part due to subsidence.

Present gallery and pews of 1871 when box pews converted into panelling (some dated 1697). Interior colourfully Gothicised with much charm; stained glass: memorial window to Gaskell family, 1914-18 war memorial windows, nice sentimental painted glass in vestibule, etc. Pulpit moved from middle of north wall to narrow east end. Present pulpit from Prescott chapel (1756-1896). Memorial to Rev. Samuel Park, d. 1775. Collection of memorabilia gives insight into chapel life through the centuries.

Very large graveyard, with interesting tombs. Day school buildings west of chapel (1902); recently demolished Sunday School buildings (1867) stood north of chapel. Lych-gate of 1934 erected by the Women's League as a memorial to Rev. Matthew Watkins.

Rivington Unitarian Chapel, near Horwich, Lancashire. 1703.

Congregation originated in parish church of 1566 on opposite side of The Green; ejected 1662. Patron, Lord Willoughby of Parham, d. 1765 (see remarkable monument in chapel).

Stone. Two mullioned and transomed windows with leaded lights flanked by pair of doors, headstone on right dated 1703. Stone flagged roof with bellcote at west end.

Interior original and unaltered. High pulpit centred on long north wall. Box pews with seats facing each other rather than the pulpit. Canopied pew of the Willoughby family. Stone floor. Framed stone tablet inscribed 'Ye REVD SAMUEL NEWTONE, Driven from ye church on Bartholomew Sunday 1662', revealed when workmen were pulling down a wall c. 1840.

Rural graveyard overlooking beautiful scenery on lower slopes of Rivington Pike.

Sheffield: Fulwood Old Chapel, Whiteley Lane, 1728/9.

Founded 1714. Inscription in centre of front wall, 'Built 1729 in Persuance of ye last will of

Mr. W. Ronsley'. William Ronsley (1650-1724), tutor and librarian, wrote several children's text-books on mathematics, English grammar and the classics. His will states: '... forasmuch as Fullwood ... is very remote from Church and Chapel my mind and will is that for the conveniency of the inhabitants thereof [who are most of them Dissenters from the Church of England] ... a large and handsome Chapel shall be built and finished with a Pulpit and convenient seats ... with the interest or produce of the said four hundred pounds ...'

Sandstone with gritstone mullions, and door surrounds. Not large. Two doors, four mullioned windows with original leaded lights and glass. Interior 'turned' in nineteenth century, gutted and modernised mid-twentieth century after long period of neglect.

Adjoining parsonage, 1754; also attached, small schoolroom built soon after. Former graveyard contains village stocks found nearby and re-erected 1930. Now on edge of suburbia, but faces beautiful Mayfield Valley.

Sheffield: Underbank Chapel, Stannington. 1742.

In 1652 Richard Spoons left funds to support 'a preaching minister' in Stannington. Place of worship at this time possibly a barn. The Presbyterian Minister was ejected in 1662, but until 1699 ministers were entered as curates of the Diocese of York. A licence was taken out by dissenters to meet in nearby Spout House and endowed a minister to be 'a Protestant Dissenter ... of the Presbyterian or Congregational denominations'. The chapel has an exceptionally sophisticated design — who was responsible for it?

Sandstone with hipped stone-flagged roof. South front has two tall central round-arched windows with flanking doors; circular windows above. Pronounced gritstone window and door surrounds and quoins. Originally had six mullioned windows in two storeys to sides and rear; west elevation now has two round-arched windows with two blocked mullioned windows, altered in 1866 when pulpit moved from south to west wall and chapel 'turned'. (Pulpit subsequently moved to north-west corner 1921 when war-memorial organ installed; returned 1952 when transposed with organ.) Originally three galleries; only east one survives, leaving interior sadly much altered. In vestry (under



Above: Underbank Chapel, Stannington, Sheffield.
Below: Rivington

gallery) delightful sampler depicting chapel, signed 'Inday Oates 1848'.

Small cottage adjoins chapel. Schoolroom dated 1853 across road on moorside. Large graveyard with many interesting stones. Superb setting; still isolated, yet suburbs creep nearer.

Sheffield: Upper Chapel, Norfolk Street. 1700, reconstructed 1848. Congregation originated with ejection of Rev James Fisher, vicar of Sheffield, in 1660; met in private houses till 1678, then at New Hall Chapel on Snig Hill. Present chapel built during ministry of Timothy Jollie (Jollie was principal of Attercliffe Academy, East of Sheffield).

Chapel originally faced West, approached from Fargate down Pepper Alley. In 1948 — delayed till passing of Dissenters' Chapels Act — it was enlarged and 'turned' to face Norfolk Street. This street, laid out c.1770, became the principal street in the town for chapels — Unitarian 1700, Congregational 1715, Methodist 1780, Roman Catholic 1850.

A look at the rear court is instructive. Brick side walls of 1700 — the oldest exposed brickwork in the city — can be discerned rising to the upper window arches. In 1848 these were raised by 6 feet and a new roof constructed. An



extra bay was added to the East end, forming a vestibule with classical stone facade and portico supported on 4 Ionic columns. At the West end the first vestry with organ loft was added, incorporating datestone 'Built in 1700 enlarged 1847'.

Internally present gallery added, and a layout similar to today adopted. Rebuilding cost about £2,000, under the direction of John Frith, Architect, of Sheffield. Re-opened for public worship on 21st May 1848, the chapel makes an interesting contrast with Mill Hill Chapel, Leeds and Gee Cross Chapel, Hyde — both built



Upper Chapel, Sheffield.

Rivington



in the same year but under the influence of the advocate of Gothicism, James Martineau.

In 1866 a 3 manual organ was installed by Edward Wadsworth of Manchester. It is still in use, being overhauled in 1984. Thus a new vestry added 1866, enlarged and re-styled 1900 to celebrate bicentenary. Chapel repewed in 1882 and present pulpit and organ console added in 1907.

These alterations have left an interior redolent of solid Victorian comfort. The vestibule leads into 3 blocks of pews facing high central pulpit supported on 4 columns. Three-sided curved gallery above. Organ loft behind pulpit, flanked by two unusual stained glass windows depicting liberty and truth, c.1940 by Easton. Other stained glass by Henry Holiday, 1899. Lofty panelled ceiling.

Memorials to Rev James Fisher; John Rutherford, surgeon, 1789; John Bagshawe of

Great Hucklow (son of William Bagshawe, 'Apostle of the Peak') by Chantry; the Hunter Family (Rev Joseph Hunter was author of definitive histories of Hallamshire and South Yorkshire, and instrumental in establishing the Public Record Office). Vestry contains fine collection of paintings and photographs of past ministers of the chapel and of Susannah, wife of Rev Joseph Evans. Adjoining West wall in the rear yard is a barely legible Latin memorial to Timothy Jollie.

Front graveyard landscaped as a small public garden with memorials and sundial. Southwest of the chapel and adjoining is the Hollis block built as the Sunday School c.1815. South again are the caretaker's house and Channing Hall, the latter built above a smart parade of shops in 1882 on the then new Surrey Street. Facade resembles a Venetian palazzo; interior has multi-coloured glazed bricks and fine timber roof, linked to chapel by spiral staircase. Architects, Flockton and Gibbs. (E. M. Gibbs, a leading member of the congregation, also responsible for pews, pulpit and vestry extension).

Shrewsbury Unitarian Church, High Street. Shropshire. 1691-1885.

Congregation dates from 1662 Ejection of two Shrewsbury vicars, Rev. John Bryan and Rev. Francis Tallents. Chapel burnt down in 1715 riots, rebuilt 1718 with government funds; large Coat of Arms of George I in chapel. 1839, further rebuilding. 1885, forecourt built over to create the present stone street facade; Pevsner thinks it may be an attempt to recreate style of earlier facade.

Interior, refined classical; panelled dado, high square windows, central pulpit with recently-restored coat of arms above. Memorials include one to Charles Darwin, who attended chapel in his youth; also Rev. Job Orton, minister 1741-66 and a founder of the Royal Salop Infirmary. 1798 Coleridge candidated for the ministry here; Hazlitt describes hearing him in 'My First Acquaintance with the Poets'. (Brass plate near pulpit in commemoration.) Clock of 1724.

Sidmouth Old Meeting, All Saints Road. Devon. 1710

Founded 1710. Chapel originally fronted by 'White Hart' public house on south.

White render on stone. Pleasant restoration 1886; pointed windows and barge-boarding.



Interior of Shrewsbury.

Interior 'turned' and re-pewed. Original pulpit with sounding board. Barrel-vaulted ceiling with timber boarding. Stained glass window by Mayer and Co., Munich, 'Christ Preaching'. Clock by 'William Hornsey Exon 1767'. Schoolroom of 1897. Leigh-Browne room 1939, housing assortment of pictures and furniture.

Graveyard and north-east entrance of chapel with original rectangular windows preserve something of pre-Victorian atmosphere.

Tamworth New Meeting House, Victoria Road. Staffordshire. 1724.

Founded 1690.

Original front is now the back, which retains chequered brickwork and stone above former porch inscribed 'This house was built 1724'. Modern rendered front faces road from the railway station built for Queen Victoria on her visit to Tamworth in 1853. Hipped roof.

Interior 'turned' 1879; gothic-arched pitch-pine chancel, organ chamber and vestry formed out of east end. Memorials. All else is swept away in modernisation by Royal Naval Association, who share chapel.

Graveyard adjacent, good stones leaning against side of chapel.



Interior of Taunton.

Taunton Unitarian Chapel, Mary Street. Somerset. 1721.

Founded 1646. General Baptist origins; amalgamated with Presbyterian Tancred Street Chapel (built 1732, closed 1815, now demolished). Earlier building burnt down in Monmouth rebellion.

Street facade rendered c. 1850 with Italianate pilasters and round-arched windows. Original brickwork at rear.

Excellent interior; pews altered in nineteenth century, otherwise untouched. Baptistery under floor below pulpit. Two square Flemish oak pillars 'perfect examples of the Corinthian Order complete from base to entablature' (R. P. Jones). Galleries on three sides. Chandelier of 23 candles, wrought iron and brass, inscribed 'Nathaniel Webb 1728'. Clock contemporary with building. Good monuments to Toulmin, Flake, Roselloty.

Brick School with bell tower 1886; hall with frescoes. Remarkable memorial window in school hall. Burial ground at rear.



Walmsley Unitarian Chapel, Bolton, Lancashire. 1713

Founded before 1671. Congregation originated in Old Walmsley Chapel, Turton Heights, about one mile away (now consists of foundation remains and graves). Remote situation, so Act of Uniformity not very effective; Old Chapel shared by Anglicans and Presbyterians till 1706. First minister at Walmsley, Rev. James Milne, buried beneath aisle.

Reddish Valentine stone from nearby quarry. Six three-light mullioned windows on each long side, altered in nineteenth century.

Interior 'turned' and Gothicised; three-sided gallery; roof altered and faced with pitch pine c. 1870. Large nineteenth century east window. Organ c. 1850, from Bank Street Chapel, Bolton. Porch and belfry added 1874.

Sunday School across yard 1851. Large graveyard with many memorials, including Rev. John Aspinall (built cotton-carding engine on nearby stream); Rev. Thomas Davies (d. 1811), doctor, mathematician, chemist, tutor at Manchester New College, introduced cow pox vaccination to the district; Rev. William Probert, minister 1821-1870. Many table tombs.



Warrington: Cairo Street Chapel. Lancashire. 1745.

Founded 1662. Original chapel of 1703 on same site; before that congregation met in Warrington Courthouse (was Greyfriars). It is possible chapel has similar design to previous chapel, even incorporating part of the structure.

Brick. Front on gable end; central round-arched window with Gothic tracery, two doors.

Interior altered; repewed and gallery removed 1863. Now a strange amalgam of Neo-Gothic pitch pine and the remains of eighteenth century glories — chiefly evident in memorials round the walls. Memorials: Edward Garlick, d. 1758, aged 15; John Andrew Wilson, d. 1760; John Galway, student in the Warrington Academy, d. 1777; John Aiken, Professor, d. 1780; Holbrook Gaskell, d. 1842; Rev. Philip Pearsall Carpenter, B.A. London, Ph.D. New York, d. 1877. Licence of 1672 framed in vestry. 'Parliament' clock.

Chapel faces long yard full of gravestones, many table graves to Gaskell family, etc. Five wrought-iron gate from street. Large schoolrooms of 1882 and 1896.

Warrington Dissenting Academy, 1757-86, was the most celebrated of the nonconformist



Opposite above, Walmsley; below, Tenterden.

This page: left, York; right, memorials in Warrington.



York: St. Saviourgate Unitarian Chapel. 1693.

Founded 1692. Lord Hewley (mayor of York 1665, MP for Pontefract and York, d. 1697) and Lady Hewley (held licence to preach at her house, d. 1710) gave money to build chapel. See portraits in vestry, also Lady Hewley's chair. The Hewley bequests later gave much trouble to Unitarians -- see Chapter 4.

Brick; austere facade belies elaborate plan in form of Greek cross. Short tower on crossing originally pierced by windows; pyramidal slate roof. Sash windows 1830.

Interior: communion table at west end. Small organ gallery over entrance 1800. Late 18th century hexagonal pulpit. Originally open to the rafters, ceiling inserted 1859, obscuring tower arches, windows and barrel vault: Pews 1860. Good 'flashed ruby' glass. Fine memorials by James Fisher of St. Saviourgate and Matthew Skelton of Micklegate, also R. Regnard of London. Memorial to Rev. Charles Wellbeloved, principal of Manchester New College, then at York, minister of chapel 1800-1858.

Chapel set in graveyard; high brick wall replaced by railings 1860. 'Its centralised plan and austere character make it the most distinctively Nonconformist chapel in the city, wholly uncompromising and making no concessions to anyone.' [Professor Patrick Nuttgens, York. *Buildings in the City*, 1978.]

'red brick' universities. Rev. John Seddon was minister of the Chapel 1747-1770 and tutor in Language, Oratory, Theology and Philosophy. It has recently been transported 60 feet to a new site at Bridgefoot and restored.

Whitby Old Chapel, Flowergate. Yorkshire. 1750. Founded 1694.

Completely hidden behind shopping street; approached down side alley. One of the walls has been found to be the back of a fourteenth century house in Flowergate.

Interior simple, small; 'turned' and repewed. Single rear gallery. Memorial to Rev. Francis Haydn Williams, minister 1888-1910, lifeboat campaigner and early champion of footpath legislation.

Tenterden Old Meeting House, Ashford Road. Kent 1746.

Congregation dates from 1662 Ejection of Rev. George Haw from parish church. First met in barn, possibly on same site.

Brick, simple domestic character, bipped roof with cropped gable, tile hanging at sides.

Interior, original three-sided gallery. Central pulpit, large sounding board. Semi-exposed rafters. Short-case parliament clock.

Burial ground has grave of Rev. Lawrence Holden, minister 1774-1844. Stone 1974 commemorating bicentenary of Benjamin Franklin's visit. Adjacent hall 1839.

Disused and Demolished Chapels and Churches

Alcester: Bull's Head Yard, Knowsley Road. Worcestershire. 1721. Closed 1896. Demolished 1963 after fire damage. Had good meeting house interior with two-decker pulpit and sounding board.

Allstock, near Knutsford, Cheshire c. 1696. Founded 1672. From 1909 till recently used as a primary school with occasional services. Now a dwelling-house.

Ashford, Buxton Road, Derbyshire c. 1700. Founded 1696. Closed 1875, demolished. Graveyard survives on road to Monsal Head. (*Gen Baptists See Intro & Ch 88*)

Atherstone, Long Street, Warwickshire. 1725. Closed 1918. Demolished 1956.

Barnstaple, Cross Street, Devon. Early 18th century.

Bloxham, East Milton, Oxfordshire c. 1700. Closed 1843. Chapel now a farm barn adjoining graveyard of parish church.

Milton, Chapel Lane. Closed 1865, fragment survives as a garage.

Bradford on Avon: Grove Meeting House, Middle Rank, Wiltshire. 1698. Closed 1873. New Zion Baptist Chapel Bath stone, end of terrace of weavers' houses. Impressive.

Bullhouse, near Penistone, Yorkshire. 1692.

Built as, and still is, an independent chapel, but during the ministry of Thomas Halliday (1772-1793) and his successors, adopted Unitarian theology. Typical of several 'patronage' chapels in Yorkshire with Presbyterian or Unitarian connections, such as Attercliffe Hill Top Chapel (1629), Bramhope (1649), Great Houghton (1650) qv, Wibsey, Bradford [see chapter 5]. Silvanus Rich built Bullhouse Hall, his son Elkanah the chapel. Fine piece of Pennine vernacular architecture, girt with mullioned transomed windows, coped gables with ball finials. Interior retains high pulpit and sounding-board and some box pews.

Calne, Bollings Lane, Wiltshire. 17th century. Closed 1835. Demolished 1962.

Chichester, Sussex, Balfins Lane. 1688. Closed 1923, now an auction room. Adjacent to Pallents 'New Town'. Good design, brick with pediment biding valley gutter, three round-arched windows. Also Eastgate General Baptist Chapel. 1720. Closed 1943. Now a community centre. Seven coffins recently found under floor, including Richard Drinkwater, 'Pastor and Messenger'. Brick now rendered, gabled ends, two round-arched windows. Graveyard to side.

Cirencester, Gosditch Street, Gloucestershire. Built and founded 1672. Regular services ceased 1969. One of a group of nonconformist chapels forming a 'ghetto'. Approached down alley. Rendered with mullioned windows. Interior round and restored in 1891 by Thomas Worthington.

Colchester, Essex. c. 1692. Closed 1823. Demolished 1894.

Colyton: George's Meeting, Queen Square, Devon. 1743. Founded 1662. Closed 1939. Now a community centre. Two round-arched windows, roof originally thatched. Interior has barrel-arched ceiling, floor inserted, vault of Pole family survives.

Crediton, Bowden Hill, Devon. 1721. Founded 1672. Closed 1963. Demolished 1966. One of the largest buildings ever made of cob (mud bricks). Fine classical design; five bay, round-arched windows and small central pediment. Interior: pulpit with sounding board and simple pews (now at Horsbam). Two galleries, barrel-vaulted ceiling supported on two timber columns.

Deal: Taverners, Lower Street, Kent. 1688. Closed 1910. Now a private house. Built by Captain Samuel Taverner,

Commonwealth Governor of Deal Castle, his grave is in the floor (see also Dover chapel). Refronted in 19th century with Gothic windows.

Derby, Friargate. 1698. Founded 1672. Demolished 1975. Large, red brick, four bays with pediment. Impressive interior refitted 1890; three-sided gallery; two stone Tuscan columns; organ loft over vestry behind pulpit. A sad loss in a city where all too few buildings have been spared. (New chapel: see chapter 5.)

Devizes, Wiltshire. 17th century to mid-19th century.

Dorchester, Pease Lane, Dorset. 1720. Founded 1662. Closed 1875. Demolished c. 1970.

Filby, Norfolk. 1706. Destroyed by bomb 1940. Graveyard survives.

Fladern, Lower Green, Derbyshire. c. 1690. Closed 1860. Demolished 1939. Former Academy in Doles Lane (adjacent) survives as a row of cottages.

Fleet, Lincolnshire. c. 1700. Became Baptist in 19th century. Victorian chapel now on site, but old graveyard survives, good headstones.

Gloucester, Barton Street. 1699. Founded 1662. Closed 1967 and demolished. Three bay classical facade of Cotswold stone hid modest brick building with hipped roof. Interior originally had three galleries, box pews, pulpit with sounding board. Turned and refitted 1893 with chancel and organ extension entered through triumphal proscenium arch with Corinthian pilasters.

Hapton, Norfolk. 1741. Closed 1959. Founded 1729 by Brewer's widow, Elizabeth Gay. Timber framed, lath and plastered. Door from Octagon Chapel, Norwich. Situated within grounds of Hapton House, now a dwelling-house.

Houlton: Bridge Meeting House, High Street, Devon. Early 18th century. Closed 1860. Demolished. Clock-face now in Museum.

Leeds, Call Lane. 1691. Congregational, General Baptist and Unitarian influence.

Lewes, Eastport Lane, Sussex. 1741. Chapel closed 1826 when congregation amalgamated with Westgate Chapel. Now a dwelling-house.

London: Hackney: 'Gravel Pit Chapel' of 1716 survives in Ram Place off Chatham Place, now a factory. Rectangular, yellow stock brick. Interior much altered though carved timber columns survive. Congregation had four illustrious ministers 1770 to 1845: Richard Price, Joseph Priestley, Thomas Belsham and Robert Aspland (note Belsham Street nearby). In 1809 congregation moved to the octagonal 'New Gravel Pit Chapel', further South on Chatham Place. 1858, rebuilt in Gothic style. Closed 1969 and acquired by Greater London Council who demolished it for housing, leaving only the graveyard. Aspland Hall of 1913 designed by R. P. Jones.

Long Sutton, Chapel Bridge (Lutton Parish), Lincolnshire. 1700. Closed c. 1930. Demolished c. 1970. Garage now on site, graveyard grassed over without headstones. Former parsonage survives beside road.

Malton, Wheelgate, Yorkshire. 1715. Altered 1785 and 1878. Closed 1952, now Ehim Pentecostal. Interior little changed and retains monuments.

Morpeth, Cottingwood Lane, Northumberland. 1732. Laterly a primary school, now disused. Red brick, stone quoins. Two round-arched windows. Nice chest tomb to Rev. George Aiken at rear.

Nantwich, Hospital Street, Cheshire. 1726. Founded 1688. Closed 1963. Demolished 1969. Joseph Priestley was minister 1758-61. Had a fine brick facade with two tall round-arched windows and two Dutch style gables. Set back from road.

Newbury: Waterside Chapel, Northbrook Street, Berkshire. 1697. Founded 1664. Closed 1946. Demolished 1960, but parsonage incorporated in Toomers' department store. Chapel of brick, four by five bays square plan. Mullioned windows in two storeys, triple-hipped tiled roof. Interior, two rows of four columns support valley gutters. Rear gallery. Box pews. Chapel had private quay on adjacent River Kennet.

Preston, Church Street, Lancashire. 1717. Founded 1672. Closed 1975, now derelict. Rendered brick, arched windows. Schoolrooms of 1905 adjoin at right angles. Small graveyard.

Ringwood: St. Thomas's Chapel, Meeting House Lane, Hampshire. 1727. Founded 1672. Closed 1975. Acquired by local authority for local studies centre. Impressive inside and out. Three bays square, mullioned windows, double roof with cropped gable. Box pews, three galleries, hexagonal pulpit, barrel-arched ceiling to main roof and over galleries, supported on six columns.

Rushall, Wiltshire. 1736. Closed 1972. Demolished 1982. General Baptist. Very small. Archetype for GPO rural telephone exchanges. Chapel fitted happily into village street scene.

St. Albans, Lower Dagnall Street, Hertfordshire. 1697. Founded 1662. Closed 1895. Now a bank. Four by three bays, brick with segmental arched windows in two storeys, hipped double roof.

Sale, Cheshire: Cross Street, 1739, moved to Arkinson Road 1876, closed 1970. Both buildings recently demolished.

Shepton Mallet, Cow Street, Somerset. 1696. Founded 1692. Restored 1785 and 1886. Closed 1961. Four by two bays, stone. Front has pedimented doorcases and two enormous round-arched windows with Gothic tracery, hipped roof. Rear wing has mullioned windows [original?]. Interior had richly carved pulpit on slender stem, balustraded stairs, lamp brackets and sounding board, now transferred to St. Nicholas's Church Museum, Bristol.

Stafford, Mount Street. 1689 and 1807. Founded 1672. Presbyterian Chapel briefly became Unitarian in early 19th century. Both the earlier buildings appear to survive behind the Victorian chapel.

Topsham, Ropewalk, now Victoria Road, Devon. 1727. Closed 1888. Now Masonic hall.

Torres: Lower Meeting, Fore Street, Devon. 1724. Apparently demolished.

Warminster, North Row, Wiltshire. 1704. Founded 1687. Closed and sold 1869. Now a school meals centre. Five bays, brick with stone quoins, mullioned windows in two storeys, double-hipped tiled roof.

Wem, Noble Street, Shropshire. 1716. Closed 1874. Adjacent to parsonage where William Hanlitt lived as a boy (his father was minister). Chapel half-demolished and used as a garage.

Whitchurch. Congregation founded by Philip Henry (father of Matthew Henry, see Chester) in 1672 at Broad Oak Farm three miles west of the town and just in Wales. He built a chapel here in 1689.

First chapel between nos. 7 and 9, Doddington built 1707. Destroyed by rioters 1715, rebuilt 1717, closed 1844. Subsequently served as a British School and a Music Hall. Now derelict but cries out to be restored. Fine vernacular; brick with hipped and quarter-gabled roof, round-arched windows, now blocked. Set back from road down alley.

Also in Whitchurch, 'Church of the Saviour', Highgate 1877. Closed 1921 and demolished. Highgate Inn now stands on site. A corrugated iron 'Gothic' chapel; George Eyre Evans, Unitarian historian, minister 1889-97.

Wisbech, Great Church Street, Cambridgeshire, c. 1700. Closed 1898, demolished.



Top: Ringwood. Above: Roof timbers, Ringwood. Below: Shepton Mallet.





Clockwise from top left: Hapton; Eastport; Lewes; Baffins Lane, Chichester; Derby; Rushall.



Clockwise from top left: Shepton Mallet pulpit, Shepton Mallet exterior, Crediton; Nantwich; Crediton interior.





CHAPTER THREE
New Status,
New Identity,
New Technology:
1750-1840

Daniel Defoe argued strongly for the encouragement of dissenters rather than their persecution; they created trade and wealth. They were now in a position to provide for not only the town charities and trusts for which they are well-known, but also for ministers of religion, new chapels, and increasingly, for schools.

At the beginning of the eighteenth century there had been a spate of chapel-building; in most towns and larger villages the dissenting chapel became an accepted part of the scenery. Later in the century their improved status was expressed in the building of larger and more sophisticated chapels. Westgate Chapel, Wakefield (1752) was built nearer the town centre than the old chapel at Westgate End; among its members were some of the leading gentry and tradesmen of the neighbourhood. Stourbridge Chapel (1788) replaced the previous chapel, itself a replacement of the chapel destroyed by the 'Church and King' mob of 1715. The 1716 chapel was described as 'inconvenient . . . having nothing venerable, but exciting the idea of a dwelling house of three stories converted into a place of worship'. Stourbridge was an expanding industrial town

Above: interior of the Octagon Chapel, Norwich (lithograph of 1848).

and the chapel shared in its prosperity. It is large and up-to-date — brick, with classical detailing, iron-frame windows and high-quality woodwork.

This was the first century of peace between Establishment and Dissent, coupled with widespread use of the printed word. There was decreasing persecution (apart from the time of the French Revolution) and greater freedom of debate in dissenting circles, on matters theological as well as political. Educated ministers of religion and dissenting laymen read and discussed the works of John Locke, Samuel Clarke, Joseph Priestley, and, on a more popular level, Isaac Watts. The Bible was, of course, the foundation of church life and was also discussed freely.

Ministers were sustained by leading laymen such as the Earl of Shelburne, who employed Priestley as his librarian, Lord Russell, who paid the Presbyterian minister at Tavistock, and the merchants of Exeter and Norwich, who were able to dictate to the dissenting communities in their cities. Led by Priestley and Rev. John Taylor of Norwich, the more intellectual dissenters gradually expressed new ideas based on a rational interpretation of the Bible. From the second quarter of the eighteenth century Presbyterians, General Baptists and some Independents progressed via Arianism to Unitarianism (Arians held that the Father is the supreme God; the other persons of the Trinity owe their existence to Him).

The dissenting academies were at the root of the change. Priestley wrote of his education at Philip Doddridge's academy: 'The general plan of our studies . . . was exceedingly favourable to free inquiry, as we were referred to authors on both sides of every question, and were required to give an account of them'. Education was not confined to the academies; smaller schools, run by dissenting ministers as a supplement to their livelihood, became a common feature of town life in this period.

The cross-fertilisation of ideas via academies and dissenting ministers (who moved around the country in the course of their careers) is well-documented. An average example was Rev. John Houghton (1730-1800), who was born in Liverpool, educated at Northampton academy, and was minister at Platt, Hyde, Nantwich, Elland and Wem, before running a school in Norwich in his retirement. Joseph Priestley was educated at Daventry, was minister at Needham Market, Nantwich, then taught at Warrington academy, moved to Leeds and Birmingham, before emigrating to the United States. It would be surprising if the material designs of chapels were not also transmitted from one part of the country to another, and indeed their visual appearance is remarkably similar.

In many cases, it was not long before chapel extensions and galleries needed to be built (though confidence in expansion was often misplaced).

The substantial oak gallery at Ilminster seems to have been added even before the chapel was completed. At Cross Street, Manchester, the gallery of the old chapel (destroyed in 1940) was built by private subscription less than a year after the erection of the chapel. Galleries were added at Lydgate (1768), Bessels Green



Stourbridge (1788).



Above: Warrington Academy of 1762.

Below: memorial in Newington Green to Rev. Richard Price (1723-1791) Minister of the chapel for 26 years and founder of the principles of actuarial practice.





Sunday School pews in gallery at Bridport.

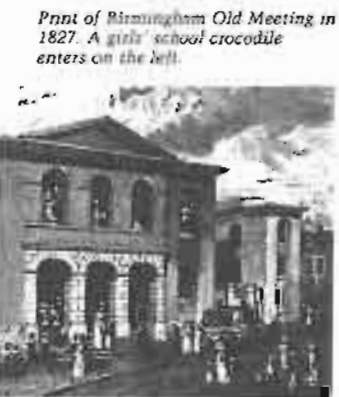
(1749), Newport (1790) and many more. By the end of the century accommodation was being added for Sunday Schools, often in the gallery; Bridport has special 'end-on' pews for teachers to supervise children in the gallery.

Fewer chapels were needed in the second half of the century after the earlier spate of building. Designs of this period often depart from the vernacular style, but they are not generally the work of known architects. Often we must assume that they are the work of local craftsmen working in close touch with their clients. They reflect new fashions and structural innovations, but the puritan qualities of symmetry, proportion and non-figurative design persist. The Octagon, Norwich (1756), the most ambitious chapel of this period, was built by Thomas Ivory, a carpenter. Westgate Chapel, Wakefield (1752), may be a very early design by John Carr, who was born at nearby Horbury. Lewin's Mead, Bristol, was built in 1791, probably to designs by William Blackburne, who also designed the Watermen's Company Hall in London. Bridport Chapel (1794) replaced a previous meeting-house which was 'extremely mean in its appearance, unbecoming the respectability and opulence of the society'. Much the same sort of situation must have arisen at Bath and Bewdley, where the existing buildings were deemed inadequate. Trim Street Chapel, Bath (1795), is an integral part of the Georgian street design, and would have entirely fulfilled a fashionable congregation's expectations. At Bewdley (1786), the original chapel of 1698 was timber-framed, it is probable that it became too dilapidated and 'old-fashioned' to suit the congregation of a sophisticated, though decaying, inland port.

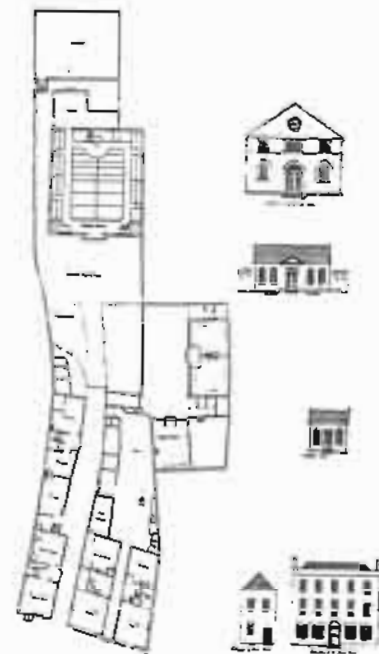
Changing theology led to splits within congregations. Chapels (mostly Presbyterian) which became avowedly Unitarian lost more Calvinistic members to new causes. Independent congregations broke away from the old meeting-houses at Chesterfield, Sheffield, Stand, Hinckley, Maidstone, Ilminster, and elsewhere. At Kidderminster, the more liberal members had to leave and build anew. At Bessels Green, the stricter Baptists left to build their own chapel on the green nearby. At Brighton, members of a Calvinistic Baptist chapel were attracted to the more merciful teachings of Universalism.

A handful of chapels newly founded in this period survives. Some sprang from older foundations, as at Billingshurst (from Horsham) and Lye and Cradley (from Stourbridge). Norcliffe Chapel, Styal (Cheshire) was founded by the Unitarian Samuel Greg for workers at his Quarry Bank cotton mills. Field Row Chapel, Belper, was built by Jedediah Strutt for his workers. Lye Chapel, founded by Rev. James Scott, served a community of nail-makers living in mud huts on Lye Waste. By contrast, the Unitarian chapel at Cheltenham was founded in 1832 by Mr. Furker, described as a tradesman from Bath; its founding could be considered a contribution to the development of the town.

Not only within the old Dissent were there changes in this period. English religious life as a whole was changing. Methodism, emanating from the Church of England, was the greatest agent, but other sects evolved, among them the Countess of Huntingdon's



Paint of Birmingham Old Meeting in 1827. A girl's school crocodile enters on the left.



Above left: Lewin's Mead Meeting, Bristol (1791). Above: plan and elevations of New Meeting House, Kidderminster (1782).

Connection, the New Baptist Connection and Universalism. Out of Methodism evolved the energetic and influential Methodist Unitarians of Lancashire, and the Christian Brethren of the Midlands. Small but significant growth in Unitarianism took place with the secession from the Church of England of Rev. Theophilus Lindsey.

