

**POTCHEFSTROOMSE UNIVERSITEIT VIR CHRISTELIKE
HOËR ONDERWYS**

**in association with
Greenwich School of Theology U.K.**

An Ethical Evaluation of the Historical Significance of Proprietary Chapels

Albert Pomfret MA, MTh, BSc

Thesis submitted in fulfilment of the requirements for the degree Philosophiae
Doctor Theologiae at the Potchefstroomse Universiteit vir Christelike Hoër Onderwys

Promoter G.S.T.: The Revd. Dr. A. Munden
co Promoter P.U. for C.H.E.: Prof. dr. J.M. Vorster

Potchefstroom

2002.

SUMMARY.

Proprietary chapels have been in existence from 1642 to the present time (2002). There is one in the Diocese of London, another in the Diocese of Southwark and half-a-dozen in the rest of the country. Ministers of proprietary chapels were required to be ordained clergy of the Church of England. The motives for establishing a proprietary chapel varied from wanting to preach the Gospel to finding employment for a particular cleric and also to financial investment. Ethically some of these motives were suspect but no doubt the chapels met a need when the Church of England lacked accommodation for the expanding population.

During the eighteenth and nineteenth centuries there were more than 500 clergy who held appointments in these chapels in the Diocese of London. Mostly they were highly motivated and the few who were not, either moved to other appointments or had legal proceeding taken against them. *The Book of Common Prayer* (1662) was in use in these chapels so lessons were read from both Old and New Testaments. Sermons were sometimes preached with variation in quality but, as has been pointed out, Gill (1999: 261) claimed "that churchgoers are relatively, yet significantly, different from nonchurchgoers . . . they usually have a stronger sense of moral and civic order and tend to be significantly more altruistic than nonchurchgoers." A very positive cost-benefit ratio.

Law and ethics will no longer exist in God's Kingdom but here on earth in the congregations of the saved sinners with imperfect minds and attitudes, problems will arise. Some of the problems have been dealt with in chapter 7 (Law, Ethics and Proprietary Chapels) but considering the number of the chapels and their host parishes, the clergy, proprietors and congregations involved, the number of legal cases unearthed is surprisingly small, another positive cost-benefit ratio.

In London most of the chapels were situated in the Mayfair and Marylebone

districts, both fashionable and wealthy districts housing a large proportion of upper-class people. This contrasted sharply with the East End of London where there were none, probably because the East End residents were so poor that they could not afford pew-rents to make a proprietary chapel profitable for the proprietors. A similar situation existed in Bath. During the life of proprietary chapels in Bath, from 1734 to around 1900, Bath was a very prosperous town and because of its spa-waters attracted many wealthy visitors who wanted to worship on Sundays. The Archdeacon of Bath in the 1790s was, with others, instrumental in setting up Christ Church Proprietary Chapel primarily for the "lower order of people" suggesting, as some others do, that proprietary chapels were mainly for the upper middle classes.

In the second quarter (1825-50) the number of proprietary chapels began to decline which continued rapidly until the early twentieth century leaving very few extant. The reasons for this decline were several, including religious and sociological factors.

CONTENTS.

	Page No.
Summary.	2
Acknowledgements and Abbreviations	5
1. Introduction.	6
2. The Rise of Proprietary Chapels and their position in the Church of England.	9
3. The Proprietors and their Motives.	29
4. Proprietary Chapel Clergy and their Motives.	42
5. The Congregations and their Motives..	59
6. Proprietary Chapel Buildings.	67
7. The Law, Ethics and Proprietary Chapels.	74
8. The Host Parishes.	89
9. Some Notable Proprietary Chapels.	97
10.The Decline of Proprietary Chapels.	106
11.Towards the Twentieth Century and Conclusion.	116

APPENDICES.

A. A list of Proprietary Chapels in the Diocese of London.	120
B. A list of Proprietary Chapels in the rest of England.	155
C. A Map showing the Diocesan Boundaries before 1835	165
D. The Data used in preparing the Graph in Chapter 10.	166
 BIBLIOGRAPHY	 168

ACKNOWLEDGEMENTS and ABBREVIATIONS

ACKNOWLEDGEMENTS

I wish to place on record my gratitude and appreciation of many people and institutions that have helped me to acquire the information contained in this thesis. Firstly my promoter and co-promoter have been most helpful and their constructive criticism is much appreciated.

There are many institutions which I have visited and I wish to offer my thanks to the Librarians and their Staff of the following:

London Guildhall Library, Moorgate, London,

Lambeth Palace Library, London,

Church of England Record Centre, South Bermondsey, London,

Exeter Central Library,

Exeter University Library,

Exeter Cathedral Library and Archives,

Bath City Library,

Westminster City Archives, Westminster and

The House of Lords Library, London.

ABBREVIATIONS

CPAS - Church Pastoral Aid Society, Warwick.

LCCC (sometimes CCCL) - London, Council for the Care of Churches.

LDB - London Diocesan Book.

LDVR - London Diocesan Visitation Return.

Ms - Manuscript.

? - Not known or doubtful.

Chapter 1

INTRODUCTION

No book or thesis exists on proprietary chapels. Some members of various proprietary chapels have produced a book (St. Mary's, Reading) or a booklet (St. John's, Hampstead) on the history of their chapel but often with a limited circulation. An MA thesis was written in 1947 on the Proprietary Chapels in Bath. Proprietary chapels were mentioned in varying degrees in some books, e.g. W H B Proby in *Annals of the "Low-Church" party in England* and B F L Clarke in his *The Building of the Eighteenth Century Church* in which he had a chapter (14) entitled "Proprietary Chapels and Parish Chapels" but only some of the proprietary chapels in London were mentioned.

A discussion about proprietary chapels was reported in the *Church Times* in the early 1990s. I knew very little, if anything, about proprietary chapels. In 1995 I referred to Dr. David Samuel, minister of St. Mary's Proprietary Chapel, Reading, about the possibility of writing a doctoral thesis on proprietary chapels. Subsequently, further contacts were made with Dr. Nigel Scotland and Dr. Alan Munden, both of whom have been supportive in my research. No ethical evaluation of the various aspects of proprietary chapels (e.g. clergy, proprietors, congregations) has yet been made and this thesis seeks to remedy this situation. Ethical evaluation is an assessment of the value of an action - good, bad or indifferent and the general yard stick which is normally used in low-church evangelicalism is *The Bible* which is regarded as God's Word.

Proprietary chapels, like any church or chapel, regardless of its time in history or its geographical situation, consisted of (1) people: clergy, patrons or proprietors, congregations and relating to them, members of neighbouring churches or chapels together with (2) a building or meeting house for collective worship and (3) in the case of Church of England worshipping

communities, the bishop of the diocese in which the building was situated. The aim of the thesis is to evaluate the ethical background of the chapels and therefore the people concerned with making a proprietary chapel.

The objectives of the thesis are to research the various proprietary chapels especially in the London area (where most of them were situated in the 18th and 19th centuries) but proprietary chapels outside of London will not be totally excluded, for example, there is a dearth of material on the buildings and builders of proprietary chapels in London but there are many examples of such buildings in Bath and Cheltenham.

The people concerned with proprietary chapels will be examined, proprietors, clergy and members of the congregations some of whom were well-to-do and well-known people, (e.g. Henry Alford who became Dean of Canterbury, William Ewart Gladstone who became Prime Minister and a trustee of a proprietary chapel who became a bishop). Some clergy were very much against proprietary chapels being set up in their parishes and they resorted to legal proceeding to prevent such unethical practices. This along with other legal aspects of proprietary chapels has resulted in a chapter in the proposed thesis being entitled "The Law, Ethics and Proprietary Chapels".

Proprietary chapels declined in popularity and numbers after the passing of an Act of Parliament in 1824 and commonly known as the "Forty Year" Act. Certain ethical aspects of the Act along with other factors will be examined to show the decline in numbers although they were not completely extinguished as five proprietary chapels are still functioning today (March 2000). It is hoped to compare and contrast the rise and effectiveness of proprietary chapels with the current church planting movement of the 1990s.

The Central Theoretical Argument is that, because proprietary chapels have not been researched, it would be misleading to attempt to draw any conclusion about them without examining the ways in which they resembled

and differed from one another but the research has already indicated that they met the needs of various groups of people, proprietors, clergy, worshippers and the Government. The methods to be used will primarily be original documents like Acts of Parliament, Orders in Council, Letters Patent and Case Law, Ecclesiastical Legal Documents, Diocesan Visitation Returns, Episcopal Licences, biographies of leading personnel and their attitudes such as proprietors, clergy, members of congregations and architects/builders. The valid evidence rule - the use of official legal and ecclesiastical case law documents and evidence. The main theological tradition I intend to pursue is Anglo-evangelical but with reference to other traditions. Anglo-evangelical tradition is akin to Puritanism and for these people belief is based on Scripture which is regarded as the Word of God and their behaviour is determined by that same standard. The basic concepts are 1) conversion (or new birth), 2) Scripture as the Word of God, 3) Witness (a sharing of one's faith) and 4) the Cross (the redeeming Work of Christ through the Cross). (Bebbington 1989: 2-17).

Chapter 2.

THE RISE OF PROPRIETARY CHAPELS AND THEIR POSITION IN THE CHURCH OF ENGLAND.

The aim of this thesis, as already mentioned, is to evaluate ethically the historical significance of proprietary chapels. The ethical or moral theological approach to this aspect will be an examination of the principles of behaviour of the various groups of people involved in and with proprietary chapels. The main source in this approach will be Scripture and where Scripture has no guidance to offer on a particular topic, reason inspired by faith will be resorted to.

Individual churches and proprietary chapels consisted of people, a group of people forming a 'community'. The idea of a 'community' was at the basis of Biblical theology, especially in the Old Testament and a similar concept applied in the New Testament but with an emphasis on the individual within the community. Conversion was and is a personal concept and dependent on the response of each single individual. The New Testament concept is exemplified in Mark 12: 29-31 and parallel passages and Romans 13:9; Galatians 5:14 and James 2:8, which in effect exhorts christians to love God and their neighbour as themselves.

Evaluation (to evaluate) means, according to the *Concise Oxford Dictionary* (Thompson 1995: 466), to assess, appraise and/or to "find a numerical value for". The subject of Ethics is a very difficult one to assess numerically, for example by giving marks out of 100 or a percentage, but since one can assess a type of behaviour as being better or more Scriptural than another, a degree of numerical assessment could be established. Since Ethics is not a numerical subject, a better process might be using letter grades, each of

which gives a range of marks, for example, grade A equals the range of 100 to 80 and B, 80 to 60 etc. A more effective way of evaluating the ethical significance of proprietary chapels would be to use a simple but effective interpretation of a financial-analysis concept - that of the "cost-benefit" ratio.

While this concept can be a complicated process in accountancy, it is intended to use it in a simple manner but, in the author's view a quite effective manner. While it is now impossible to determine the cost of establishing a proprietary chapel, except for the odd one or two where such a figure has been discovered, and the costs of its running expences, it is impossible to measure the benefit of such an institution in minute detail. The process to be adopted will be:

- a) a successful chapel (measured by its life in years) will have a cost-benefit ratio of one or more,
- b) a chapel which was unsuccessful and closed, will have a cost-benefit ratio of minus one or less.

It is realised that the cost-benefit ratio may vary with time as a chapel could have a prosperous period followed by a mediocre one.