Methodism's 'warmth' and 'enthusiasm' — derogatory terms to the old Dissent and Anglicans alike — brought many converts to their cottage meeting-places and chapels. Methodism was disliked by the old Dissent for obvious reasons — it took away members and it was undeniably working-class. The result for Unitarians was, on the one hand, reduced support, but on the other an ultimate enrichment through Methodism's greater vigour. The emotional stance of Methodism affected Unitarianism as much as other religious walks of life. Joseph Cooke (1775-1811) was a Methodist lay-preacher on the Rochdale circuit. He was expelled for his 'unsound doctrines' and his numerous followers built chapels at Rochdale (Providence Chapel, Clover Street) and Newchurch. Congregations were also formed at Padiham, Todmorden, Haslingden, Rawtenstall and Burnley. Methodism's influence is still apparent in the strongly cohesive, basically working-class Methodist Unitarian congregations of the Rochdale area.

The Free-thinking Christians were a small group founded by Samuel Thompson, grandfather of the poet Sidney Dobell. Thompson influenced a group of churches in Kent and Sussex, and further afield at Loughborough, Dewsbury and Jewin Street, London. The large, plain but well-preserved chapel at Cranbrook survives, now a social club.

The relationship between Unitarians and General Baptists



Below: Styal village, built by Samuel Greg (a Unitarian) for workers at his mill. The Unitarian Chapel in middle distance.



Providence Chapel, Clives Street (1807). Built for the Methodist Unitarian Joseph Cooke.

Below: Newport, Isle of Wight.



evolved over a period of a century or more. By the mid-eighteenth century General Baptists were Arminian in outlook, that is, they had a tolerant attitude towards redemption, leading to a more inclusive church. In 1770, the Baptist New Connection (Strict Baptist) was formed by the more evangelical members. In 1802, the General Baptist Assembly was transformed by the admission of the Baptist-Universalist William Vidler. His preaching caused the final break with the New Connection, and many General Baptist chapels followed Vidler and the man who inspired him, the American Rev. Elhanan Winchester. Chapels were built as a result at Brighton (congregation formed 1793), Northiam (1810), Chatham (1802), Cranbrook (1807), Headcorn (1819), Rolvenden, Biddenden (1834), and South Place, Finsbury, now the Ethical Society (1824).

At Dover, a chapel was built for the Presbyterian congregation, founded in 1643, now much expanded by Benjamin Martin, a follower of Vidler. The travelling Baptist-Unitarian missionary Richard Wright (1764-1836) and Robert Aspland, minister of the General Baptist-Unitarian chapel at Newport, IoW, did much to strengthen causes at this time. A number of places had General Baptist chapels which in the course of time joined nearby Presbyterian/Unitarian congregations, as at Boston, Portsmouth, Lewes, Taunton and Hull. In 1916, the General Baptists officially joined the Unitarians, and in 1929 became part of the newly-founded General Assembly of Unitarian and Free Christian Churches.

All these movements arose from differences within dissent, from a freely-expressed individualism which found a place under the tolerant umbrella of Unitarianism. However, a more important schism for Unitarianism was the secession of the Anglican clergyman, Theophilus Lindsey. The only churches founded as a result were Essex Church, London, originally in Essex Street (1774), now in Palace Gardens Terrace, Kensington (rebuilt 1978), Devonport (1791), now a public house, and Dundee, founded in 1785 by Lindsey's friend Thomas Fyshe Palmer, the last man in Britain to be transported for sedition. In the nineteenth century, the presence of ex-Anglican clergymen within Unitarianism probably helped to influence both architecture and liturgy in an Anglican direction.

Between 1796 and 1814, only a handful of new Unitarian chapels were built. The reason is not hard to find; Unitarians were enthusiastic supporters of the French Revolution, seeing it as an overthrowing of the kind of unjust privilege which had for long barred their own progress in government and many other spheres of life. Tom Paine attended the Lewes Unitarian Chapel; Marat briefly taught in the Warrington Academy; Benjamin Franklin, American Ambassador to revolutionary France, was a close friend of Joseph Priestley, and Priestley himself suffered the destruction of his home, chapel, library and laboratory in the anti-French riots of 1791. It was not the time for conspicuous building projects. Kingwood, Birmingham, was destroyed by an anti-revolutionary mob in 1791, and was rebuilt in 1793 with government



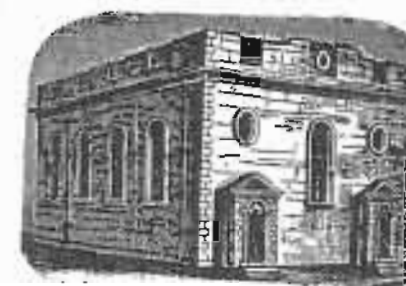
*Above left: early painting of Dover Chapel (1820).
Above: Birmingham New Meeting (1802). Now St. Michael's Roman Catholic Church.*

compensation. In central Birmingham, the New Meeting was burnt down, and rebuilt in 1802. In Manchester, the Unitarian chapel in Moseley Street (built in 1789) was destroyed by a mob in 1792. The congregation rebuilt in Upper Brook Street in 1839.

Until the very end of this period there was an apparently conscious effort on the part of dissenters to avoid any suggestion of ecclesiastical style. By contrast, out of the 214 Anglican churches built following the Church Building Act of 1818, 174 had Neo-Gothic architecture. In other words, 174 Anglican churches had pointed arches and pitched roofs rather than classical columns, a horizontal architrave and pediment. Until 1839, no Unitarian chapel of this period has any Gothic features (Warwick, Styal, Kidderminster and Kingswood, among others, were gothicised in the later nineteenth century). Gothic architecture, described by A. W. Pugin as 'true Christian architecture', was associated in many people's minds with the Catholic Church; nonconformists were therefore reluctant to use it. Conversely, the architecture of Greece and Rome seemed entirely appropriate to Unitarians who were in the vanguard of academic learning, trade and classical education. 'Gothic' equalled 'superstition'; 'Classical' equalled 'Reason'. Unitarian chapel facades resembled town mansions, assembly rooms, even custom-houses and warehouses. The builders of mill and chapel were one and the same; the architecture of the Industrial Revolution was plain, evolving out of a heritage of vernacular craftsmanship and long-inherited classical forms.

And the vernacular tradition was not dead. In remote areas, or where traditional building crafts excelled, the old styles continued. Stannington (1742), Marshfield (1752), and Salfron Walden (1792) are fine examples from the Pennines, the Cotswolds and East Anglia. In the deeper rural communities, simply-crafted chapels survive; in the Pennines, Bradwell (1754), Great Hucklow (1795), and Lydgate (1695); in the South, Godalming (1789), Billingshurst (1754) and Northiam (1810). Congregations of the towns and more prosperous villages wanted something more appropriate to their 'respectability and opulence' as Bridport congregation put it.

Below: print of New Meeting after destruction in the Priestley riots.





Exterior of Belper.

Landmarks of this kind in their respective communities were Wakefield (1752), Stourbridge (1788), Kidderminster (1782), Bewdley (1786), Bridport (1794), Bath (1795), Boston (1819) and Dover (1819).

The persistence of the large chapel, where an auditorium was the essential requirement, meant that the structural problem of roofing a wide span still remained. Various solutions to this problem were tried out. At Paradise Street, Liverpool (1791), an ingenious system of king-post and radiating beams was devised by 'an Irishman by the name of Wynne', the architect in the initial stages of building the octagonal chapel. At Lewin's Mead (1791), a completely new idea was introduced, by suspending the ceiling on chains. At Belper (1788), a comparatively small chapel was created out of the upper segment of a cube, the lower segments on either side forming a burial vault and part of a caretaker's cottage, with the auditorium raked above. But the biggest innovation was the Octagon Chapel, Norwich, built in 1756 by Thomas Ivory. Using the supporting columns on the periphery of the octagonal seating area, an open central space was created. Whether Ivory was the originator of this idea, or whether he was prompted by the large and influential congregation led by its minister, the eminent theologian Rev. John Taylor, we do not know, but it was certainly the first octagonal ecclesiastical building to be erected. Wesley's visit to the Octagon may have been seminal in that numerous Methodist octagonal chapels were subsequently built, as well as a few Unitarian ones; (the best-known, the Octagon Chapel, 1763, subsequently Anglican, now demolished, and Paradise Street, 1791, demolished 1849 — both in Liverpool).

In many chapels of this period, the load-bearing pillars are of cast-iron, as they were in factories and warehouses built at the same time. At Stourbridge and Lye, the builders introduced iron window frames.

The style of the meeting-house had long been flavoured with a classical ingredient such as the 'classical' pediment, albeit in humble brick, at Chesterfield, Wakefield and Bridgwater. Mary Street, Taunton, and the Octagon, Norwich, employed the classical orders on interior columns. Sometimes, in the course of restoration, a 'classical' facade was added to an earlier, more modest, vernacular one, as at Lincoln and Newington Green.

During the period of Greek-revival architecture of 1820-30, when the work of Sir Robert Smirke and Decimus Burton was fashionable, several Unitarian chapels were built in this style. The best-known, and only one now active as a Unitarian chapel, is Brighton. Others were at Diss, Norfolk (1822); Stamford Street, London, where the facade alone remains (1823); Wareham (1830); Little Portland Street, London, now demolished (1833); and the recently-demolished St. Vincent Street Chapel, Glasgow (1856). Apart from the Grecian facades, the area behind remained a 'preaching box' on traditional dissenting lines. The classical idiom did not inspire the design of the interior.

But times were changing. Two new Unitarian chapels were built in 1839.



Little Portland Street (demolished).



Upper Brook Street, Manchester.

In the relatively new London suburb of Brixton, a congregation had been formed and a chapel was soon after built. It had a high gable flanked by turrets, and a large rose window which, according to the architect R. P. Jones (no great lover of the Gothic style) 'probably appeared to the building committee to be no less truly Gothic than the west front of Rheims Cathedral'.

Stamford Street, London. Only the portico remains

More noteworthy, however, was the opening of Upper Brook Street Chapel in Manchester. The Unitarian congregation of Moseley Street dated from 1789. It was founded in response to the more assertive Unitarianism of Priestley and Lindsey; the *Protestant Dissenters' Almanac* of 1811 refers to Cross Street, a seventeenth century foundation, as Presbyterian, Moseley Street as Unitarian. Its members included an affluent and intellectual section of Manchester society led by their minister, Rev. J. J. Taylor. In spite of destruction in the 1792 riots, the congregation survived, and in 1839 built their new chapel at Upper Brook Street, commissioning Sir Charles Barry as architect. Three years earlier, Barry had won the competition for designing the new Houses of Parliament. He was riding on the high tide of success, and had just completed the Royal Manchester Institution (now the Art Gallery, 1835) and the Athenaeum in Moseley Street (1839). The Unitarian congregation demonstrated, in their choice of architect, the fact that they had 'arrived'. Not only was the architect the best that money could buy; the style was completely new for a dissenting chapel. Upper Brook Street was built nearly twenty years after the first Neo-Gothic church in the area (Barry had designed Stand Parish Church in 1822), but it claims to be the first nonconformist chapel in Neo-Gothic style. Like the Houses of Parliament, it is a rectangular shape in Gothic dress; it has a plaster ceiling, galleries, and an impressive central pulpit in the traditional dissenting pattern. It was opened by James Martineau on September 1st, 1839. In spite of the superficiality of its Gothic style, Upper Brook Street was a landmark and a precursor of many Gothic Unitarian churches to come.



Gazetteer 1750-1840

Belper: Field Row Unitarian Chapel, Green Lane. Derbyshire. Dated 1788. House-worship from 1689; first chapel 1721 in Green Lane (now Sunday School, enlarged 1855). The 1780s were a period of enormous industrial growth in Belper, with Jedediah Strutt's development of local water-power for cotton-spinning. He built mills in 1778, 1786, 1795, 1804. Strutt, a dissenter, built Field Row Chapel to serve his growing workforce.

It seems that only the hipped roof rectangle was built in 1788, when the pulpit would have been on the short wall, facing the tiered congregational pews (moved to present location 1906). The extensions containing Sunday School benches were probably added at a similar time to the building of the cottage, circa 1820. It is likely that access was then to the present rear of the chapel, from the Sunday School on Green Lane.

T shaped plan. Sandstone with hipped roof, round-arched windows and cantilevered stone staircase to gallery. Interior has unique construction with tiered seating on each side sloping to middle aisle, with Strutt family vault under congregational box-pews and part of caretaker's cottage under the Sunday School benches (Strutt established schools at the mills). Two cruciform iron columns. Clock of 1788 by John Whitehurst of Derby. Memorials to Strutt family and others.

Front of chapel faces small graveyard, rear adjoins gardens of mill-workers' cottage 'Rows'.

Billingshurst Unitarian Free Christian Church, High Street. Sussex. 1754. Founded in the same year, from Horsham Chapel. First preacher and founder, William Evershed, is buried in graveyard.

Chapel set in large graveyard with many fine headstones, at end of long approach from road. Small, patterned brick; tile roof with overhanging eaves; segmental arched mullioned and transomed windows. Vestry at rear 1825, incorporates baptistery (previously used stream).

Interior has simple pews and rear choir gallery. Six-bracket chandelier and clock by Inken of Horsham.

'A delightful plain rural chapel, with the men and women sitting on different sides, the deacons crouching round a table at front of the

pulpit, the singers in the gallery, the hymns introduced by the wail of a pitch pipe.'

(J. Dendy, *Record of my Life*, 1878)

Boston Unitarian Chapel, Spain Lane. Lincolnshire. 1819. Founded 1804.

Mellow red brick, three bays square with hipped roof. Well-proportioned facade, round-arched door, windows with interlaced tracery.

Interior little altered apart from Victorian pine pews; original gaslight fittings at pew ends. Rear gallery supported on four fluted Doric columns. All woodwork is of excellent workmanship, but pride of place goes to central pulpit, mahogany, classical style with Doric pillars; deacons area below. Art Nouveau stained glass screen forms vestry at front.

Graveyard and garden at rear with some wall memorials. Gothic style caretaker's house adjoins. Chapel now faces busy bypass road — which also caused demolition of General Baptist chapel of 1804 (congregations amalgamated by mid 19th Century).

Bridport Unitarian Chapel, East Street. Dorset. 1794. Founded 1672. Original chapel probably 1690. In 1791 demolished as 'extreamly mean in its appearance, unbecoming the respectability and opulence of the society, incommodious both to the speakers and hearers, insufficient for the accommodation of all those who worship there, and, moreover, in a very decayed and ruinous condition'. Bridport manufactured nets and ropes, supplying most maritime needs in the 18th century. Merchants and town corporation were largely dissenters. The new chapel was paid for by subscribers among the congregation and friends and by pew-rents (not freeholds, as previously). Built on the site of the Crown Inn, alongside town ditch. Total cost: £1,942 1s 3d. No designer or architect can be traced; possibly Rev Samuel Fawcett, leading instigator of the rebuild, though not the minister of the chapel; one Hyde is paid bills for joinery repairs, and joinery is by far the largest item in the cost of building.

Plain, brick painted white with a side wall of stone. Two-storied facade with 3 bays, round-arched windows and semi-circular Ionic pillared portico. 'Unitarian Chapel' was carved above the portico in 1821. Hipped roof. Chapel faces down long graveyard to road, with fine memorials to prominent Bridport citizens, many net-makers.



Above. Bridport. Below. Billingshurst.





Brighton.

Interior, spacious with Ionic pillars of marbled wood supporting three large galleries, back gallery for singers, sides for Sunday School; special pews for teachers at right-angles to supervise; two entrances direct from galleries to Sunday School at rear, added 1840. Downstairs, pulpit on short wall, box-pews with special accommodation for mayor and corporation. Pews re-arranged mid-19th century. Clock by Matthews of Bridport.

Brighton Unitarian Church, New Road, Sussex. 1820.

In 1791 the Calvinistic Baptist congregation in Bond Street was joined by William Stevens, a follower of the American Baptist-Universalist, Rev Elhanan Winchester. 'The main split . . . came on the issue of eternal punishment for evil doers. Stevens influenced other members . . . and on October 13, 1793, it was decided that all those who could not accept the doctrine of everlasting Hell should be expelled. 19 members were thus excommunicated.' After joining the General Baptist Assembly, they came under the leadership of Dr Morell, headmaster and classical scholar. A plot of land was bought from the Prince Regent for £650. Morell had the theory that a modern church should resemble a Greek temple; design is based on the Temple of Theseus as illustrated in Millar's *Ancient*

Architecture. It is described in the *Royal Brighton Guide* of 1827 as 'built after the manner of a heathen temple'; and in *The Stranger in Brighton* of 1822 as 'this very elegant and truly classical building'.

Stucco facade, four Doric columns and pediment, originally with Greek inscription. Interior was pure dissenting meetinghouse, plain cube with central pulpit and box-pews; now modernised. Meeting rooms adjacent added c.1880. Organ from Essex Church, London. Stained glass memorials include one to proprietress of the Theatre Royal (across road).

Bristol: Lewin's Mead Meeting. 1791. Congregation dates from Ejection of Rev John Weeks, one of seven ejected clergy in Bristol; first chapel 1694. Murch described the chapel in 1835: 'Besides commodious vestries attached to the chapel, the congregation possesses other eligible buildings on the same spot. When the chapel was built, stables and coach-houses were provided for the accommodation of the worshippers. Over the stables is a lecture room built in 1818 . . . here the intermediate school is taught and the chapel library kept.' Further extensive rooms built 1826, mostly for educational purposes, during the influential ministry of Lant Carpenter (1780-1840). Memorials to him and his daughter, Mary



Lewin's Mead, Bristol.

Carpenter, the social reformer (1807-77) are in the chapel.

Architect, William Blackburne. Stone, classical design. Central pediment over semi-circular porch. Lower floor of rusticated stone; upper floor has large tri-partite window with semi-circular top in centre of each elevation, and three such behind pulpit at rear. The whole exterior is reminiscent of a mansion-house (18th century members included lord mayors of Bristol).

Interior, very broad and spacious (similar proportions to Wakefield). Excellent pulpit centre of rear wall. Mahogany box pews for 2,000 sittings (imported through Bristol Docks). Two side galleries and organ gallery with choir stalls over entrance. Coffered ceiling suspended from the roof on chains. Many memorials on pulpit wall, including one to Rammohun Roy (1780-1833), founder of the liberal Hindu movement, Brahmō Somaj, who died while on a visit to Mary Carpenter. Many ancillary rooms and caretaker's house at side and rear of chapel, built into the cliff face below Christmas Steps. The future of the chapel is uncertain.

Cradley, Netherend Chapel, Park Lane. Worcestershire. 1796.

Original Meeting-house of 1707 was at

Pensnet Meadow, destroyed 1715; rebuilt 1716, sold to Methodists 1796. Present chapel built by Rev James Scott. Set in open, semi-industrial country — an area of collieries, nail and chain-making.

Patterned brick made on the spot the previous summer; plain well-proportioned round arched windows with interlaced tracery. Bell-tower and spire added 1864. Interior: pulpit set in chancel, also added 1864. Gallery with large central organ, organists' memorial plaques and choir stalls. Large verdant graveyard with many good memorials. Substantial parsonage of 1753 stood close by. Small school (also 1753?) along track — now used for light industry.

Dover Unitarian Church, Adrian Street. Kent. 1819.

One of the oldest General Baptist foundations (1643); Captain Taverner of Cromwell's army (see Deal) was a founder-member. Second chapel built 1745, enlarged 1793. Present chapel built to house large following of Benjamin Martin, disciple of Universalist William Vidler.

Yellow brick, octagonal. Two matching venetian windows on opposite sides with pediments over; slate roof, formerly with bell-cote. Plain arched windows of good proportions.

Interior: original plain box-pews; pulpit moved to one side when semi-circular organ



Left to right Exeter; Exeter pulpit, Cradley; Godolming

chamber added late 19th century. Rear curving gallery supported on four iron pillars. Architect Thomas Read.

Meeting hall of 1971, built as compensation for road encroachment. Small garden.

Exeter: George's Meeting, South Street. Devon. 1760. Founded 1662.

Originally there were five dissenting congregations in Exeter, with much scope for schismatic opinions. 'Presbyterianism was very acceptable to successful merchants, for it gave them a degree of control over religious affairs which would have been impossible in the Church of England, or in the more democratic organisations of the Baptists, Independents and Quakers, all of whom were active in Exeter.' Hallett's dissenting academy was active in Exeter in 1720s and '30s, when Trinitarian-Unitarian controversy was rife. Re-alignment of congregations led to founding of George's Meeting in 1760.

Impressive facade of red brick and stone dressings; Tuscan porch and arched parapet. Segmental arched windows to ground floor and round-arched windows to first floor, front and sides.

Spacious interior with high quality workmanship gives an impression of opulent good taste in spite of neglect. One of the earliest chapels to have pulpit on short wall. Very fine two-decker pulpit with canopy and carved drapery surmounted by cross. Box pews. Gallery

on three sides supported on square Ionic timber pillars. Good stained glass.

Chapel now deserted, fate uncertain.

Godolming; Meadow Unitarian Chapel, Farncombe. Surrey. 1789.

General Baptist foundation. 'Wed June 4th 1783, at a church meeting held at Bro. Wm. Evershed's at Eashing, Godolming, it was agreed that a more convenient Place of Public Worship may conduce much to the Ease and prosperity of this chapel. Agreed that a meeting house Be Erected at Meadow Godolming for that purpose.'

Brick and stucco with stone quoins, three round-arched windows back and front; porch added later. Brick cottage of 1821 attached. Chapel faces down long graveyard with many memorials to road entrance, where new Gothic chapel was built 1870. Original chapel became Sunday School. In 1976 roles reversed; chapel at the gate now being the meeting-room-cum-school. Chapel interior cleared of pews (some line walls); back gallery (now enclosed); baptistry under floor. Good row of hat pegs.

Chapel rear faces towards River Wey.

Great Hucklow, The Old Chapel. Derbyshire. 1796.

Congregation founded 1696 by William Bagshawe, 'Apostle of the Peak'. His brother John, made High Sheriff for Derbyshire in that year, lived at the Old Hall nearby; he probably

gave William shelter and use of a barn, possibly that on the south of Grindlow Lane. It is not clear whether the present chapel replaced an earlier one. Gritstone, set lengthwise to the road in a small graveyard. Porch with bellcote, and gallery added 1901 when interior refurnished; schoolroom behind pulpit. Memorials. Former parsonage 200 yards north in village street.

Kidderminster, New Meeting House, Church Street. Worcestershire. 1782, remodelled 1870-83. Founded 1781 when dissenting congregation (established by Richard Baxter when ejected from the parish church) disagreed on the choice of a new minister. The less Calvinistic (and more prosperous) group, including carpet manufacturer Nicholas Pearsall, withdrew from original meeting house and subscribed to building of 'The New Meeting-House'.

Chapel is situated at the end of long approach from Church Street, with graveyard at side. 'The building was originally of the old square barn shape and appearance, 39 feet long and 36 feet broad'.

In 1870 it was re-pewed and the three-decker pulpit replaced with a single-decker. Large scale extensions 1879: chancel added 'in perpendicular style, so as to harmonise as perfectly as possible with the old building'; gallery renewed 'with some pretty perforated

work in pitch pine', incorporating organ chamber in rear gallery. Architect, J. M. Gething of Kidderminster. In 1883 chapel lengthened by 25 feet incorporating a vestibule. New facade built of red sandstone with lighter stone detailing, 'ogee' windows and doors; also carved open parapet, four pinnacles and bell turret — all removed 1955, leaving the chapel with present shorn appearance. At the sides 'the old ugly wooden windows and frames were removed and the openings enlarged. Stone windows with cusped and traceried heads, glazed with cathedral glass in various tints were substituted'. Internally, ceiling panelled with stained timber and 'chancel enriched with a handsome dado of encaustic tiles by Messrs. Maw and Co. of Broseley'. Architects, Payne and Talbot of Birmingham; cost £2,600.

Below the chancel arch is Richard Baxter's pulpit dating from 1621 — a fine example of Jacobean woodwork. It was thrown out of the parish church as rubbish and bought by Pearsall in 1785. Good memorials including Lant Carpenter and Nicholas Pearsall (whose gravestone stands outside chapel doors). Stained glass.

At side of the chapel, now demolished, were Grammar and Charity Schools built by Pearsall 1792, enlarged 1865; part of these buildings later housed the library. Also Sunday School, enlarged 1883 (classes begun by Pearsall in 1780).

Kingswood Meeting House, Packhorse Lane, Birmingham. 1793.

Original chapel founded and built in 1708 at Dark Lane, burnt by mob in 1715; rebuilt and again destroyed by mob in 1791. Chapel and parsonage rebuilt nearby with compensation money. Set back from road in large graveyard in open country. Large number of gravestones, 18th century to present day.

Reconstruction of 1874 has all but obliterated earlier character, though surroundings remain idyllic. Brick; porch, chancel, roof and walls above window height of 1874. Lower side wall has bricks of 1792 incised with builders' names: B. & S. Greves, Thos Greves, John Redditch. Facade now has broad 3-bay porch with gallery over middle bay. Semi-circular, segmental and pointed arches feature in the present confusing elevation. Interior completely Gothicised; rafted roof, singers' gallery over porch, chancel with organ chamber. Simple stained glass; pitch pine pews. Marble memorials, including Rev James Tapiin 1882 with bas-relief portrait.

Schoolrooms of 1890 to rear; parsonage next door also 1793.

Moretonhampstead, Devon.

Two chapels, linked from 1835 onwards, but both continued in use. General Baptist in Fore Street [founded before 1650 by Anabaptist woollen workers]. Built 1796, closed 1966 and now a ruin. Similar proportions to Cross Street but with rectangular windows. Presbyterian in Cross Street, built 1802 [founded 1662 by Rev Robert Woolcombe].

Stone, rendered. Pyramid slate roof. Front facade has two-storey plain windows, sides and rear two long round arched windows. Builder came from Exeter, used materials from previous chapel of 1693. Interior, concave gallery over entrance with nice woodwork. Central pulpit flanked by stained glass windows in memory of Susan and Thomas White, 1873. Chiming Parliament clock from Crediton. Memorial to Edward Bowring. [Moretonhampstead was the home of the Bowring family. Sir John Bowring was author of 'In the Cross of Christ I Glory'. Thomas Bowring donated the Public Library and built cottage terraces and parsonage c 1895].

An attractive chapel, set in walled graveyard with good memorials, looking over Bovey Valley to Dartmoor.

Newport, IOW Unitarian Meeting House, High Street. 1774. Congregation founded 1726. First

chapel 1728. Brick, rendered and brightly painted. Naive Gothic.

Hung slates on side and back walls. Set back from street with long graveyard, caretaker's cottage at side. Enlarged 1825; either then or later, facade and windows Gothicised. Interior cleared of pews and modernised. Back gallery with iron pillars holding organ. Large Victorian schoolroom at back.

Northiam Unitarian Chapel, Dixter's Road, Sussex. 1795 and 1810. (Datestone).

Founded 1796 from Brighton on initiative of Rev William Vidler Brick, hipped tiled roof. Interior has pine pews and open roof with simple trusses, very modest.

Norwich: Octagon Chapel, Colegate. Norfolk. 1756.

Rev John Collinges ejected from St Stephen's Church, 'but his people loved him and purchased a place of worship for him in Colegate in 1687 on the former Blackfriars convent ground'. (Intervening meetings had been held in the convent.) The congregation flourished, and during the ministry of the eminent theologian Rev John Taylor (1733-1757) the chapel was rebuilt on the same site by Thomas Ivory (1709-1779). Ivory was also responsible for the Methodist Meeting of 1753 and the Assembly Rooms of 1754. In 1757 he built and became manager of the Norwich Theatre. He was described in his will as 'builder and timber merchant'.

First octagonal place of worship. Brick. Portico with four Ionic columns. Two upper and two lower sash windows on each of seven sides, three windows over entrance. Bulls-eye dormer windows in octagonal roof.

Most impressive interior. Eight huge wooden pillars with elaborate Corinthian heads support continuous gallery and terminate in arches which support the roof. Special seats for mayor and aldermen. Sword-rests for official regalia. Memorials. Interior was originally 'marbled by an eminent artist from London'. Total cost £5,174, nearly all raised by the congregation. Rewped, organ and pulpit wall rearranged 1889.

Martineau Memorial Hall 1907 by Chatfield Clarke at side of forecourt. James Martineau was member of prominent Unitarian family in Norwich.

John Wesley visited the Octagon in 1757 and adopted this plan for several of his chapels in



Octagon Chapel, Norwich.

subsequent years. He wrote: 'Wednesday, December 23rd, 1757. I was shown Dr Taylor's new meeting house, perhaps the most elegant one in all Europe. It is eight square, built of the finest brick, with sixteen sash-windows below, as many above, and eight sky-lights in the dome, which indeed are purely ornamental. The inside is furnished in the highest taste, and is as clean as any nobleman's saloon. The communion-table is fine mahogany; the very latches of the pew-doors are polished brass. How can it be thought that the old coarse gospel should find admission here!'

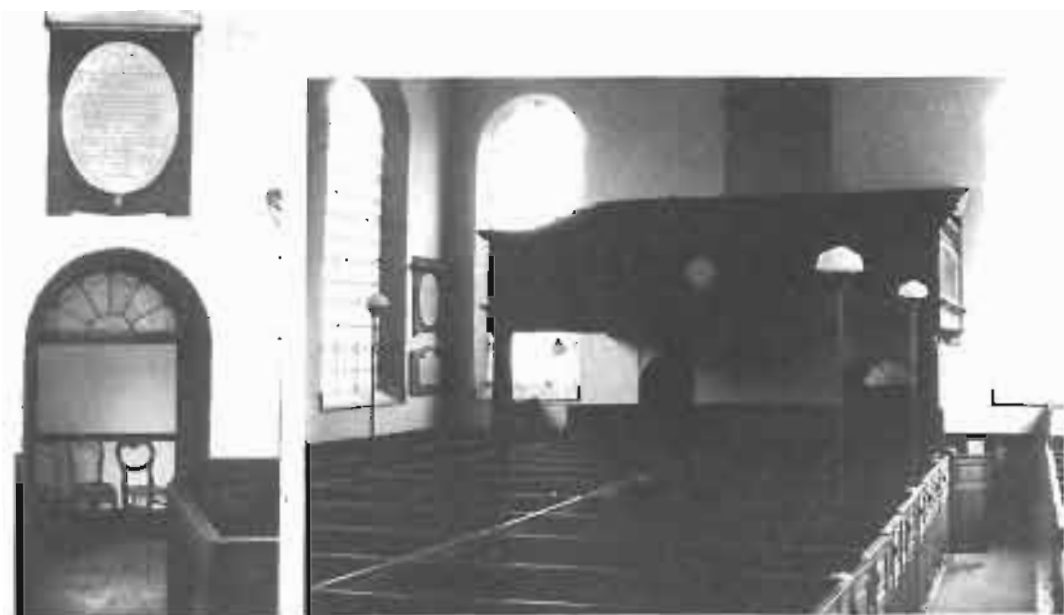
Stourbridge Presbyterian Chapel, Lower High Street. Worcestershire. 1788.

Philip Foley, ironmaster, was a strong supporter of the dissenting cause and had a private chapel in the grounds of his house. His chaplain, Rev George Flower, became the first pastor of the Dissenters' Meeting House in Stourbridge. This was built by Richard Baker

circa 1698 behind his house in Coventry Street. Burnt down by mob 1715 but rebuilt within a year.

At the Government Commission of 1716, set up to assess reparations for property destroyed by riot, John Conquest, carpenter and joiner stated that he had helped to build the original chapel, and estimated that to rebuild it would cost £82 8s 3d. This was confirmed by John Wright of Bromsgrove. Thomas Parker, mason, also helped to build the chapel 16 years before. The 'Meeting House was 38' in length, 21' 11" in breadth and 17' 9" in height from the flower to the wall plate' . . . 'Cost of bricks, tyles, time, hayre, sand, masons workmanship and laths and other things would be £34 9s 6d'. John Bankes, glazier testified that the cost of 'casements, barrs, and workmanship . . . £6 19s 2d'. Joseph Carpenter, trustee, claimed £4 6s for time overlooking the workmen.

Rebuilt on new site during ministry of Rev Benjamin Carpenter. Urban setting in the best



street in Stourbridge, rising from the canal past shops and town houses to Town Hall. Chapel and day school in paved yard with gates at front.

Classical brick facade with pediment and porch; inscription over door 'AD 1788 Hoc Templum Aedificatum'. Three iron-framed round-arched windows to front and four to sides.

Interior: excellent woodwork; wainscoting from old chapel, box-pews, doors with refined fanlights. Small rear gallery added 1794 with Sunday School seats, supported on two iron fluted Doric columns. Chancel added c.1860 with impressive Corinthian arch. Present organ, which fills chancel, added as a memorial in 1913. Organ screen 1896 by Percy Worthington, also choir stalls. Clock. Standard lights rising from pews, originally gas. Fine series of memorial tablets, including Scotts and Worthingtons.

Styal: Norcliffe Chapel. Cheshire. 1824.

Founded 1824 by Samuel Greg as part of the model village for his workers at Quarry Bank Mill. Greg, a Unitarian cotton manufacturer, also built the Methodist chapel in the village. The Mill is now the National Museum of the Textile Industry, owned by the National Trust.

Brick with half timbered porch and bellcote. Chancel added and windows Gothicised 1867. Interior also Gothic with open roof. Memorials to Greys.

Wakefield: Westgate Chapel. Yorkshire. 1752. Congregation founded 1662. Ambitious design, possibly the work of Robert or John Carr. Replaced the earlier meeting house of 1697 which stood in Westgate End and suffered flooding from Alverthorpe Beck; graveyard and parsonage survived till early 20th century.

Traditional site arrangement of chapel at end of long approach and graveyard, now opened up. Red brick with classical pediment across full width of facade; bell-cote at apex. Two classical doors flank venetian window, three windows above with rusticated stone surrounds. At sides, three round-arched windows in recessed panels. Four windows at back — two either side of pulpit with stained glass.