The first proprietary chapel in the London Diocese was Broadway (or New) Chapel which was established in 1642 and was situated in Westminster, London and by 1700, there were four. These were Oxenden Chapel in Haymarket which was established in 1675, Holy Trinity Chapel in Conduit Street, 1691 and Wheler Chapel in 1693. The number of proprietary chapels reached a peak in the decade beginning in 1810 when there were 36 in the London Diocese. From 1830 there was a steady decline in their number and by 1900, they numbered 7 and by 1950 two were extant while at the turn of the century, the year 2000, the number remained at two. Some of the others closed and some became either parish churches in their own right or chapels of ease to existing parish churches.

Proprietary chapels were independent in that they were financed by private

means without any help from the central resources of the Church of England or the Government. They were also independent of any Church of England control including Canon Law except in so far as the ministers had to have the approval of the incumbent of the local parish church together with the bishop's licence. There were some legal cases (see chapter 7) due mainly to problems between the local incumbent and the proposed or resident minister of the proprietary chapel. The services in proprietary chapels had to be Morning and Evening Prayer and Holy Communion probably three or four times a year or at the most once each month and the ministers of proprietary chapels had therefore to be Church of England clergymen. The minister had to behave within the limits set by Canon Law or he would have been in danger of being unfrocked or at least having his future restricted by the withholding of episcopal licences. There were usually restrictions in that marriages could not be solemnised in such chapels but only in the parish churches. Baptisms and funerals were allowed to take place in proprietary chapels.

The term "Proprietary Chapel" has been defined as: "In the Church of England a chapel built by subscription and maintained by private individuals, without constitutional existence or parochial rights". (Cross & Livingstone 1974: 1133). The word "chapel" has been the cause of a great deal of confusion over the years and Cripps in 1937 complained of this confusion. In attempting to answer his own question "What is a chapel?", he wrote ". . . many chapels of ease have become in effect churches, under the provisions of the Church Building Acts; and those Acts, in many instances, speak of churches and chapels indiscriminately." (Cripps 1937: 208). The Acts of Parliament to which he was referring were those enacted in the nineteenth century which were concerned with the building of new churches and the establishment of new parishes. The confusion of the word "chapel" was commented on by Dr. Lushington, Dean of the Arches, in the case of *Gough v Jones* (1863) while referring to the New Parishes Act, 1856 (19 & 20 Vict. c. 104).

Amid the numerous places of Christian worship which existed in England and Wales in the eighteenth and nineteenth centuries, proprietary chapels were a distinctive minority group and Phillimore (1895: 1453) described them in 1895 as being unconsecrated and as "anomalies unknown to the ecclesiastical constitution which have grown up in the last two centuries." Not all proprietary chapels were unconsecrated but most were. Generally those founded before 1824 were unconsecrated but those founded after that date were governed by the "Forty Years" Act and had to be consecrated after being built and before use. After the passing of forty years (hence the unofficial name of the Act) from the date of consecration, the right of patronage passed to the incumbent of the parish in which the chapel was situated or, in certain circumstances, to the bishop of the diocese. This might have been a factor which contributed to the demise of so many proprietary chapels in the latter half of the nineteenth century.

According to Phillimore (1895: 1453) there were seven different types of chapels but these did not include side chapels in cathedrals or churches. They consisted of:

- (a) Private chapels were those which "noblemen and other religious and worthy persons" built at their own expense near their homes so that they and their families could carry out their religious duties. Chaplains of private chapels could be appointed and paid by the owner of the chapel provided that the clergy man appointed received the Bishop's licence and the permission of the parish incumbent. A further condition was "that the owner and his family must once in every year receive the communion at the parish church." (Halsbury 1603.71).
- (b) Free chapels were so called because they were free or exempt from all ordinary jurisdiction (Phillimore 1895: 1452) and were named in Statutes during the reigns of Henry VIII and Elizabeth I in the sixteenth century. (220 Hen. 8. c. 3. s. 1 and 1 Eliz. c. 4. s. 1)
- (c) Chapels of Ease were, as the name implied, a "chapel merely of ease" (Phillimore 1895: 1453) so that parishioners who lived too far from their parish

church could use these chapels for private prayers and meditation. They were also used for preaching. The words "too far" have not been defined but in the case of private chapels "living at a considerable distance" from the parish church was claimed to be "a mile or more". (Phillimore 1895: 1451). In addition a chapel of ease was forbidden to have a font so that baptisms and other important events in a family's life, for example weddings and funerals, were held in the parish church as was the administration of the sacrament of Holy Communion "in order to preserve the subordination" (Phillimore 1895: 1453) of the chapel of ease to the parish church.

(d) Parochial chapels were those which had the right of baptising and burying and were in no way different from a church "but in the want of a rectory and endowment". (Phillimore 1895: 1453).

(e) Chapels to colleges, schools and public institutions were places of worship which were privileged to operate under several Acts of Parliament. *The Public Schools Act, 1868*, (31 & 32 Vict. c.118. s.31) made provision for worship and the administration of the sacraments according to the liturgy of the Church of England and these chapels were free from the jurisdiction and control of the incumbent of the parish in which they were situated. A second Act, *The Endowed Schools Act, 1869*, (32 & 33 Vict. c.56. s.53) made similar provision for endowed schools. The public institutions which had chapels as part of their structure and function included hospitals and asylums. *The Private Chapels Act, 1871*, (34 & 35 Vict. c.66) which claimed to be "An Act to amend and define the Law relating to Private Chapels and to Chapels belonging to Colleges, Schools, Hospitals, Asylums, and other Public Institutions" but according to Phillimore the title of the Act was misleading as the Act referred only "to chapels belonging to colleges", the Bill (the Act's precursor) had wider scope. (Phillimore 1895: 1461 footnote).

(f) The sixth type of chapel were those which were part of cemeteries and *The Burial Act, 1852*, (15 & 16 Vict. c.85. s.1) gave the burial boards, constituted by this Act, the right to construct "a chapel for the performance of the burial service according to the rites of the United Church of England and Ireland" (Phillimore 1895: 659) but the construction of these chapels had to

have the bishop's approval. Section 32 of the Act gave authority to the incumbent or incumbents of the parish or parishes for which the burial ground had been provided, the right to officiate in the chapel or any qualified person authorised by the afore-mentioned incumbents.

(g) Finally, Proprietary Chapels were set up without any cost to the Church of England and their running costs had to be met out of income received from pew rents, collections at services and donations. The minister had to be a Church of England clergyman and he had to have the licence of the Bishop and permission to officiate from the incumbent of the local parish church. Proprietary Chapels were unique institutions. Phillimore's sentiment, expressed above, was an echo of a similar sentiment expressed by Dr. Lushington, the judge in the case of *Hodgson v Dillon* in May 1840 when he stated "I need not state that the ancient canon law of this country knew nothing of proprietary chapels or unconsecrated chapels at all." (*The English Reports* 1919: 450).

Despite the fact that Proprietary Chapels were unknown to Canon Law, the proprietors and/or trustees and ministers were subject to the law of the land and in addition, ministers, who had to be Church of England clergymen, were subject to Canon Law by virtue of their ordination. The first Act of Parliament which directly affected Proprietary Chapels was that commonly known as the "Forty Years" Act and was dated 24 June 1824. The Act specified that the Bishop's approval had to be obtained before starting to build a proprietary chapel together with the local incumbent's permission. In addition the proprietary chapel had to be consecrated after it was built and before it was used and this necessitated the services of the bishop. The period of forty years from the date of consecration of the chapel was the limit of time granted to the proprietors of proprietary chapels for the presentation of new ministers of the chapel, after which, such a right went to the incumbent of the parish in which the chapel was situated or in certain circumstances, to the bishop of the diocese. The motives for providing new proprietary chapels were various as will be seen in a later chapter.

The setting up of proprietary chapels formed an easy method of establishing new places of worship from the Church of England point of view. For the Established Church it was cost-free since the funds were provided by the proprietors. The minister's stipend and the running of these chapels was also cost-free to the Church as such money had to be found from the pew-rents. Furthermore, with proprietary chapels, there was no necessity to found a new parish with the consequent Act of Parliament, a long drawn out, tedious and very expensive process. All that was needed was the support of some local residents, proprietors to finance the building, the permission of the parish incumbent and a licence from the bishop of the diocese to the minister. It was thought that there were some 200 proprietary chapels established in the eighteenth and nineteenth centuries but this figure is no doubt a gross over estimation as only 93 have been identified throughout Great Britain.

Proby in his some-what critical book about the "Low-Church" party in England, claimed that proprietary chapels had grown in number since the Reformation, (Proby Vol. II 1888: 261) and in essence this was true but most of these chapels developed during the eighteenth and nineteenth centuries some time after the Reformation. An independent chapel was formed in Reading as a result of the Evangelical Revival in the eighteenth century. The chapel ultimately adopted the name of St. Mary's Church and in 1824 became a proprietary chapel (Dearing 1993: 8 & 9). Many of the proprietary chapels were of the traditional Church of England low-churchmanship and evangelical preaching, such as St. Mary's, Reading, but this was not true of all of them, for example, All Saint's Church, Margaret Street, London, began life as a proprietary chapel and became a "centre for Tractarian worship" (Curl 1995: 63) in London.

In Betjeman's noted "Introduction" to *Collins Guide to English Parish Churches* he claimed that in "the spas and the richer parts of London, private chapels were built for favourite clergy" (Betjeman 1958: 62) although this was

a valid comment regarding some proprietary chapels, Betjeman did not distinguish between proprietary chapels and private chapels. Bumpus in his *London Churches Ancient and Modern* (no date: 62) described them as "Well pewed, well warmed, undedicated, unendowed, unconsecrated, here captivating preachers of the morphine velvet, lavender-kid-glove school of theology, dispensed the most comfortable doctrines. The pews were filled, and the good promoters were amply repaid by the pious tenantry but accommodation for the poor was never thought of".

The following pages will show that there were other reasons for the establishment of some of these chapels. Proprietary chapels were inexpensive from the State and Church's point of view and were instrumental in increasing the seating capacity of the State Church. After the passing of the 1824 Act the bishop had of course to approve the site, licence the minister after the local incumbent had given his approval, and to ensure that at least one fifth of the seats were free in order to encourage the attendance of the poor. (Blake 1979: 15) but prior to the passing of the "Forty Year" Act in 1824, the only requirement from the bishop was his licence to the nominated proprietary chapel minister.

Etymologically the word "proprietary" was a word which was used "in the 17th century to one or more Lords Proprietary, who had full governing rights" (Hughes 1988: 716) over certain North American colonies. The word was also used to describe the holder of property (Onions 1966 & Skeat 1910) and it is in this sense that it is used in the term "proprietary chapel" because the chapels had individually named proprietors. The term has been used to describe owners of other institutions, for example, the shareholders of the Devon and Exeter Institution, a museum and library of local interests, founded in 1813 in Exeter, were called "Proprietors" until 1990 when the Institution became a charitable trust and the Proprietors became trustees. (Longridge 1987 & *Express and Echo*, Exeter. 31/3/1990).

No book or thesis has come to light, despite extensive searches (in the case of Ph.D. theses, back to 1950) and enquiries, devoted to proprietary chapels as a whole. Reference has been made in passing by authors of some books on various aspects of church history, law or buildings. The only thesis which has come to light was the one by Jenkins (1948), an M.A. thesis on the proprietary chapels of Bath but these chapels only number 8 out of a grand total of 93 throughout Great Britain. Reference has been made to proprietary chapels in some books, for example: Balleine (1909), *A History of the Evangelical Party*, Proby (1888), *Annals of the "Low-Church" Party in England* (2 Volumes) and Hole (1910), *A Manual of English Church History*. Since most of the proprietary chapels were of evangelical churchmanship, one might have expected some reference to these chapels in histories of evangelicalism such as: Hylson-Smith (1989), *Evangelicals in the Church of England 1734-1984*; Bebbington (1989), *Evangelicals in Modern Britain - A History from the 1730s to the 1980s*; Manwaring (1985), *From Controversy to Co-Existence - Evangelicals in the Church of England 1914-1980*; but one's expectations would not be realised. Occasional reference was made to proprietary chapels in Curl's (1995) *Victorian Churches* while Drummond (1934) in *The Church Architecture of Protestantism*, concentrated on the church architecture of Protestantism in general.

Overton in his work on the English Church during the first one-third of the nineteenth century wrote about the Royal Commission which was set up "to enquire into the deficiency of churches . . ." and gave startling figures to support this theory but devoted only just over half a page to proprietary chapels. (Overton 1894: 145 & 147-148). Clarke (1963) in his book *The Building of the Eighteenth-Century Church* devotes only six pages to proprietary chapels. Betjeman in his "Introduction" to *Collins Guide to English Parish Churches* made passing reference to proprietary chapels and claimed to have worshipped at Ram's Chapel in Homerton, north London, where the "clergyman wore a black gown and bands for preaching" (1958: 62). However, proprietary chapels are better documented in books on

ecclesiastical law.

There have been several legal cases involving mainly the ministers of some proprietary chapels and these are recorded in Cripps (1937) and Phillimore (2 volumes) (1995). Both of these works each contained a list of the Acts of Parliament which affected the Church and the Clergy and a second list of legal cases. The actual text on proprietary chapels consisted only of half a page in each of Cripps (which in total consisted of several hundred pages) and Phillimore (which consisted of nearly 2,000 pages in two volumes). Proprietary chapels are not referred to by name in *The Church Building Act, 1824*, commonly known as the "Forty Year" Act, which affected the time limit of the patronage held by the proprietors.

A book has been written, as already mentioned, on the history of one proprietary chapel by J. Dearing, (1993), *The Church That Would Not Die*, recording the existence of St. Mary's Castle Street, Reading from its inception to 1993 when its minister, the Revd. Dr. D.N. Samuel resigned his Anglican orders and the Chapel aligned itself with the Free Church of England. This book of over 100 pages by Dearing gives an account of St. Mary's Proprietary Chapel. In addition there are a few other booklets and pamphlets containing short histories of the occasional proprietary chapel, such as, Blake, (1979), *Cheltenham's Churches and Chapels AD. 773-1883* and Francis, (1995), *Discovering Exeter - 7/Lost Churches* which gives a very short account of Bedford Chapel in Exeter, which existed from 1832 but was destroyed by bombing during the second world war, *A Short History of St. John's, Downshire Hill Hampstead*, Anon. (1973), in London and Ann Callender (1980), editor of *Godly Mayfair*, an account of the origin and history of Grosvenor Chapel in "the heart of Mayfair" with an introduction by Sir John Betjeman and a preface by the Duke of Westminster.

An interesting and detailed series of articles were published in 1926 and related the history of the proprietary chapel of St. Paul, Jersey, Channel

Islands until the 1920s. (Simmons 1926). A survey of Ph.D. theses titles going back to 1950 failed to reveal any work on Proprietary Chapels. A Bristol University M.A. thesis (unpublished) dated 1947 gives a history of the Proprietary Chapels in Bath. One can only conclude that the literature on proprietary chapels is minimal and sparse and consequently one is left (a) to seek out private publications such as leaflets and booklets on the history of some chapels and (b) to search for documents in the Church or County archives such as Deeds of Constitution and/or Deeds of Consecration and applications for the Bishop of London's licence.

The seventeenth and eighteenth centuries saw the scientific, technological and socio-political revolutions in America and France and these were followed by the industrial and agricultural revolutions in the nineteenth century. The industrial revolution began in Britain and spread throughout Europe, North America and Japan and in it, muscle power was replaced by machine power, originally steam power, then electrical and chemical (Kung 1991: 16 and 17). The industrial and agricultural revolutions were supportive of each other. Improved agriculture meant more food was provided which in turn sustained an increased population which in turn increased the demand for manufactured goods and this in the end created the need for more workers. The economy was in a relatively healthy state.

In the field of industry new inventions produced more efficient methods especially in the textile industries. Kay's invention in 1733 of the "flying shuttle" and Hargreave's "spinning jenny" speeded up the production of cotton and woollen materials compared with the slow manual movements of the hand looms installed in individual cottages. The development by James Watt of the primitive steam-pump engine to a useful factory power was in the course of a few years the cause of the development of the factory system although this was delayed by "the strong opposition from the well-organised weavers" (Revill 1956: 458) but by 1815 steam-power and the factory system became the norm, not only in the textile industries, but in other industries as

well. There had been a rapid social, economic and political transformation in England in the nineteenth century. According to Virgin the "essence of the industrial revolution was novelty; before it happened it was not anticipated and while it was happening it was not understood" (Virgin 1989: 3).

The development of these factories needed operatives to work in them and this caused the movement of people from a rural setting to a town or large village environment so that men and women were relatively near to their places of work. This mass migration was encouraged by some factory and coal-mine owners who built small houses near to their factories and/or mines for their workers and their families. At the beginning of the nineteenth century there was no town or city in England and Wales, except London, with a population which exceeded 100,000 but by the year 1837, there were six and in 1891 there were 24 with a population in excess of 100,000. (Curl 1995: 30).

The town of Brighton was an example. In 1824 there was only one church, the medieval parish church of St. Nicholas, together with two proprietary chapels but in 1870 when the Reverend H.M. Wagner died, there were 17 churches and 5 chapels-of-ease but still only one parish (Curl 1995: 30) and presumably two proprietary chapels. This rapid increase in the number of new churches had to be financed but most individuals at that time had souls which were not aflame with christian zeal and devotion and there was no inward burning to finance the erection of churches or chapels, most families could not afford such luxury, and so the problem became "the concern of the ecclesiastical or civil authorities, or of the wealthy, and the average man had very little to do with it. Churches had to be built for him." (Clarke 1938: 3).

The Church of England during the eighteenth and nineteenth centuries, was unable to cope with the changing situation. There was a great deal of absenteeism of the clergy as many living were held in plurality and any given clergyman could not be in two places at any given time. Some remedy was provided by the holder of these dual appointments in that they appointed

curates to carry out the legal requirements at one of their churches, but the pay which the curate received was on the whole very poor and such curates were constantly looking for better paid "callings".

A similar situation also existed with the bishops. The stipend for a bishop could be as high as £1500-00 per annum in 1830 but some sees were very much less and their holders were, like the curates, permanently on the lookout for a move to a more lucrative see. Often bishops were absent from their dioceses for lengthy periods of time, living in London in their private residences and only spending a few months in their dioceses during the summer. Travel to and from London was slow and tedious and even more so in the dioceses, especially the northern ones which covered vast areas and as a result of these problems, episcopal visitations were often very rare or even non-existent. The laity were eager to hear the gospel preached since it was something which they could understand and relate to but it was seldom heard in the Anglican churches, at least until the Evangelical Revival.

A major part of the problem was that Anglicanism was simply not ready for the revolutions (industrial and agricultural) which had taken place with their consequent movement of people from the country side to the towns and cities. There was also a massive increase in the population during the nineteenth century together with more people wanting to be associated with churches due to the Evangelical Revival. For the dissenters, any room large enough, be it secular or religious, was enough for the nonconformists to hold their worship meetings on a temporary basis. The Church of England had to hold back from building new churches because development was a tedious legal and costly process needing an Act of Parliament in order to create a parish but a step in the right direction was the provision in 1818 of a grant of £1,000,000 by the government for the erection of new churches and this was supplemented with a further grant of £500,000 in 1824 (Brooks and Saint (eds.) 1995: 5, quoting Port 1961 *Six Hundred New Churches*).

The movement to increase Anglican Church accommodation was "as much a fear of the revolutionary potential of the godless masses as a desire to save souls" (Brooks and Saint 1995: 7) but the achievements, whatever the motives, were phenomenal. During the forty years from 1835, the number of new or rebuilt Anglican churches which were consecrated numbered 3,765 (Brooks and Saint 1995: 9). It is interesting to note that it was during this period that the number of proprietary chapels reached their peak and then began to decline in the Diocese of London (see Chapter 10) while Anglican churches increased by 25%, from 12,668 to 15,867. During this period and beyond, 1841 to 1911, the number of Anglican clergy also increased from 14,613 to 24,968, an increase of just over 70% and this resulted in the virtual elimination of non-resident clergy and livings held in plurality (Brooks and Saint 1995: 10).

The Evangelical Revival took place in the eighteenth century through the preaching of George Whitefield and John and Charles Wesley and this revival resulted in the establishment of meeting places for the converts. In due course these meeting places became Methodist Chapels which existed alongside the Anglican Churches and the Chapels of Presbyterians and Baptists. The churches and chapels in the newly formed towns and larger villages were unable to provide enough accommodation for the increased population, assuming of course that the members of the population wanted to worship in their local parish church. Very few clergy in the Church of England were of an evangelical persuasion and many obstacles were put in place in order to prevent the appointment of clergy with such principles. That the population as a whole were anxious to hear the gospel preached was evidenced by the fantastic reaction and turn out of great numbers to hear Whitefield and Wesley preach. The evangelicals were often referred to as "gospel preachers".

Evangelical clergy in the Church of England found it very difficult to obtain an

appointment as patrons declined to offer vacant parishes to such clergy. It was for this reason that the Revd. Charles Simeon of Cambridge, bought, from his own financial resources, the patronage of Church of England livings and then offered them to evangelical clergy known to him. Today, (2002), his work continues as the Simeon Trust. Clericalism was a distinctive feature of Anglican Evangelicalism as distinct from Evangelicalism in Methodism which developed as a non-clerical movement due to the appointment of many lay preachers, much against the wishes of John Wesley (Hylson-Smith 1988: 11). Not many residents of the new industrial towns showed any enthusiasm for the moribund services of the Anglican Church and Virgin (1989: 5) considered this to be a good thing as there was no place to house them in the churches. In 1818 there were 1,220,000 people in the Diocese of London but the total church accommodation was only 336,000 (that is 28%). St. Matthew's Church in Bethnal Green, London, had a parish population of 33,000 people but only room in its church for 1200 (that is 4%) (Virgin 1989: 5).

In the eighteenth century, Anglican Evangelicalism was almost non-existent in London. The Revd. William Romaine (1714-1795), was the "leader" of the few unbeneficed Anglican Evangelical clergy in London and for sixteen years Romaine was not offered a living. In 1748 he was appointed as a lecturer at St. Botolph's Church, Billingsgate which he held for 46 years at £8 per annum (Hylson-Smith: 1988: 27/8). In due course Romaine was offered the living of St. Andrew-by-the-Wardrobe with St. Anne, Blackfriars, but after a legal case against his appointment, he was instituted to the living in February 1766 and remained there until his death in 1795 (Hylson-Smith 1988: 28 and Hindmarsh 1996: 291). When John Newton arrived in London the only other beneficed Evangelical clergyman north of the Thames was Romaine, but there were other non-beneficed Evangelical clergy in London, about ten, holding part-time appointments as lecturers or morning preachers in proprietary chapels (Hindmarsh 1996: 291).