Interior has woodwork of high quality. Tall central pulpit with sounding-board and flanking staircases dates from 1737, brought from earlier chapel. Repewed 1882 in walnut, but retaining original orientation. Former box pews re-used as wall panelling. Rear gallery with organ of 1847, supported on iron columns encased in timber with arcing between. Side galleries added 1790, now removed. Timber-panelled ceiling of considerable span. Memorials include Daniel Gaskell of Lupsett Hall, first MP for Wakefield.

Under chapel are barrel-vaulted catacombs with tombs containing remains of gentry, sealed with inscribed slates. (The congregation was described in late 18th century as 'from the



Opposite: Stourbridge. Above: Wakefield.

wealth and influence of several of its leading families . . . perhaps the most considerable in the North of England'.]

Passageway leads under Back Lane from chapel to schoolrooms — formerly the orangery of Pemberton House, owned by the Milnes family, leading cloth merchants in Wakefield and early benefactors of the chapel. Delicate classical design, single storey of stone, round-arched windows with iron tracery. Surrounded by evocative garden containing burial monuments; caretaker's house at entrance.

Warwick Unitarian Chapel, High Street. 1780.

Congregation dates from c.1635; first met on the boundary of Warwick Castle precinct; land for present chapel given by Lord Warwick in exchange for original site which he wanted to enclose in castle grounds.

Stone front and rear, brick sides; small forecourt, graveyard behind. Restored and Gothicised 1863. Stone facade added with two arched windows and central doorway; roof repitched; chancel, gallery and vestry added.

During 1965-83 the pulpit has been replaced by eagle lectern from New Meeting Birmingham, the chancel has been cleared of

choirstalls, organ and altar, the unusual raked floor with original box-pews has been removed and the gallery blocked in.

Diamond clock. Memorials to the Field family (Rev William Field minister 1789-1843, his son Edwin Wilkins Field MP saw Dissenters' Chapels Act of 1844 through Parliament).

Woodhall Spa Presbyterian Chapel, Mill Lane. Lincolnshire. 1821.

Congregation worshipped from c.1663 in chapel of 13th century Cistercian Abbey of Kirkstead (now Anglican Church of St Leonard), endowed by the Disney family with a Presbyterian minister. Rev John Taylor, later of Norwich [qv] was minister 1715-1733. Anglican Disney heir dispossessed the Presbyterians in the late 18th century; result was a long court case. Chapel was awarded to the Disneys but endowment went to the congregation. Mill Lane Chapel was built 1½ miles away (Spa water was discovered three years later in 1824).

Brick, small, utterly plain, segmental arched windows. Large graveyard with yew trees and many gravestones. Minute caretaker's house attached at back (now meeting rooms). Interior renovated 1981, chairs replaced benches.

Disused and Demolished Chapels

Alnwick, Correction House Yard, off Market Place. Northumberland. 1817. Closed 1862, now demolished.

Ashwick, Pound Chapel, Downside Somerset. 1758. Closed 1860 (see 'Old Mendip' by Robin Atchill)

Bath, Trim Street. Somerset. 1795 Replaced chapel of 1692 in New Bond Street. Bath stone, five round-arched windows, pedimented apse added 1860 Architect, Palmer. Among ministers, historians Jerom Murch and Joseph Hunter. Closed 1969, now a restaurant.

Battle, Mount Street. Sussex. 1789. Closed 1897, demolished 1958. Brick, 3 bays. Arched windows, parapet hiding hipped roof. Good design, bad loss.

Bewdley, High Street. Worcestershire. c.1778. Set back from rural end of street in large graveyard. Replaced timber-framed chapel of 1698. Brick, elliptical ends, external staircase (recently enclosed). Shallow tiled roof. Interior has lost box pews and pulpit but retains curved gallery. Closed 1894; since 1953, Roman Catholic Church of the Holy Family. Worth visiting.

Biddenden, Kent c.1834. Closed 1868. General Baptist foundation of 1648.

Birmingham: Paradise Meeting, Little Cannon Street. 1809. Replaced chapel of c.1790 in Paradise Street, closed 1814.

Bradwell, Derbyshire. 1754. Limestone with 3 gnostone mullioned and transomed windows each side. Graveyard at side. Situated at top of village, once dependent on lead mining. Closed 1954. Now a scout centre.

Bridwell Hall, near Uffculme. Devon 1792. Richard Hall Clarke, owner of Hall and a Unitarian (d 1821), built a chapel here (see *County Life* 19th March 1981).

Cranbrook, High Street. Kent. Dated 1807. Large Regency style; 3 bays with coped gable. Brick. Graveyard behind. Built by Benjamin Dobell after split of Free-Thinking Christians from General Baptists. Closed 1875, now the Cramp Institute.

Croft, Lady Lane. Lancashire 1839. Originated at Risley in 1707 from which Unitarians were expelled (Chapel there demolished 1971 — in path of M62 motorway) Closed 1959 and demolished, though graveyard survives, neatly maintained by Warrington Corporation.

Devonport, Ker Street. Chapel built 1791 with loan from Theophilus Lindsey. Adjacent to dockyard, and damaged in anti-French riots. Closed and sold for £1,000 in 1806. Now the 'Old Chapel Inn'. Granite 3 bays square with porch, pedimented gable and circular windows. New chapel opened 1829 in Granby Street. Larger chapel built 1864 in Duke Street. Closed 1913, demolished mid 1960's. Gothic with spire, architect Alfred Norman.



Diss, Parkfields. Norfolk. 1822. Founded 1697 at Palgrave (Suffolk), one mile south, where the graveyard survives. Striking classical facade in stucco, square with hipped roof. Good setting above the Mere. Now a masonic lodge.

Duffield, on 'ye new road to Wirksworth' Derbyshire. 1766. Lease from Henry Coope of Duffield Hall; lease not renewed in 1842, services in school till closure in 1867. Chapel survives, much altered, as workshop.

Durham, Claypath. Presbyterian chapel of 1751 behind present Gothic church. Now used as schoolroom. Red brick with pediment and round-arched windows.

Falmouth, Killigrew Street. Cornwall. An old theatre converted to chapel 1818. Closed c.1854.

Flagg, Derbyshire 1839. Limestone; simple Gothic with lancet windows and bellcote. Closed 1963 but used by FOY Society and Anglicans.

Gulliford and Lymington, Devon. 1774. First chapel 1689. Closed 1888, demolished 1907 but graveyard survives. Round arched windows and unusual elliptical parapet. 1819, Rev John Jervis minister of Gulliford built new chapel a mile away in Lymington, closed 1887 and now demolished.

Hanley, Hill Street. Staffordshire. 1824. Christian Brethren foundation. Closed by 1862. One of several congregations in the Potteries but one of the few to build a chapel.

Headcorn, Kent. 1819. General Baptist, now reverted to Baptist Union. Brick, 3 bay front in 2 storeys, pedimented gable inscribed 'Unitarian Baptist 1819'. Graveyard.

King's Lynn, Norfolk. Two congregations: Presbyterian chapel c.1701 in Spinners Lane (now Paradise Road), Unitarian Baptist 'Salem Chapel' 1812 stood till 1978, reached down alley adjacent 127 Norfolk Street. Brick,



slightly projecting porch, round-arched windows and hipped roof. Congregation moved 1875 to chapel in Broad Street. The Broad Street and Paradise Street areas have been totally redeveloped, neither chapel survives.

Leawood, Church Street, near Matlock. Derbyshire. Chapel endowed by Nightringale family who lived at Lea Hurst. Closed c.1900, later used by Methodists. Lower walls survive, enclosing a garden. Parsonage adjacent survives.

Liverpool: Octagon Chapel, Temple Court. 1763. Closed 1776, now demolished (see chapter 4).

London:

Not surprisingly, there are several extinct congregations in inner London, whilst others have moved from the centre with the outward growth of the capital.

Bermondsey, Dockhead (General Baptist) Closed 1863.

Bishopgate — Finsbury, Founded 1793 by Rev. Elhanan Winchester in Parliament Court off Artillery Lane. London stock brick. Now a synagogue. Congregation moved to South Place, Finsbury 1824. Remained till 1927 when office block built. (A plaque records the site over River Plate House). It has large classical facade, pediment, Ionic pillars. Congregation became South Place Ethical Society, now meeting in Red Lion Square).

Blackfriars, Stamford Street. 1823. Closed 1962. Classical facade with six columns, entablature and pediment, 'surprising in its Greek Doric severity, wedged in between normal late Georgian terraced houses' (Pevsner). Only the facade is preserved, forming a playground. Chapel was the result of the amalgamation in 1823 of the St Thomas' congregation (Southwark) and that founded 1666 in Tothill Street, Westminster.

Borough, No 26 Coles Street. Now a factory but retaining some chapel features.

Clekenwell, St. John's Square. Founded 1808, built 1832. Known as 'The Society of Free-Thinking Christians'. Amalgamated with Dingley Place Mission (see chapter 4)

Opposite: above, Bath; below, Devonport. This page: left, Bewdley; right, Headcorn.



1877. Tudor-styled facade, demolished.

Highbate, Southwood Lane. Five bays, arched windows. Now a synagogue.

Little Portland Street. 1833. Founded 1824 in Duke of York Street. Restrained classical. 3 bay ashlar facade, portico with two Tuscan columns, pedimented doorcase in recess. Closed 1909, demolished.

Shoreditch, Worship Street. 1779/81 amalgamation of 4 General Baptist churches. Closed by 1900.

London: Walthamstow Old Meeting, Marsh Street, Essex. Circa 1796. Unitarian till 1825.

Manchester, New Bridge Street, Strangeways. 1838. Congregation founded 1818. Elegant classical structure. 1903, congregation moved out to 363a Bury New Road; closed 1913. The short-lived Greengate congregation (built 1824) amalgamated with Strangeways in 1842.

Manchester: Platt Chapel, Wilmslow Road 1791. Founded 1662. Replaced chapel of 1700. Brick with round-arched windows of varying proportions. Porch 1874. Bellcote with bell inscribed 'A.R. 1718. Come away make no delay' (see Gateacre, chapter 2). Interior Gothicised. Closed 1973 and now used by photographic club.

Manchester: Upper Brook Street. 1839. First chapel 1789 in Mosley Street. Recognised as the first neo-Gothic nonconformist chapel. Architect Sir Charles Barry. West front dominated by tall ribbed arch with recessed entrance. Symmetrical side elevation; 7 lancet windows divided by buttresses, pinnacles rising at each corner. Interior in triangle with three-sided gallery and central pulpit in front of broad



organ case on short east wall, rose window above Ribbed and arched plaster ceiling. Closed 1921 Now Centre for Islamic Studies. Interior divided.

Marshfield, High Street. Gloucestershire. 1752 Founded 1680 Traditional situation at end of long approach from street. A beautiful example of Cotswold vernacular. Ashlar stone Hipped stone slate roof. Symmetrical, two round-arched windows front and rear, central door with date over; sundial at rear. Small graveyard at rear. Interior retains two side galleries Closed 1886, now British Legion Hall. Still immediately recognisable as a mid 18th century chapel

Mountsorrel, The Green. Leicestershire. Mid 18th century. Mountsorrel granite with gable end to road. Much altered. Closed c 1842, now a chemist's shop.

Newcastle-upon-Tyne, Pandron Bank. 1779. Closed 1836 Unitarian Baptist

North Shields. Northumberland 1832. Closed 1846

Oldbury, Unity Place, Birmingham Street. Worcestershire. 1806 First meeting house 1708. Red brick with blue brick detailing 3 bays by 4, round-arched windows with iron glazing bars Heavy moulded pediment Interior altered 1862 and 1899 but on classical rather than Gothic lines School added in similar style; 'Oldbury Free School 1851' on pediment Later parsonage linked two buildings 'Making the establishment very complete for educational and congregational purposes' [Eyre Evans] Demolished 1981 — along with most of the centre of Oldbury

Ormskirk, Aughton Street. Lancashire 1783 Founded 1662 in private chapel at Scarisbrick Hall. First chapel 1696 in Chapel Street Closed 1886, demolished.

Prescot, Atherton Street Lancashire. Founded and built 1757 Closed 1879, sold to Methodists who rebuilt Pulpit now at Park Lane Chapel, Ashton-in-Makerfield.

Ripley, Butterley Hill (top). Derbyshire. Founded and built 1811. Closed c.1870, now a pair of houses Ashlar stone; 4 bays, middle 2 and end Tuscan porches set forward, parapet Set back from road.

Rolvenden Layne, Kent General Baptist foundation Became an Anglican Mission Hall, c. 1900 Demolished

Royston, Hertfordshire Chapel opened 1832 in former barn at rear of 47 Upper King Street The Fordham family had a long connection with Royston and lived in front house, they



were Unitarians for over a century but the chapel closed after death of Henry Fordham in 1894. Timber-framed with weather-boarding, 47 x 14 feet Now very decrepit (1981).

Saffron Walden, Hill Street Essex. Founded 1711 by Robert Cozens, Head Steward at Audley End. He adapted adjoining house on Hill Street as first chapel. Later chapel at rear built 1792, reached up long entry and graveyard. Essex vernacular; square, stuccoed, double-hipped roof. 3-bay front with sash windows. Interior gutted and Gothicised 1890. Closed 1930. Now a clinic for Essex County Council, nothing remains of interior.

Sheffield: Norton. Founded 1672 at Norton Hall under patronage of Cornelius Clarke (see Chesterfield, chapter 2) The estate passed to the Shore family who built chapel 1794 at Bunting Nook on boundary of estate. Estate sold 1843 on collapse of Shore banking interests, chapel closed, pulled down 1853. Windows and door re-used in Hollensend Wesleyan chapel nearby. Snetzler organ is now at Hastings chapel (see chapter 4). Parsonage and school still stand opposite, now known as Norton Grange 1744 Chapel had 3 round-arched windows, hipped roof, well-dressed length of wall opposite parsonage indicates its location.

Smarden, Smarden Bell. Kent Eighteenth century foundation Graveyard survives with good memorials, including Hosmer family

Soham, Cambridgeshire. Founded and built 1810 by Rev John Gisborne whose theology changed from Wesleyan to Baptist then Unitarian, influenced by Robert Aspland (see Wicken). Closed 1870, converted into cottages, nos 5-9 Hall Street. No 3 was parsonage Brick, segmental arches and hipped roof.



Stainforth, East Street. South Yorkshire. Founded and built 1816, inspired by missionary Richard Wright. Closed 1854. Demolished.

Stoney Middleton, The Bank Derbyshire. Founded by William Bagshaw, 'Apostle of the Peak' Closed c 1850, became a reading-room; converted to a house 1900.

Sunderland, Bridge Street Co Durham. 1831. Classical building in white brick Closed 1967, demolished 1970.

Sutton-in-Ashfield, Unwin Road. Nottinghamshire. 1791. Patronage of Samuel Unwin, leading bosiers manufacturer in town. Closed 1850, demolished.

Thorne, Orchard Street Yorkshire. Founded and built 1816, inspired by Richard Wright Sold to Congregationalists 1903, re-fronted Demolished mid-1970's.

Walsall, Stafford Street Staffordshire. 1827 First chapel of 1700 in Cox's Court off High Street Damaged by mob 1710, 1743 and 1751, but rebuilt. Brick with stuccoed front, 3 bays with pilasters and pediment, demolished.

Wareham, South Street Dorset. 1830. Founded 1828 Set back from road in narrow entry Plain classical style, stuccoed front with prominent portico on 4 Ionic pillars Now a library

Wicken, Cambridgeshire. c 1800. In grounds of family house of Rev Robert Aspland [1782-1845], 38 High Street Links with Soham, 2 miles across the fen Could well be smallest chapel in the country

Opposite, left, Marshfield, right, Wareham This page Upper Brook Street, Manchester

Upper Brook Street, Manchester; under gallery.





CHAPTER FOUR The Gothic Age: 1840-1918

In the nineteenth, as in the eighteenth century, Unitarians were distinguished by their role as civic leaders, and workers for social good and improvements in health and education. By 1840 they had also won the battle for civil rights; the Act of 1813 legalised their religion and in 1828, along with Roman Catholics, they benefitted by the repeal of the Test and Corporation Acts.

During the early nineteenth century the travelling preachers Richard Wright and Robert Aspland strengthened and founded congregations, and produced influential periodicals such as *The Monthly Repository* and *The Christian Reformer*. In 1841, Joseph Barker was expelled from the Methodist New Connexion and quickly formed a following of about 200 congregations, called Christian Brethren or 'Barkerites' in the North and Midlands. He was supported by Unitarians, including Sir John Bowring, who gave him a printing press. Older congregations such as Newcastle-under-Lyme and Bank Street, Bolton, welcomed the newer more working-class Brethren, and permanent chapels were built at Mossley, Mottram and Pudsey. An identifiable Unitarian and Free Christian body was thus fortified by small dissenting groups such as the Methodist Unitarians, General Baptists, Free Christians and Christian Brethren. In 1825 Unitarians established for the first time a national organisation, the British and Foreign Unitarian Association. The confident, rational Christianity of the dissenting academies had been muted by the intolerance of the Napoleonic

period, but their efforts continued to bear fruit in the work of Rev. Charles Wellbeloved at Manchester New College, York.

But a serious challenge was at hand. In 1816 the Unitarian chapel in John Street, Wolverhampton, was appropriated by a trinitarian group and action at law failed to secure its return. In 1825 George Hadfield (a Manchester Calvinistic lawyer) published *The Manchester Socinian Controversy*, maintaining that all chapels with a Presbyterian foundation were rightfully the property of Orthodoxy, rather than the incumbent Unitarians. The chapel at Risley, near Warrington, was taken over, and the ousted Unitarians were forced to re-build at nearby Croft. In 1830 the Hewley trust, founded in 1700 by Dame Sarah Hewley of York for 'poor and godly ministers of Christ's Gospel', was taken out of Unitarian hands by a court case, finally lost by the Unitarians in 1842. It was now realised that chapels and funds alike would be lost unless Parliamentary protection could be obtained. The reformed Parliament of 1832 contained six Unitarian members. One was Edwin Wilkins Field, M.P. for Warwick, whose father had been minister at the Warwick chapel. He accepted the responsibility of seeing appropriate legislation through Parliament, and in 1844 the Dissenters' Chapels Act was passed, securing chapels to the congregations who had worshipped in them for the previous 25 years.

Now that Unitarians were safe in their own premises, renewed confidence led to new buildings, renovations and extensions. Confidence flowed into the movement. The strength of non-conformity in general was revealed by the census of 1851, and later by the unofficial survey of 1881-82. Nonconformist strength in the House of Commons, led for much of the time by the Scottish Presbyterian, Gladstone, made Liberals the governing force in politics. Unitarians found acceptance in this scheme of things — unlike their predecessors of the eighteenth century. No longer ostracised, they inevitably became assimilated into the Establishment. Children of wealthy Unitarians went to public schools and to Oxford and Cambridge. Predominant in local government, Unitarians mixed with the local gentry and aristocracy. As with other nonconformists, increased status brought a complacency which had little time for doctrinal niceties.

Unitarianism's progress was along two ways; on the one hand, via the inheritors of eighteenth century rationalism following Priestley, Thomas Belsham (minister and tutor at Hackney Academy) and advocates such as Lindsey, Wright and Aspland; on the other hand, through the less sectarian, liberal Christian element, based largely on the old meeting-houses. Here the most influential voice was that of James Martineau, who developed a philosophy of liberal Christianity based on the dictates of conscience.

How did these developments affect Unitarian building? Now that their premises were safe from orthodox predators, chapels needed to be appropriate expressions of Unitarian teaching and status. The story of chapel architecture in the later nineteenth century is the story of the Gothic revival.



Above: *Mottram-in-Longendale.*



Front of Mossley, and view from rear of chapel



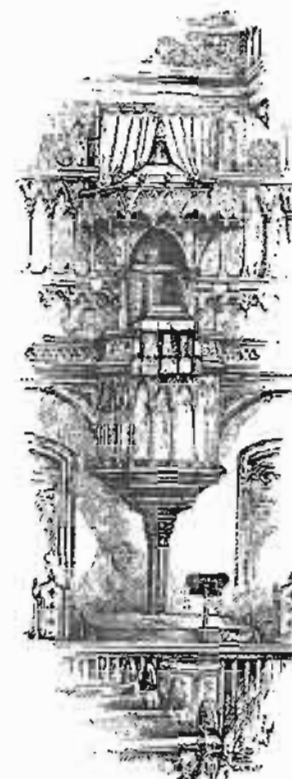


Above: Hyde Chapel, Gee Cross.

The Church of England had adopted a superficial Gothic style for many of the 'Commissioners' Churches' of the 1820s, but not until a deeper understanding of Gothic architecture was demonstrated by A. W. Pugin and protagonists of the High-Church Oxford Movement in the late 1830s did a genuine neo-Gothic architecture emerge.

Initial enthusiasm for mediaeval styles was not shared by non-conformists, who abhorred any style reminiscent of Catholicism. But Unitarians in some parts of the country, notably Liverpool and Sheffield, had co-operated with Catholics in social work during the cholera epidemic of 1844, and in mutual efforts to secure the repeal of the Test and Corporation Acts. And, of all dissenters, Unitarians were probably the most open to new ideas.

In August 1840, Dukinfield Chapel was opened, though the building was not quite finished (nor would it be till 1893). It was a replacement for the 1708 meeting-house, blown down in a gale in 1839. The congregation, led by the dynamic Rev. Robert Brook Aspland (son of the mission preacher) chose a neo-Gothic design by Richard Tattersall of Manchester 'in the style of architecture that prevailed at the beginning of the fourteenth century'. The interior,



Above: Dukinfield exterior and pulpit.

Below: previous chapel at Dukinfield, blown down in a gale in 1839.

unchanged today, was well adapted to time-honoured Unitarian practice, with the pulpit in a central place. The sense of Gothic style is nevertheless all-pervading and successful.

In 1848 the nearby church at Gee Cross, Hyde, was completed in the most up-to-date Gothic style, to all intents and purposes identical with an Anglican parish church. Gone is the central pulpit, the Sunday School galleries and vestiges of eighteenth century meeting-house mentality. Surrounded by a large graveyard, it is clear that the Unitarians of Gee Cross considered themselves as 'established' as any other branch of Christianity. It was opened by Rev. Charles Wicksteed, since 1835 minister of Mill Hill, Leeds, and close associate of Martineau. In the same year Mill Hill was rebuilt by the same architects, Bowman and Crowther, as had built Gee Cross.

A spokesman for the congregation wrote at the time: 'Taste varies with the generations, and the Meeting-House congregation has never been afraid of expressing its own mind, even at the risk of the pitying disapproval of its successors'. Despite the defiant tone of uncertainty, Mill Hill Chapel remains an impressive expression of mid-nineteenth century Unitarianism. As Pevsner points out, the plan is reminiscent of that of St. Peter's parish church, Leeds, re-built only six years before. The Mill Hill





Above: Hope Street, Liverpool. Built for Martineau in 1849, demolished 1963.

congregation evidently wanted to keep up with the Anglicans; the central position of their chapel was appropriate for their major role in local government and business affairs.

A year later in 1849 Hope Street Chapel, Liverpool, was opened. Its minister, James Martineau and his friends John James Tayler at Upper Brook Street, Manchester, John Hamilton Thorn at Renshaw Street, Manchester, and Charles Wicksteed, previously at The Ancient Chapel, Toxteth, were central figures in the adoption of neo-Gothic architecture by Unitarians. Where new chapels in Gothic style were erected, inevitably one or other of the 'Quaternion', as they were called, would deliver the opening sermon. These perorations emphasise the value of earthly beauty in carvings, stained glass and a generally 'ecclesiastical' atmosphere to the quality of religious experience. All four men had studied the new German biblical criticism; Martineau travelled in Germany for a year in 1848-9, having previously ensured that his congregation at Paradise Street would abandon their 'spacious and elegant' chapel and re-build in Gothic style in Hope Street. The new romantic mood emanating from Germany affected religion and the arts alike. While the English Gothic revival had its roots deep in English mediaeval buildings, encouragement for its use, among Unitarians at least, was found in Germany.

The Gothic style had been firmly and ably expressed in Unitarian chapels; but was it a suitable style for a religion concerned with rational thought, social service, and non-ritualistic worship? This was an increasingly irrelevant question. Unitarianism had become acceptable, alongside orthodox Christianity, in the development of Victorian society. The contemporary style was Gothic, and something so un-attuned to Victorian taste and religious sentiment as utilitarian functionalism was not to be found in chapel architecture. In factory, railway and industrial building — ironically often dominated by Unitarian management — an austerity of style could be found; but Unitarian religion, for all its rational roots, had no apparent connection with rational design. Only in the missions, Sunday Schools and other ancillary buildings is there a tangible expression of the Unitarian belief in reason and the power of good works. Educating the unlettered — not just in the Bible but in literature, science, history and philosophy — were important aims of Unitarians. Day Schools, set up on non-sectarian lines, Sunday Schools to teach children working during the week, adult evening schools, libraries, Mechanics' Institutes, were often ancillary buildings in the chapel complex. The high regard for social maturity and personal development was reflected in the carefully-designed social halls and meeting-rooms.

Inspired by the work of Dr. Joseph Tuckerman in Boston, USA, and by Mary Carpenter in Bristol and India, domestic missions were founded in the 1830s in the poorer areas of Birmingham, Manchester, Liverpool and London. They were often supported through difficult and impecunious times by the new District Associations of Unitarian and Liberal Christian congregations (the East Cheshire Union, for instance, was founded in 1859), who also



Below: Renshaw Street Mission, Manchester.

helped new congregations, some of which grew out of the missions.

What was the geographical pattern of chapel-building in this period? Firstly, older chapels were rebuilt in a larger, more comfortable, modern style. Secondly, long-established centres such as Liverpool, Manchester and Birmingham, saw expansion into both 'Mission' areas and the suburbs, where many leading members of the congregations now lived. Thirdly, chapels were built in seaside towns such as Scarborough, Hastings, Blackpool and Bournemouth. The custom of retirement by businessmen and government officials to the seaside strengthened this development.

Not surprisingly, the majority of ambitious Victorian chapels are in the North of England, with a number in the Midlands and a handful in the South-west. Thousands of churches and chapels of all denominations were built in Victorian and Edwardian England, manifest evidence of increased wealth and confidence. The Unitarian contribution to this corpus of architecture was small, but the quality of many of their chapels was good. Starting with Dukinfield of 1840, a succession of impressive chapels were built: Gee Cross, Hyde (1848), Mill Hill, Leeds (1848), Trowbridge (1855), Todmorden (1869), Brookfield, Gorton (1871), Monton (1875), High Pavement, Nottingham (1876), Flowery Field, Hyde (1878), and Ullet Road, Liverpool (1899). Other notable churches, now demolished, include Hope Street, Liverpool (1849), Banbury (1850), Bank Street, Bury (1852), the Church of the Messiah, Birmingham (1862), Old Meeting, Birmingham (1885), Chapel Lane, Bradford (1868), and Essex Church, London (1887).

These chapels were landmarks in their locality — Gee Cross spire can be seen for many miles from the south-west, making an unforgettable feature of the lower Peak scenery; Todmorden is even more impressive in its commanding height above the town, its soaring steeple balanced by the high classical pediment of Todmorden Town Hall, designed by the same architect, John Gibson. 'The best building in Dukinfield' according to Pevsner, the chapel dominates the top of the town. High Pavement (no longer a Unitarian chapel) speaks eloquently of its status in the ancient quarter of Nottingham, with the Parish Church across the road and the busy law-courts adjacent. Brookfield, Gorton, is 'strikingly impressive', says Pevsner. Conigre Chapel, Trowbridge, is described in the chapel history of 1890 as 'quite an ornament to the town'; the complex of school-rooms, chapel and gardens are a focal point of the Conigre (an area now sadly derelict). The Church of the Messiah, Birmingham, had perhaps the most unusual site of them all, astride the canal entrance to Gas Street Basin. Unremarkable from Broad Street, the approach by boat through the tunnel and under the church was unique.

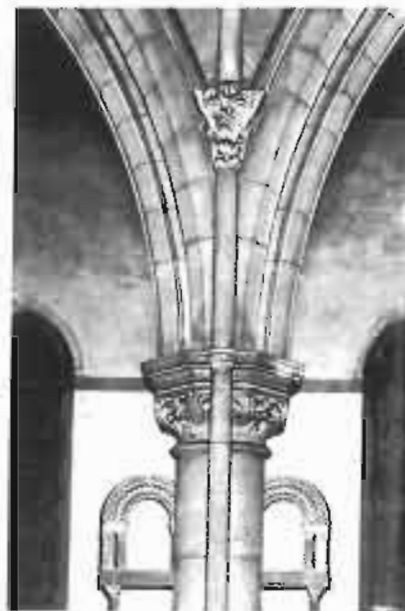
Few, if any, features of this Gothic revival are unique to Unitarianism. Steeples, coloured and traceried windows, chancels, aisles, arc all indistinguishable from orthodox places of worship. *The Ecclesiologist* might ridicule the idea of designing tripartite windows, symbolic of the Trinity, for Socinians, but such doctrinal niceties were not required by most chapel building



Above: day-school adjacent to Monton Church. Built by Unitarians, the school was administered by the Local Authority 1888-1892 (now closed).

Below: Flowery Field, Hyde.





*This page, top and bottom left:
Todmorden. Top and bottom right:
High Pavement, Nottingham.*

*Opposite, top left Monton. Top
right: Brookfield Church, Cotton
Bottom right: Peacock memorial,
Brookfield. Bottom left
Birmingham Old Meeting.*



Above: pew end in Upper Chapel, Sheffield (interior rebuilt 1848).

committees. Two characteristics of Unitarian chapels stand out. The finest of them, cited in this chapter out of a number of less significant buildings, comprise first-class workmanship. Such quality is not, of course, unique to Unitarian chapels, but the quality of detail and construction is noticeable. When stained-glass is chosen, whether by Morris and Co. or Holiday or from a continental workshop, it is often the best. Masonry, as at Todmorden, Flowery Field, Mill Hill, Leeds, or Ullet Road, Liverpool, is remarkably accurate and sensitively worked. Fittings, as at Brookfield, Mill Hill or Ullet Road are well-designed and made.

A very small number of post-1850 Unitarian chapels are not built in the Gothic style. Astley, near Manchester, and Shell, near Halifax, are small and plain with no Gothic feature. Hastings has a classical facade and details on a modest scale. Idle (Yorks) and the impressive Mossley (Lancs) are utterly remote from Gothicism. Upper Chapel, Sheffield, rebuilt in 1848, follows the classical style of the 1700 chapel.

Two firms of architects were responsible for some of the finest Unitarian chapel designs. Bowman and Crowther of Manchester, following the example of A. W. Pugin and George Gilbert Scott, created chapels and churches of convincing solidity and accomplished detail.

The Worthington family firm of architects was more important. Unitarians themselves, they were descended from a line of Presbyterian and Unitarian ministers (see the memorials at Stourbridge). The family lived in the heartland of Manchester suburbia at Alderley Edge. Thomas Worthington was a follower of A. W. Pugin and learned his craft with Bowman and Crowther. He built, among others, Flowery Field Chapel, Hyde (1878), Brookfield, Gorton (1871), Monton (1875), Manchester College, Oxford (1893) and Ullet Road, Liverpool (1899). This last was designed in association with his son, Percy, who was responsible for the splendid social hall and ancillary rooms. Percy also designed the Arlosh Hall at Manchester College (1913) and was in fact the more accomplished architect.

Not only were new Gothic chapels being built, older chapels were being adapted to the new style (it was cheaper to achieve a 'correct' religious atmosphere by converting an old interior than to build new). Two eighteenth century 'preaching boxes' which received a complete face-lift were Upper Chapel, Sheffield, and Kidderminster. Meeting-houses were often re-built from the windows upwards, with arched windows and an open-beamed roof replacing the old rectangular windows and flat ceiling. End walls were breached and chancel extensions built. New facades of Gothic design were added, creating vestibules and stairs. The interior had to be suitably adorned; box pews were taken out and bench pews of varying quality, mostly pitch pine, were put in their place. Stained glass, often memorials, replaced plain. A font was added (previously unnecessary, as Presbyterian baptisms were either held in the family home or a small portable metal bowl was used).

The chancel with its East window and choir stalls, was a better

setting for the pulpit and communion table; they were removed from the long wall and placed as in an Anglican church. The chancel might be decorated with wood-carving, stained glass, tiles, and embroidery. It was now the focus of the chapel. The chancel arch might be painted with the scroll and words so redolent of nonconformist worship: 'Worship the Lord in the beauty of holiness', 'The Lord our God is One God', 'Rejoice and be Glad', 'Strength and Beauty are in His Sanctuary'. Often the only evidence of the existence of an earlier chapel are the memorials fixed to the walls, their classical austerity a mute reproach to the surrounding clutter.

At the end of the century standards of design improved with the growth of the Arts and Craft movement, inspired by the teaching of Ruskin and William Morris. A stained-glass window by Burne-Jones from the workshop of Morris and Co. became the hall-mark of the large, successful Unitarian Church. The movement flourished in most of the large cities of Britain, but was especially associated with Unitarians in Birmingham and Liverpool. William Kenrick, ironmongery manufacturer, Mayor of Birmingham and leading Unitarian in the city, was Chairman of the Board of the Birmingham Guild, a quasi-commercial venture whereby craftsmen and women, trained at Birmingham Municipal School of Art, supplied work in a variety of disciplines for churches and private houses. Virtually nothing remains in Birmingham Unitarian churches, apart from some very fine lettering on inscribed memorials from a later date at Five Ways Meeting. Murals in the school of Old Meeting, Bristol Road, were destroyed in the blitz. However, the leading Birmingham craftsmen Bernard Sleight and Benjamin Creswick, plus the potter, Harold Rathbone, decorated the chapel interior at Liscard, Wallasey (1899), a complete example of the period.