The position of lectureship arose during the Puritan Movement in the seventeenth century due to an Order which was made when Oliver Cromwell was in power and Great Britain was without a Government. The Order reads as follows: "Lectures, [1641] Order, that it shall be lawful for the Parishioners of any Parish in England and Wales to set up a Lecture, and maintain a Minister at their own charge; II. 283." (House of Lords Record Office. See also *House of Commons Journal* (1803) Vol. II p.283). A lectureship could also be established in a given parish by an Act of Parliament (Cripps 1937: 100). The post of lectureship was usually filled by an eloquent gospel preacher, either ordained or lay, and his stipend was paid by the congregation which came to hear him or some wealthy benefactor with evangelical convictions and sympathies or a town corporation (Haller 1955: 12). It was a situation governed by Acts of Parliament while some appointments had specific Acts, for example 39 Geo. 3.c. lxxxi, which was concerned with the appointment of a lecturer at St. Mary, Woolnoth, London. The incumbent of the parish church in which the lecturer preached was powerless to stop him even if there was a difference of opinion between them, but the lecturer had to be licensed by the bishop (Hindmarsh 1996: 292). Often lay-lecturers were graduates of Oxbridge who had left their university at the age of 20 or 21 years but were not able to be ordained in the Church of England until 23 years of age.

Appointments as lecturers in Anglican Churches and as ministers in proprietary chapels were used by evangelicals during the eighteenth century in order to preach the gospel. Another opportunity was the use of private chapels set up by the Countess of Huntingdon. Such a scheme was no doubt a costly enterprise and could only be afforded by wealthy citizens. It meant that a chapel had to be built or a suitable building purchased and adapted as a chapel. In addition the Countess of Huntingdon appointed Anglican Evangelical clergy as chaplains to these chapels and the services held in these chapels were those of the Church of England. This system proved so successful that the Countess set up her own theological college in Trevecca in Wales but the Church of England bishops, with one or two minor

exceptions, refused ordination to graduates of Trevecca College and insisted that such prospective ordination candidates follow a degree course, not necessarily in theology, at the University of Oxford or Cambridge. Some followed this path but others became nonconformist ministers or ministers of independent chapels (not proprietary chapels).

The majority of proprietary chapels existed in London during the eighteenth and nineteenth centuries and consequently this thesis will concentrate on this period and on the proprietary chapels in the London Diocese. The London Diocese has not remained a static area over the period under consideration. A classic example was the proprietary chapel, Emmanuel Church in the parish of Wimbledon. The parish of Wimbledon was originally (probably in the twelfth century) situated in the "peculiar jurisdiction of the Archbishop of Canterbury". By an Order in Council dated 8 August 1845, it was transferred to the Diocese of London and by a similar Order of 11 July 1877 it was transferred to the Diocese of Rochester. When the Southwark Diocese was created in 1904 (4 Edward VII c. 30) it was again transferred and has remained in the Southwark Diocese. (*Extent and Boundaries of the Diocese of London*). The proprietary chapel, Emmanuel Church, was founded 1860 and was therefore part of the Diocese of London for only 17 years.

The extent of the Diocese of London prior to 1845 was illustrated in the designation of its four archdeaconries: (1) London, (2) Middlesex, (3) Essex and (4) Colchester and consequently a proprietary chapel in Southend was in the Diocese of London. The chapel was situated in the parish of Lewisham, which was and is south of the River Thames, and at that time the parish extended north-eastwards across the River Thames into Essex. The chapel was described both as a proprietary chapel and a private chapel (LDVR Tait 441/120 1862). The chapel later became a church and later still, it was closed.

The ethical evaluation of the content of this thesis, proprietary chapels, as

already pointed out, must be the christian ethical approach but this brings two problems. The heart of Biblical theology was the idea of community while the salvation of God through Jesus Christ was on an individual basis emphasising each individual's relationship with God. There was thus an ethic of community and an ethic of individuality and in a religious community both these aspects must be considered. Community ethics must include "the concepts of justice, inclusion and interdependence which are at the heart of the Biblical view of community" (Atkinson & Field 1995: 109) and secondly there was an ethic of individuality. Individualism was an approach to ethics which emphasised the rights and freedom of the individual, independently of others, although for the christian the teaching of Scripture emphasised a concern for others whereas, according to Shinn (1967: 60) every community seeks to preserve itself and expects to outlast the individuals which constitute it and the community found "ways to impose its values and enforce its will upon individuals."

In an ideal christian community these two emphases in ethics would not clash but would exist side-by-side but such ideal christian communities did not exist on earth and consequently an ethical assessment will have to be made on the various aspects of proprietary chapels. The chapel buildings were themselves ethically neutral but the proprietors' motives will have to be considered. The architects and builders will not be ethically assessed because they were only carrying out a commission to earn a living. The proprietors, the clergy and the congregations, will also have their motives ethically assessed both as a community and individually where necessary.

In order to assess the morality of proprietary chapels it has been necessary to determine the structure of these chapels both collectively and individually and then to proceed to examine the separate "parts" which go to make up proprietary chapels such as proprietors, ministers and congregations. An effort has been made to determine the structure of each individual chapel, especially in the Diocese of London and this information is recorded in

Appendix A. The clergy have been the easiest group to assess within proprietary chapels, because they were obliged by Canon Law to hold the bishop's licence to officiate as well as the permission of the local incumbent and this shows in the number of clergy listed, that is over 500 (see Appendix A). The bishops' licences (with one or two exceptions) were not available but the applications for a bishop's licence together with supporting testimonials were and these have been researched and recorded.

The proprietors were the next "popular" group and although they were under no obligation to register their names, they often did apply for the bishop's licence on behalf of a clergyman or supported his application for one. There were of course instances of ministers of proprietary chapels applying for a bishop's licence on behalf of a prospective assistant minister or curate as they were sometimes called, but there was no requirement for proprietors to register their names.

The most difficult group was the congregations. There was no such thing as an Ecclesiastical Parish Electoral Roll as these were not established until 1921 with the passing of the *Church of England Assembly (Powers) Act, 1919* and the *Parochial Church Councils (Powers) Measure 1921*. Consequently there is no record of the great majority of the members of the congregations of proprietary chapels. The exceptions being the occasional notable individual, for example the Lord Chancellor Cranworth occasionally attended Quebec Chapel in London during the time that the Revd. Henry Alford was minister, 1853-1857.

Gill, (1999: 31), writing about "virtue ethics", claimed that within "Christian versions of virtue ethics, worshipping communities are seen as essential for an adequate understanding of theology and ethics." In other words worship and worshipping communities were and are fundamentally basic to the Christian way of life and its theology. The idea of sanctification, which literally means "to make Holy" had its origins in Old Testament times when God was

speaking to Moses (Lev.19:2) which was to be passed on to the assembled Israel and this was re-echoed in the New Testament in Peter's two letters (1 Pet. 1:16 and 2 Pet. 5:11). The great problem was that church and chapel communities were made up of sinful people and therefore no chapel community was perfect but the process of sanctification would lead the community and individuals towards that end which will ultimately be achieved with the establishment of God's Kingdom here on earth.

While there are hundreds of applications for bishop's licences to officiate in proprietary chapels in the London Diocese, there is very little evidence of the moral status and activity of the people involved, except in one or two cases in which ministers of proprietary chapels were involved in legal cases, such as the Revd. Dr. Alexander Keith, who was a minister at Curzon Street Proprietary Chapel in 1734 when he was excommunicated for illegally performing marriage ceremonies and Dr. William Dodd, minister Charlotte Street Proprietary Chapel, who resigned when it was disclosed that his wife had offered money as a bribe to the wife of the Lord Chancellor for Dodd's proposed appointment to the cure of St. George's Church, Hanover Square when it became vacant, a parish church with a wealthy living. Both cases being obviously cost-benefit negative.

The data which is to be used in this thesis has been recorded mainly in the two Appendices A and B. In Appendix A a list of proprietary chapels is given in the Diocese of London and although two centuries, the eighteenth and nineteenth have been specified, data beyond both these dates have been recorded and the author believes that it is the only comprehensive list of proprietary chapels in the Diocese of London in existence. Similarly, Appendix B consists of proprietary chapels in Britain outside the Diocese of London and again it is believed to be the only comprehensive list of proprietary chapels, which together with Appendix A, will provide a unique list of proprietary chapels throughout their history in England.

Chapter 3.

THE PROPRIETORS AND THEIR MOTIVES.

Unlike the ministers of proprietary chapels who had to have the bishop's licence, there were no restrictions on who became proprietors of proprietary chapels. The only limiting factor was that of finance. Prospective proprietors did not have to register or seek anyone's permission to build or own a proprietary chapel and consequently some proprietors are known while others have had their names lost with the passage of time. One could become a proprietor by building a suitable chapel or by buying one which already existed. There were several reasons why some individuals became proprietors.

Firstly, there were the land owners like the Duke of Westminster or the Berkeley Family who built new houses to form an estate on their land. The likelihood of a vacant area of land being next or near to a church which already existed was remote. The odds were that the new housing estate would be some distance from a parish church. In both the eighteenth and nineteenth centuries, but especially in the first half of the nineteenth century, there was a considerable shortage of church accommodation for the existing parish population and the building of a new housing estate would only exacerbate the problem since the building of new churches, either a parish or a daughter church by the Church of England authorities was a long drawn out, tedious and costly process. Proprietary chapels supplied and met an immediate need and were relatively inexpensive compared to building a traditional church. There was no expense involved to the Church of England or the State. The motive of building such proprietary chapels on new housing estates was ethically very good.

Once the proprietary chapel was established, they were sometimes sold or leased and this relieved the estate builder and original proprietor of having to oversee the running of the chapel and of appointing ministers. Chapels were

sold and there are three cases when a proprietary chapel was put up for auction. North End Chapel (renamed St. Mary's Chapel) was auctioned in 1837 (a copy of the auctioneer's notice can be found in Hammersmith Public Library), Park Chapel was put up for auction by the proprietor, Sir John Paul in 1855 and the congregation raised the money and bought it for £3,750 because they feared the Roman Catholics might buy the chapel (LG/Ms 10116/27) and Brunswick Chapel was put up for auction at Christies in May 1786 just after it was built (LCCC/LEC).

A second reason for becoming a proprietor was purely of a commercial nature. The proprietor had to invest money to cover the cost of building and the running of the chapel until it became profitable. Investors wanted a return on their investments and this depended on the successful running of the chapel. It was necessary to have a good congregation numerically as this increased the income from pew rents, a normal procedure in the eighteenth and nineteenth centuries. Collections in churches or chapels were not very common at that time and when there was a collection, perhaps once a quarter in proprietary chapels, sometimes the incumbent of the parish church claimed it and received it as his church's or his own income. Not a popular process but quite lawful.

In order to attract a full congregation, it was necessary to have a popular and good minister who also had an ability to preach. The fact that some chapels were successful, at least for a period of time, was shown by the fact that a minister would be paid a stipend of three or four hundred pounds each year, an excellent salary in the eighteenth and nineteenth centuries. A given preacher was unlikely to appeal to all members of the congregation and sometimes two preachers were appointed, one for the morning and the other for the afternoon service, no doubt an attempt to increase the total of the overall congregation and therefore pew rents and profit for the proprietors. At one chapel, the services were so successful that the pews which were meant to seat eight people were made to seat nine worshippers! An increase in the

pew rents of one eighth (12½%) and no doubt an increase in the discomfort for the worshippers.