In Liverpool, the Rathbone family were long-standing patrons of the arts, Edmund was a member of the Century Guild (as was Ronald P. Jones, the leading Unitarian architect of the early 20th century); Harold Rathbone ran the della Robbia Pottery of Birkenhead; Richard taught metalwork at the University of Liverpool. All these skills came into play in the building of the ambitious Ullet Road Chapel, Sefton Park, where fine examples of Arts and Crafts work can be seen. R.P. Jones, whose first work was with the Worthingtons at Ullet Road, later worked mainly in the south of England, and emphasised the quality of workmanship in his writing and in his architecture.

There was adornment — there must also be comfort. It was James Martineau's acid comments on the stuffy congestion and 'arctic' conditions in Paradise Street Chapel, Liverpool, that led to a swift re-building in 1849, incorporating grand Gothic style and a new 'commodious and economical way of heating large buildings'. Eighteenth century worshippers usually had no artificial heat or light; the installation of gas light was often the first step in a scheme of modernisation.



Window c. 1895 by Burne-Jones (Morris and Co.) in Manchester College Chapel, Oxford.

Below: New Meeting, Kidderminster was given a Gothic front in 1883.



Gazetteer 1840-1918

Altrincham Unitarian Chapel, Silvan Grove, off Dunham Road. Cheshire. 1872.

Congregation founded 1814 in Shaw's Lane. Architect Thomas Worthington. Brick, stone 'Early English' windows. Steep-pitched roof with apsidal end. Interior, three windowed apse with stained glass; north Aisle with stone pillars in typical Worthington contrast with white walls. Adjacent meeting-hall and caretaker's cottage in brick and black-and-white Cheshire-style gabling; echoed by parsonage (1899) across road; attractive group.

Astley, Unitarian Christian Chapel, Manchester Road. Lancashire. 1865.

Congregation founded 1857, breakaway from Parish Church. Plain, brick, adjacent to road. No hint of Gothic. Schoolroom 1858 attached. Interior has two (Gothic) memorials to Rev. Richard Cowling 1876, and James Grundy 1895.

Bedfield Unitarian Meeting House. Suffolk, 1895.

Congregation founded 1892 through work of Postal Mission and Rev. Alfred Amey, who pushed a mobile organ around the Suffolk lanes and held open air services at Bedfield, Ashfield and Monk Soham.

Small, corrugated iron, set in village street among farm workers' cottages. Interior retains mission room atmosphere; much timber boarding. The chapel is also used as village hall and by British Legion, etc.

Birmingham

The history of Unitarian chapels in Birmingham is a complicated one, and a brief outline history of Unitarianism in the city might be helpful. Before the nineteenth century there were two Presbyterian/Unitarian chapels; Old Meeting, founded in 1687, and New Meeting, founded at the Lower Meeting House, Deritend, in 1672. Old Meeting, partly destroyed in 'Church and King' riots of 1715, and split by the secession of Independents to Carrs Lane Chapel in 1747, was destroyed in the Birmingham riots of 1791. Rebuilt 1795, it was again demolished as part of the New Street Station extensions. The 1885 building was regarded by R. P. Jones as

a (rare) good example of a Gothic Church. It was a substantial building with three large lancet windows and a tall assymetrical tower and spire; architect J. A. Cossins. Bombed in 1940; the congregation did not long survive this event.

New Meeting moved from Deritend to Moor Street in 1732; this chapel was Joseph Priestley's charge and was destroyed in the riots of 1791. Rebuilt in classical style in 1802; this chapel still stands as the Roman Catholic Church of St. Michael. Stuccoed five-bay front, round-arched windows divided by paired Ionic pilasters, three-bay pediment. Interior retains three-sided gallery with rear organ and pews. 1862 Church of the Messiah built over the canal tunnel leading from Gas Street Basin by a prosperous and confident congregation — members were the vanguard of Birmingham Civic development, including the Chamberlain family. Pink sandstone with limestone details and assymetrical tower and spire. Large decorated window Rectangular interior with rear gallery. Demolished 1978, site now a garden. Architect J. J. Bateman. See Chapter 5 for modern chapel.

One late nineteenth century Unitarian chapel survives in Birmingham, at Waverley Road Church, Small Heath, 1898. Built partly from proceeds of the sale of Church of the Saviour, Edward Street, founded by George Dawson, Baptist founder of the 'Free Christians', whose articles of faith were, and are, the guiding principles of this church — see memorial plaque now in vestibule of Sikh temple. In 1846 Dawson led his congregation from their Baptist chapel to Hurst Street Mission for morning services, and to Newhall Hill Chapel for evening services. A building society with £10 shares was formed by the congregation, and in 1847 Edward Street Chapel opened. Sold 1897 to Methodists, congregations joined with group formed at Little Green Lane Board School on initiative of Midland Christian Union and together built Waverley Road Church.

Church was built first, then connecting cloister, Dawson Hall (1918) and ancillary rooms. Brick, stone detailing. Gabled roofs of church and hall stand on either side of garden and cloister. Interior of church spacious; high arcaded nave, aisles, clerestory lights; now cleared of pews. Architects, J. A. Grew and S. H. Eachus. (1980, sold to the Ramgaria Gurdwara Sikh Temple.) Unitarians have converted the Dawson Hall into chapel.

Blackpool, South Shore Unitarian Church, Thames Road and Lytham Road. Lancashire. 1903.

Congregation founded 1894 as off-shoot from North Shore Church, first services held in Masonic Hall.

Brick, stone detailing in modified lancet style. Simple interior, timber beams with decorative iron braces.

Bolton, Bank Street Unitarian Chapel, 1856.

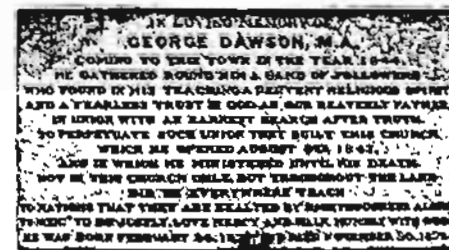
First Minister, Rev. Richard Goodwin, ejected in 1662; first chapel built 1696, on the same site, as was school and parsonage. Towards mid-nineteenth century 'the old building began to show signs of decay'. Also, c. 1855, congregation enlarged by Christian Brethren who had adopted Unitarian ideas [see p ??]. Present chapel faces street with steps. Architect George Woodhouse. Stone facade with lancet windows and pinnacles. Original 1854 Sunday School was in basement (large brick Sunday School premises of 1874 to north of chapel now demolished). Interior dark and cluttered — not unpleasant, but architecturally undistinguished. Stained glass: rose window of 1867 in memory Harwood family. Memorials to cloth merchant Robert Heywood, main donor of new chapel and Mayor of Bolton (1786-1868) and his business partner, Charles Darbishire. Bell, now in vestibule, given 1695 by Rev. Robert Seddon, M.A.

Bolton, Deane Road, Unity Church. Lancashire. 1893.

Congregation founded 1862 from Bank Street as an extra Sunday School: first met 1868 in a beerhouse in Commission Street. Red brick, front and side gables, perpendicular windows. Sunday School below, chapel above stairs. Day school of 1870 at rear. J. J. Bradshaw, F.R.I.B.A., a member of the chapel and partner in Bradshaw and Gass, architects of many town halls, public libraries, etc., bought the land and presumably designed the chapel.

Bournemouth Unitarian Church, Westhill Road Dorset. 1891.

Congregation founded 1882. Red brick, ornamented stone detailing; pleasant arrangement of porch, hexagonal tower, and chapel. Interior an elongated octagon with ogee mouldings and free Gothic tracery. Rich woodwork including open roof, altar screen and pews. Meeting room below chapel.



Top: Church of the Messiah (New Meeting). Birmingham.

Above: Dawson memorial in Waverley Road Church (now in Sikh Temple).

Below: Coseley.



Bradford, Broadway Avenue Church. Yorkshire. 1906.

Corrugated iron 'temporary' building. Environment of streets and stone housing still intact.

Bristol, Clifton Unitarian and Free Christian Church, Oakfield Road. Avon. 1864.

Stone, saddle-back tower with tall lancets and plainer ill-matched chapel in Decorated style. Dark, churchy interior.

Chatham Unitarian Church of the Good Companions, corner of Hammond Hill and New Road. Kent. 1889.

Congregation originally General Baptist dating from 1686. Present building replaces chapel of 1802 on same site. Brick with stone detailing. Chapel with pretty Venetian porch, rose window and hall form pleasant group. Decorative brick wall encloses older graveyard, now garden. Steep views down to Medway estuary.

Cheltenham, Bayshill Unitarian Church. Gloucestershire. 1844.

Congregation founded 1832 by Mr. Furker, tradesman of Bath. Architect R. Abraham. Plain brick box with 'Norman' ashlar facade; large four-light window, plain glass. Interior: central dark stained Gothic organ case, pulpit to right. Ornate 'stepped' beams. Recently partitioned

Coseley Old Meeting House, Old Meeting Road. Staffordshire. 1875.

Founded c. 1662; first Minister, 'ejected' Assistant Vicar of Sedgley. First meeting house 1717, a 'primitive structure with two stout timbers upholding the roof'. This date is recorded on two bricks set in the wall descending to the heating chamber, which suggests that the present chapel is built on the foundations of the old. The chapel was built with the proceeds of the sale of mineral rights to the Bilston Iron Company in 1874.

Stone, gabled front with Decorated window above central door, two pinnacles. Plain interior, altar screen now removed, rear organ gallery on two iron columns. Behind the chapel an older building now rendered, with industrial iron round-arched windows as at Stourbridge. Was this originally the Sunday School of 1799?

Cullompton Unitarian Chapel, Pound Square. Devon. 1913.

Congregation originates from 1662 ejection. Two previous chapels, 1698 and a cob building of 1815 which collapsed. Nice example of late neo-Gothic, more or less as built. Architect R. M. Challice. Interior, bare brick walls, stone quoins. Original iron electric light brackets; stained glass window 'The Good Shepherd' from Wood Green Unitarian chapel. Furniture made by members of the congregation. Two good memorials from previous chapel.

Denton Unitarian Chapel, Wilton Street. Lancashire. 1879.

Congregation founded 1875, on initiative of Robert Stuart Redfern and Robert Kenyon of Mottram and Oldham; trial services held in Co-op. Hall. First Minister, Lawrence Scott (1879-1930). Red brick, simple lancet windows, buttresses. Large Russell Scott Day Schools of 1882 adjoining rear.

Doncaster Free Christian Church, Hallgate. Yorkshire. 1912.

Founded 1692. First chapel was on the same site, then the eastern edge of town; built 1744. Simple, brick, two round-arched windows, pantiled roof. Present building, approached through archway from Hallgate, is externally undistinguished.

Interior rectangular with three-sided gallery, organ chamber beyond chancel arch, barrel-vaulted ceiling. Light timber panelling. Extensive range of ancillary rooms to rear.

Dukinfield Old Chapel, Chapel Hill. Lancashire. 1840.

Original congregation connected with Denton chapel of ease [in Stockport Parish]. Among first ministers, John Angier of Denton, and Samuel Angier of Dukinfield, who was licensed to preach in a barn in 1686; Sir Robert Dukinfield gave land for a chapel in 1707; first service was thanksgiving for the battle of Oudenarde (July 11th 1708). 1839, chapel collapsed in a storm — after the congregation had decided to re-build. Led by their minister, Robert Brook Aspland (1837-58), they chose as architect Richard Tattersall of Manchester. In 1839 he also designed St. Paul's Church, Stalybridge, and a large cotton mill at Golborne near Wigan.

The chapel was built in stone to a cruciform plan in the Lancet style, with a facade of three lancets above doorway, similar to that still visible on the transept gables. It was extended forward in 1893 when the facade was given a



large 'Geometrical' window flanked by a pair of turrets and pinnacles. An early use of the Gothic style in a Unitarian chapel.

Interior virtually unaltered; lofty nave with side aisles. Iron columns, emphasising cruciform plan, support three-sided gallery. Pulpit with canopy and organ screen of dark stained wood give a rich 'antique' aura. Pulpit entered from vestry with preacher's seat incorporated in door. Roof construction concealed above plaster rib vaulting with iron bosses not unlike ventilators in pre-Gothic chapel ceilings. Many memorials including Astley and Armitage families. Stained glass.

'The best building in Dukinfield' (Pevsner). Chapel stands at highest point of town, adding to impression of height. Large rear graveyard (including Astley memorial 1825) merges with municipal cemetery with distant views of the Peak District. Manse of 1865 next door. Early Sunday School 1810 in nearby Pickford Lane; enlarged 1820, 1839 and 1882, also used as day school from 1870; an extensive group of buildings reflecting the importance of education to the Unitarians and of their standing in this 19th century cotton town.

Hastings, Unitarian Free Christian Church, South Terrace. Sussex. 1868.



Above left Bournemouth. Above: Dukinfield. Below: previous chapel at Doncaster (demolished 1911).



Founded 1858. Pedimented classical facade forming part of terrace. Plain, small, rendered brick. Interior, four blank arches either side; matching round-arched windows back and front, stained glass in centre. Back gallery supported by two cast-iron Corinthian pillars. Central carved wood pulpit with cast-iron accessories. Rush bottom chairs. Snetzler organ acquired from Lewes chapel, who got it from Banbury chapel, who got it from Norton (Sheffield). Architect George Beck, builder G. Clarke Jones.

Horwich Unitarian Free Church, Church Street. Lancashire. 1896.

Congregation founded 1890 with help of N.E. Lancs. Mission. 'Accrington' red brick. Modest Gothic facade with 'French Renaissance' side porch; school-room below.

Hyde Chapel, Stockport Road, Gee Cross. Cheshire. 1848.

Original chapel 1708, second chapel 1767, on same site. Architects, Bowman and Crowther of Manchester (Pugin was asked but refused the commission); they were a progressive and fashionable firm who designed Anglican churches and secular buildings in this area. This is the first nonconformist church to be built on the model of an Anglican parish church set in its churchyard.

Stone church in 'Early English' style; long nave with clerestory, nave and chancel. West tower with tall broach spire (145ft). It cost £7,500; major patrons, the Ashton family [see Flowery Field Church].

Interior: chancel with large East window contains finely carved altar table and stone font with massive conical hanging cover, also memorials from old chapel. Pulpit by chancel arch. Organ at back of church with adjoining choir stalls. Six pointed arches each side divide nave from aisles. Clerestory windows. Hammer-beam roof with carved stone corbels. Much stained glass of later 19th century. Pews and all woodwork of oak.

Very large verdant churchyard with many gravestones. Original chapel stood on east side. Tower and spire are a prominent feature in the town and can be seen for many miles around set against Pennine scenery.

Southwest of church, in Enfield Street, red brick schools 1889 (Henry Enfield Dowson minister 1867-1918).

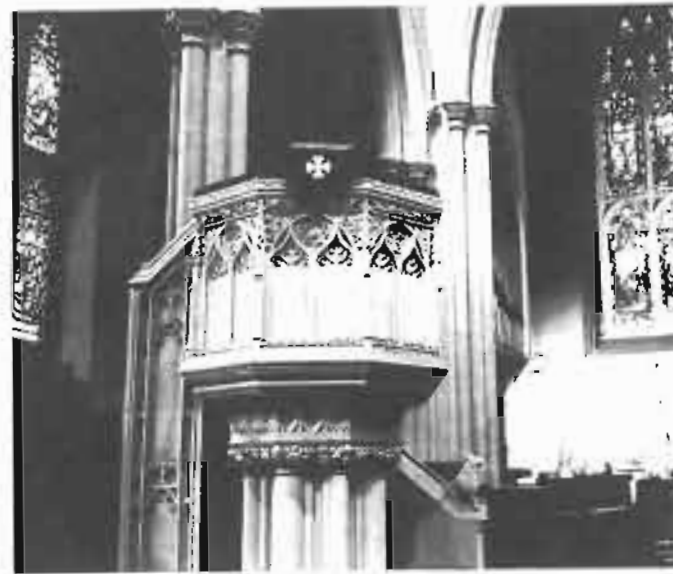


Hyde, Flowery Field Church, Newton Street. Cheshire. 1878.

Congregation founded by cotton manufacturer Thomas Ashton senior, 1831 (he had already established a school for his work-people in 1810): '... the development of his trade and manufacturing industry made Flowery Field the populous place it now is ...' The original school and chapel 'came to be regarded as too plain' and Thomas Ashton junior offered to build a new one. Architect Thomas Worthington.

Stone, Tudor perpendicular style. Substantial square battlemented south east tower with stair-turret. Interior displays sumptuous use of oak. Cruciform plan, with wide nave, rear gallery. Chancel with choir stalls flanked by side-arches to vestry and organ loft. Polygonal apse. Impressive roof of carved oak. Stained glass in chancel, remainder plain glass in large mullion side windows making interior light and spacious; crests in centre of each window. Attractive vestibule area with tower base and staircase, typical Worthington design of whitewash, restrained wood and iron work.

'Neither labour nor expense has been spared in its erection ... The congregation ...



composed to a large extent of the employees at Ashton mills and other works in the neighbourhood. A considerable proportion of the work has been carried out by the work-people at the mills' (*North Cheshire Herald*, 1876). The church is the focal point of the Flowery Field Estate with cotton mill, school and cottages.

Leeds, Mill Hill Chapel, City Square. Yorkshire. 1848.

Congregation founded 1662. First chapel 1674. Rev. Joseph Priestley minister 1767-73.

Stone, 'Decorated' Gothic. With Gee Cross, Hyde, the first Gothic style nonconformist chapel. Bowman and Crowther of Manchester were architects for both chapels. Plan and style seem to have been partly inspired by rebuilding of Leeds Parish Church of St. Peter in 1841. Long, buttressed seven-bay facade to City Square. Central projecting gabled vestibule surmounted by large window; good stone carving on parapet and gable, but pinnacles removed c. 1960. Nave and side aisles, wide chancel, stained glass by Morris and Co., also in side aisle. Carved stone heads at side arch-springs. High hammer-beam roof with stone corbels carved as delightful angels. Magnificent Caen stone carved pulpit in orthodox Anglican position to left of chancel arch. Carved stone altar screen with mosaics of saints. Gothic pews

Opposite: Flowery Field. Hyde Above: Leeds.

with fleur-de-lys finials. Memorials, especially good one to Captain Samuel Walker (d. 1809) in vestibule. Interior now divided by screen below gallery, but effect still impressive.

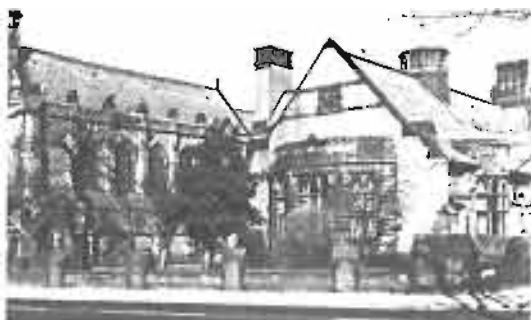
Environment drastically changed with adjacent development of shopping centre; graveyard flattened, extensive Sunday School buildings demolished. Statue of Priestley in City Square faces chapel. (By Alfred Drury.)

Leigh Unitarian Church, Twist Lane. Lancashire. 1897.

Congregation founded 1887. Typical small but well-built chapel in red brick. Meeting hall at side. Large cruciform-design window in gable.

Liverpool.

A brief survey of early chapels may be useful. Apart from the Ancient Chapel of Toxteth (see chapter 1), there were two Presbyterian 'Ejection' chapels, at Castle Hey (built 1688) and Kaye Street (built 1707). Castle Hey ('Old Meeting') moved in 1727 to Benn's Garden (South Castle Street), in 1811 to Renshaw Street (graveyard now Roscoe Garden), and in 1899 to Ullet Road, Sefton Park. Kaye Street congregation moved to Paradise Street in 1791,



Ullet Road, Liverpool.

and to Hope Street — an ambitious Gothic church built 1849 in the ministry of James Martineau — demolished 1963. In 1763 part of Benn's Garden congregation left to form the new Octagon Chapel in Temple Court, where a liturgical service — an innovation in nonconformist practice — was introduced; it closed in 1776 and became St. Catherine's Anglican Church.

Liverpool: Ullet Road Unitarian Church, Sefton Park, Lancashire, 1899.

Architects Thomas and Percy Worthington. Exterior, red brick with monumental nave buttressed by porch, transepts, side-aisles and apse, 'Decorated' Gothic detail. Facade with fine rose window above full width porch, topped by statue of Christ and bell-cote (no bells). Church is joined to matching hall (1902) by cloister.

Interior of church faced in red Cheshire sand stone (added as an after-thought — originally design was in glazed brick). Wide nave, narrow arcaded side-aisles; high simple vaulted roof,

clerestory windows, canopied pulpit. Polygonal apse with large stained glass window by Morris and Co. Altar table with carving of Last Supper. Carved choir stalls. Splendid Art Nouveau electric light pendants with eight lamps. Beaten copper West doors.

Better than the church are the cloister, library, vestry and hall, added after completion of church and donated by Sir John Brunner and Sir Henry Tate. They were designed by Percy Worthington, son of Thomas, assisted by Ronald P. Jones. Spacious cloister with stone pillars, black-and-white timbered roof, contains many good memorials from Renshaw Street Chapel — Roscoes, Rathbones, etc. Library with Tudor canopy fireplace and wealth of decorative detail; murals by Gerald Moira, 'The Pursuit of Truth' — high-tide Symbolist painting, which should be better known. Vestry has murals by Moira, subject 'The Cardinal Virtues'. Spacious complex of domestic offices, as usual in Unitarian chapels, planned with care. Finally,

the Hall; no expense was spared and it is a splendid room. Wood-panelled walls and stone arches give warmth and solidity; simple black-and-white timbered roof with carved collar-beams give brightness and a lively homeliness. Ingle-nook fireplace surmounted by coats-of-arms of Tate and Brunner. Two bay-windows at front and side. Lantern light in roof. Fine metal-work details throughout — door furniture, fire irons, lights, outside railings, etc. A fine essay of the Arts and Crafts movement.

London.

Bethnal Green, Mansford Street Church and Mission. Purchased from the Congregationalists in 1889 to house the mission founded 1832 (mission building 1837) at Spicer Street (now Buxton Street), Spitalfields — the first Unitarian Mission in London.

Grand Romanesque facade with pediment and rose window, yellow stock brick. Rectangular auditorium with coved ceiling; arcading on east wall rises from Corinthian pilasters. Pulpit and organ added this century, gift of R. P. Jones. Rear gallery. Basement room with stage. Memorial to Charles Corkran, missionary at Spicer Street 1848-79. Three storey manse attached. The style of this chapel — not unusual for the Congregationalists — is quite unlike Unitarian chapels of the period.

Hampstead, Rosslyn Chapel, 1862.

Congregation founded in 1687; first minister was probably chaplain to the Honeywood family (city merchants, lived in adjoining Carlisle House). Previous chapels, all on same site, built in 1692 and 1828. This last, a plain brick box, survives as school-room and parsonage. Present chapel of Bath and Kentish Rag-stone. Architect, John Johnson, with extensions of 1886 by Thomas Worthington. 1862 building was simple gabled nave with small central spire, porch and vestry to west. In 1886 east aisle, chancel, flanking vestry and committee room added, creating a more irregular appearance.

Interior, wide nave (pews cleared 1966), plain boarded roof vault. Several good stained glass windows; south side, 1867 unknown artist, resembles work of Hardman; west aisle, 1887 by Henry Holiday, 1886 by Wilson and Hammond, 1888 and 1899 by Morris and Co. (Burne-Jones), 1889 by Lavers and Westlake; north side, 1887

by Mayer and Co. of Munich; chancel, 1886 by Wilson and Hammond. Gallery windows are from Essex Church (demolished 1973), in memoriam Sir John Brunner. Carved oak choir stalls with brass decoration now at rear of chapel were designed by R. P. Jones 1904 and also came from Essex Church, as did the oak font designed by Jones in 1908. Another smaller stone font is a nice example of genuine fifteenth century work. Good memorials; marble relief of James Martineau by H. R. Hope-Pinker (was in Little Portland Street Chapel, demolished 1910); Art Nouveau metalwork of 1901 by Wragge to Rev. Brooke Herford; marble and lapis lazuli Celtic-style of 1916 to Rev. Stopford Brooke; metalwork Celtic style of 1900 by Kathleen Shaw to Isaac Solly Lister; marble and inlaid work of 1926 to Helen Allingham; bronze panel with lettering by William Morris to Dr. Thomas and Mary Sadler. Four marble panels by Flaxman. Parliament clock by William Billingham of London c. 1792. Spacious grounds include earlier chapel and cottages.

Stratford Unitarian Christian Church, West Ham Lane, 1869.

Architect T. Chatfield Clarke, A.R.I.B.A. 1829-95 — a prominent Unitarian. Congregation founded 1857 in Bow, at Breeze's Lecture Hall, Stratford Broadway (over chemist's shop) yellow brick, modest gabled facade with stubby central Italianate tower. Interior plain with round arched windows. Stone font in memory of Edith Jane Noel 1935. Hall and meeting rooms 1885; hall has Morris-type decorative wood panelling at one end. Upper storey 'Club-room' and 'Guild Room' designed and given by R. P. Jones 1910; nice blue tiling on stairs.

Loughborough Unitarian and Free Christian Church, Victoria Street, 1864.

Congregation originated in 1672; chapel of 1744 off Churchgate survived till this century. (Robert Bakewell, agriculturalist, 1725-95, was member.)

Stone, steep pitched roof, gable end with entrance and circular window; side tower. Architect John Norris of Nottingham. Church and school were built with the proceeds from sale of Mountsorrel Chapel (sold to Baptists 1867, now chemist's shop).



Lye Unitarian Chapel, Stourbridge Road, Worcestershire. 1806 and 1861.

Lye waste was open common occupied by 'rude and barbarous' mud huts built by nail makers. From 1790 Rev James Scott of Cradley preached in licenced houses, then with a legacy from his aunt acquired a thin strip of land adjoining the Birmingham to Stourbridge Turnpike, building the meeting-house in 1806. Brick with iron framed round arched windows, now middle of the group of buildings.

Present chapel built to west of 1806 chapel, begun 1857, '... a small but beautiful and carefully arranged Early English Church ... from the designs of Francis Smalman Smith of Stourbridge. Whilst it was in course of erection, the villagers, reverencing the memory of Mr Scott determined to add a clock to the building and they subscribed in sums varying from a penny upwards'.

Chapel hugs the pavement with 4 round arched windows with Gothic openings and steeply pitched slate roof pierced by small dormers. Tallish tower over entry porch, red brick with blue band courses and yellow top, now minus spire and weathervane. Clock renewed 1953 to commemorate coronation of Queen Elizabeth II. Interior simple, colourful and attractive. Hammerbeam roof with corbels of leaves and flowers, plus one skull, picked out in vivid colours. Two memorials to Rev James Scott, one in Gothic niche in chapel, other on slate tablet in porch. Hall contains portraits of all past ministers. Gothic school addition to East.

Manchester.

The city's expansion has engulfed several erstwhile villages, where a Unitarian chapel was often a part of the community. This is an area of early Presbyterian strength, but no early buildings survive (but see Platt, chapter 3).

Chorlton-cum-Hardy Unitarian Church, Wilbraham Road, 1900.

Congregation founded 1890 as a mission effort by the Manchester District Association of Unitarian and Free Christian Churches. Picturesque, half-timbered; gabled facade with bay window over full-width porch. Steeply pitched roof with small spire. Set in wooded grounds, approached through Art Nouveau gates.

Interior plain, design inconsistent with exterior. Organ dated 1856.

Brookfield Church, Hyde Road, Gorton, 1871.

Congregation founded 1694; original chapel of 1703 was at the rear of present chapel, on other side of the brook. Brookfield was built at the expense of Richard Peacock, M.P. for Gorton and locomotive builder (his partner, Charles Beyer, built Gorton Parish Church at the same time). Architect Thomas Worthington. Very large stone church of 'Anglican' Early English design, orientated to east. Gabled nave with clerestory, aisles chancel and north transept. Almost free-standing north tower with high broached steeple — a landmark along Hyde Road; gargoyles, and peal of eight bells.

Impressive interior; white painted walls with stone arches and pink granite columns (typical Worthington tonal contrast). Barrel roof.



Opposite: Lye. Above: Chorlton-cum-Hardy.

Attractive mural of the Heavenly Host above chancel arch; twelve neat roundel wall paintings below clerestory, depicting Unitarians in history and 'great minds' of the past (subjects suggested by Alexander Gordon). Two mosaics of St. Paul and the Good Shepherd flank chancel window (stained glass). Carved marble and wood reredos of four saints. Solid stone font centre back. Simple geometric stained glass in large west window. Memorial to members of the Worthington family from old chapel; jolly turreted memorial to Rev. George Henry Wells, d. 1888.

Extensive grounds surround chapel, small lodge north-east corner; interesting graves; two memorials to Richard Peacock — bronze relief on church wall has bust of Peacock flanked by Vulcan and angel (erected by his workforce), and Gothic marble mausoleum west of church, 1875. Large hall and Sunday School of 1863 further to west.

Mexborough Free Christian Church, College Road, Yorkshire. 1913. Congregation originated 1912, breakaway from Congregational chapel. Red brick gabled, dual-purpose hall and chapel plus meeting rooms. Unchurchlike appearance.

Monton Church, Monton Green, Eccles, Lancashire. 1875.

Congregation founded 1662; earlier chapels of 1698 (destroyed by mob 1714) and 1802. Like Brookfield, completely Anglican in design;

architect also Thomas Worthington. On imposing raised site above the Bridgewater Canal, open country behind and surrounded by mature trees and parkland. Arched gateway surmounted by canopied figure in memoriam Henry Leigh, 1895. Stone, long nave with clerestory, transepts and five-sided apse. South-west tower with steeple incorporating richly carved doorway.

Interior, typical Worthington contrast between light walls, stone arches and dark woodwork. Windows were originally clear glass; clerestory stained glass installed 1900 in memory Mary Ann Grimshaw (d. 1893), depicts the Arts; transept glass 1882 donated Martha Leigh of Greenbank (d. 1886) depicts Christ blessing the children and Christ and his flock in a technique evolved by J. G. Sowerby of Gateshead Stained Glass Company; apse glass of Old and New Testament figures. High hammerbeam roof, wooden gargoyles hold iron tie-rods. Superb organ-loft and case in dark wood at rear (organ installed 1883). Good canopied choir stalls in apse; fine iron standard and hanging lamps. Pair Jacobean chairs, possibly from old chapel. Memorials to Leigh and Grimshaw families (Leighs owned silk mill in Patricroft).

Large graveyard with good tombstones, many pre-1875. North-west of chapel, School (1888), local authority day-school till 1982.

Mossley Christian Unitarian Church, Stamford Road, Lancashire. 1852.

Congregation founded 1841 by Christian Brethren led by Joseph Barker (see chapter 3). Trust Deed of 1853 describes congregation as '... persons of the Christian name who by some are called Christian Brethren and by others Unitarians' and describes the chapel as a '... large plain building capable of holding 800 persons with schoolroom beneath, and beneath that again a class-room and a cottage, ... built on the side of a hill, and from the back looks like a factory'.

Solid stone, set in Pennine community. Single storey gabled front; central five-light window flanked by doors with enormous arched lintels. Plaque above records 'Christian Church and Sunday School Built 1852'.

Interior: vast single square space, no gallery. Beautifully curved pews with graduated angle at the sides. Carved pine and maple central pulpit and dais front. Raised dais across full width of chapel with choir stalls and central original organ by M. Holt of Leeds. The whole

impressive interior is custom-made for a performance of the 'Messiah'. Industrial-type iron roof supports. Plain round-arched windows with pastel glass, giving spectacular views of River Tame, cotton mills and hills around.

Mottram Unitarian Church, Hyde Road, Cheshire. 1846.

Christian Brethren foundation of 1841. Plain, rectangular stone 'meeting house' of six bays. Iron-framed front windows with diamond panes. Shallow pitch roof; no hint of Gothic. Sunday School on ground floor, chapel above. Large square interior recently divided; half retains original iron and wood benches — 'Sunday-School' appearance. Central plaque records 'Mottram Christian Sunday School for children of all denominations built by subscription AD 1846'. Much building work done by the congregation, resulting in construction cost of only £700.

Newchurch, Bethlehem Unitarian Church, Waterfoot, Rossendale, Lancashire. 1865.

Methodist Unitarian foundation of 1806. Like Providence Chapel, Rochdale, and Todmorden, the earlier Newchurch Chapel was built for Joseph Cooke and John Ashworth, the leading preachers of Methodist Unitarianism. A library embracing all subjects was an important part of the chapel from the start, remaining a local amenity until Carnegie Library opened in 1930.

Stone, large gabled with two transepts; Early English Gothic. Single space interior with prominent roof trusses. Pulpit in memory of John McLachlan c. 1925. Memorials.

Large Hillside graveyard with Gothic Sunday School adjoining dated 1874, built on site of first chapel (1809).

Northampton Unitarian Church, Kettering Road, 1897.

Congregation seceded 1827 from Doddridge's Castle Hill Congregational Chapel; occupied ex-Wesleyan chapel in King Street. Present chapel donated by Sir Philip and Lady Manfield.

Architect Charles Dorman, who had recently designed the Manfield shoe factory. Red brick with stone detailing, asymmetrical steeple. Large and extensive meeting-rooms adjoin. Interior, single space with wide choir and chancel, rear gallery. Original light pendants. Now isolated on a traffic island.

Oxford, Manchester College, Mansfield Road, 1893.

In 1889 Manchester College moved to Oxford from London; previously it had been in Manchester and York. Architect Thomas Worthington. The buildings are arranged round two quadrangles. Library donated by Sir Henry Tate. The chapel has Geometrical windows, hammer-beam roof, fine carved oak screen and canopied choir stalls. 'The whole set of Burne-Jones windows in Manchester College Chapel of 1893-8 is in fact a pure joy.' (Pevsner). They depict the six days of creation with inscription by Diderot 'Elargissez Dieu'. Arlosh Hall by Percy Worthington has good timber roof and oak panelling (1913).

Padibam, Nazareth Unitarian Chapel, Church Street, Lancashire. 1874. Founded 1806.

In 1819 Richard Wright described a visit: 'In this manufacturing village there is a society of Methodist Unitarians who meet together and instruct and edify one another; Mr. Ashworth and others occasionally visit and preach among them; they meet in a pretty large room, but it is too small . . . The people are all poor'. First chapel of 1823 still survives in West Street — domestic appearance: flourished, though always poor. By 1859 the building was 'too small and inconvenient, besides being situated in a back street'. Relocated on two-acre site on Knight Hill.

Grit stone, geometrical Gothic; gabled nave, chancel, transepts, porch and north-east tower with spire and pinnacles. Interior high, pitch pine roof, small galleries in transepts (removed 1984). Schoolrooms underneath. Architect Virgil Anderton, member of congregation 'Mr. Cornelius Anderton, as the contractor for the masons' work, did his work at merely a nominal price. Mr. Eli Whitehead undertook his share at a low rate. The three stone crosses on the roof were worked and given by masons engaged on the building, viz. Joseph Anderton, Fergus Anderton and Andrew Wilkinson. A large part of the excavating was done by the people themselves after work hours.' Centenary memorial school built at rear, 1905, in similar style.

Offshoots were established in Accrington, Burnley (2), Colne and Nelson but since closed.

Pudsey Unitarian Church, Church Lane, Yorks. 1861.

Christian Brethren foundation; in 1846 Joseph

Barker preached in Pudsey to 1,400 people in the open air. Congregation formed 1853. Stone, modest. Steeply pitched roof with front gable, side buttress with pinnacle, now removed. Interior, blue and white painted wood, stained glass in apse. Schoolrooms behind.

Richmond Unitarian Free Church, Ormond Road Surrey. 1896.

In 1884 a society was founded 'to discuss religious and kindred subjects'. In 1888 at a meeting in the Schoolhouse, Petersham, attended by the Earl of Dysart, Countess Russell and members of her family, and E. Wilkes Smith, Headmaster of Russell School, Petersham and first secretary of Richmond congregation, it was decided to build a church. Soon after, Channing Hall in Friars Lane was built. (James Ramsay MacDonald was a lay preacher there.) Present church, brick, stone detailing, gabled roof, side porch. Interior better than exterior; fine wood roof and panelling; shallow apse with windows by Burne-Jones. Raised dais at front. No pews but original wooden chairs. Beaten copper memorial to Countess Russell, 1898. Modern brick extension at rear, architect Kenneth Tayler. Pleasant gardens.

Rotherham, Church of Our Father, Moorgate, Yorkshire. 1880. Founded 1662 when John Shawe and Luke Clayton seceded from the Parish Church.

First chapel of 1706 still stands opposite in Downs Row. Stone, originally with mullioned and transomed windows, hipped roof. Altered 1841 during long ministry of Jacob Brettel, when it was turned, windows round arched and porch added. Chapel became schoolroom, now a workshop. Small graveyard adjoins. On the brow above confluence of rivers Don and Rother.

Present church pink sandstone, Early English style. Front gable has richly detailed central doorway by Wharcliffe Fireclay Co. (John Armitage, proprietor, buried at Underbank Chapel, Stannington). North-west tower and spire rises to 100 feet. Schoolroom underneath.

Little-altered interior includes brass lectern by Guest and Chrimes of Rotherham; organ by Albert Keates of Sheffield c. 1900; Bathstone font. Rear gallery with vestibule under. High, steeply pitched hammerbeam roof. Stained glass lancet side windows include 'The Good Shepherd' commemorating 25th year of William Blazeby's ministry, 1885. Memorials.



Old chapel, Rotherham (1706).

Architects Flockton and Gibbs of Sheffield (see Upper Chapel), much of the craftsmanship being done by members of the congregation. Cost £3,620.

Scarborough Unitarian Church, Westborough, Yorkshire. 1877.

Seaside resort foundation of 1873. Red brick, stone detailing, side tower with 2-stage spire. Round arched windows in Gothic manner. Plain interior.

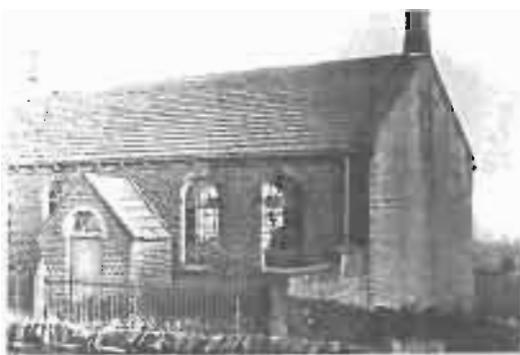
Sheffield: Unity Church, Crookesmoor Road, Yorkshire. 1915.

Congregation founded 1859 as Sunday School extension of Upper Chapel by Rev. Brooke Herford; met in joiner's shop. First chapel in Addy Street, Upperthorpe, 1861, in lancet style. Architect John Frith, who also rebuilt Upper Chapel in 1848. Latterly a cinema, demolished 1971. In 1915 congregation moved up the hill and up-market.

Bright red brick with stone detailing, gabled front with central window and projecting porch. Built on steeply sloping site with meeting hall and games room on separate floors beneath. Rear elevation includes caretaker's house. Architect J. R. Wigfull; builder D. O'Neill.

Interior has transepts and low side aisles; through arch, large chancel with choir stalls; organ brought from Addy Street. Curved ceiling. Good stained glass includes chancel window depicting 'Security, Truth, Mercy, Peace' with central figure of Justice by Holiday; Charles Woollen memorial window 1898 and matching war memorial window in Morris style. Beaten copper memorials in chancel.

Below are extensive hall, meeting-rooms, kitchen and cloakrooms with original fittings. Surrounded by gardens. The last chapel built on the grand scale.



Pepperhill, before 1936.

Shelf, Pepperhill Unitarian Church. Yorkshire. 1862, extensively rebuilt 1936 after collapse of roof.

Congregation established 1858 as a mission from Halifax.

Critstone, gabled building of 5 bays plus entrance. Round-arched windows originally with iron tracery, replaced by Art Deco 'Rising Sun' pattern in 1930's. Stone slab roof replaced by Welsh slate 1936. 'Pepper Hill Unitarian Sunday School AD 1861' still inscribed over entrance.

Simple interior. Coved ceiling; central organ; dado panelling, chairs. Few nice memorials. Chapel set in upland farming community. At 1,000 feet, the highest Unitarian chapel in Britain.

Southport Unitarian Church, Portland Street. Lancashire. 1867.

Congregation founded 1862; first met in Town Hall. Chapel was built as part of plans of Southport Improvement Society, inaugurated c. 1852 to develop the town as a seaside resort. Architects Cuffley, Bridgford and Horton; builders Bowden, Edwards and Foster of Manchester. Cost, £1,895. Trustees of 1867 included alkaline (soap) manufacturer, commercial traveller, solicitor, photographic artist, architect, dentist, physician, metal broker, ship owner and leather salesman.

Stone, plain gabled front matched by adjacent hall. Forecourt with carriage turn. Plain interior, open timber roof, semi-circular apse with 'Norman Transitional' arch, truncated altar rail. Green and white glass in side windows, nice stained glass in side bay in memory Charles Wellbeloved (minister 1883-1903). Memorials. Coloured glass screen at rear, no gallery. Original harmonium of 1867; organ 1887.

Stalybridge Unitarian Church, Forrester Drive. Cheshire. 1870.

Congregation founded 1865, result of mission by East Cheshire Union of Unitarian and Free Christian Churches. Surroundings have been transformed by demolition and redevelopment of suburban housing.

Stone, gabled facade, flanking currets (extended 1888 to incorporate gallery). Interior unexceptional, good stained glass; 1907, Morris & Co., in memory Joseph Greenwood (as is font), 1925, 1934 in memory John Jackson 1834-1904, chancel window in memory Joseph Prestwich Rosling (minister 1928-1947), signed 'EW 1955'. Chancel renewed 1950s with altar table painted with panels depicting Science, Revelation, Technology and Enlightenment, signed 'Young 1953'.

Stockton-on-Tees Unitarian Church, Wellington Street. Durham. 1873.

Congregation founded 1688; meetings held in Bolton House Yard, Thistle Green — in same room where John Wesley founded Methodist congregation in 1770. First chapel in High Street 1699 (see frontispiece). Growing congregation and needs of Sunday School resulted in present chapel. Architect J. P. Pritchett of Darlington — architect of Huddersfield station.

Stock brick, red brick detailing; gabled nave, side-aisles and lancet windows. Schoolroom behind. Interior: high nave, clerestory supported on 2 x 5 iron columns, pulpit on central dais. Memorials from old chapel to James Crowe, 1825 (Improver of Tees Navigation, built New Cut in 1809), H. E. Wright, 1857 (now partially hidden).

'In 1835 an organ was placed in the chapel. It contained two barrels and twelve tunes each, and this for some years was made to satisfy the musical aspirations of the congregation...'. Redevelopment round chapel.

Todmorden Unitarian Church, Fielden Square. Yorkshire. 1869.

Methodist Unitarian foundation; became part of 'Rochdale Circuit' with Padliham, Newchurch and Rochdale led by Rev. Joseph Cooke. Chapel built 1824; remained in use as Sunday School till recently (sold 1981). John Fielden, M.P. for Todmorden, mill-owner and advocate of 'Ten-Hours Bill', heard Richard Wright preach in Todmorden in 1818, became closely connected with chapel. Present church built as a memorial to him by his sons, Samuel, John and Joshua.



Above: Southport.



Right and below Todmorden.

Architect John Gibson of Westminster (pupil of Charles Barry) also built Todmorden Town Hall and Fielden residence. The style is 'Decorated Gothic', built to Anglican pattern. Millstone, very sharply and accurately cut. Nave, aisles, transepts, bell-tower and spire over entrance, rising to 196 feet.

Interior, long nave, marble floor and pillars; transepts form a mortuary chapel to south, organ chamber and vestry to north. Both transepts have groined roofs of red and white Mansfield stone. Main roof oak, corbels and spandrels of carved fruit, flowers, angels, etc. Original fittings including lights (converted to electricity). Superb font in coloured marble. Woodwork by Messrs. Clay of Audenshaw, marble work by Fields of London. Three matching memorials to the Fielden brothers in north aisle. Stained glass by M. Capronnier of Brussels results in under-lit interior; circular apertures in spandrels of clerestory arches give extra light. Porch has polished granite memorial to the three Fielden brothers, set in floor under steeple.

Todmorden is one of the most impressive and accomplished Victorian chapels. The setting is exceptional, steep hillside and mature woodland; it is the natural religious focus of Todmorden and could be mistaken for the parish church. Extensive grounds and graveyard with winding walks up the hillside. Carriage drive has small lodge at entrance gate.



Torquay Unitarian Church, Montpellier Road. Devon. 1912.

Congregation met intermittently from 1850s in halls and coffee-rooms. Henry Lupton of Leeds raised funds to buy site and build. Grey Devon granite with sandstone detailing, crisply cut. Architects, Bridgeman and Bridgeman. Group of church and hall, short central tower; 'modern' perpendicular style. Interior less good; perpendicular style roof and green windows. Wide arcaded apse with central maple pulpit. Original light pendants.

Trowbridge, Conigre Chapel. Wiltshire. 1857 and 1865.

Congregation established 1655; Anabaptist origins among clothiers in nearby Southwick. First Conigre chapel of 1703/4, off-shoot from Southwick; 'The old Meeting House was built in a style which indicated that the worshippers were opulent as well as numerous in its early days. The roof consisted of several arches, curiously constructed, and supported by two large pillars. There were three galleries, a baptistry and a vestry; beneath the pews are many vaults, in which, as well as in the cemetery adjoining, are the remains of many of the most influential and intellectual families of the town... The Sunday School was established and new Sunday School rooms built in 1838. In 1856 the old chapel entirely disappeared and the present handsome Gothic building, with vestries, was erected in its stead.' (W. Doel 1890). Murch wrote in 1835 that Trowbridge and Conigre had two buildings but one congregation. Chapel of 1857 now disused, the congregation moving in 1972 to schoolrooms next door. Whole group contained in well-kept garden in midst of 'town-planning' devastation; away across a roundabout stands the 18th century parsonage; 1838 Sunday School lies derelict between chapel and bus station.

1857 chapel, architect William Smith; cream oolitic limestone. Decorated Gothic. Very tall gabled facade with large stained glass windows, corner pinnacles. No tower. Deserted interior on the grand scale, eerie but still inspiring. Long high nave, arcaded side aisles and galleries, clerestory windows. Chancel wall has central carved stone pulpit, ogee-headed panels inscribed with scriptures, and colourful window incorporating rose tracery through which a soft orange light filters. Rear gallery and organ loft.

Schoolrooms of 1865 now converted into

chapel and meeting-room; stone with two matching gabled facades, semi-circular windows, arcaded doors and windows below. Memorials in chapel and schoolrooms.

Urmston Free Church, Queen's Road. Lancashire. 1900.

Congregation originated 1894. Red brick. Free Gothic with gables and central turret. Large two-manual pipe-organ by Alexander Young Ltd. 1910, transferred from Mill Street Chapel, Manchester, in 1951.

Wallasey, The Memorial Church, Manor Road. Cheshire. 1899.

Dates from 1888 as Liverpool District Mission venture. Temporary chapel of 1892 survives in Crescent Road — an excellent example of 'corrugated Gothic', well-maintained and now used by United Reformed Church. Church was gift of Mrs. Martha Elam in memory of her husband William. Architects, Waring and Rathbone. Red brick, stone detailing, with projecting octagonal tower and adjoining hall.

Interior 'decorated in a style new, so far as we are aware, to this country' (The Inquirer 1899). In other words, Art Nouveau. Oak panelled walls and ceiling; stone arch to chancel which contains Della Robbia panels by Harold Rathbone from his pottery in Birkenhead; the panels depict a blue and white glazed mother and child, shepherds, fields and trees with inscription 'And what doth the Lord require of thee but to do justly and love mercy, and to walk honourably with thy God'. Painted communion table, pulpit and choirstalls by Bernard Sleight of Bromsgrove Guild of Arts and Crafts. Original light fittings by Walter Gilbert.

Wolverhampton, All Souls Unitarian Church, Park Road West. Staffordshire. 1911.

Congregation originated in 1700. First chapel 1701 in John Street; Unitarians lost it in 1817 on successful orthodox claim (see Hewley case). Chapel built at Snow Hill 1831, sold 1898. Temporary chapel, Bath Road, 1902. Present chapel red brick, simple, friary-inspired design. Tudor Gothic window over entrance. Interior, wide nave with simple arches to narrow side aisles, Tudor arched roof. Chairs, not pews. One of the first town-centre chapels to move to suburbia.

Opposite. top: Torquay (left), Trowbridge (right). Middle: Ullet Road cloisters and library. Liverpool: Stalybridge Bottom Wallasey (left), Cradley (right).



Disused and Demolished Chapels and Churches

B — Built. F — Founded. — C — Closed. c — Circa.
D — Demolished. V — Vacated, as the congregation
continues to meet elsewhere

Ashford, Hempstead Street. Kent. B 1875, D c 1970

Ashton-under-Lyne, Richmond Hill Unitarian Church.
Lancashire. F 1897, B 1907, C 1984.

Banbury, Horsefear Oxfordshire. F 1672, B 1716, 1850, V
1969 and D. A Gothic building of some quality replacing
early meeting house.

Barnard Castle, Newgate Street. Durham. F 1842, B 1870, C
c.1930, D 1957.

Birmingham, Fazeley Street Mission. F 1844, B 1848
Lawrence Street, 1877 Lower Fazeley Street. Schoolroom
1888. Now a factory. Foundation stone laid by Richard
Chamberlain.

Birmingham, Hurst Street Mission. F 1840, B 1844, 1870, C
and D. Known as 'The People's Hall'.

Birmingham, Newhall Hill. F 1834, B 1840, enlarged 1896.
Now a mess-room for bus crews. In 1915 congregation moved
to Gibson Road, Handsworth, now 'Bethel United Church of
Jesus Christ'. [For New Meeting and Old Meeting see p 76].

Blackpool, North Shore, Dickson Road. Lancashire. F 1878,
B 1883, Sunday School 1900, C 1975. Early English style
with corner tower and spire.

Bolton on Deame, Priory Road. Yorkshire. F and B 1911, C
1972. 'Corrugated Gothic' now used for storage

Braintree, High Garrett and Halshead, Essex. High Garrett
built under patronage of Samuel Courtauld, who lived nearby
and owned textile mills in Braintree and Halshead. He opened
a school in 1850 and started services in 1853. The building in
Elizabethan gabled style survives as a market garden centre
(recorded on plaque within). In 1895 congregation moved to
chapel in Coggeshall Road, Braintree, closing when
patronage ceased.

A chapel also built 1857 in Factory Lane East, Halshead, C
1958, D. It stood amid Courtauld mills and workers'
cottages.

Bristol, Montague Street Mission. F 1839, B 1861. D by
bombing WW2

Burnley, Trafalgar Street. Lancashire. F 1858, B 1871, C
c.1960, D. Architect Virgil Anderton (see Padham). (Also
mission in Rushforth Street B 1903).

Bury Chesham, Halstead Street. Lancashire. F and B 1883, B
1974, D.

Buxton, Derbyshire. F 1715. B in Market Place behind King's
Head Hotel, fragment survives with stone spiral staircase
link to patronage. 1875 Harrington Road, C 1968. Architect
Thomas Worthington

96

Carlisle, Victoria Viaduct. Cumberland. F 1853, B 1889, C
1957, latterly meeting at Lorne Street. Chapel survives,
much altered, as electricity showrooms. Originally had
baronial turrets and arched windows

Chelmsford, Legg Street. Essex. F 1877, B 1879, C 1913. Now
'Oddfellows' Hall'.

Choppington, Front Street. Northumberland. F and B 1868,
C 1975. Coped gables, kneelers, round-arched windows,
rendered walls. Mission room interior.

Cleator Mill, Cumberland. c.1860. Established under
patronage of Thomas Ainsworth, Unitarian mill owner,
C c.1900.

Coalville, Bridge Road. Leicestershire. F 1905, B 1908,
C 1946

Congleton, Cross Street. Cheshire. F 1667. First chapel of
1733 probably on same site. B 1883, C 1969. Decorated
Gothic in red sandstone, gabled with bellcote. Adjoined
Sunday School dated 1865, brick. Now Elm Pentecostal

Crewe, Beech Street. F 1862, B 1865, C and D 1977.

Croydon, Dennett Hall Mission, Dennett Road. Surrey.
F 1886, B 1888, C and D 1931.

Darlington, Lead Yard. Durham. F 1852, B 1873, C 1922, D

Darwen, Bolton Road. Lancashire. F 1877, B 1879, C and D.

Dewsbury, Willans Road. Yorkshire. F 1858, B 1866, C 1953.
Now Elm. Stone, gabled. Lancel and rose windows. Sunday
School underneath.

Douglas, Isle of Man, Circular Road. F 1880, B 1884, C.

Elland, Huddersfield Road. Yorkshire. F 1655. First chapel
1697 in Southgate. B 1866, C 1931.

Gateshead, Coatsworth Road. Durham. F 1898, B 1900,
C 1947, D. Also earlier foundation, 1846 in Grosvenor Street,
and outlying congregation at Eighton Bank].

Glossop, Fazzellan Street. Derbyshire. F 1871, B 1896
Occasional services since 1983. Stone, gabled, corner two-
stage tower and spire.

Guildford, Ward Street. Surrey. F 1874, B 1877, C 1972. Now
a 'Refuge'.

Halifax, Northgate End. Yorkshire. F 1672. First Chapel
1696, galleried meeting house, box pews, two-decked pulpit.
B 1872, V 1879, D 1982. Stone, Gothic, 3 bay gabled facade
with pinnacles, Early English and Perpendicular windows.
Contemporary schoolroom attached to South. Interior
contained woodwork from earlier chapel, good stained glass.
Good memorials by Flaxman and others.

Heywood, Brittain Hill. Lancashire. F 1856, B 1860,
V c.1965, D.

Huddersfield, Fitzwilliam Street. Yorkshire. F 1853, B 1854,
V 1962. Now Roman Catholic. Tall stone gabled building
with corner pinnacles and decorated windows and doorway.

Idle, Highfield Road. Yorkshire. F 1853, B 1858. Founders
were formerly Primitive Methodists who built in that style.
Stone, pedimented gable.

Ilkeston, High Street. Derbyshire. F 1700, B 1719, 1869, C
c.1930. Now Jehovah's Witness

Kenilworth, Rosemary Hill. Warwickshire. F c.1700, B 1705,
1846 with proceeds of testimonial presented to Edwin
Wilkins Field on the passing of the Dissenters' Chapels Act
(Architect Hezzer Field). C 1891, now the Priory Theatre.

Leeds, Domestic Street, Hulbeck. F 1844, B 1883, C 1929
Leeds, Domestic Street, Hulbeck. F 1844, B 1883, C 1929
Large range of mission buildings in stone, multi-gabled, two
storeys, Early English style. Now a workshop.

Leeds, Joseph Street, Hunslet. F 1865, B 1868, C and D 1970.

Leicester, Narborough Road. F 1866. First chapel of 1875
survives in Wellington Street. B 1901, C 1979. Now Elm.
Large range of chapel, schoolroom and link-block. Brick with
stone dressings. Gertrude van Petzold became first woman
minister in Britain when appointed here in 1901.

Liverpool, Hope Street. F 1663 (for early chapels see p 81), B
1849, C 1962, D 1963. Architects Barry and Brown.
Martineau's Chapel and High Gothic. Stone, gabled with
transepts, tall corner tower and spire.

Mill Street Mission. F 1836, B 1892, C 1978, D. First mission
built under influence of Dr Joseph Tuckerman of Boston,
USA. Rev John Johns (1836-1847) first minister.

Northern Domestic Mission, Bond Street. F and B 1859,
C 1909, D

Hamilton Road Mission. F 1862, B 1871, C 1974, D.

Bootle, Stanley Road. F 1890, B 1895, C and D 1972

Garston Free Church, Bowden Road. F 1899, B 1910, C 1920.
Now Presbyterian. Brick, half timbered.

London

Acton, Cuffield Road. F 1902, B 1906, C c.1944, D

Bell Street Mission. F 1887, B 1897, C 1963, D.

Bermondsey, Fort Road. F 1882, B 1888, C 1940, D.

Dingley Place Mission. F 1835, B 1877, C 1938, D.

Finchley, Ballards Lane. F 1902, B 1911, C 1940. Now a
synagogue.

Forest Gate, Upton Lane. F 1888, B 1893, C c.1975. Now a
Sikh Temple.

Highgate, Highgate Hill. F 1886, B 1890, C 1961, D.

Ilford, High Road/Coonaught Road. F 1906, B 1909, C 1979.

Kenilworth, Clarence Road. F 1854, B 1855, C 1928, D.

Kilburn, Quex Road. F 1893, B 1908, C 1965

Lewisham, High Street. F 1897, B 1910, V 1968.

Limehouse, Elsa Street. F 1894, B 1895, 'Darning Hall and
Institute', C 1940, D.

Peckham, Avenaldale Road. F 1875, B 1882, C 1936, D

Rhyl Street Mission. F 1882, B 1887, C 1950, D. Organ now
in Ailsh Hall, Oxford.



Idle.

Halifax.



Below. Hamilton Road, Liverpool



Stepney, College Chapel, Stepney Green. F 1867, B 1875, C 1946, gabled Tudor facade still survives.
Walthamstow, Trum Road. F 1895, B 1897, C 1940, D.
Wood Green, Newnham Road. F 1890, B 1901, C 1966. Stylish arabesque motifs, architect J. C. Mummery.

Longton, Stone Road, Staffordshire. F 1862, B 1870, C 1903.

Macclesfield, Parsonage Street, Cheshire. Christian Brethren congregation 1847-1884, amalgamated with King Edward Street Chapel. Now a factory.

Manchester

Blackley Chapel Lane. F 1689, B 1697, 1884, C 1966, D.
Bradford, Mill Street. F 1894, B 1900, C 1940, D.
Collyhurst, Willet Street. F 1833, B 1879, C 1960.
Heaton Moor, Kings Drive. F 1893, B 1900, C 1911.
Hulme, Rembarrow Street Domestic Mission. F 1859, B 1883, C 1976.
Longsight, Plymouth Grove. F 1866, B 1883, C 1950. Substantial gabled facade, pinnacles and Decorated window, schoolroom at rear. Recently vacated as BBC studios.
Moss-side, Shrewsbury Street. F 1887, B 1901, C 1947, D.
Miles Platting, Oldham Road. F 1857, B 1883, C 1929, amalgamated with Collyhurst, D.
Sale, Atkinson Road. F 1899, B 1876. Chapel of 1739 stood in Cross Street till 1970's, C 1970, D.

Middlesborough, Corporation Road, Yorkshire. F and B 1833 West Street, the first church established in the then new town. B 1873, C 1961, D.

Middleton, Old Road, Lancashire. F 1860, B 1893, C 1961, D 1965. Brick, stone detailing, crisp fine perpendicular Gothic. Architect Edgar Wood, born in Middleton 1860.

Nelson, Eleanor Street, Lancashire. F 1904, B 1912, C 1931. Now St John's Ambulance centre.

Newark, King's Road, Nottinghamshire. F 1863, B 1884, C 1950. Now a CEB social centre.

Newcastle, Byker Mission, Denmark Street. F 1888, B 1891, C 1910, now a meeting room.

Newton Abbot, Albany Street, Devon. F 1899, B 1901, C. Now Jehovah's Witness.

Nottingham, High Pavement. F 1662, B 1680, 1805 and 1876, all on same site. An important church, with many town mayors and leading citizens among its 18th and 19th century congregations. Rebuilt on grand scale during successful ministry of R. A. Armstrong. Architect S. Colman of Bristol.

Gothic with prominent tower and spire with gargoyles, aisles and transepts. Sandstone with Keromstone spire. City landmark - on cliff above Great Central Railway tunnel mouth.

Good interior seating 1,000, richly carved arcaded aisles, clerestory above. Very good stained glass; chancel window by Burne-Jones, 31 figures in 3 tiers. Church vacated by congregation 1983. Now owned by local authority and being adapted as heritage centre.

Nottingham, Pease Hill Road. F 1860, B 1864, C 1938, D.

Nottingham, Bentinck Road, Hyson Grove. F and B 1883, C 1901.

Oldham Lees, Lancashire. F 1841, B 1849. C. Became Council Offices.

Oxford, 'Church of the Divine Love', Percy Street. B 1898. Simple lancet Gothic with 3 storey house attached.

Poole, Hill Street, Dorset. F 1664, B 1705, 1868, C 1968, D.

Reading, London Road, Berkshire. F 1876, B 1877, C 1973, D.

Selby, St Michael, Millgate, Yorkshire. F 1672, B 1699, 1903, C 1968. Now Pentecostal.

Sheffield, Shirland Lane, Attercliffe. F 1901 as mission from Upper Chapel, B 1906, C 1971. Became a mosque, destroyed by fire, derelict.

South Shields, Derby Terrace, Durham. F 1870, B 1874, C c.1980.

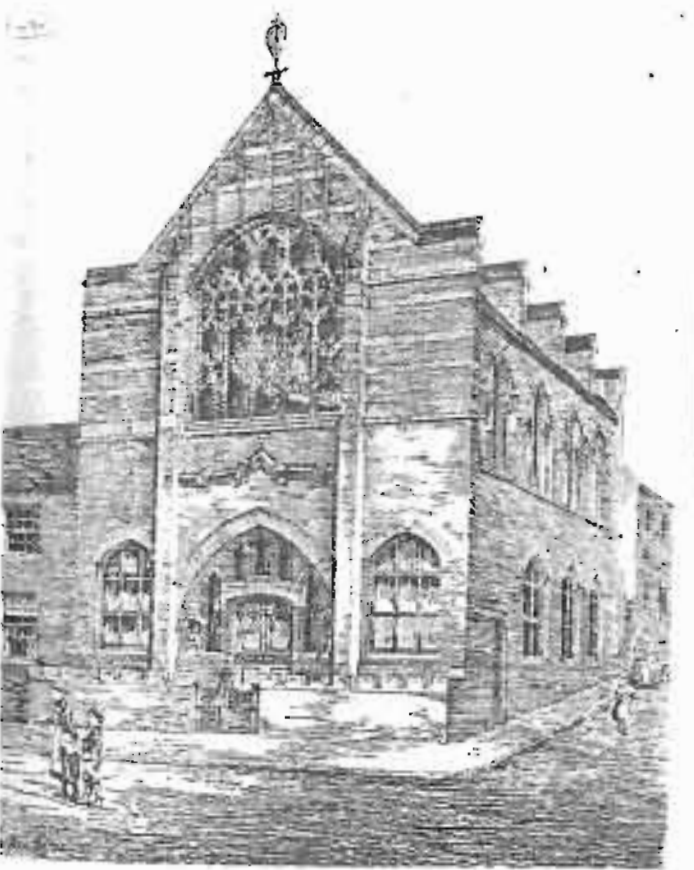
Stockport, St Petergate, Cheshire. F 1681, first chapel in High Street 1722, B 1842, architect Richard Tattersall, impressive early Gothic example. V and D 1973.

Stroud, Lansdown Road, Gloucestershire. F and B 1876, C 1894. Architect T. Chantfield Clark. Now a hallmoo.

Swindon, Bridge Street, Wiltshire. F and B 1861, iron church later bought by Church of England. Also B 1867 in Rolleston Street, C and D.

Swinton, Swinton Hall Road, Lancashire. F 1820 at Pendlebury Hall, B 1858, C 1963, D 1985. Red and white brick, lancet windows, steep gabled roof with lantern. Adjoining schoolroom and graveyard.

West Bromwich, Lodge Road, Staffordshire. F 1871, B 1875, V 1979, new Pentecostal.



Top left: Wood Green. Left: Middleton. Right: High Pavement, Nottingham.



CHAPTER FIVE Destruction, Decay and Renewal: 1918-1984

Among Unitarians, the First World War marked a period of crisis; change was brought about by the early death of young Unitarians in the war, by a landslide decline in churchgoing, paralleled by the swift decline in the fortunes of the Liberal Party (supported by many Unitarians); by a sense of reaction and release from Victorian attitudes and values. This reaction, common to other non-conformists, was marked in Unitarianism, where individual reason and responsibility are considered paramount. It was manifest in energies put into international relations and the early work of the League of Nations, and in an egalitarian approach to Unitarian congregations in India and Africa. The Domestic Missions in England began to lose their impetus, though remaining active in the big cities through the depression of the '20s and '30s. Individual Unitarians played their part in local government and state education, valuing the democratic and progressive character

Above: interior of the Church of the Divine Unity, Newcastle upon Tyne (1940).

of the emerging welfare state. Women ministers, the first of whom had emerged in the 1870's, now became more numerous. Despite the pessimism induced by the war, and general disillusionment with Victorian ideals of progress, Unitarians tended to remain loyal to their maxim of 'Onward and Upward for Ever!'

State-control and its influence on private life was echoed in religious organisation. No longer was the individual congregation expected to exist in isolation, minding its own business and pursuing its own path. Increased centralisation, even in Unitarianism, that most individualistic and unsupervised of religions, was accepted with the formation of the General Assembly of Unitarian and Free Christian Churches in 1928 — the amalgamation of two 19th century organisations, the British and Foreign Unitarian Association (founded 1825), and the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian and other non-subscribing or Kindred Congregations (founded 1881). Ministerial training and welfare, annual meetings, and international links were all better organised. Centralisation could be seen as strength in retrenchment rather than growth at grass roots. Moreover, it could be seen as a 'regrouping' in order to move forward more securely later.

For the first time in English history, books appear about chapel architecture; Ronald P. Jones's *Nonconformist Church Architecture* (1914) and Martin Brigg's *Puritan Architecture* (1946); the emphasis was still on advice to those contemplating building a chapel. Not until John Betjeman's *First and Last Loves* of 1952 were chapels considered in a historic context as aesthetic creations, and their religious function and design discussed. The architectural quality of chapels is analysed in Pevsner's *Buildings of England*, 1951-74; further serious assessment has been done by Marcus Binney and Kenneth Powell of SAVE, and the British Council for Archaeology. Chapels of all denominations are being abandoned, because congregations cannot or will not maintain them. Religious habits are changing, and often congregations prefer to start anew rather than try to adapt the buildings they already have.

Thirteen chapels were destroyed by bombing in the second world war. At least 15 have been derolished for re-development or roadworks. 35 new chapels have been built since 1914; four were for congregations founded in this century: Cambridge, Lytham St Annes, Golders Green, and West Kirby. The remainder replaced chapels destroyed by war or town planning.