Some chapels provided free seats for the poor although there was no obligation to do so until the passing of the "Forty Year" Act of Parliament in 1824 which then only affected any new chapel built after that date. When free seats for the poor were provided they were usually situated in obscure out-of-the-way places which no one would want to rent or they were provided by placing benches in the aisles of the chapel - not the best of comfortable seats. This type of proprietor, the financial investor, was dealt a "death-blow" by the passing of the "Forty Year" Act because the right of presentation of the minister to the chapel of new proprietary chapels built after that date had to pass to the incumbent of the parish church where the chapel was situated - usually a complete loss of investment capital and income for the proprietors. The Act of Parliament made the sole proprietor a thing of the past, there had to be three trustees (no longer called 'proprietors'). Not a promising return for a financial speculator as indicated by the relatively low number of proprietary chapels built after 1824, but at least this type of proprietor provided opportunities for people to worship, facilities which were not always available in the local parish church.

A novel way of financing a new proprietary chapel was that which was adopted for the Laura Chapel in Bath. The original chapel financing was based upon a system devised by Lorenzo Tonti, a Neapolitan banker who developed the system in France about 1654.

The scheme entitled a subscriber to the fund to receive an interest in the building which provided an annuity during his life but could not be bequeathed or transferred: thus the number of subscribers decreased by death, the amount of the annuity to the individuals left increased until the last survivor became the sole proprietor. The number of the subscribers to the Laura Chapel tontine is not known but the ownership soon passed to the Revd. Dr. Randolph, who held it for some years, and after him to the Revd. E W Grinfield, both of them being clergymen in the Church of England (Jenkins 1948: 40).

Not a method which would have been acceptable to evangelicals/puritans since one's gain or loss depended on the day of death of oneself or one's fellow subscribers, facts which could not be controlled by any of the subscribers. It would be considered as a form of gambling which was accepted as being contrary to the teaching of Scripture.

Was investing in new or existing proprietary chapels a sound financial investment? An examination of the Graph and its associated data in chapter 10, shows that in the Diocese of London during the 170 years after the establishment of the first proprietary chapel in 1642, only one proprietary chapel, Well Walk Chapel in Hampstead, London, closed. From a statistical point of view, a very good sound financial investment with the minimum of risks. Although after the decade beginning 1820, to the decade beginning 1900, proprietary chapels closed in rapid numbers, 36, while only 5 opened - no longer a sound investment. The reason Well Walk Chapel closed was that it became too small for its congregation and a new Anglican church, Christ Church, opened nearby.

The third type of proprietor was the one who either owned or leased the chapel as an individual and became its minister. There were some clergymen who took this course of action and nominated themselves as the chapel's minister when making application to the bishop for his licence to officiate and usually the local incumbent gave his consent. Bedford Chapel in London was one chapel in this category during the years 1844 to 1876. There was the occasional application from a proprietor who nominated his son as the minister of the chapel. The bishop's licence was granted in these cases and no doubt some of these ministers carried out a worthwhile ministry, but it was also possible that some lessee-ministers or proprietor-ministers were serving in proprietary chapels in order to emphasise a particular religious view, for example evangelical principles or high church practices as in the case of Margaret Chapel in Margaret Street, London. There were quite a number of proprietary chapels in the London Diocese that had a reputation for low

church evangelicalism.

Other lesser mortals were also proprietors. The Revd. Daniel Wilson was a proprietor of St. John's Chapel, Bedford Row, London and also its minister from 1812 to 1824 when he became vicar of St. Mary's Church in Islington. He retained his proprietorship of St. John's Chapel when he moved to Islington and later in 1832 he became the Bishop of Calcutta and nominated two ministers to serve at St. John's Chapel in 1824 and 1849 (LG/Ms 10116/29). It would seem that being a proprietor and sometime a minister at a proprietary chapel did not affect elevation to being a bishop and there was a case of a bishop acting as a nominator, the Rt. Revd. Edward Henry, Bishop of Exeter in 1889 who nominated the Revd. Robert Baker Girdlestone as incumbent of St. John's Proprietary Chapel, Downshire Hill, Hampstead, London (LG/Ms 22334/51/171).

One of the proprietors of Belgrave Chapel in Belgrave Square, London from 1866 to 1897 was the Revd. Alfred Peache (1818-1900) of Gloucestershire but later of Twickenham (LG/Ms 22334/4/75 and /68/59). Around the middle of the nineteenth century there was concern in evangelical circles that there was not an evangelical theological college for training non-graduates for the ministry of the Church of England. Peache together with his sister, Kezia (1820-1899), inherited a vast fortune on their father's death in 1858. Peache and his sister founded the English theological college which became The London College of Divinity (Munden 1995).

It was proposed, in the late 1830s, to build a new proprietary chapel to serve the township of Alstone in Cheltenham with a population of about 3,000, but when formal application was made to the bishop objections were raised by the minister and churchwardens of St. James' Church, another proprietary chapel, on the grounds that the site was too distant from Alstone to be of "any great value to the poor, and too close to St. James for comfort, particularly as their church still had a number of its private pews unlet" (Blake

1979: 28). There was no doubt that the proprietors of St. James' were looking after their own financial interests. This was a case of jealousy and rivalry between different chapels or in this particular case, a proposed new chapel. Admission charges to the chapels were necessary in order to provide "an equitable rate of interest for the money so invested" (Davies 1834: 84) and Davies (p. 112) felt that such rivalry was not recognised "by the doctrines of the Gospel". Single tickets for admission to proprietary chapels in Cheltenham were sold at the Montpellier Library in Cheltenham, the cost being 1/- (5p.) per ticket.

The heading to the section on proprietary chapels in Blake's book, *Cheltenham's Churches and Chapels AD 773-1883* makes clear the financial point of proprietary chapels - "Churches for the Rich: The Proprietary Chapels 1820-1830" and according to Jenkins (1948) in his thesis, a similar situation prevailed in Bath with regard to proprietary chapels and Christ Church, a proprietary chapel in Bath was built primarily for the "lower order of people" (*Christ Church Trust Deed, 6 May 1801*) because the existing proprietary chapels in Bath were catering for the middle and upper classes, some wealthy people travelled to Bath from London for the weekend in order to hear their favourite preacher on the Sunday. Blake (1979: 19) quoting Davies (1834: 87) claimed that while "every facility was thus afforded to the wealthy and affluent . . . comparatively little care had hitherto been manifested to provide for spiritual instruction of the poor and portionless". Although three new proprietary chapels were erected in Cheltenham in a comparatively short space of time, they provided about 3,700 seats, but only 900 (about 25%) of these were set aside for the poor on benches in the side aisles and there must have been some stigma attached to occupying a bench-seat in a fashionable proprietary chapel!

~~Proprietors did not need any particular qualifications in order to hold the position. James Robson, a New Bond Street, London, Bookseller was the proprietor of Holy Trinity Chapel in Conduit Street, London in 1832. It has not~~

been possible to determine the motives of Robson for holding a proprietorship, it may have been a religious or commercial one. A commercial motive was the reason for the proprietors of Kensington Chapel who claimed that "the first object of the proprietors was to get the highest rent for pews, and the poor were therefore excluded" (Curl 1995: 50-2).

Ram's Chapel in Homerton, north London, provided, in its early days, an example of a proprietary chapel being kept within one family. The original proprietor was Stephen Ram from 1729-1745 who bequeathed it to Andrew Ram. After three years it was again bequeathed to Eleanor Ram (wife of Andrew) when in 1775 it was bequeathed for a third time to the Revd. R. Ballard, son-in-law of Eleanor Ram and a prebendary of Westminster Abbey, who in 1776 sold it to a Thomas Moore. The proprietorship of Ram's Chapel was in the Ram family for 47 years, from 1729 to 1776.

In order to increase the income, the proprietors of Bedford Chapel, Charlotte Street, Bloomsbury, rented out the cellars for the storage of wine to a firm called Sherrick. Strange as may seem there were no objections, religious or otherwise to this practice which was also carried out in a few other chapels one of which was Brunswick Chapel, Upper Berkeley Street, Mayfair, London, where the Revd. Saxby Penfold, the leaseholder from 1797 to 1811, obtained an income of between £850 to £900 per annum from pew-rents, and from the vaults, £35 per annum from a wine merchant, a bricklayer and painter and another person (LCCC-LEC), there were other unnamed chapels apparently doing the same (*Notes & Queries* 10/9/1910: 202). According to Jenkins (1948: 13), some 33 years after the first proprietary chapel (St. Mary's Chapel) was built in Bath the novelty of an Anglican chapel had been replaced with an envious acceptance due to the size of its congregation and its "obvious financial returns to the proprietors".

The opportunity to build a second proprietary chapel in Bath came in October 1767. It was called, because of its shape, the Octagonal Chapel. The

originators of the chapel, the Revd. Dr. Dechair, who became its first minister, and a Mr. Street, a banker, who between them determined "to build a chapel which should lack nothing in its design, appointments and services to make an irresistible appeal to the wealthy invalids and their friends who were now flocking to Bath in increasing numbers." (Jenkins 1948: 14). An advertisement in the local paper, *Bath Chronicle*, (15 October 1767) informed readers that the pews and kneeling boards in Octagon Chapel were lined with cloth. There was a gallery all round the chapel and the seating under the gallery was divided into private pews, "the more expensive being like small rooms, each furnished with its own fire-place and easy chairs. It was arranged that an interval should be allowed between service and sermon for the footman to poke the fires and see that master and mistress were comfortable. . ." (Jenkins 1948: 16).

The preaching of the Gospel as understood by Evangelicals and based on Scripture, could be "uncomfortable" to some people, including wealthy ones, by convicting them of their sin and evil in their daily lives but in order to avoid this problem the proprietor of the Octagon Chapel in Bath employed "ministers to conduct the services who charmed the ears but were usually tender with the consciences of the polite world" (Jenkins 1948: 32), a negative ethical evaluation. In contrast to this extravagance a proprietary chapel was built in Bath "for the accommodation of the poor . . ." (Jenkins 1948: 41). It was Christ Church and it was built by voluntary subscription and the building was vested in the Bishop of Bath and Wells, and other trustees who subscribed £50 and upwards" (Jenkins 1948: 41 quoting from *New Bath Guide* 1797). The chapel was opened in November 1798.

While no evidence has come to light as to whether or not the reigning monarch approved of proprietary chapels there is evidence that there was some involvement of Queen Victoria with these chapels. Queen Victoria was described as "the true and undoubted Patron" of the proprietary chapel, Oxford Chapel (later St. Peter's Chapel), which was situated in Vere Street,

London and on two occasions nominated the minister. The first was the Revd. John Cole Coghlan, DD, nominated in 1873 (LG/Ms 22334/20/5) and the second was the Revd. William Page Roberts, MA, in 1878 (LG/Ms 22334/28/9). There was yet another royal connection, this time with Brunswick Chapel, which was situated in Upper Berkeley Street, Mayfair, London. The Crown presented the ministers to the chapel during the years 1826-1870. The Crown was interested in the chapel "in order that the chapel might be consecrated". Although the chapel freehold went to the Crown, hence the Crown's appointment of ministers, it was never consecrated (LDVR TAIT 440/283, TAIT 441/199, CREIGHTON 3/163 and LCCC-LEC).

A further Royal connection existed with St. James' Chapel, a proprietary chapel in Westmoreland Street, London, whose patron (proprietor) was the Crown in 1898 (LDB 1898). St. James' Chapel was described as "a London centre of evangelical life" (Stock 1899: 478) but no date was given relative to this comment. A further royal patronage was concerned with Charlotte Street Chapel, Pimlico, London, where "30 pews were let to Her Majesty [that is Queen Victoria]" in 1862 (LDVR 1862). There was no information to suggest that the Queen ever used one of these rented pews herself, but they were probably used by members of her household staff since Pimlico was not far from Buckingham Palace.