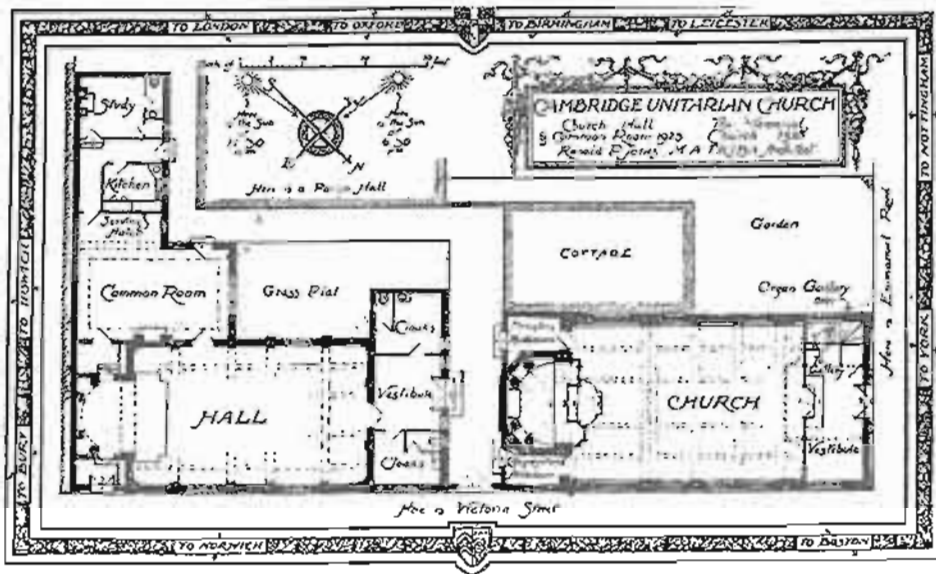
Local authorities are far from averse to the development of prime sites, and their road-building programmes have taken precedence over the conservation of old buildings. About 56 Unitarian chapels — over a fifth of the total — were closed in the 1960s and '70s. This does not necessarily mean that the congregations died out — they sometimes carried on in other premises.

The twentieth century has not been a time when English Unitarianism has needed many new buildings. Growth has taken place in other parts of the world, but not in England. Suburban population-growth, briefly seen by nonconformists as a promising area



Top: the Plymouth church of 1832 shortly after bombing. Below: rebuilt in North Street in 1958. Architect, Louis de Soissons.





The work of R. P. Jones: above, plan of Cambridge (1928); below, detail of window at West Kirby, inspired by windows in the 1711 chapel at Bury St. Edmunds.



of religious growth, did not produce more than a handful of Unitarian chapels (though it did strengthen previously rural chapels such as Dean Row [Wilmslow], Kingswood [Birmingham], and Fulwood [Sheffield]). At West Kirby and Lytham, both areas of coastal suburban development, new chapels were erected when Unitarians moved out from the older towns.

The architect of the two finest 20th century Unitarian chapels, at Cambridge and West Kirby (both 1928), was Ronald P. Jones, who also adapted the Westgate Chapel at Lewes in 1913. Jones was a pupil of Thomas and Percy Worthington, and received his architectural education in the heart of Unitarian church-building practice, at Ullet Road, Liverpool. He wrote an interesting account of work on Ullet Road [published in *Transactions of the Unitarian Historical Society*]. An admirer of the neo-Georgian style and no lover of Victorian Gothic, his own work is an attractive example of the former. However, in his book he gives a balanced assessment of Gothic chapel architecture, recognising that many congregations possess nineteenth century Gothic chapels, and it is desirable that they should appreciate their good qualities. His interiors at Cambridge and West Kirby are similar in their restrained yet rich design and woodwork. Jones was an enthusiast for the work of Wren, and he was not ashamed to use the master's lessons. As he intimates in his book: 'In all interior fittings, Wren's example is a safe guide; however richly his pulpits are adorned, the tone and colour are the same throughout, the limitations of the material itself curb undue extravagance, and the essential repose... is never broken'. It is sad that R. P. Jones did not design more Unitarian chapels.

The other churches built between the wars were Golders Green (1925), Lytham St Anne's (1930), Halliwell Road, Bolton (1931), Coventry (1937) and the remarkable Church of the Divine Unity, Newcastle upon Tyne, completed in 1940. The first three were the



first permanent homes for their new congregations; the last two had distinguished histories from the time of the Ejection.

Chapels destroyed by bombing were Croydon, Brixton, Islington, Cross Street Manchester, Plymouth, Portsmouth (two), St Helens, Southampton, Stand (north of Manchester), and Great Yarmouth. Destroyed and never re-opened were Old Meeting, Birmingham (built 1885) and Filby, Norfolk (built 1706). Those rebuilt vary considerably in the success of their design. Unashamedly nostalgic is Stand Chapel (1955) an evocation of American colonial style. The most successful designs are those which take advantage of their site to create a satisfactory series of rooms and outdoor areas with various functions and uses. Such are Croydon (1959, architects, David Evelyn Nye and Partners), Brixton (1962, architect Kenneth Tayler), and Portsmouth (1956, architect E. A. Down). Tayler's work at Brixton in particular is a model of its kind; he also designed Islington, the modest Putney chapel and the pleasant garden extensions at Richmond, besides being the architect of the new Essex Hall (1959, bombed in 1940).

If the '50s and early '60s were the age of replacement after the war, the later '60s and '70s were the age of 'urban renewal' — often a case of population shifting and traffic reorganisation. Here, too, new chapels vary considerably. Of those in the South, Essex Church (1977), Kensington, is one of the more interesting, in the North, Rawtenstall is, perhaps, the most adventurous. Five Ways New Meeting, Birmingham (1973), the replacement for the Gothic Church of the Messiah, is uncompromisingly plain with a well-planned interior. The two slate memorials at New Meeting are examples of the fine twentieth century lettering to be found in Unitarian chapels — a facet of the renaissance of that art inspired by William Morris and later by Edward Johnston and Eric Gill. Leicester Great Meeting, West Kirby, Croydon and Hampstead have good examples on their walls.



Above, two views of Brixton (1962). Below: memorial in West Kirby, designed by R. P. Jones



Gazetteer 1918-1984

Birmingham, Unitarian New Meeting, Five Ways, 1973.

For earlier history of Birmingham churches see Chapters 3 and 4.

Architect, Eric M. Hemsoll. Brick, low-lying with continuous concrete lintel band. Raised copper roof over worship area, with clerestory windows. Central concourse with large marble memorial to Priestley of 1805. Hall and offices on one side, chapel on the other. Two good memorials in chapel, to John Sutton Nettlefold 1866-1930, first Chairman of the town planning Committee of Birmingham City Council and his wife Margaret; and to Ruth Nettlefold, 1876-1957, both of incised gilded slate.

Bolton, Halliwell Road Free Church (Unitarian), Lancashire. 1931.

Congregation founded as a mission from Bank Street Chapel in 1899; first met in converted cottages.

Brick with end saddleback tower. Rear Sunday School at right angles.

Interior is a late and original example of Gothic revival. Rectangular with narrow side aisles. Brick semi-circular arches divide tower, nave and chancel. Mellow red brick walls and low-arched clerestory windows with purpose-made brick tracery. Open black-and-white roof with carved timber trusses. Raised chancel includes war memorial lectern and chair from previous chapel. Architect Bradshaw and Gass, builder Tyson of Bolton, brickmaker Higson of Dobbie.

Bradford Unitarian Church, Russell Street, Yorkshire. 1971.

Congregation founded 1672 at Horton Hall. Moved 1689 to Wibsey Fold; chapel still survives as a cottage. Stone mullioned and transomed window, coped gables and kneelers. Manse adjoins in close-knit cottage environment.

Congregation moved again to Toad Lane, now Chapel Lane, in 1719, rebuilding in 1869 in Gothic style. Architect Andrews Son and Pepper. Gabled with side wings, geometrical tracery window incorporating large rose. Demolished 1969 for city centre development.

New chapel shares site with Society of Friends, set in large garden in inner suburban

area. Stone, pyramidal slate roof with gutter and brackets forming marked feature.

Interior: central vestibule with worship area one side, hall and offices on other side. Flexible worship area with back partition. Round-arched windows behind dais contain stained glass from Victorian chapel, a memorial to Rev George Vance Smith. Clerestory windows to sides, boarded pyramidal ceiling. Architect, Kitson and Partners of Leeds.

Bury Unitarian Church, Bank Street, Lancashire. 1974.

First chapel, 1719 in Silver Street; second 1837; third, 1852 in Bank Street (by Bowman and Crowther, design similar to Mill Hill, Leeds).

Purple-brown brick, strongly vertical design with vestigial tower, gently rounded corners, and narrow full height windows between brick mullions.

Interior square and high, slim floor-to-ceiling windows, blank front wall with hanging bronze sculpture of five joyful figures, top-lit from tower. Rear organ loft (organ rebuilt from old chapel). Burne-Jones windows from old chapel incorporated at rear. Bell from first chapel, inscribed 'Haste away, make no delay'. Two storey wing, lounge and vestry with classroom and hall over. Architect, Terence Ratcliffe. Cost, approximately £90,000.

Cambridge Memorial Church, Emmanuel Road, 1928.

Congregation founded 1904. Faces across green of Christ's Pieces. Architect, Ronald P. Jones. In style of Wren (as in Pembroke College Chapel). Light brown brick with full-height stone Ionic pilasters flanking entrance and at each corner; oval window and pediment with dentilled cornice. Lantern on roof. Meeting hall in similar style at rear, 1922. Classical interior, panelled oak walls; coffered barrel-vault ceiling; semi-circular apse with side lunettes and Ionic pilasters. rear organ loft carved with classical motifs and swags.

Chairs with embroidered memorial kneelers. Metalwork, Birmingham Guild of Handicraft. Cost of building donated by Mr G. W. Brown, 'a man of business', in memory of his daughter Millicent Latin memorial in chapel is based on 18th century memorial at Toxteth, qv. Chapel is similar to West Kirby, also designed by R. P. Jones in the same year.



Top. Five Ways New Meeting, Birmingham.
Middle: Cambridge
Below: Bury.

Top. Bradford Unitarian Church, Russell Street.
Middle: Cambridge
Below: Halliwell Road, Bolton.

Chester, Matthew Henry's Chapel, Nevin Road, 1956.

Congregation dates from 1662; Matthew Henry was ordained in 1687 and began his ministry at Chester, where a chapel was built for him in Crock Lane (Trinity Street) in 1700. (Gallery added 1706 for use of Independents in the congregation.) Redevelopment led to demolition and re-building about 2 miles along the Blacon Road on an extensive housing estate. Architects, Saxon Smith and Partners, Chester.

Brown and yellow brick. East wall of brick and translucent gold plastic forming grille. Flat roof with skylights. Central porch, hall on one side, church on the other. Surprising interior making much use of items from the old chapel. Plain brick walls, a foil for pulpit of 1700, choir stalls, rail Matthew Henry's communion table, organ, broken pediment clock by William Thompson of Chester, memorials. Stained glass at sides depicting Matthew Henry and Martineau, at rear with motifs of lily, rose, wheat and vine (all now lit artificially). Font 1972. Folding doors at rear to schoolroom-hall.

Coventry, Great Meeting House, Holyhead Road. Warwickshire. 1937.

Congregation dates from 1662; vicars of St Michael (now Cathedral), and Holy Trinity were founder-ministers. First chapel 1700 in Smithford Street, demolished 1935 'when the old chapel became unsuited to the exigencies of our age'. Rebuilt in inner suburbs.

Red brick with decorative banding; stubby tower, pantile roof. Interior impressive, almost square, contrasting white walls and dark oak panelling, staircase. Good rib-arch plaster ceiling with inset lights. Chancel arch with central pulpit on dais. Font from old chapel. 1935 electronic organ — still in use — behind chancel. Tip-up 'cinema' seats with striking Art Nouveau design. Tower forms vestibule and meeting room. Clock inscribed 'Ellicott London'. Stained glass depicting subjects related to industry. Hall and offices at rear of extensive site, mostly used as car-park.

Croydon Unitarian Free Christian Church, The Flyover. Surrey. 1959.

Congregation founded 1870 by newly suburban Unitarians. First (iron) church bought from Baptists and opened by Martineau. Stone Gothic church opened 1883, destroyed by bombing 1941. Broad-gabled church, perpendicular

style with castellated corner turrets.

New site on Friends' Road (since renamed). Architects, David Evelyn Nye and Partners.

Brick and concrete, meeting-house style with large window divided by mullions. Good use of site with central garden surrounded by chapel, covered walkway and hall. Large vestibule with stairway and upper landing leads to chapel. High ceiling, strong light from full-length windows; back gallery. Focus is on front wall, with mural incorporating words from the Wisdom of Solomon and stained glass windows by Lawrence Lee.

Derby, Friargate Unitarian Chapel, Stafford Street, 1977.

On site of original chapel of 1698 (demolished 1976). Now incorporated in ground floor of office block. Interior plain; large coat of arms of George II from old chapel. (For old chapel, see Chapter 2).

Great Yarmouth, Old Meeting, Greyfriars Way. Norfolk. 1954.

Congregation founded 1642 on ejection of Vicar, William Bridge; the town had been strongly Puritan for some time previously and an Independent congregation, out of which the chapel grew, was in existence in 1644. Second chapel 1845 in Middlegate Street. Destroyed by bombing 1940.

Brown brick, pantile roof, fronting directly onto street. Interior plain, pews from Victorian chapel. Memorial clock to men who died in war with Japan. Architect, Clifford H. Dann.

Hull Unitarian Church, Park Street. Yorkshire. 1976.

Congregation dates from the Ejection. First chapel before 1700 in Bowl Alley Lane; second 1881, demolished 1975. Stone, gabled, asymmetrical tower and spire, twin porches.

Brick, small, plain, gabled, on site of previous church. Dual-purpose chapel and hall with kitchen and vestry.

Lancaster Unitarian Church, Scotforth Road, 1966.

Congregation founded 1687. First chapel 1690. Second chapel 1786 in St Nicholas Street. Impressive stone classical building with 3 round-arched windows, low pediment and semi-circular apse. Demolished 1965.

Rebuilt away from city centre in meeting-

house style. Original window in gable, rendered walls, steep pitched roof with pantiles. Architect, Edgar Middleton. Interior, lofty square space with pulpit one end and stage the other. Two stained glass windows from old chapel. Hall at right angles to chapel.

London, Brixton Unitarian Church, Effra Road, 1962.

Congregation founded 1836, when Brixton was developing as a suburb. First church 1839; Gothic 3-bay gable, centre set forward with circular window over porch. Destroyed by bombing 1940.

Architect, Kenneth Taylor. Brick with concrete window surrounds, low-pitched copper roof. Spacious grounds progressing from garden (site of old church) to porch and chapel, hall, parsonage and caretaker's bungalow, all attractively arranged with interspersed gardens. Interior of chapel simple; exposed brickwork, wood laminated trusses, organ loft at rear. Original pulpit. Behind, complex of meeting-rooms, offices and stage.

London, Golders Green Unitarians, Hoop Lane, 1925.

Congregation founded 1903 in Weech Road, Hampstead; chapel and land donated by the four Misses Field, daughters of Edwin Wilkins Field MP (see Chapter 4); they also donated land for the new chapel.

Architects, G. Reginald Farrer and Sydney R Turner. Red brick and Portland stone, pantile roof. 'Byzantine' style with semi-circular steps and entrance arch under pediment. Interior, single space with apse. Large plain windows; rear gallery; vaulted ceiling; 'Byzantine' wall pilasters. Chairs (originally intended to have pews). Partitioned side opening to hall. Focal point of church is semicircular mural in apse, the first known painting of Ivon Hitchens, 1919; painted as a war memorial, forest scene with deer and legend 'The fruit of righteousness is sown in peace. The leaves of the tree are for the healing of the nations'. (Another version is in Maidstone Parish Church.) Memorial to Rev Joyce Daplyn 1931, daughter of first minister, Rev Edgar Daplyn.

London, Islington, Unity Church, Upper Street, 1958.

Congregation has illustrious history dating back to 1671. Matthew Sylvester, ejected vicar



Above: Chester. Below: Coventry.



of Gunnerby, Lincolnshire, friend of Baxter, 'A high genius of rich imagination' according to Calamy, his assistant, joined a congregation at Charterhouse Yard. Succeeded by Richard Baxter, minister there for last four years of his life. Chapel built 1692 in Meeting-House Court, Blackfriars, destroyed in High Church riots 1710. New chapel built 1734 at Doctors Commons, Little Carter Lane, 'in point of workmanship is scarcely equalled by any dissenting place of worship in London'. The architect, named on foundation stone, was G. Sampson. Stone incorporated in Unity Church, Islington, built in 1861. Declining City population on Sundays was reason for move to a residential suburb. Architect was Thomas Chatfield-Clarke. A large stone church with tower and broached spire. Destroyed 1940 by bombing.

Architect, Kenneth Tayler. Set back from street down passage. Stock brick with copper roof. Large dual-purpose hall and church with concrete trusses, high ceiling, shallow 'chancel' area partitioned off behind stage. Gallery and minister's room at rear contains portraits of all ministers since foundation. Rear complex of meeting rooms and offices survived bombing; entrance on Florence Street has inscription 'Preston Hall 1906'.

London, Essex Church, Palace Gardens Terrace, Kensington, 1977.

Congregation founded by Rev Theophilus Lindsey 1774 after his resignation from Church of England; the first avowedly Unitarian foundation. First purpose built chapel in Essex Street, Strand, 1778, meeting-house with box-pews and 3-sided gallery.

Following decision of British and Foreign Unitarian Association to form 'a Free Christian Church in the West End of London', church built in Kensington 1887. Architect T. C. Chatfield-Clarke, who designed Essex Hall at the same date.

Plain gabled brick exterior, but exceptional interior refitted early 20th century in Arts and Crafts style. Rectangular with rear gallery and chancel apse. Panelled dado and ceiling. Carved pulpit with sounding-board below chancel arch, choir stalls and reredos, all with motif of winged cherubim by R. P. Jones, 1908. Carved angels surmounting panelling. Demolished 1976.

New church is of pale brick, asymmetrical turrets flanking entrance across drawbridge. Architects, Morgan, Branch, Roberts. Basement

forms accommodation for minister and caretaker. Interior, wide vestibule with staircase. Chapel walls rendered in flowing forms without corners. Circular top lights. Raised dais with monolithic wood table. Meeting rooms behind, patio garden at rear

London, Putney Unitarian Church, Upper Richmond Road, 1968.

Congregation founded 1882 in Wandsworth; small building on Tonsley Hill still survives, replaced 1885 by Gothic chapel on East Hill. Compulsorily purchased 1967 for road-works.

Architect, Kenneth Tayler. Small, gabled, yellow brick. Full width porch set forward. Interior, plain; grey brick dado and white plaster. Wood communion table with canopy in memory of Dorothy Tarrant. Organ from old chapel.

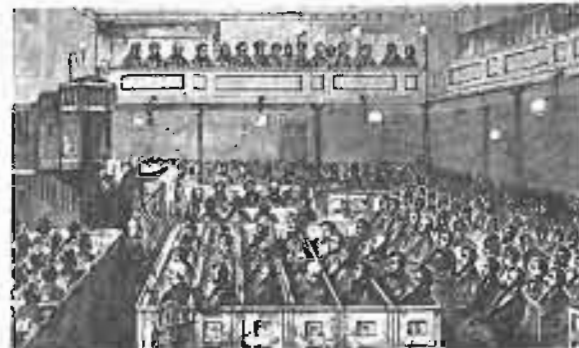
Lytham St Annes, Ansdell Unitarian Church, Channing Road, Lancashire, 1930.

Congregation founded 1905; first chapel, corrugated iron, 1906.

Brick, stone detailing, mildly Gothic. Short square tower between gable-ended chapel and meeting-rooms overlooking garden. Interior has pine pews, chancel with choir stalls and organ. Roof trusses and ceiling in dark oak. Memorial chalice window to Rev Herbert Crabtree 1943-54.

Manchester: Cross Street Chapel, 1959.

Congregation originated in 1662 Ejection; first chapel 1694, survived until bombed in 1940. The focus of Lancashire Unitarianism — its importance in the history of Manchester can be measured by the fact that the chapel features in the 1983 Corporation of Manchester's leaflet on Conservation areas, when the site alone has any present-day significance. Rebuilt on same site in the heart of the city's commercial quarter. Architect F. L. Halliday. Buff brick with Portland stone window surrounds. Flat roof, tall mullion windows, Egyptian-style pillars form mullions. Interior, spacious, plain; '... a dignified conception of a modern "Meeting House", free from unnecessary or fussy detail and relying on good proportion and simple lines to make their effect' (Kenneth Tayler). Vestibule contains memorial to Elizabeth Gaskell (1810-65), wife of William Gaskell, minister 1828-1884. Vestry block at rear survived blitz, contains pictures, clock and memorabilia of old chapel and Sunday schools.



Top left: Ansdell Unitarian Church, first building 1906.
Top right: Essex Church, interior of first chapel 1774.
Middle left: Ansdell, Lytham St Annes (1930).
Middle right: Interior of Essex Church (1977).
Below: Cross Street Chapel, Manchester, first building of 1694.

Includes the famous 'Cross Street Chapel Room', where the Manchester Literary and Philosophical Society and the Manchester Academy (College) were founded. Graveyard with many good stones, now laid flat.

Manchester: Dob Lane Chapel, Oldham Road, Failsworth. 1975.

First chapel built 1698, evolving from pre-Ejection Newton Chapel. Gabled brick, four bays with round-arched windows. Three-storey parsonage added 1750 to left. Set back from road in graveyard. Replaced by building in Early English style 1879. This collapsed in early 1970's. Schoolroom c.1900 now adapted as chapel with simple brick meeting room added to front 1975. Gravestones removed. A fine old meeting house site, ruined by decayed urban surroundings, and an incongruous group of chapel buildings.

Newcastle upon Tyne, Church of the Divine Unity, Ellison Place, 1940

Congregation founded 1662 by Rev Richard Gilpin, physician and ejected vicar of Greystoke, Cumberland. Soon after, the Independent congregation gathered by Rev William Durant, ejected Lecturer of All Saints' Church, joined them. (Durant's memorial can be seen on the vestibule wall.) First chapel 1685, Close Gate (exact site and appearance unknown; built for Dr Gilpin); second 1727, Hanover Square (plain meeting-house style); third, the 'magnificent' 1854 Church of the Divine Unity, Bridge Street, architect John Dobson, designer of many of the dignified streets and squares of 19th century Newcastle. Demolished 1939.

Church of 1940 built during the long and fruitful ministry of Herbert Barnes 1919-51. Architects, Cackett, Burns, Dick and MacKellar. Brick, stone detailing — a very large building. Flat roof with clerestory to chapel; tower with full-height slit windows. Monumental stone gateway entrance to vestibule between hall and church. Church interior almost square, large, with chancel. Narrow central roof bounded by clerestory and rear gallery. Light oak pews. The bright pastel colours of the decor, impressive beamed ceiling, rectangular 'Art-Deco' design of chancel, and period window-glazing make this interior unique among Unitarian churches, possibly among all British churches.

Oldham Unitarian Chapel, King Street, 1971.

Congregation founded 1813; first chapel 1816.

Second chapel 1877, both in Lord Street. Rebuilt 1971 because of town re-development.

Brick, small; narrow windows, flat roof. Sited on traffic-laden road.

Plymouth Unitarian Church, Notte Street. Devon. 1958.

Founded 1662 by Rev George Hughes, ejected vicar of St Andrew's Church. First chapel built 1689. Rebuilt 1832 during successful ministry of Rev W. J Odgers, founder of numerous chapel institutions such as library, savings club, writing classes, Sunday school, etc, and campaigner for improved Public Health facilities. Stone, 5 bay with pediment. Destroyed by bombing 1941.

Architect, Louis de Soissons and Partners.

American Colonial style, square, wood with rendered panels and pyramidal slate roof surmounted by slim spire.

Portsmouth, John Pounds Memorial Church, High Street, Old Portsmouth, Hampshire. 1956.

Two congregations joined in 1946; Presbyterian-Unitarian chapel in High Street (first chapel 1691, second 1718, destroyed by bombing 1941), and St Thomas Street General Baptist Chapel (first 1693, rebuilt 1715 and 1865, bombed 1941).

Architect, E. A. Down. Brick, stone detailing. Facade with steep gable and symmetrical window and door pattern in a modern interpretation of meeting-house design. Attractive arrangement of chapel, garden and parsonage. Interior, barrel-vaulted ceiling, semi-circular apse, mullioned side windows. Pews. Organ from Poole chapel. Garden contains memorial to John Pounds (1766-1839), shoemaker, who, though crippled by a fall into a dry dock, taught numerous children to read and write while at his work.

Rawtenstall Unitarian Church, Bank Street. Lancashire. 1971.

First chapel 1757, an Independent foundation by George and Richard Whittaker, inspired by preaching of George Whitefield in Rossendale. 1818, congregation decided to become Unitarian. 1853, second chapel built, altered and schoolrooms underneath added 1882. Demolished 1971 when roadworks damaged the foundations.

Unusual and effective design in white artificial stone. Chapel surmounted by larger cantilevered upper hall with pyramidal roof. Set



Top left Rawtenstall.
Middle: Portsmouth.
Top right: memorial to John Pounds, Portsmouth
Below: Newcastle upon Tyne.

on brow and approached by Victorian gates and steps rising through old graveyard.

Interior, modest chapel, cedar woodwork. Splendid hall with slatted wood ceiling rising to pyramid; clear vertical windows here and in chapel give magnificent views of surrounding country.

Rochdale Unitarian Church, Clover Street, Lancashire. 1974.

Two congregations, one Presbyterian, the other Methodist Unitarian, amalgamated 1890. The first founded by ejected vicar and curate of Rochdale Parish Church; built meeting house 1672, again in 1717 and in 1857, both in Blackwater Street (in 1857 first sermon was preached by Martineau). Demolished 1974. Stone, gabled, small bell turret, two aisles, geometrical tracery.

The second, Providence Chapel, built 1807 for Joseph Cooke, replaced by Clover Street Chapel in 1818. On amalgamation this became the Sunday School, demolished 1972 to make way for present church. Simple, gabled, round-arched windows in two storeys. On the old road over Rooley Moor towards Rossendale are remains of 'Preaching Stations' used by Methodist Unitarians, eg Fairview, Kitbooth and Knacks Farm.

New chapel is of red brick with prominent stone five-sided apse. Shallow pitch roof, plain windows. Interior, dual-purpose hall with rear stage, Burne-Jones windows from Blackwater Street Chapel set in rectangular frames in apse. School and meeting-rooms in two-storey wing using sloping site.

St Helens Unitarian and Free Christian Church, Corporation Street, Lancashire. 1950.

Congregation founded 1901; first chapel 1904, destroyed by bombing 1941

Architect, G. H. Webber, Liverpool. Brick, small. Dual-purpose hall and chapel, extended 1956.

Salford, Pendleton Unitarian Free Church, Cross Lane, Lancashire. 1976.

Founded 1861 as mission. First Church 1874, demolished 1976 for re-development. Red brick with lancets, semi-circular chancel. Architect, Thomas Worthington.

Large complex of buildings in brown brickwork with castellated appearance. Octagonal chapel with copper roof and spire, school and meeting rooms and large windowless

hall with raked roof. Set in area of new housing ½ mile south of previous chapel.

Interior yellow brick with narrow lights. Lattice steel trusses rise from octagonal corners to central lantern. Interlocking chairs. Pleasant hotel-like lounge opens into chapel. Large stage in hall. Architect, Ray Cowling, chosen because he had never designed a church before!

Southampton Unitarian Church, London Road, Hampshire. 1956.

Congregation founded 1846 by Rev Edmund Kell of Birmingham, archaeologist and anti-slavery campaigner. First chapel 1860, an ornate design in free Lancet style. Destroyed by bombing 1940. Present chapel is built on its foundations (see lower stone courses and rear rooms).

Brick, large window on facade. Interior, plain, spacious; stained glass in apse. Edmund Kell Memorial Hall at rear. Chapel is about to be rebuilt on rear site.

Southend-on-Sea Unitarian Meeting House, Essex. 1977.

Congregation founded 1897; first chapel 1898. Corrugated iron with bargeboard and three turrets.

Stand Unitarian Chapel, Ringley Road, Stand Close, Whitefield, Lancashire. 1955.

Congregation originates from period of Ejection, when Stand was a remote area where a number of Puritan families lived. First chapel 1693 on site of present chapel; exact appearance unknown but possibly on Hale/Dean Row pattern; leased from Trustees of Stand Grammar School (minister was schoolmaster, and school appears to have taken place in chapel on weekdays). Rebuilt 1818, meeting-house style with pedimented porch and bellcote, a design not unlike the present building. Bell in old chapel inscribed 'Henry Penn made me, 1708'. Destroyed by bombing 1940.

Architect, J. S. A. Young of Young and Purves (his grave is in the churchyard). Brick and painted wood, American colonial style with tall lantern. Stone set in wall below lantern inscribed 'Conditum AD 1693 Renovatum AD 1818 Deletum AD 1940 Restitutum AD 1952'.

Interior, long rectangular chapel in neo-Georgian style. Shallow chancel. Pews of light oak, also pulpit and rear glazed partition from vestibule. Round arched side windows with interlaced tracery; chancel window of stained



glass in memoriam 'Archibald and Helen Woolley Winterbottom', and side front window 'The Lesser Brethren' 1954, both by William Morris Studios. Painted window in vestibule in memory of Emma and Henry Pennington, realistic study of children and parents c.1955.

Complex of meeting-rooms on lower rear level, replacing old Sunday School on opposite side of road (demolished 1975). Modern parsonage on site of old one of 1788. Large graveyard, stones; vault of Joseph Hanson 'The Weavers' Friend, d. 1811, aged 37. Lych gate of 1901.

West Kirby Free Church, Brookfield Gardens, Cheshire. 1928.

Congregation founded 1906.

Architect, R. P. Jones (see Carabridge). Rustic brick and stucco. Gabled chapel and matching hall with arched link and brick steps; good iron bannisters, lamps, drain pipes, etc. Chapel side walls have brick pilasters with wooden heads forming eaves.

Interior beautifully designed — the best of R. P. Jones. Parana pine panelled walls to pilaster height; semi-circular chancel with Tuscan pillars and two lunettes. Shallow barrel-vault ceiling, plain round-headed windows. Original heating and lighting fixtures. Chairs. Font in memory of Harold Coventry 1934. Very good memorial tablet to chapel members who died before chapel was built, 1928. Whole chapel is a subtle geometrical arrangement of semi-circles and repeated modules of space. Good window fittings.

Hall and kitchen 1932 also with good original fittings. Surrounded by pleasant gardens; adjacent parsonage 1965.



Stand Unitarian Chapel, Whitefield. Left: Pendleton.

Disused Chapels

Accrington, Oxford Street, Lancashire. F 1859, B 1868, rebuilt 1966. Prefabricated box, now Elim.

Birkenhead, Clive Road, Cheshire. F 1850, B 1851 at Charing Cross, and 1903 at Bessborough Road. Typical turn-of-the-century Tudor Gothic Chapel. Rebuilt 1856 (ie relocated on same site), plain gabled yellow brick. Now Elim.

Birmingham, Billesley. F 1899, B 1899 in Dennis Road, Meseley, moved 1928 to Yardley Wood Road. Prefabricated building with half-timbered gable and small porch.

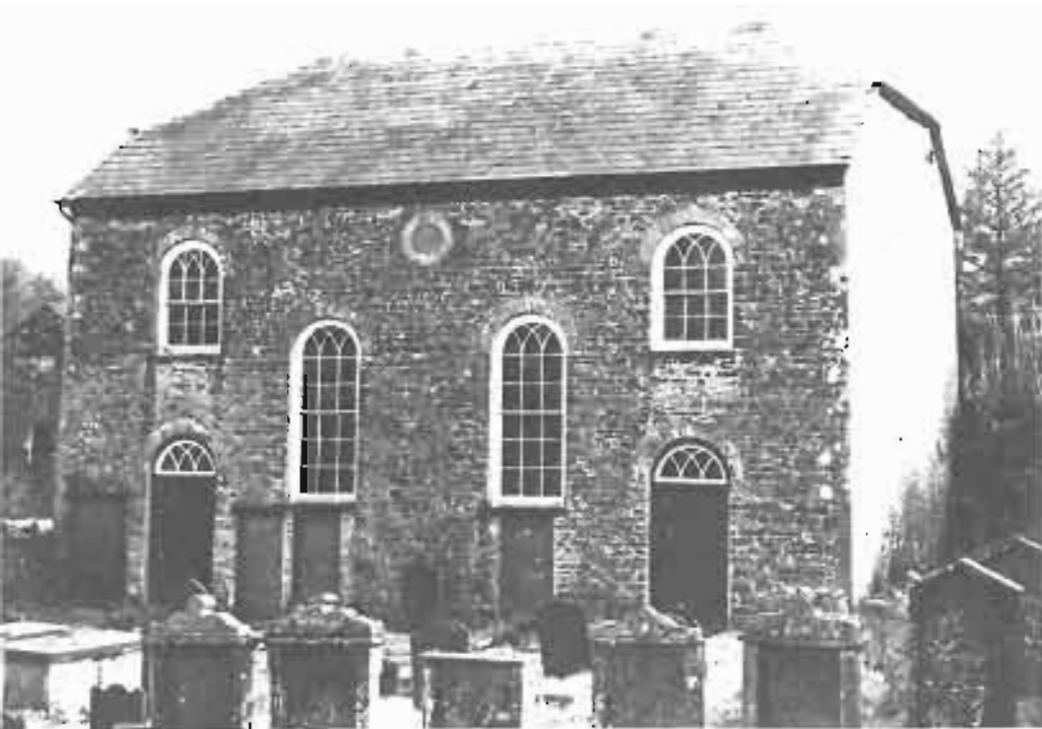
Colne, Lancashire. F 1876, B 1879 in Stanley Road, 1970 in Byron Road. C 1979. Prefabricated building.

Gainsborough, Lincolnshire. F 1664, B 1701 in Beaumont Street, 1928 in Trinity Street, C 1974. Gabled brick with full-width porch and venetian window. Grave of Rev Jeremiah Gill, d. 1796, survives in forecourt. Now a club.

London, Leytonstone. F 1912, B 1931 in Lea Bridge Road, Knott Green. C 1960, now an electrical shop.

Manchester, Wythenshawe. F 1935, B 1936 and 1959 in Brownley Road. Gabled building. Initially successful attempt to found church on overspill estate. C 1976. Now a West Indian Church.

Yeovil, Somerset. F 1660, B 1704, 1809 in Vicarage Street, 1928 at Kingston, 1969 in Coldcroft. Previous chapel demolished for ring road. Plain brick.



CHAPTER SIX

Unitarianism in Wales: The Background to Belief

In preparing this chapter, we owe a debt of gratitude to Rev Dr Elwyn Davies, whose book on the history of Welsh Unitarianism *They Thought for Themselves* (1982) has been the main source of information.

The names in brackets following some proper names are the bardic names of the individuals concerned. They are often an easier method of identification.

The most distinctive feature of Unitarianism in Wales, in contrast to that of the rest of Britain, is the Welsh language. Its almost universal use in the chapels of Cardiganshire and Carmarthenshire (called 'the Black Spot' by orthodox critics) is an integral part of close-knit communities with a rich history, difficult for the English-speaker to penetrate. In South-East Wales English is more often used.

The Orthodox Established Church in Wales was the church of the landowner and squire, often English-speaking. The strong growth of nonconformity in Wales sprang from the alienation of the Welsh people from their landlords, and, as elsewhere, from a rapid industrialisation with its attendant immigration into the towns and valleys of South Wales.

Unitarian beliefs, as in England, developed within the Presbyterian and Independent congregations formed during the 17th

Above: Llwynrhodwen Unitarian Chapel, Pembrokeshire, the Old Chapel, founded 1726.

century, and especially after the Ejection of 1662. For example, in Swansea three houses of dissenters were licensed for religious services in 1672 and from these congregations arose a General Baptist and a Presbyterian church; the present Swansea Unitarian chapel stands on the site of the first Presbyterian chapel of 1698. Rev Samuel Jones (1628-1697), ejected in 1662, founded the important academy of Brynllwarch, and established the Presbyterian Chapel at Bridgend, which in the course of the 18th century adopted Unitarian beliefs.

Welsh Unitarianism owes its strongest roots to the love of learning and the founding of a number of academies, some of very modest size, in the rural communities of mid and South Wales. The liberal academy founded by Rev Samuel Jones at Brynllwarch in mid-Glamorgan was later transferred to Carmarthen, and became the most important training centre for Unitarian ministers, although it was open to orthodox Independents as well. A pupil of Samuel Jones was James Owen of Oswestry, who was in turn the teacher of one of the most influential of the early liberal tutors at Carmarthen — Thomas Perrot. The Unitarian David Davis (Dafis Castell Hywel) 1745-1827 kept an academy on his farm at Castell Hywel, near Llwynrhodwen, where he prepared students for Carmarthen College and the English universities. A classics scholar and renowned poet in the Welsh language, he translated Gray's *Elegy* into distinguished Welsh. David Evans of Cribyn established a number of small schools and academies in South Wales around 1800. William Thomas (Gwilym Marles) kept an academy at Llandysul in the 1860s and '70s.

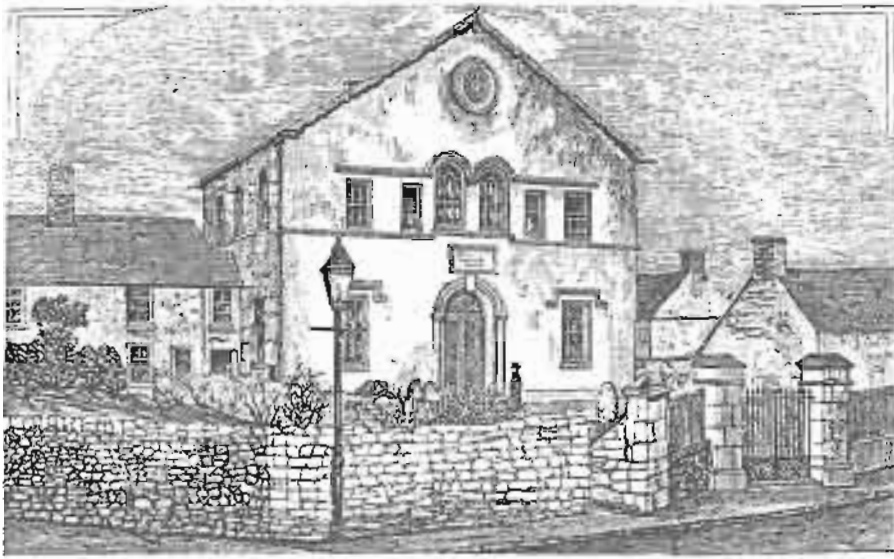
Ministers trained in these academies came from rural communities and often returned to them. Thomas Evans (Tomos Glyn Cothi) 1764-1833, a farm servant and weaver at Brechfa, Carmarthenshire, was taught by Dafis Castell Hywel and later established what is considered to be the first Unitarian church in Wales at Cwm Cothi near Gwernogle, north of Carmarthen, in 1792. He later moved to Aberdare and translated a number of English Unitarian books into Welsh. Jenkin Jones 1700-1742 (great-uncle of the American architect Frank Lloyd Wright) was a pupil of Thomas Perrot. He built his own chapel at Llwynrhodwen in 1726, after eviction from his independent church because of unorthodox Arminian views (universal salvation as opposed to salvation of the elect). Rebuilt in 1733, it is now a museum of Welsh Unitarianism. In 1742 a sister church was built at nearby Alltyblaca. An occasional preacher at these two churches c.1800, Dr Charles Lloyd, inspired the building of two more nearby chapels at Pantydefaid and Capel-y-Groes. A minister here, Rev John James, lodged on the farm at Lloyd Jack of David Jenkins Rees who, by his enthusiasm and generosity, founded a school at Ystrad and the Unitarian Chapel at Rhydygwin. The old chapel at Llwynrhodwen continued to provide points of growth; the dynamic preacher and social reformer William Thomas (Gwilym Marles) 1834-79, great-uncle of Dylan Thomas, was minister here after training at Carmarthen and Glasgow University. He also founded Graig Chapel in the market town of Llandysul.



Bridgend, Glamorgan (1795).



Interior of Rhydygwin, Pembrokeshire (1842).



Nineteenth century engraving of Highland Place, Aberdare (1860).

Interior of Capel-y-Groes, Llanwnnen (1890).



By the late 18th century contacts were being forged with Unitarians outside Wales. Edward Williams (Iolo Morganwg) 1747-1826, monumental mason, poet and bardic antiquary, possessed, according to Richard Wright, 'great zeal for the promotion of rational religion'. He translated several English Unitarian works into Welsh and travelled on foot to London many times to meet Lindsey, Priestley and Belsham; he attended the opening of Essex Church in 1774. The three Rees brothers, sons of Rev Josiah Rees of Cellionen, 1744-1804, who published the first Welsh magazine, *Yr Eurgrawn*, were respectively Thomas Rees, translator of the Racovian Catechism and author of *The Beauties of Wales*; Owen Rees, founder of Longmans publishing company; and Sir Josiah Rees, British Consul in Smyrna. Rev Dr Richard Price of Bridgend became Minister in London at Hackney and Newington Green, and was a champion of civil liberties as well as the pioneer of the principles of life assurance. In 1811 and 1816-19 G. Lyons, George Harris and Richard Wright travelled through Wales on preaching missions. Their records of these journeys provide valuable insights into Welsh Unitarianism and its chapels.

The ideas of the French Revolution found a sympathetic ear among Unitarians in Wales, as elsewhere. Tomos Glyn Cothi was jailed in 1801 for his political views. Later in the century the radical minister Thomas Eralyn Thomas of Cribyn supported the Children of Rebecca by preparing a petition for the extension of the franchise. Gwilym Marles, champion of an oppressed tenantry, fell foul of the landlords and was evicted from Llwyarhydowen Chapel in 1876 for supporting free elections.

In 1802 the Welsh Unitarian Society was founded on the initiative of Iolo Morganwg. At the same time a number of General Baptist chapels in South Wales became Unitarian. During the 19th century rapid industrialisation in the Valleys led to the building of



chapels in the area of Aberdare, Merthyr Tydfil, Pontypridd, and Glanrhondda. Welsh nonconformist chapels — including Unitarian ones — have characteristics rather different from English chapels. None of the Unitarian chapels rise to the soaring splendour of the Baptist or Methodist Zions and Bethels. Most of them were built in the 19th century, but their style is generally traditional (the meeting house tradition is still evident as late as 1900 at Capel Ifan). The earlier chapels of the meeting house period, stone and often now rendered in a sombre grey, have the characteristic end doors with central pulpit on the long wall and galleries to the sides and/or rear. Some are now 'turned' and galleries removed (as at Bridgend).

After the mid-19th century most chapels present a gable end to the road with a central entrance, round-arched windows to sides and above. Only rarely was the Gothic style adopted, usually in the larger more sophisticated towns such as Swansea (1847) and Merthyr Tydfil (1901), where Gothic detail is in full flight. Cardiff has a character all its own. Gothic was never used in the village chapels; designs were copied from one location to another.

Internally the later chapels are a plain rectangle with gallery over the entrance on iron columns. The central pulpit is on the short wall opposite the entrance with a shallow moulded and painted arch behind, of which quite a feature is made. The large pulpit dais is reached by a pair or single flight of steps with decorative balustrading. In front is an enclosure for the altar table.

Since many chapels are in remote areas, the only artificial light had to be an oil lamp mounted on the pulpit. Electricity has reached some of the chapels, but the oil lamps remain — an attractive feature. Nearly all the interiors are impressive in the meticulous preservation of traditional arrangements and furniture.



Top: Cellionen (1801) Above interior of Pantydeiaid, Prengwyn (1836). Below: Aberystwyth.



Gazetteer: Wales

Aberdare, Highland Place Unitarian Church, Monk Street. Glamorgan. 1860. Founded same year.

An English-speaking church, the result of increased population in this coalfield area. Unitarian landlord encouraged the building of a group of chapels — Methodist, Baptist, Catholic as well as Unitarian.

Stone, high gable-end with Gothic window above porch. Architect H. J. Paull of Cardiff. Towards the top of the town, on a steep hill.

Aberdare, Trecynon Old Meeting House, Alma Street. Glamorgan. 1862. Founded 1751 together with Cefn Coed as a result of breakaways from Cwmyglo and Ynysgau Independent churches on the other side of the mountain. Has had a succession of distinguished radical ministers.

North wall has inset headstone from grave of Thomas Evans (Tomos Glyn Cothi), minister 1811-33, radical, Unitarian, and friend of Priestley and Lindsey. Another minister, John Jones, kept school and was founder of the Welsh Inquirer, *Yr Ymofynydd*.

Rendered stone, gabled facade with arched doorway and first-floor windows.

Aberystwyth, New Street Meeting House, Cardiganshire. First met 1895 in library of G. Eyre Evans. Chapel was built as an estate office c. 1810, later a Quaker Meeting House (now shared with Quakers). Dedicated as a Unitarian Christian Church, 1906. Very small; classical facade, elegant arrangement of doors, windows and pediment.

Alltyblaca Unitarian Chapel, Llanybyther. Cardiganshire. 1837.

Founded 1740, the second foundation in 'the Black Spot' after Llwynrhydown, and by the same minister, Jenkin Jones. D. Jacob Davies, a national figure was minister 1957-74. The original building is reputed to have been converted into cottages.

Grey rendered, simple arrangement of arched windows and two doors. Long graveyard in front, many graves.

Bridgend, Old Meeting House, Park Street. Glamorgan. 1795.

Founded 1672 by Rev Samuel Jones, ejected

from his living at Llangynywd, mid-Glamorgan. His first dissenting congregation was at Cildeudy from which sprang churches at Bettws and Bridgend. Now rented to Elm Pentecostal Church; occasional services only.

Traditional meeting-house design, blue-grey rendering, slate hipped roof. Nice arrangement of sash and circular (now blocked) windows. Central date-stone. Plain interior, turned, side galleries now removed. Paved graveyard with a few good gravestones stacked at sides.

Capel Ifan, Panteg Unitarian Chapel, Newcastle Emlyn. Carmarthen. 1900. Congregation founded 1697. Earlier chapel built 1764.

One of ten Baptist chapels which decided not to accept the Calvinistic Baptist Confession of Faith at the Baptist Assembly of 1799 at Salem Meidrym addressed by William Richards of King's Lynn.

Stone, traditional meeting-house style.

Cardiff, West Grove Unitarian Church, 1887.

Congregation founded 1880. In spite of presence of old dissenting causes in 17th and 18th centuries, and scattered Unitarians later, there was no Unitarian church in Cardiff until a congregation started meeting in the Great Western Coffee Tavern in 1880.

Gabled building in debased Queen Anne style with Italianate staircase tower and ill-matched vestibule along street frontage. Interior, large single space. Dark red-brown brick walls, stone detailing, as outside. Original furniture and fittings. Central pulpit on dais with rising sun decoration and text, set in arch.

Cardiff, St Fagans, Penrhiw Unitarian Chapel, formerly at Drefach, Llandysul and re-erected in St Fagans Folk Park (National Museum of Wales). 1777.

Simple whitewashed stone; two doors, three windows. Interior complete, three-sided gallery reached up stone steps. Box-pews include Squire's and elders', pulpit. Open roof of five trusses supporting coffin bearer — a fine example of 18th century joinery. Services are conducted here in the summer.

Carmarthen, Parc-y-Velvet Chapel, Mansel Street, 1849.

Until 1963, the chapel of Carmarthen College (college merged with Aberystwyth).

Small, plain, gabled; odd mixture of lancet



windows and Ionic side-pilasters. Central dedication stone, usual on Welsh chapels.

Cefn Coed, Hen Dy Cwrdd, Old Chapel Road, Merthyr Tydfil, Glamorgan. 1853.

Founded 1747 together with Trecynon chapel, Aberdare, as breakaway from Independent churches at Cwmyglo and Merthyr. Site was a remote forest-clearing. Rev Owen Evans (minister 1835-65) founded *Yr Ymofynydd*, the Welsh Unitarian periodical, examined in Hebrew at Carmarthen College and kept a Grammar School at Cefn Coed.

High gable-end on steep hillside, rendered. Romanesque windows with classical pediment. Usual clear lettering identifying chapel on facade.

Cellan, Caeronnen Unitarian Chapel, Lampeter, Cardiganshire. 1846.

Congregation originated c.1654 in a church 'gathered' by Rees Powel. Congregation worshipped in a converted barn (remnants of gallery survive) at Caeronnen farm until removal to Cellan village.

Small, sturdy meeting-house, rendered stone. Sash windows. Name and date in plaster in gable. Plain, traditional interior. Clock inscribed 'Rhodd. Mrs Davies Trebanne. D. Jones Lampeter'. Graveyard and manse adjoining.

Ciliau Aeron Unitarian Chapel, Lampeter, Cardiganshire. 1899.

Congregation founded c.1650; same early history as Caeronnen. Ciliau means retreat, referring to early secret meetings.

Rebuilt in stone in Gothic style on embankment above road. Interior with nave and chancel; pulpit by chancel arch, backed by nice oil lamp. Hammerbeam roof. Memorials on inside and outside walls.



Above left: *Capel Penrhiw*, formerly at Drefach, Llandysul, re-erected at the Welsh Folk Museum, St Fagans, Cardiff (1777). Right: *Cardiff Unitarian Church*, West Grove. Below: *Caeronnen Unitarian Chapel*, Cellan, Lampeter.





Capel-y-Groes, Llanwnnen.



Rhydygwin, Felinfach.



Cribyn Unitarian Chapel, Lampeter. Cardiganshire. 1852.

Founded 1790 as off-shoot of Caeronnen by Dafis Castell Hywel. Original chapel of mud and straw thatch.

Modest meeting-house, stone, rendered front. Slate dedication stone on side wall; original datestone of 1790. Traditional arrangement inside. Large graveyard, many stones. School conducted by David Evans (1886-1928), reputedly the last minister to keep an academy, in cottages alongside chapel.

Cwmsydbant, Capel-y-Cwm, Llanybyther. Cardiganshire. 1906.

The most recent Unitarian chapel built in Cardiganshire. First meetings held in 'Ty Cwrd Stors' (The Stores Meeting-House) 1905.

Beautifully kept simple rendered chapel, schoolroom behind. Large graveyard with many stones. Design similar to Cwrtnewydd.

Cwrtnewydd, Capel y Bryn, Llanybyther. Cardiganshire. 1882.

Congregation originated in the 1830s, when a school-house was built and used by Unitarian ministers from Llwynrhydowen and Pantydeafid for services. A successful link with Alltyblaca enabled new chapel to be built on hill above village.

Opposite left: Capel-y-Cwm, Cwmsydbant, Llanybyther. Opposite right: Brondeifi, Lampeter

Pink stone; gabled facade, arched windows front and side, central porch. Interior beautifully painted in pastel colours. Central pulpit on dais, painted arch above, rear gallery. Nice wooden ceiling bosses. Fine graveyard with stone war memorial.

Felinfach, Rhydygwin Unitarian Chapel, Lampeter. Cardiganshire. 1848.

Congregation originated in 1802 at Lloyd Jack Farm, Vale of Aeron, home of David Jenkins Rees. Outbuildings in which services were held can still be seen. Rees gave hospitality to Rev John James, minister of Pantydeafid and Capel-y-Groes, and services were held at Lloyd Jack until Mr Rees built a school in the village of Ystrad in 1808. Opposition caused the congregation to be evicted. The Earl of Carrington then offered a site on his estate for the present chapel.

A most attractive building, rendered and painted with hung slates on side wall and pleasant arrangement of doors and windows. Cottage adjoining. Intimate interior perfectly preserved; 3 sided pine gallery, pews and pulpit. Clock; oil lamps. Graveyard with good memorials.

Gellionen Unitarian Chapel, Pontardawe, Swansea. 1801.

Congregation was one of five dissenting causes founded by Rev Robert Thomas after his ejection in 1662 from Cadoxton Church. Two of the five (Blaengwrach and Gellionen) became Unitarian by the end of the 18th century, during the long ministry of Rev Josiah Rees (see Introduction). His fellow minister at Blaengwrach, Rev Thomas Morgan (1737-1813), practised medicine and is reputed to have administered cow-pox serum to hundreds of children in the valleys, long before Jenner's experiments to cure smallpox. Buried in Rees family grave (see introduction) in Gellionen graveyard.

Chapel is rendered stone, meeting-house style, occupies the top of Gellionen mountain, surrounded by a large graveyard. Interior has memorial to Thomas Morgan, reputedly carved by Iolo Morganwg.

Lampeter, Brondeifi Unitarian Chapel. Cardiganshire. 1904.

Founded 1874; first chapel 1876, but structure was faulty and had to be demolished. Rebuilt on same site.

Dark grey stone, light sandstone detailing; Gothic style with small spire at side. Graveyard with nice stones.

Llandysul, Graig Unitarian Chapel. Cardiganshire. 1884.

Founded 1868 by Gwilym Marles when he was living and teaching in Landysul and

minister at Llwynrhydowen.

Dark stone, Gothic, with stubby entrance tower and schoolroom at right angles. Set in town backwater of passages and narrow lanes.

Llanwnnen, Capel-y-Groes Unitarian Chapel, Lampeter, Cardiganshire. 1890.

Founded 1802 at the same time as Pantydeafid, result of preaching of Rev Charles Lloyd at Alltyblaca. David Jenkins Rees and Iolo Morganwg also involved in foundation; dedication stone carved by Iolo, recently found under the pulpit, now mounted on right-hand outside wall.

Rendered stone, gabled facade and interior similar to Cwrtnewydd. Beautifully cared for; interior colourfully decorated. Large graveyard includes grave of John Jenkins the jockey, d.1804.

Llwynrhydowen Unitarian Chapel, Llandysul. Cardiganshire. 1879.

The precursor of all the Unitarian chapels of South-West Wales, founded 1726 by Jenkin Jones. Jones, an Independent, was denied access to his church at Pantycreuddyn and had to build his own chapel in 1733 — the first Arminian church in Wales.

There followed a number of distinguished ministers, including David Davis of Castell Hywell, who kept an Academy at his farm, and William Thomas (Gwilym Marles), great-uncle of Dylan Thomas, champion of the poor and

oppressed tenantry at a time of great hardship. When members of the church did not vote in the 1868 election according to the wishes of the landlord, the congregation were evicted and Gwylm Marles held services in the open air. His grave is in front of the chapel. A new chapel built on the Pontsian Road; stone, gabled, recessed centre arch with 3 windows above porch. Interior similar to Cwrtnewydd.

Old Chapel is now a museum of Welsh Unitarianism, tall stone meeting-house with cropped gable and fine arrangement of doors and windows. Probably 1726. Graveyard.

Wooden chapel (Ty Cwrdd) used by evicted congregation can be seen on B4338 Newcastle-Emlyn Road. Castell Hywel, now a holiday farm, is on New Quay Road about two miles from Old Chapel. Blacnralltddu, home of Frank Lloyd Wright's ancestors, lies off A475 between Castell Hywel and Llwynrhydownen.

Nottage General Baptist and Unitarian Chapel, Porthcawl, Glamorgan. 1877.

Founded 1789; Baptist minister Evan Lloyd attended Assembly of Salem Meidrym in 1799 and refused to assent to Baptist Confession of Faith; became minister at Nottage and Wick 1806. These two chapels were served by him and three ministers of his family until 1928 (see plaque inside chapel).

Small plain chapel squeezed into narrow lanes of Nottage village. Plain traditional interior.

Pantyldefaid Unitarian Chapel, Prengwyn, Llandysul. Cardiganshire. 1836.

Founded 1802 with *Capel-y-Groes* by Rev Charles Lloyd, land given by son of Jenkin Jones. graveyard and bigger chapel needed by 1836. Rev Thomas Thomas, minister 1847-95, kept secondary school at Pontsian specialising in classics and seamanship. Numerous graves (some with English wording) include mariners.

Rendered stone with pyramidal roof. Four Romanesque windows, centre two above entrance. Interior; central pulpit, cast iron gallery and painted pine ceiling. Stained glass. Marble memorials; plaque to Jenkin Lloyd Jones of Chicago 1843-1918.

Original dedication stone above door carved by Iolo Morganwg, now missing. The wording 'To us there is only One God the Father' was carved by Iolo in the belief that words on a chapel wall would preach more to the passing people than a thousand sermons.

Swansea Unitarian Church, High Street, 1847.

Derives from the early history of Puritanism in the town; an independent 'gathered' church of Ambrose Mostyn c.1646. Three houses licensed for worship 1672; that of Daniel Higgs of Rhosilli who built a chapel c.1689, later used by Baptists. Presbyterians built new chapel, 1698, on site of present Unitarian chapel.

Set back from street behind graveyard. Stone, with arched portico and two pinnacles, large Gothic window above arcading. Interior has iron columns; ensign displayed near pulpit records support for William of Orange on his landing in 1688.

Talgarreg, Bwlch-y-Fadfa, Llandysul. Cardiganshire. 1906.

Founded 1812, breakaway from Llwynrhydownen.

First meeting-house now cottages. Chapel identical in design with Graig Chapel, Llandysul, built 22 years earlier.

Trebanos, Graig Unitarian Chapel, Pontardawe, Swansea, 1894.

Founded 1862 at bottom of Gellionen Mountain, to ease access for Unitarian worship.

Stone, gabled facade with arched windows and finial stands high above the road.

Trecynon, Old Meeting House, see Aberdare.

Treorchy, Glanrhondda Unitarian Church, 100a High Street. Glamorgan. 1895.

Founded 1893 from Aberdare.

Rendered stone facade with 3 arched windows and centre porch on steep site by roadside; caretaker's house underneath. Plain interior, appealing in its austerity. Central pulpit, boarded ceiling with wooden bosses. Recently vacated.

Wick Unitarian Chapel, Bridgend, Glamorgan. 1792.

General Baptist foundation linked in its passage to Unitarianism with Nottage, qv.

Very modest, typical Baptist meeting-house on the edge of Wick Green. Two long lancet windows either side of door, lean-to meeting-room. Interior unspoilt, with 3 sided gallery, pews. Large interesting graveyard with remains of baptistry. One of the most delightful of the Welsh chapels.



Above left: Pantyldefaid. Right: memorial at Llwynrhydownen.
Below: Wick. Bottom: Nottage.

Disused or demolished Chapels

Transient Unitarian causes in Wales have been many; the following buildings reflect significant presence in the past:

Bettws, Bridgend, Glamorgan. Ejection foundation. C c 1880. Chapel situated at farm known as 'The City', now demolished.

Blaengwrach, Glamorgan. Foundation same as Gellionen. C 1878. Now foundations only. Extremely remote on mountain side above Vale of Neath, amongst sheep and pig heads with views to Brecon Beacons.

Clydach Vale, Clydach Road. Glamorgan. B 1895.

Cwmbach Unitarian Chapel, Bridge Street, Aberdare. Glamorgan. F 1857. B 1879. Occasional services.

Cwmwrdu, Brechfa Forest, Carmarthenshire. B 1832. Now a Unitarian Youth Centre.

Cwan Coch: Original chapel of Tomas Glyn Coch, Gwernogle near Brechfa, Carmarthenshire. B 1792. Now a heap of stones.

Dowlais, White Street. Glamorgan. B 1881.

Merthyr Tydfil, St Thomas Street Chapel. Glamorgan. B 1901. Replaced Twynrodyn Chapel, demolished early 1970's. Attractive Gothic style, good stained glass. In use as a community centre late '70's.

Mountain Ash, Napier Street. Glamorgan. B 1912.

Oncolawr, Llandeilo, Carmarthenshire. B 1836. C 1886.

Pontypridd, Unitarian Chapel, Morgan Street. Glamorgan. B 1906. C 1986. Gothic, similar to Swansea.

Rhydyparc, St Clears, Carmarthenshire. B 1860. C c 1902.

St Clears, Carmarthenshire. 18th century. B 1827. C late 19th century.





CHAPTER SEVEN
Unitarianism
in Scotland
by Andrew Hill

Above: St Mark's Church, Edinburgh (1835). Architect, David Bryce.

Scotland has a distinct heritage all of its own. In education, jurisprudence, family law, property ownership and banking, and above all religion, Scotland is substantially different from the rest of the United Kingdom.

The religious heritage of Scotland is predominantly Reformed. The reformation of religion went further in Scotland than it did in England, precluding the second stage reformation which brought forth the English Nonconformist tradition in which many older English Unitarian congregations have their origins. So 'moderate' in places, during the 18th century, was the Church of Scotland (the poet Robert Burns was theologically Unitarian), that English

Rational Dissenters felt quite at home in the Kirk. But the 'New Light' thinking was eventually eclipsed by an upsurge of evangelical religion and renewed emphasis upon the Westminster Confession of Faith (the doctrinal standard of the Scottish Church).

Against this background Scottish Unitarianism, now represented by four congregations at Aberdeen, Dundee, Edinburgh and Glasgow, made its appearance. Two strands of influence were important.

- 1 A native response to the tyrannous God of Scottish Calvinism resulting in a number of small Universalist societies in the Central Lowlands during the late 18th and early 19th centuries. St Mark's Unitarian Church, Edinburgh began as one of these societies in 1776; and the present Dundee church is a memorial to Henry Williamson, a Universalist who refounded the Unitarian church there in 1860.
- 2 Contact with English Unitarians. William Christie, a correspondent of Joseph Priestley, started the first Scottish Unitarian congregation at Montrose in 1781. Christie eventually followed Priestley to the United States and officiated at his mentor's graveside. Christie was also responsible for encouraging Thomas Fyshe Palmer, an English ex-Anglican Unitarian, to come to Scotland where Palmer began the earlier Dundee congregation in 1785. Palmer was later deported to an Australian convict settlement for alleged sedition.

The Glasgow Unitarian Church is a response to both these strands of influence. Universalist societies were numerous in the west, and many English Unitarians came to study at Glasgow College (now the University) renowned for its theological moderatism, when the English universities were closed to nonconformists. The congregation dates from 1791. The Aberdeen congregation, the most northerly Unitarian congregation in Britain, is a tribute to the energy of Glasgow minister George Harris, in propagating Unitarianism in a wide variety of centres. The Aberdeen Church was founded in 1833.

The four Scottish churches are all very different in character. They all belong to the Scottish Unitarian Association which acts both as a district association for the British Unitarian General Assembly, and as a national association representing Unitarian interests in Scotland.



Above: Aberdeen (1900). Below: interior at Dundee (1969).



Gazetteer: Scotland

Aberdeen Unitarian Church, Skene Street, 1906.

Founded 1833. First chapel 1840 in George Street. Solidly built of grey granite. Two squat towers either side of pedimented and pilastered facade; Kirk upstairs, hall below. Arched window at top with niches, superfluous balcony below. Interior: barrel-arched ceiling. Chancel arch encloses central pulpit in front of large mural of Parable of the Sower by John Aitken. Henry Williamson memorial window from Dundee.

Dundee, Williamson Memorial Unitarian Christian Church, Dudhope Street, 1969.

Congregation founded by Thomas Fyshe Palmer, minister 1785-88, transported 1793 for criticism of the Government over parliamentary reform. Second, Gothic building 1870 in Constitution Road, during record 60 year ministry of Rev Henry Williamson after whom present chapel named. Demolished for inner ring road. Exterior a stark glass and concrete box. Interior more sympathetic and colourful; traditional worship layout, fixed benches; organ largely built by William Millar (minister 1967-72). Meeting room underneath.

Edinburgh, St Mark's Church, Castle Terrace, 1835.

Congregation originated 1776; breakaway group from Reformed Presbytery formed round first minister, Rev James Purves at Broughton, East Edinburgh (near Register House). After several moves and support from William Vidler, Richard Wright and the successfully ministry of Rev Southwood Smith (1812-16), moved to chapel at Young Street in the New Town, 1823.

Baroque stone facade with decorative parapet, round-arched windows divided by pilasters, doorcase with broken pediment. Set in terrace which it predates. Hall at rear.

Interior has barrel-arched ceiling and side galleries, both supported on cast iron classical columns. Spectacular high pulpit with ornate sounding-board, now sadly discarded and replaced with a modern tapestry hanging.

Two front windows held glass donated by John Pullar of Perth. Chapel originally held 700; reseated to hold 400. Architect David Bryce (later designed Edinburgh Royal Infirmary, The Mound Bank of Scotland, and Fettes College).

Chapel was undermined by Edinburgh and Glasgow Railway in 1845, receiving £1,000

compensation; in 1893-4 received £3,000 wayleave for railway tunnel (hall built with proceeds).

Glasgow Unitarian Church, 72 Berkeley Street.

Congregation dates from 1791; first chapel 1812 in Union Street. St Vincent Street Chapel opened 1856; striking classical design in the heart of the city. Limestone pure Ionic Greek temple; interior illuminated by skylight, with large draped female figures holding lights, mounted on elaborate corbels. Proscenium arch enclosed platform for pulpit and fine Snetzler organ (now in Glasgow University). (Pews removed and platform inserted 1854.)

Chapel demolished 1982 for government offices. An excellent classical building and a sad loss. Congregation now moved to former Haig Whisky offices in Berkeley Street.

The following congregations built chapels, though most were short-lived:

Girvan, Wilson Street. Ayrshire. B 1850. Closed 1863.

Glasgow, Ross Street. B 1876. C 1947. Recently demolished. Founded 1871 by John Page-Hopps as East-end mission for Vincent Street. Romanesque with prominent rose window in gable.

Kirkcaldy, Hunter Street. Fife. B 1899. C 1920 and now part of Post Office. Stone, simple pediment.

Kilmarnock, Clerk's Lane. Ayrshire. B 1775. C 1907. Square stone building with hipped roof — quite ambitious. Built as an Anti-Burgher Meeting House; 1886 left Evangelical Union and became Free Christian Church.

Montrose, Mill Street. Angus. B 1781. C 1794. Early foundation associated with Thomas Fyshe-Palmer and William Christie.

Paisley, George Street. Renfrew. B 1817. C 1900.

Perth, North William Street. B 1876. C c.1880. Three-storey, stone, domestic appearance.

Port Glasgow, Gillespie's Wynd. Renfrew. B 1822. C c.1849.

Stenhousemuir, St Paul's Universalist Church, Main Street. Stirlingshire. B 1875. C 1929. Became Free Masons' Lodge, surviving till 1965.

Tillicoultry, Old Secession Church, Mill Street. Clackmannan. B 1841. C c.1858. A simple gabled building survives in Mill Street opposite Middleton Mill, now a Masons' Lodge.

Opposite: Interior of Glasgow Unitarian Church, Vincent Street (now demolished).

Interior of Vincent Street, Glasgow before alteration, showing the classical casing for the Snetzler organ (now in Glasgow University). Glasgow Unitarian Church, Vincent Street.





CHAPTER EIGHT
The Non-Subscribing Presbyterian Church of Ireland
by John McLachlan

The Plantation of Ulster took place from the year 1605 onwards and brought to the North of Ireland many Scottish and English settlers. Not a few were Presbyterians, opposed to episcopacy and a liturgy. During the reign of Charles I, the Government deprived some of their pulpits, and only in 1641, with the coming of a Scottish army under General Munro to put down rebellion, did Presbyterianism gain a firm foothold on Irish soil.

The first presbytery was set up on 10th June 1642 at Carrickfergus. This kind of Presbyterianism was based directly upon the Bible as the word of God and not the Confession of the Westminster divines of 1647. In Dublin and the South an English type, freer both in doctrine and discipline established itself and its existence there influenced the North in the direction of a milder and mellowed faith. In Belfast the first minister of the first meeting-house (note the typical word for a church), erected probably in 1668, was an Englishman, the Rev William Keyes, and his patron, Letitia Hickes, Countess of Donegal, was an English Presbyterian.

John Abernethy has been called 'the father of Non Subscription in Ireland'. Educated at Glasgow University, where he came under the influence of liberal-minded teachers, Abernethy and his fellow students cherished the Reformation principle of the liberty of the

Interior of First Presbyterian Church, Rosemary Street, Belfast, 1783. Architect, Roger Mulholland.