The Revd. Basil Woodd (1760-1831) deserves mention because he was the minister of Bentinck Chapel, a proprietary chapel in Chapel Street, Edgware Road, London from 1785 to 1831, a period of 46 years. He bought the lease of the chapel in 1797 for 40 years which meant that he was originally appointed as minister by someone else as proprietor and later Woodd was both proprietor and minister for 34 years - a notable achievement and probably the longest serving proprietary chapel minister ever. Woodd was a famous and popular preacher and in spite of the opening of Christ Church in 1826 only a few yards away, the chapel continued to flourish (LCCC-LEC). This was an indication that the preacher made or broke a proprietary chapel.

Of more recent days, proprietors in their original sense have ceased to exist. At the present (2002), the only surviving proprietary chapels in the Diocese of London, St. John's, Downshire Hill, Hampstead, London, the Church Pastoral Aid Society acts as "proprietor" having "taken over" the care of the chapel and presents any new minister to the bishop for his licence. A similar situation exists with two other proprietary chapels, the Mariners' Chapel in Gloucester and St. James' Proprietary Chapel, Ryde in the Isle of Wight. Both of these chapels are under the "proprietorship" of the Church Society of St. Albans and for a few years the stipend, or part of it, was paid by The Church Society to the minister of the Mariners' Chapel in the late 1990s. (Personal interview in 1996 with the incumbent, the Revd. Stephen Gary Gwilt).

Two proprietary chapels with a philanthropic work were the Foundling Chapel in Coram's Fields and the Lock Hospital Chapel at Hyde Park both in London. The Foundling Chapel was part of the Foundling Hospital which housed young children. It opened in temporary premises in Hatton Garden in 1741 (Dixon 2000: T23) and moved to Coram's Field in 1753. Handel was a governor of the Foundling Hospital and an enthusiastic supporter of its work and chapel. He gave an organ to the chapel and raised over £7,000 by his performances there of the *Messiah*. The chapel had galleries on all four sides and it was always crowded with fashionable supporters (E & W Young 1956: 255). "Attendance at the Chapel was as much a social 'must', as was attendance at the Chapel Royal in St. James Palace". (E & W Young 1956: 31).

Lock Hospital was founded in 1746 and situated in Grosvenor Place, London. It was "for the treatment of the peculiar disease incident to profligate women". A hospital Chapel was built in 1761 and in 1764 it was handed over to the hospital Governors, free of debt and producing £1,000 per year from pew rents. The Chapel had a seating capacity for 800 people and the seats were let at one-and-a-half guineas a year. In 1842 the hospital moved to Harrow

Road but the Old Chapel continued in use until a new one was built in the new hospital grounds (LCCC LEC/PAD/1/3). The income of pew rents and the fact that the Old Chapel continued in use after the removal of the hospital suggests that the Chapel services were open to the public.

A new Chapel was built in the new hospital grounds and was opened on 30 May 1847. In 1871 a conventional district from St. Peter's Church in Elgin Avenue was attached to the Chapel (LCCC PAD/1/3). In 1890 the Chapel became known as Christ Church and in 1904 an attempt was made to make Christ Church a separate parish but this came to nothing (Downing 1930). The Chapel and its district was no doubt flourishing in the 1920s because in addition to the minister there was "a licensed Assistant Curate" (Downing 1930). A copy of a document from the Ecclesiastical Commission dated 19 February 1930 stated that "the Chapel was on the property of and part of the property of the Trustees of the Hospital and was not consecrated" (Downing 1930). The Chapel closed for worship in 1939 and the building was demolished in 1951 (LCCC LEC-PAD). In 1862 the London Diocesan Visitation Return showed that the Chaplain at the Lock Hospital was the Revd. Aubrey Charles Price, B.A., appointed on 13 November 1860 and the Assistant Chaplain was the Revd. W.O'B. Hodge, B.A., appointed on 12 April 1861. The Chapel did not have an ecclesiastical district at that time and all the Chapel seats were let for money (LDVR 1862 Tait 441/213). The Visitation Return for 1900 stated that it was not licensed for weddings (LDVR 1900 Creighton 3/72).

Elliott-Binns described Lock Hospital Chapel as "the most famous" of proprietary chapels during the early years of proprietary chapels. The founder was the Revd. Martin Madan who became its first chaplain (Elliott-Binns 1953: 241). Madan was the brother of Spencer Madan who was the bishop of Peterborough from 1794 to 1813 (*Crockford's* 1998/99: 804) and a cousin of Cowper, the poet. In 1760 Martin Madan published a collection of poems and hymns for use in the Lock Hospital Chapel (Elliott-Binns 1953: 243). It would

appear that the motives of the proprietors of the chapel, that is the governors of the hospital, were that of financial income, regarding the chapel as a source of income. True, this income was used, after defraying the cost of running the chapel, for the running of the hospital, a worthy cause, thus giving mixed motives to the proprietors because ideally and Scripturally, the running of a chapel was to spread the Gospel of the Lord Jesus Christ. This last point was borne out in the case of the Revd. Thomas Scott (1747-1821) who was chaplain to the hospital and minister of the chapel from 1785 to 1803. Scott was not particularly popular and the congregation decreased in size which caused a certain amount of disapproval amongst the Governors. In due course the Governors suggested to Scott that he change his mode of preaching. Scott's response was that "though they had the power to change him for another preacher, they had none to change him into another preacher" (Scott 1822: 236).

A further indication that the Governors were primarily interested in the income of the chapel was that smaller congregations produced reduced incomes. Scott was an Evangelical "eking out his miserable income [presumably from Lock Hospital] by walking fourteen miles every Sunday to give lectures in two other churches at 7s. 6d. (37½p.) apiece (Stock 1899: 44). Despite not being particularly popular as a preacher at Lock Hospital, he did have some loyal and ardent followers, which included William Wilberforce and Henry Thornton, both of whom went to hear him preach in the evening at Bread Street Church, not a proprietary chapel (Life of Scott 1822: 617). St. Bartholomew's Hospital in the City of London, had a leper hospital and chapel at the corner of Balls Pond Road and Kingsland Road until the 1840s. The leper hospital was later used for the pox and it was called *Le Loque*, from the familiar Anglo-Saxon root *lock*, signifying occlusion [to segregate] (E & W Young 1956: 209).

The proprietors as a whole, whatever their individual motives, provided a place for worship for many thousands of people in the Church of England

tradition for over 150 years. Generally the provision went to the middle classes except in a few cases where some chapel congregations were elitist and of the upper class as in the case of Berkeley Chapel, London. The chapels provided extra church accommodation more quickly than the Government and Ecclesiastical Authorities could and at no cost to the government and/or the church.

Chapter 4.

PROPRIETARY CHAPEL CLERGY AND THEIR MOTIVES.

The ministers of proprietary chapels had to be ordained clergy of the Church of England and this meant that, if before 1824 when an Act of Parliament was passed, proprietary chapels were unknown to Canon Law, at least the ministers were subject to episcopal control and legislation should the need arise. On the face of it, ministers of proprietary chapels had an easy life. They were appointed to take services on Sundays and perhaps one or two services during the week. They also officiated at funerals, some proprietary chapels had their own burial grounds or vaults, and baptisms but they had no cure of souls, that is, they had no parish and therefore could not do any pastoral visiting except to the members of their own congregation, unless they had the permission of the incumbent of the parish in which the chapel was situated. Strictly speaking they needed the permission of the local incumbent even to visit pastorally members of their own chapel.

Considering the theology of some of the proprietary chapel ministers (see below), there was little doubt that many of them, considering their views of Scripture, held the evangelical "work ethic" in high esteem and no doubt led a full and busy life as a minister. Due to the nature of proprietary chapels, preaching was an important part of their work as ministers.

Preaching and teaching during christian worship goes back to New Testament times and it was considered that such items were a development from the synagogue services of worship by the Jews. Jesus Christ was involved in such activity during his life on earth when he read the appointed Scripture and commented on it during a synagogue service (Luke 4: 16-27). It has been suggested that the custom of commenting on passages of Scripture was taken over by the early church from the synagogue service (Richardson 1969: 158). Preaching continued in the Christian church but in

due course it became of decreasing importance in the Roman church which held sway in England and Wales before the Reformation, "the drama of the mass" was "sufficient preaching . . ." (Neil and Willoughby 1959: 308).

The Reformation brought about changes in the Church of England. Doctrine and worship were intimately connected and changes in doctrine were usually reflected in the liturgy. These changes included the use of English instead of Latin and a replacement of the Sacrifice of the Mass with an emphasis on Scripture which in turn led to an obligation being placed on clergy to preach (Neil and Willoughby 1959: 308). This change of emphasis posed serious problems for the clergy in the Church of England since "a high proportion of those ordained were incapable of any thing more than a 'bare reading ministry' and lacked the minimal qualifications for the reformed pastor." (Collison 1967: 42).

Some of the clergy were well educated, having graduated from Oxford and Cambridge Universities but most were untrained in homiletics and some were not graduates in divinity. The Reformation, good though it may have been in many respects, left a national church with hardly any competent ministers, at least from a preaching point of view. Most of the clergy had received a secular rather than a theological or devotional education and most were out of touch with the people, especially the working class. Theological colleges did not come into existence until the early nineteenth century and the early ones were specifically for training non-graduates for the ministry. The Industrial Revolution brought about the movement of large numbers of people who settled where work was available and consequently towns developed but sadly the local parish church with its vicar and perhaps a curate was unable to cope with the situation.

Many parishes were held in plurality where one clergyman held two or more appointments and often paid a curate to look after a parish. This pay was often inadequate so the curate had to live in poverty or obtain a second

clerical appointment to improve his income or act as a private tutor to the children of some wealthy family. Between the years 1741 and 1821, the English State Church hardly increased its church buildings or the number of clergy at all although the population of England and Wales had risen from 6,013,000 in 1741 to 15,914,000 in 1841, well over a 150% increase. From about 1840 there was an increase in the number of ordinations in the Church of England (Gilbert 1976: 111) and no doubt part of this was due to the setting up of theological colleges for training non-graduates for ordination. It was also during this time that there was a large increase in the number of Anglican Churches, 508 new churches were consecrated during the first 75 years of the nineteenth century (Gilbert 1976: 150).

There was great resistance to change by most of the clergy of the Church of England. Many urban clergy were reluctant to lose any of their parish because it meant a loss of fees and therefore income from the occasional services of weddings and funerals. The alteration of parish boundaries was expensive and a long drawn out legislative process involving an Act of Parliament and the cost of this usually fell on the parishes and/or clergy involved. This was the situation which existed at the beginning of the eighteenth century. The episcopal set up did not help either since there were great discrepancies in the worth of different episcopal sees and those bishops in financially poor sees were generally anxious to improve their lot financially, by moving as quickly as possible to a more lucrative see and often very little time was spent in their diocese as most bishops had a residence in London and spent a lot of time there.

A lack of preachers resulted in two events. One, the writing and publishing of *The Homilies* by noted clerics of the day and of the Church of England. They were written so that they could be read in churches for three reasons, first, "to ensure a measure of sound doctrinal unity in an age of upheaval" (Richardson 1969:158), secondly "to discourage superstition and promote sound learning" (Moorman 1980:181) and thirdly, "to remedy the deficiencies

of those who were unskilled and unlearned in the difficult art of sermon making." (Richardson 1969:158). The second event was the licensing of preachers by the bishops and clergy without a license were not permitted to preach, in fact, only a few were licensed because not many clergy had the ability to compose and preach sermons.

Provision for a sermon in the Church of England was very limited. The only service in the official Prayer Book (*The Book of Common Prayer*) was that of Holy Communion. The main services which were held in the late seventeenth and early eighteenth centuries were Morning and Evening Prayer weekly on Sundays with a service of Holy Communion three or four times a year. It was not until the passing by Parliament of the *Act of Uniformity Amendment Act, 1872* that the preaching of a sermon was authorised during Morning and Evening Prayer (Neil and Willoughby 1959: 308-9).

The lack of preachers before the 1870s led to the development of "Lecturers". The lecturer was a man who had no parochial duties and whose business it was to expound the Scriptures and to preach (Lloyd-Jones 1987: 378). They were usually university graduates and they were attached to a given parish and paid a salary, sometimes by the congregation while others were paid by a wealthy family or even a town council but all of them had to be licensed by the bishop (Lloyd-Jones 1987: 378). The continuance of a lecturer at a particular church depended on his effectiveness as a preacher. Lecturers could be appointed without the approval of the incumbent. They were usually Cambridge graduates from one of two colleges. Cambridge University had in the sixteenth century become a stronghold of Puritanism and the Puritans laid great emphasis on preaching and expounding the Scriptures. Two new colleges were founded in Cambridge with a view to furthering the Puritan cause. Emmanuel College was founded in 1584 by Sir Walter Mildmay, the Chancellor of the Exchequer and Sydney Sussex College was founded in 1596 by the Countess of Sussex and both were established "expressly for the purpose of training up a preaching ministry." (Haller 1938: 20). By the middle

of the seventeenth century, graduates from these two colleges filled many of the pulpits in the London churches as well as those of Cambridge and many provincial and country parishes (Haller 1938: 20). These preachers were often called "spiritual preachers." (Haller 1938: 20).

It has already been pointed out that the most important function of proprietary chapel ministers was their ability to preach. The Puritan preachers were well trained as preachers and often published their sermons in book form. This was also true of proprietary chapel ministers. It would be impossible to obtain a list of all the ministers of each proprietary chapel in the London Diocese throughout their existence as detailed records have not been kept.. However, a number of names have come to light and an interesting group of ministers is given below and each of these preached a sermon or sermons at Tavistock Chapel in London during 1827. The sermons or lectures were published in book form in 1828.

An examination of the Appendixes A and B will show that there were more than 500 entries for ministers of proprietary chapels in the London Diocese during the period 1700 - 1900. There were ministers, assistant ministers, curates, morning preachers, afternoon preachers and lecturers.

Proprietary chapels may have been unknown to ecclesiastical law but their ministers were subject to it by virtue of the fact that they were ordained and had to hold the bishop's licence to officiate as well as the permission of the incumbent of the local parish church. The case of St. Mary's Proprietary Chapel in Reading illustrates this point. St. Mary's was founded as an independent chapel in 1798 and in 1810 formulated a Trust Deed which was "designed to make clear their allegiance to the doctrine and orders of the Church of England" (Dearing 1993: 34). It was the intention of the trustees that the chapel should align itself with the Church of England as a proprietary chapel but this was not possible while a dissenting minister, the Revd. James Sherman, was the incumbent. In 1836, Sherman left St. Mary's Chapel to go

to another independent chapel in London and four days after his departure "on Thursday 1 September, Thomas Ring was able to show his fellow Trustees the licence from the Bishop of Salisbury authorizing the use of the Chapel for Church of England services." (Dearing 1993: 47).

Mr. Sherman had trained for the ministry at Trevecca College which had moved in 1792 from Brecon, Wales, to Cheshunt, Hertfordshire. Sherman was a student at Trevecca for three years and was then ordained at the Sion Chapel, in Whitechapel, London "through the laying on of hands by fellow-ministers which took the place of episcopal ordination in the Countess of Huntingdon's Connexion" (Dearing 1994: 38). Had St. Mary's Chapel, Reading, been accepted as a proprietary chapel by the bishop of Salisbury, Sherman was prepared "to consider entering Anglican orders" (Dearing 1993: 43) but this was highly unlikely as bishops at that time were only prepared to ordain graduates from the Universities of Oxford and Cambridge and possibly from Church of England Theological Colleges, the first being St. Bees College in Cumbria which was established in 1816 (Munden and Pollard 1998: 22) and this was followed by Lampeter in Wales in 1822 (Hole 1910: 424).

Trevecca College in Brecon was set up in 1768 by the Countess of Huntingdon and a few students from there were ordained by Church of England bishops, although there was a general reluctance on the part of bishops to ordain such people as "the Countess of Huntingdon's people are peculiarly obnoxious to the bishops, in general" (A diarist recorded in 1777 and quoted in Nuttall 1968: 7). Another Trevecca trained man, John Eyre (1754-1803), from Bodmin in Cornwall, worked as a minister in Lady Huntingdon's chapels and then decided to seek episcopal ordination. He proceeded to Emmanuel College, Cambridge and after obtaining his degree, he was ordained in 1779, an indication that the training at Trevecca was discounted by the Anglican bishops. He served two short curacies and then came to St. Mary's Independent Chapel, Reading as a curate from 1781-1785

and shortly after his marriage in 1785, he was appointed minister at Ram's Proprietary Chapel in Homerton, where he stayed until his death in 1803 (Dearing 1996: 17). During his time at Ram's Chapel, Eyre was responsible for establishing the *Evangelical Magazine* in 1793 with a view to presenting the cause of Christ in the press. He was also a founding member, along with others, of what became the London Missionary Society (Dearing 1996: 17).

A further case of a Trevecca trained minister, William Green, who was the first minister appointed to the Independent Chapel (later St. Mary's), in Reading in 1798 "whose disbarment from episcopal ordination had led to the secession of the Countess of Huntingdon's Connexion in 1783", that is secession from the Church of England (Dearing 1996: 22). The disbarment from episcopal ordination was no doubt due to the fact that the archbishops and bishops of the Church of England were disinclined to accept such students as having had an adequate course of training although many graduates from the Oxbridge Universities had received much less or even no theological and/or pastoral training during their residence in the universities.

The episcopal licence given to ministers of proprietary chapels were of course literally sent to the one who was licenced, consequently they were retained by the minister. The completed applications for licences in the Diocese of London together with a testimonial from an outside source and, usually but not always, the written permission of the local incumbent, are lodged in the London Diocesan Records, deposited in the London Guildhall Library. The applications were of varied types. Most were from the proprietors nominating a named individual for appointment as minister while others were ministers making application for a licence of an assistant minister or curate as they were often called. A third type of application was from Church of England clergymen who either owned or leased a specific chapel and requested a licence from the bishop for themselves. They were generally accompanied by a written statement from the local incumbent giving his permission to the request for a licence.

There were some notable names in the list of ministers in Appendix A. One was Henry Alford (1820-1871) who was the minister of Quebec Chapel, London from 1853 to 1857. He was the author of the five-volume commentary on the Greek New Testament which was published in the 1870s and became a classic for many years. He left Quebec Chapel in order to become the Dean of Canterbury Cathedral. He was the incumbent of Wymeswold, near Loughborough when he was offered the incumbency of Quebec Chapel and it was thought that moving to London was a great attraction which would facilitate his study of theology and especially his work on the Greek New Testament Commentary. He was also a very conscientious minister and preached two sermons in his chapel each Sunday. The morning service was very well attended, the chapel seated 1300 people and was usually full. The afternoon service Alford started from scratch after his appointment and after one year the attendance was "within a hundred or two of the morning" (Alford 1873: 273). He expounded the Gospels to the afternoon congregation.

The proprietor of Quebec Chapel at that time was the vicar of St. Mary's Church, Marylebone, the Revd. J H Gurney, and he was responsible for Alford's appointment. Gurney showed great confidence in Alford in that he offered him a district around Quebec Chapel to exercise his pastoral talents and Alford found this very interesting (Alford 1873: 237). No doubt this arrangement relieved Gurney of some pastoral work. Quebec Chapel had a special distinction. For many years around Alford's time as incumbent, there "was the attractive presence of a band of eminent professional singers at the services" and this no doubt made the service attractive to the congregation (Alford 1873: 236).

An occasional worshipper at Quebec Chapel was the Lord Chancellor Cranworth and in due course he offered Alford "the lucrative living of Tydd St. Mary's, Lincoln." (Alford 1873: 245). Had Alford accepted the offer, he would have lost his access to books and contact with scholars which were

necessary for his theological study and work. In addition to his work on the Greek New Testament Commentary, he published his sermons so that by 1857 seven volumes had been printed. In 1857 Alford was offered and accepted the appointment of Dean of Canterbury Cathedral and of the numerous congratulatory messages he received, "none was more gratifying to him" than the one from John Bird Sumner, the Archbishop of Canterbury who welcomed him as "the head of my Cathedral Church . . ." (Alford 1873: 272). Alford was not only a scholar and noted preacher, he was a conscientious pastor, especially during his incumbency of Quebec Chapel - obviously a man of high ideals and integrity. It is interesting to note that when he went to Canterbury he was only expected to preach three times a year (Alford 1873: 271) in contrast to his two sermons each Sunday at Quebec Chapel!

While Alford was paid £400 per annum at Quebec Chapel, an excellent stipend in 1853, his successor from 1858, the Revd. Edward Merrick Goulburn, DD, received £500 per annum (LG/Ms 10116/30). It is inconceivable that the rate of inflation in and around 1857/58 was 25%! There were some proprietary chapel ministers at the other end of the financial scale. Two examples were the Revd. Joseph Wilding Twist, BA, assistant curate at Christ's Chapel, Maida Vale, London, in 1814 and the Revd. James Joseph Halcombe, curate of Hanover Chapel in Regent Street, London in 1837, who were each receiving financial aid. Twist received £40 per annum from "the Society for Promoting the employment of additional Curates in populous places" together with £80 per annum for three years from a benevolent individual (LG/Ms 10116/27) while Halcombe received £50 per annum from the Additional Curates Society. One hopes, but there was no evidence, that Halcombe received an additional contribution from the minister, the Revd. Thomas George James, whose maximum income was £700 per annum but sometimes reduced to £300, but the causes were unknown (LDVR 1858).

It has already been pointed out that generally speaking, ordination to Church

of England orders was restricted to Oxbridge graduates. However, Church of England theological colleges were established so that non-graduates could be ordained by Anglican bishops. The applications for the Bishop of London's Licence were examined beginning in 1700 and worked through in chronological order to 1900. The first application for a licence to officiate in a proprietary chapel from a theological college graduate was the Revd. William Henry Treadill of "St. Aiden's Theological College, Birkenhead" to work as an assistant curate in 1857 at Christ's Chapel, Maida Hill, London, with a stipend of £120 per annum. The nomination was made by the minister, the Revd. Edward Henry Carr (LG/Ms 10116/31).

Another notable name in evangelical history, although it was just before the period 1700-1900, was that of the Revd. Richard Baxter (1615-1691). He was licensed to officiate as the minister of Oxenden Chapel, a proprietary chapel in Oxenden Street, Haymarket, London, and was there for three years from 1675. He was a noted Puritan preacher and at one time before going to London was the vicar of Kidderminster, 1647-1661. He was the author of several devotional books including *The Reformed Pastor* (1656) the contents of which were prepared for a Worcestershire association of ministers in 1656 and exhorted those ministers to discharge the spiritual obligations of their ministry (Brown 1974: Back cover of Baxter)

Two appointments made at Curzon Chapel, Mayfair, showed that Revd. Ernest Hawkins, who was appointed minister in 1850 received a stipend of £400 per annum out of which he paid £120 per annum for a curate. This left him with £280 per annum which at that time was a good stipend. The offertory money was paid to the parish church of St. George (LG/Ms 10116/31 and 32 and 22334/4/248). The second appointment was that of the Revd. John Jackson Manley as evening preacher in 1882 and was paid the sum of 5/- (twenty-five pence) per annum plus the alms of the congregation at the afternoon service (LG/Ms 22334/37/161). Obviously the more worshippers the bigger the collection! Manley's total income from his

appointment at Curzon Chapel depended on his ability as a preacher to attract the worshippers and then hold them as regular worshippers. This principle of a good preacher making a good proprietary chapel from a financial point of view, was true of most if not all proprietary chapels because the minister/s had to be paid and the proprietors were anxious to receive a worthwhile return on the money which they had invested to build and/or found the chapel. Holy Trinity Chapel in Conduit Street, London, at one time had a titled gentleman as its curate in 1855, the Revd. Sir Nicholas Chinnery, Bart, at a salary of £100 per annum (LG/Ms 10116/30). A normal salary at that time for a curate.