Christian man and the right of private judgement. Soon after his settlement at Antrim, he founded an association of ministers for the discussion of theological problems. It met at Belfast and became known as 'The Belfast Society'. Its members included some of the most intelligent, cultured and distinguished Presbyterian ministers in Ulster. They determined to take the Scriptures, interpreted rationally and fairly, as their sole Rule of Faith. They were opposed to man-made creeds, specifically the Westminster Confession, and their opinions were dubbed 'New Light', as opposed to 'Old Light', epithets that became famous. Early in 1720, Samuel Haliday was installed as minister of the First Presbyterian Church, Belfast, but refused to subscribe to any man-made confession. Other members of the Belfast Society likewise refused subscription to creeds. The Non-subscription controversy which ensued resulted in 1725 in the exclusion of the Presbytery of Antrim, in which the Non-subscribers were gathered, from the Synod of Ulster.

Almost one hundred years later, when liberal ideas had further affected theology and softened the asperities of the old Calvinism, another event occurred which compelled some ministers and their congregations unwillingly to separate from the Ulster Synod. This was the attempt of the Rev Henry Cooke and others to fix the yoke of subscription once more on the backs of Presbyterians chiefly in County Down. Led by Rev Dr Henry Montgomery, a new wave of Non-subscribers drew up a Remonstrance (17 ministers and 11 lay elders) and their body was excluded from the General Synod. The Remonstrants comprised three presbyteries: Armagh, Bangor and Templepatrick, which eventually became associated with the Presbytery of Antrim and with Non-subscribers in the South of Ireland who were organised in the Synod of Munster. Finally, all these united in 1910 as 'The Non-Subscribing Presbyterian Church of Ireland', upon the basis of the Bible interpreted 'under the guidance of the spirit and teaching of Jesus Christ' and in the belief that unity in religion is to be sought, not in uniformity of creed, but in a common standard of righteousness after the pattern and commandment of Jesus. The 'sacred right of private judgement and the importance of free inquiry in matters of religion' were both upheld in the Constitution of the Church drawn up in 1910. Hence in general Non-subscribers have been in the forefront of religious thought in Ireland from that time onwards.

In 1928, at the formation of the General Assembly of Unitarian and Free Christian Churches, the NSPCI was invited to become an affiliated member. It remains, however, completely independent of the General Assembly in its government.

Though small in size — there are only 33 churches served by an even smaller number of ministers and lay-elders — the NSPCI occupies an honoured place within the community. Congregations are markedly 'church-minded', generous and loyal. Their meeting houses are often plain and largely unadorned, but possess a simple dignity which impresses and is conducive to sound preaching and sincere worship. Most are plain halls with sash-windows lighting quite dignified interiors, not seldom containing box-pews and a tall



Dublin.



Ballee.



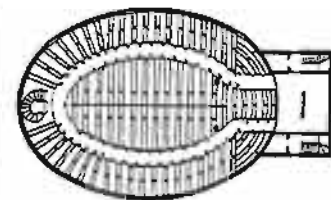
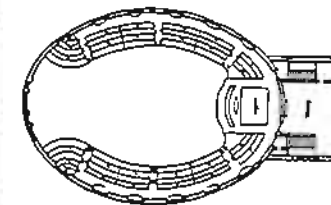
First Presbyterian Church,
Rosemary Street, Belfast (1783).
Architect, Roger Mulholland.

pulpit against a long wall. Towards the end of the eighteenth century, a number were two-storeyed with galleries and entrances treated in classical style, sometimes with columns or pilasters surmounted by an entablature and pediment.

The First Presbyterian Church, Belfast (1783) by Roger Mulholland (1740-1818) is elliptical in plan, with a fine swerving oak balcony front, oak box-pews and a rich effect centring on the tall pulpit opposite to the two entrance aisles.

The Dunmurry First Presbyterian Church (1779), on the other hand, is a magnificent barn-church, entered by two doors on the long side of the rectangle, set between three semi-circular headed windows. Clough, Killinchy, and Banbridge Non-subscribing churches are good examples of the classical mode, whilst Newry and All Souls, Belfast, are examples of the Gothic style.

All these Non-Subscribing chapels are well cared for. In the event of a congregation ceasing to care for a chapel, due to closure or inability, the presbytery assumes responsibility.



Plan of ground floor and gallery,
Rosemary Street, Belfast.
Below: Rosemary Street, Belfast.
Left: Ceiling of Rosemary Street,
Belfast.



Gazetteer: Ireland

Ballee Presbyterian Meeting House. County Down. 1890.

Congregation founded 1697. Meeting house built 1721 and renovated in 1890 and 1912. The L-shaped building stands in its own little 'estate' with grounds, graveyard, and a substantial manse amid the fields.

Ballycarry Presbyterian Old Meeting House. County Antrim. 1710.

Originating in 1646, probably the oldest Presbyterian cause in Ulster. Plain rectangular preaching-room.

Ballyclare Old Presbyterian Meeting House, Main Street. County Antrim. 1871.

Probably founded 1652. Low-lying rectangular worship-house with simple pointed Gothic windows, neat small garden at front.

Ballyhalbert, Ballyhemlin Meeting House, Newtownards. County Down. 1835. Plain.

Banbridge, First Presbyterian Non-Subscribing Congregation, Downshire Road. County Down. 1844.

Founded 1716. Imposing classical style; facade and porch with pediment and Ionic columns.

Belfast, First Presbyterian Church, Rosemary Street, 1783.

Congregation dates from 1644; the mother-church of Presbyterianism in the City. Architect, Roger Mulholland (1740-1818) who was influenced by Gibbs. Elliptical shape; fine curving gallery supported on classical columns. Original oak pews; carved pulpit. Many good memorials. 'The finest example of Georgian work in Belfast' (John Betjeman). In 1789 John Wesley preached here, described it as 'the completest place of worship I have ever seen'. Severe bomb-damage of the 1970's has been repaired and the whole restored. Good stained glass.

Belfast, Second Presbyterian Congregation, All Souls' Church, Elmwood Avenue, 1896. [Formerly Rosemary Street, demolished c.1965].

First building 1708. Amalgamated with York Street Non-Subscribing Presbyterian

Congregation (B 1891) in 1942.

The Gothic church with tower, chancel and altar front are unique in Irish Non-Subscribing church architecture; built during ministry of E. I. Fripp. Adjacent hall.

Belfast, Mountpottinger Unitarian Church, 1875.

Founded 1862. Stone, Gothic style; adjoining Sunday School and hall.

Cairncastle Old Meeting House, Ballygally, Larne, County Antrim. 1875.

Congregation founded 1646. Plain oblong worship-hall, in fine position overlooking Antrim coast.

Clough Non-Subscribing Presbyterian Church, County Down. 1837.

Congregation founded 1829. Classical style; portico with two Corinthian columns of Mourne granite, four pilasters and entablature. Interior, plain, pleasing design. Chapel faces the Mourne mountains. Graveyard and caretaker's house.

Comber Non-Subscribing Presbyterian Church, Mill Street. County Down. 1838. Imposing, stands in its own 'estate'; nearby Sunday School, also within the grounds.

Cork, The Old Presbyterian Church, Prince's Street. 1715.

Founded 1670. First entry in minute-book is 1717. Georgian style. Entry between two shops, original gates and flagged approach. Interior oak panelled, square room. Box-pews seat 60. Organ of 1817. Originally approached by boat through Duncomb Marsh.

In 1980 fire damaged the galleries, now repaired. Occasional services.

Crumlin First Presbyterian Church. County Antrim. 1837.

Congregation originated 1672. First meeting house 1715. Stone, octagonal with large two storey pedimented porch. Imposing elliptical interior; similar to First Presbyterian Church, Belfast. Gallery. Wine-glass pulpit with winding stairs on either side. Stands back from the road in its own field and graveyard. Has elegance and a simple grace.



Ballyclare



Crumlin.

Downpatrick First Presbyterian Church, Stream Street. County Down. 1710.

Founded 1650. Georgian meeting-house, cruciform in plan, claimed to be earliest example of its kind in Ireland. 'Squire's gallery' adjoins pulpit. Has set of 4 collecting 'spoons' of copper with long oak handles, all inscribed and dated 1754. Restored 1965. Schoolroom over three old cottages.

Dromore First Presbyterian Church (Non-Subscribing), Rampart Street. County Down. 1811. Founded 1610.

Plain meeting-house in extensive yard with separate school and hall, built in 1961.



Clough.



Banbridge

Dublin, Unitarian Church, 112 St Stephen's Green (West), 1863.

Congregation founded 1649. Earlier building in Eustace Street, 1728. Gothic church upstairs, hall below. Built for narrow site between already existing 18th century buildings — now demolished and replaced by modern high-rise neighbours. Architects, Lyn and Lanyon of Belfast. Fine stained glass; main window is an early example of Irish stained glass revival and bears the mark of 'An Tur Glionne' (Tower of Glass), the first Irish company making stained glass. Designed by Sarah Purser, 1916-17. Also Flemish and French glass of the 1860s. Good organ. Chapel library with books from earlier meeting house. Fine communion plate c.1680 bequeathed by Dr Thomas Harrison, Chaplain to Oliver Cromwell.

Dunmurry First Presbyterian (Non-Subscribing) Church, Glebe Road. County Antrim. 1779.

Congregation founded 1676. First church 1714. Excellent example of a barn-church; two entrances set between three semi-circular headed windows. Possibly by Roger Mulholland. Box pews and 'wine-glass' pulpit with stairs either side. Many memorials. Remarkable for 56 year ministry of Dr Henry Montgomery (1809-65) New hall of 1975.



Holywood.

Glenarm, Old Meeting House, Ballymena. County Antrim. 1762.

Plain, rectangular, two-storey windows. Close to Glenarm Castle estate.

Greyabbey, First Presbyterian (Non-Subscribing) Newtownards, County Down. 1862.
 Congregation founded 1733. Typical 'barn' meeting house.



Dunmurry.

Holywood, First Presbyterian (Non-Subscribing) Unitarian Church, High Street. County Down. 1849.

First meeting house 1615. Fine classical front facing main road; grounds contain memorial to C. J. McAlister, minister and founder of local grammar school.



Killinchy.

Killinchy, Non-Subscribing Presbyterian Church. County Down. 1846.

First meeting-house 1570; second, 1714; congregation lost possession when they joined the Remonstrant Synod.

Fine, restrained classical facade. Interior plain, rear gallery. Set in large graveyard.

Larne, Old Presbyterian Church, Meeting House Street and Ballymena Road. County Antrim. 1828.

Congregation founded 1625. Plain square meeting house in graveyard; separate school rooms, recently rebuilt.



The Old Meeting House, Larne.

Moir, First Presbyterian Church, Craigavan, County Armagh 1738.

Congregation founded 1693. Meeting-house type in extensive graveyard.



Newry.

Moneyrea, Non-Subscribing Presbyterian Church, Newtownards. County Down. 1770.

Congregation founded 1719. Meeting house, school and interesting small session-house. Parnell met the elders of the congregation in the early 1880s in support of their minister's candidacy as a Land Leaguer, Rev. Harold Rylett. Plain, oblong, single-storey. Restored 1963.

Newry, First Presbyterian Non-Subscribing Church, John Mitchel Place. County Down. 1853.

Congregation founded 1650. First building 1688. Remains of old pulpit (from which John Wesley preached) and fine sun-dial of 1757 are in Meeting House Green burial ground, High Street.

Eclectic Gothic, with steeple. Architect, William J. Barr, who designed Ulster Hall and Albert Memorial, Belfast. Organ of 1806, originally 3-manual from Second Church (now All Souls') Belfast, which was first congregation of dissenters in Ireland to have an organ. Legend has it that it was built by John Snetzler, but this is unlikely. More probably a Dublin organ of late 18th century. Restored 1979.

Newtownards, First Presbyterian Congregation, Victoria Avenue. County Down. 1924.

Founded 1642, first building 1724. Small, neat brick; late neo-Gothic.

Rademon, Non-Subscribing Presbyterian Church (First Kilmore), Kilmore, Crossgar. County Down. 1787.

Congregation founded 1713, first building 1715. Fine meeting-house in commanding position; large graveyard with small school-room opposite. Clock on front of gallery dated 1789.

Raloo Remonstrant Church, Lame. County Antrim. 1838.

Original meeting-house; small, square, neat.

Ravara, Non-Subscribing Presbyterian Church, Moneyrea. County Down. 1838.

Small, charming meeting-house; brass plaque in vestibule records foundation in 1838.

Templepatrick, Old Presbyterian Church. County Antrim. 1881.

Congregation founded 1646. First building 1670. Semi-Gothic, stands behind estate wall, not far from old Presbyterian burial ground.

Warrenpoint, First Presbyterian Church (Remonstrant), Burren Road. County Down. 1820.

First building 1707, in Carlingford. Very simple but with unusual central curved porch; set in large graveyard.

Disused churches

Antrim, Old Presbyterian Meeting House, Main Street, 1892.

Congregation dates from 1645; first chapel 1699. Played important role in 18th century when John Abernethy was minister (1703-30) and founder of the Belfast Society — forerunner of Non-Subscription in Ulster.

Small rectangular meeting house, four large windows each side. Graveyard. Closed 1980.

Ballymena, High Street. Antrim. 1845.

Ballymoney, Charles Street. Antrim. 1832. Former meeting-house is now the Corporation Offices. Very plain rendered walls, four long windows each side, hipped slate roof, later porch and front facade.

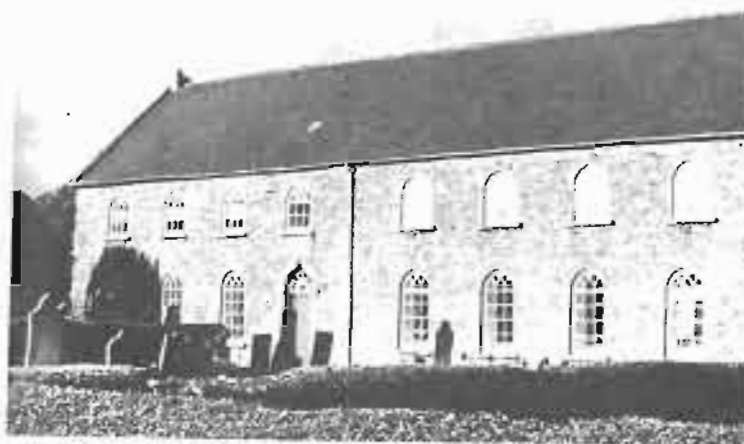
Carrickfergus, Jeymount Bank. Antrim. 1836.

Classical front. Sold and now part of Carrickfergus Technical School.

Clonmel [Tipperary], Nelson Street, 1782.



Warrenpoint.



Rademon Meeting House.



Moneyrea.

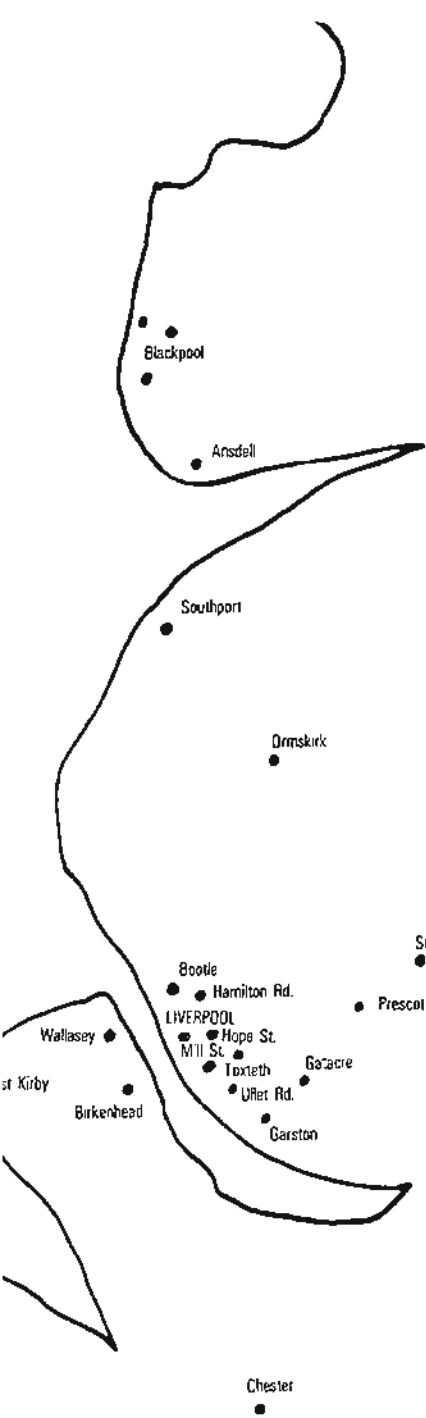


Northern England and Scotland
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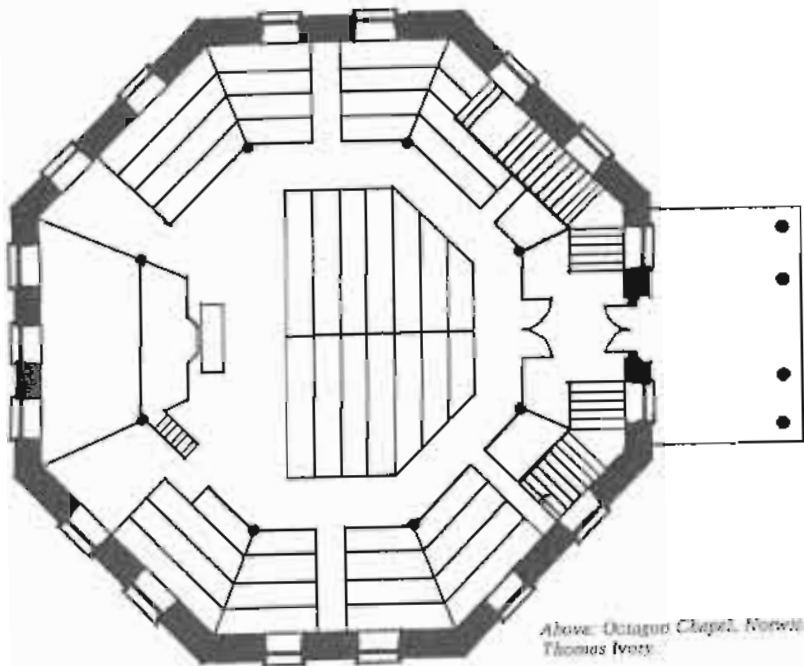
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Clonmel
Cork ↓



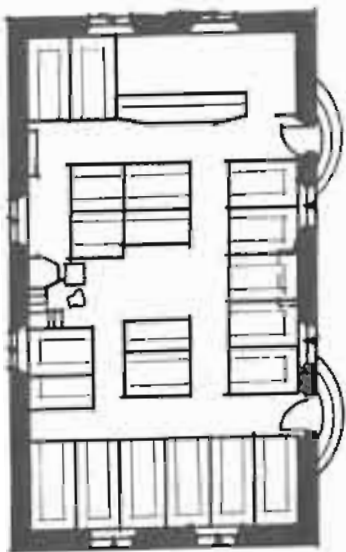
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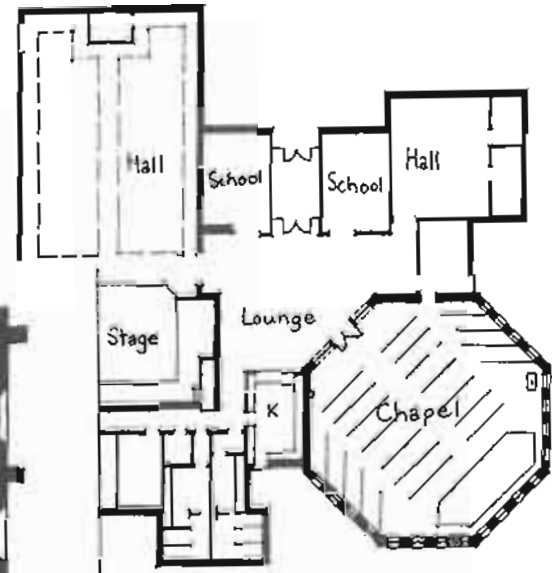
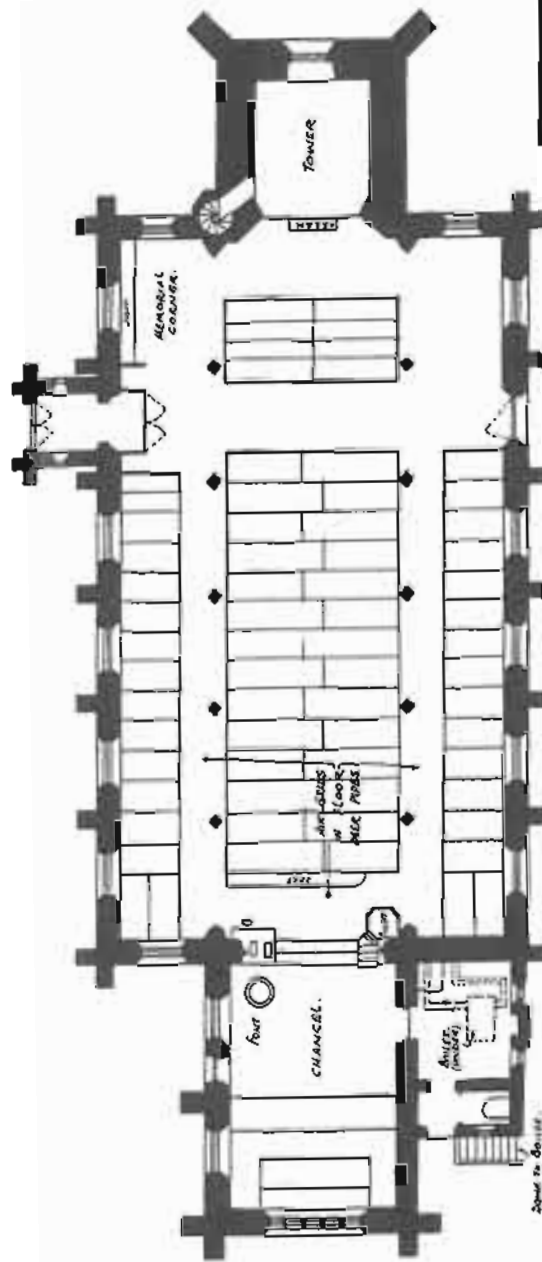
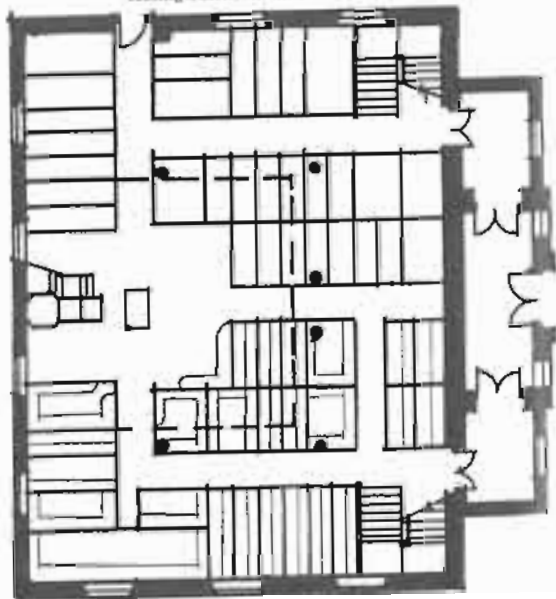


Above: Octagon Chapel, Norwich, 1756. Architect, Thomas Ivory.

Rivington Chapel, 1703
A simple meeting-house with box pews.



Chowheat Chapel, Asherton, 1721 (note: seating omitted on one side for clarity).



Above: Pendleton Unitarian Church, Salford, 1976. Architect, Ray Cowling. Note growth of ancillary rooms.

Left: Hyde Chapel, Gee Cross, 1840. Early Neo-Gothic.

Scale: Thirty-two feet to one inch.

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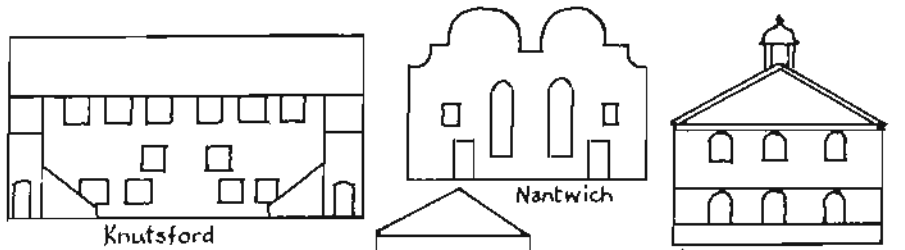
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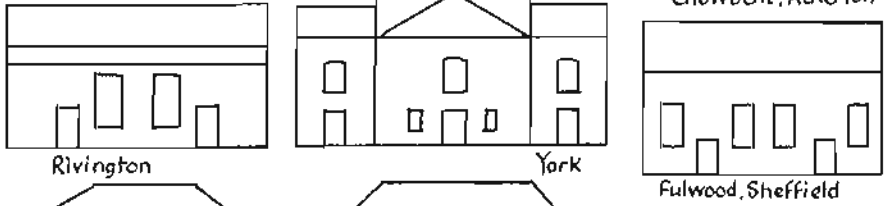




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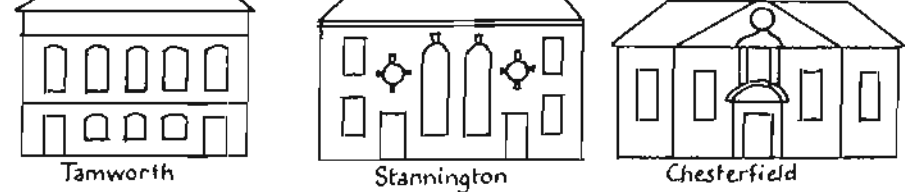
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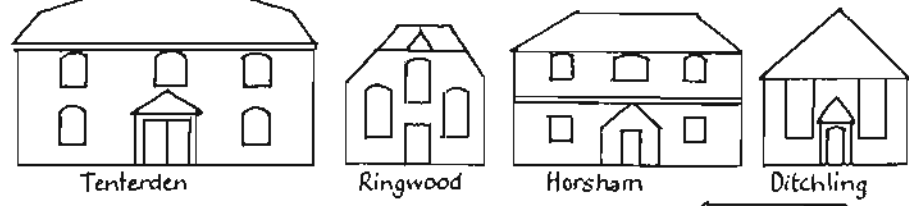
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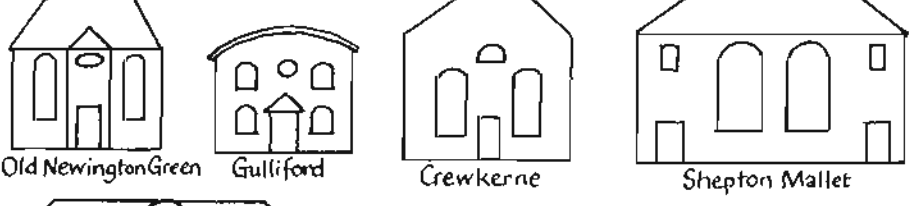


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Ringwood

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Ditchling

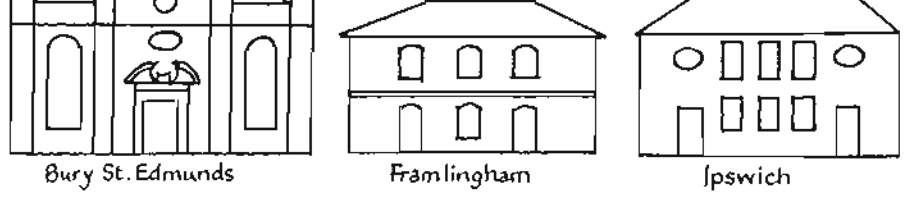


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Gulliford

Crewkerne

Shepton Mallet



Bury St. Edmunds

Framlingham

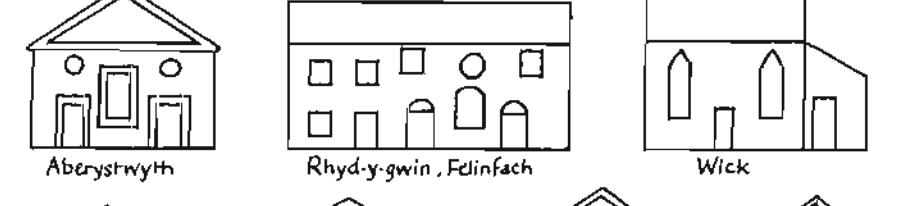
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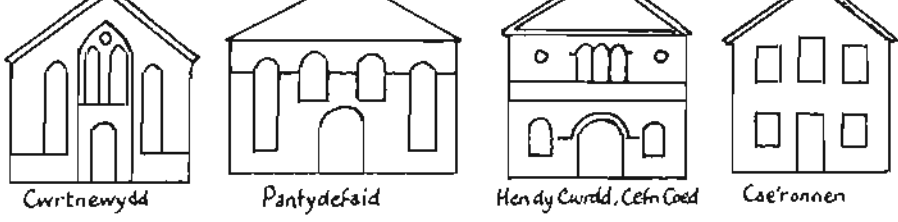
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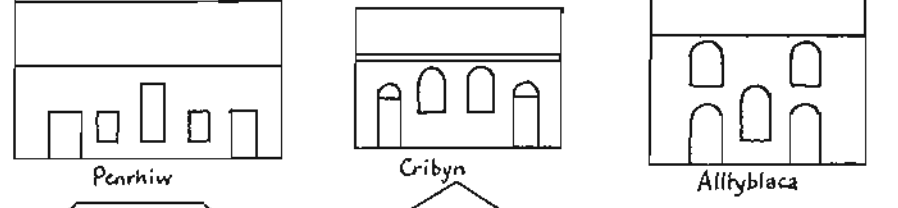


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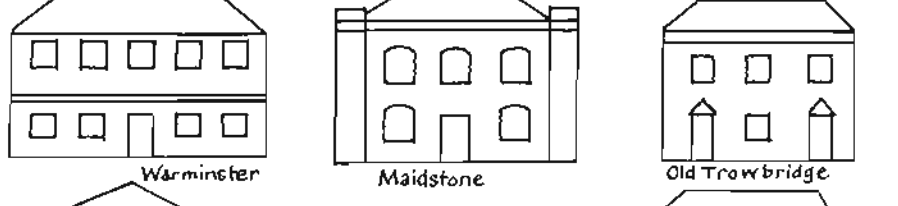
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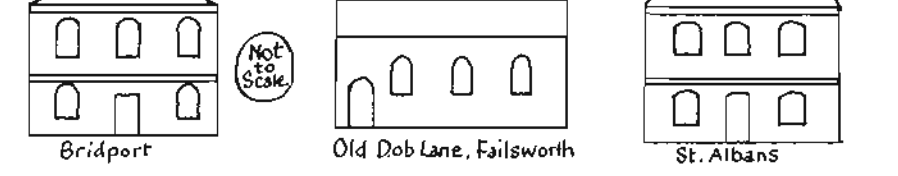
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SIR JEROM MURCH J.P.D.L.
 FOR THIRTEEN YEARS MINISTER OF THIS CHAPEL,
 AND A LIFELONG ADVOCATE OF THE BELIEFS
 TO WHICH ITS WALLS ARE CONSECATED,
 DEVOTING HIS LATER YEARS TO CIVIC DUTY,
 HE BECAME ALDERMAN OF THE CITY OF BATH,
 AND NEVER TIDED ITS MAYOR.
 PROFOUNDLY INTALGUE IN THE DOCTRINES OF THE
 AND THE UPLIFTING OF THE PEOPLE,
 HE LABOURED WITH VOICE AND PEN
 FOR THE WELFARE OF THE CITY, THE SPIRIT OF HUMANITY
 AND THE CHARACTER OF JUST LAW.
 WITH UNSHAKEN ZEAL AND DEEP UNDOINGING IN TIME,
 HE CRATERED HIS ENDEAVOURS WITH HIS DEATH,
 ON MAY 13TH 1886,
 IN THE 68TH YEAR OF HIS AGE.
 ALSO OF
ANNE,
 FOR 62 YEARS HIS BELIEVED WIFE AND COMPACT,
 WHO DIED AT CRANWELL, ON FEBRUARY 27TH 1882,
 AT THE AGE OF 53 YEARS.

THE WIFE OF
MRS. ANNE MURCH
 WHO DIED AT CRANWELL, ON FEBRUARY 27TH 1882,
 AT THE AGE OF 53 YEARS.

IN MEMORY OF
 THE REV. J. W. JOHNSON, PH.D., LL.D.,
 CONGREGATION
 OF THE CITY OF BATH,
 WHO DIED AT CRANWELL, ON FEBRUARY 27TH 1882,
 AT THE AGE OF 53 YEARS.

IN HONOURED REMEMBRANCE OF
MARY CARPENTER
 FOR NEARLY SIXTY YEARS A DEDICATED WORSHIPPER
 IN THE CHURCH OF ST. MARTIN
 WHO DIED AT CRANWELL, ON FEBRUARY 27TH 1882,
 AT THE AGE OF 53 YEARS.

THE WIFE OF
MRS. ANNE MURCH
 WHO DIED AT CRANWELL, ON FEBRUARY 27TH 1882,
 AT THE AGE OF 53 YEARS.

IN MEMORY OF
HARRIET FORTY
 WHO DIED AT CRANWELL, ON FEBRUARY 27TH 1882,
 AT THE AGE OF 53 YEARS.

THE WIFE OF
MRS. ANNE MURCH
 WHO DIED AT CRANWELL, ON FEBRUARY 27TH 1882,
 AT THE AGE OF 53 YEARS.

IN MEMORY OF
MARY CARPENTER
 WHO DIED AT CRANWELL, ON FEBRUARY 27TH 1882,
 AT THE AGE OF 53 YEARS.