The actual licence of the bishop was given to the minister or assistant minister on appointment and therefore no longer accessible. There are one or two exceptions. The actual licence given to the Revd. William Henry Brookfield on his appointment to Berkeley Chapel, Berkeley Square, London, in 1860 still exists and was filed with the formal application for a licence together with the consent given by the Revd. Henry Howarth, rector of St. George's Church, Hanover Square, London (LG/Ms 10116/33). Another bishop's licence still in existence was issued to the Revd. Edward Mortlock in 1803 when he was appointed minister of Southend Episcopal Chapel, a proprietary chapel which for a time was in the diocese of London (LG/Ms 22334/1).

An interesting appointment from a sociological point of view was that of the Revd. Thomas Teignmouth Shore. He was appointed minister in Berkeley Chapel in 1873 and during Shore's time at the chapel "Mattins started at the early hour, for Mayfair, of 11.30am" (LG/Ms 22334/18/16). Another appointment was that of the Revd. Sydney Smith, a learned clerk and a canon of St. Paul's Cathedral, London, who was appointed as the morning preacher at Berkeley Chapel. In addition to his canonry and appointment at Berkeley Chapel, he was evening preacher at Fitzroy Chapel, Fitzroy Square, London, and lecturer on moral philosophy at the Royal Institution in

Albemarle Street, London.

Towards the end of the nineteenth century, an appointment as minister was made to Portman Chapel, Portman Square, Robert Adam Street, London. It was the Revd. William Henry Griffith Thomas and he was appointed in 1896 and stayed until 1905. The chapel was made into St. Paul's Parish Church with its own parish in 1901 and therefore he was the first vicar. Thomas, as a curate, was the first unbeneficed clergyman who was ever permitted to read a paper at the Islington Conference. He also wrote and published *A Sacrament of Our Redemption* (1920) which was based on his DD thesis together with *The Principles of Theology - An Introduction to the Thirty-Nine Articles* (1930). In 1910 he was appointed to Wycliffe College, Toronto, Canada, as professor of Systematic Theology (LG/Ms 22334/64/89 and Hylson-Smith 1988: 274).

Several notable ministers have been mentioned but out of over 500 applications for licences to the bishop, there were many, no doubt the vast majority, of these clerks in Holy Orders who were keen, conscientious ministers, curates, assistant ministers and lecturers who faithfully carried out their duties. Since the success or not of the chapel mainly depended on the minister, there was no doubt that if the chapel was not paying its way and/or providing an acceptable return to the proprietors, then the proprietors would be looking for another minister, hopefully a more successful, conscientious and compelling preacher. As with any group of people whether they were clerks in Holy Orders or laity, there were the good, the indifferent and the bad. Some good ministers have been described, the indifferent majority have been mentioned and now it is the turn of the bad!

A Revd. Dr. Alexander Keith was minister of Curzon Chapel in 1734 and was described as "a marriage broker in holy orders" (Colby 1966: 19) who was excommunicated and died in prison in 1758 (See Chapter 7, The Law, Ethics and Proprietary Chapels). A second notorious character was the Revd. Dr. William Dodd, who was appointed morning preacher at Charlotte Street

Chapel, in Pimlico, London in 1767. Dodd was nominated for his bishop's licence by the Right Revd. Charles, Lord Bishop of St. David's and also rector of St. George's Church, Hanover Square, London (LG/Ms 9548). He was also afternoon preacher at Bedford Chapel in Charlotte Street, Bloomsbury, London (LDVR-G) and a Royal Chaplain. Dodd resigned on 17 February 1776 because his wife had offered money to the wife of the Lord Chancellor as a bribe to secure Dodd's appointment to the living of St. George, Hanover Square, London, a wealthy living (LG/Ms 9549 p.11; LDVR-G 1769/70 and LG/Ms 10116/21).

In this and the previous chapters in this thesis an emphasis has been laid on the subject of "preaching". This emphasis has been made because this topic was an important aspect of the work of proprietary chapel ministers. Most, but not all, proprietary chapels were of an evangelical nature and many of the ministers appeared to have had Puritan convictions, at least as far as preaching was concerned. The early Puritans in Elizabethan times were committed to a preaching ministry because the authority of Popes and councils had been replaced by the authority of Scripture and the preaching of the Word had been substituted for the emphasis that Rome put on the sacraments as vehicles of grace (Seaver 1970: 15). This emphasis on preaching continued with most of the ministers in the eighteenth and nineteenth centuries who claimed themselves to be evangelicals. Reference has already been made to the Revd. Thomas Scott who was minister at the Lock Hospital Chapel from 1785 to 1803 and was described as a not very popular preacher and the proprietors sought to change him as poor preaching led to poor congregations which in turn led to a decrease in the income which was use for the work of the hospital (see above).

It was mentioned earlier in this chapter that the Revd. Henry Alford, while he was minister of Quebec Chapel, preached twice each Sunday, once to the morning congregation and expounded the Gospels to the afternoon congregation. The afternoon service he started from scratch on his

appointment as minister in 1853 and built up to some 1000 people. Alford published his Quebec Chapel Sermons in eight volumes. Counting the sermons (as distinct from expositions) during Alford's time of four years at the Quebec Chapel, meant that some 200 sermons were published, on average 25 sermons per volume.

Another set of sermons mainly by minister of proprietary chapels but not exclusively so, was published in 1828 which consisted of a series of sermons preached at a mid-week service at Tavistock Chapel in Drury Lane, London. The book was advertised for sale in issue No. 1 of *The Record* dated 1 January 1828. Details of the advertisement, the title of the sermons together with the names of the preachers are given in Appendix A under No. 53. Tavistock Chapel - Items of Interest.

The number of pages per sermon is given in order to indicated the length of the sermon. There were an average of 10 words per line and 36 lines per page thus giving 360 words per page. Therefore 13 pages would contain 4,680 words while 38 pages would contain 13,680 words. Comparing the length of these sermons with *The Homilies* of the Church of England suggests that there is a similarity between the two. The shortest Homily was "An Homily for Repairing and Keeping Clean and Comely Adorning of Churches" consisted of approximately 2327 words while the longest was entitled "An Homily Against Peril of Idolatry and Superfluous Decking of Churches" which consisted of three parts:

Part I 5655 words.)

Part II 10676 words.) a Total of 39052 words and a ratio of
approximately 1:2:4.

Part III 22721 words.)

The Puritan sermons were usually an hour in duration and consisted of an exposition of Scripture with its application to meet the needs of the congregation.

An examination of the titles of the sermons preached in Tavistock Chapel show a great emphasis on the practical application and this was of course true with *The Homilies*, which contained a generous smattering of Scripture quotations or references. The evidence shows that some, at least, of the proprietary chapel ministers were Puritan-type preachers, expounding the Scriptures and applying Scriptural principles for the members of the congregation to follow in their weekday lives. The evidence also points to the fact that the sermons preached were of a lengthy duration. An interesting anecdote illustrating the long sermons preached in proprietary chapels occurred in St. Mary's Proprietary Chapel, Reading during the Revd. George Ibberson Tubbs' ministry, 1852-1888, who was noted for his hour long sermons. A "visiting preacher of a less loquacious tendency" preached for about half-an-hour. Many of the congregation remained in their seats at the end of the service and the visiting preacher asked one of the chapel officials if anything more was expected of him. "No", came the reply, "they are waiting for their carriages, and they will have another half-hour to wait'." (Dearing 1993: 59).

While the sermons listed above may seem very long and in content lacking in charity towards the Roman Catholic Church by today's standards and climate of ecumenical dialogue, they were quite normal in length and typical of evangelical/low church attitude in mid-nineteenth century and this attitude extended well into the middle of the twentieth century with some evangelical/low-church ministers and Church of England churches.

These strong attitudes and convictions developed because of the Roman Catholic doctrine of transubstantiation in the mass which was described as being "repugnant to the plain words of Scripture" (*The Book of Common Prayer*, Article XXVIII "Of the Lord's Supper" of the XXXIX Articles). Similar derisory comments were also made in some of *The Homilies* (1938) in:-

- 1) "A Sermon of Goods Works annexed unto Faith";
- 2) "An Exhortation Concerning Good Order and Obedience to Rulers and

magistrates" part III which states that "He [that is the Pope] ought therefore rather to be called Antichrist and the successor of the Scribes and Pharisees, than Christ's vicar or St. Peter's successor . . ." and

3) The second part of "An Homily conserving the coming down of the Holy Ghost and the Manifold Gifts of the Same".

On the positive side these long sermons were a normal way of putting forward the Evangelical faith of the saving love of God in Christ Jesus, the risen and living head of all Churches. All this was in contrast to the non-evangelical Anglican churches where the preacher was speaking a pathetic little homily, often without any Scriptural content but possibly with a verse or two of secular poetry - it was religion without substance - Pharisaic.

Ann Callender in her article "Godly Mayfair, 1730-1880" claimed that, in the proprietary chapels in Mayfair, London, during the eighteenth and nineteenth centuries, "the central feature of worship . . . was the sermon" (Callender 1980: 1) and many chapels, not only in Mayfair, employed morning preachers who were paid £60 per annum and evening preachers who was paid £40 per annum (Callender 1980: 5). There were several proprietary chapels in Mayfair (see later chapter) and consequently there was a brisk "trade" in distinguished clerics who could attract a good congregation (Callender 1980: 5). There was at times "competition" between morning and evening preachers due mainly to differences in theological convictions and churchmanship (Callender 1980: 6).

A further incident regarding the importance of preaching occurred in Bath in 1850. The Revd. William Connor Magee, an Irishman who was born in Cork in 1821, arrived in Bath in 1849 to be curate at St. Saviour's Church (not a proprietary chapel), Lambridge, Bath. During his time as curate at St. Saviour's it became obvious to the rector of St. Saviour's, the Revd. Dr. Stainer, that Magee was a more effective preacher than himself "because the congregation was very much larger when it was known that Magee was the preacher." (Jenkins 1948: 75).

This problem resulted in two actions being taken! First the rector ceased to announce in advance who would be the preacher and it was only decided who would preach when the two met in the church before the service. No mention was made as to whether both rector and curate had prepared sermons because one obviously, was superfluous, or whether they both preached extemporary sermons when they did preach! The second action which was taken was when Magee, after a year and a half as curate, decided to leave St. Saviour's when he was offered the post of minister at Kensington Chapel (a proprietary chapel), Bath, which was situated in the parish of St. Saviour's. Magee accepted the offer at Kensington but Dr. Stainer, as rector of St. Saviour's refused to give his consent to Magee's appointment. Stainer's reason for his refusal was "Why, Sir, if he had gone to the Kensington Chapel, he would have emptied my Church." (Jenkins 1948: 75). In due course Magee went to Quebec Chapel, London in 1860 and was appointed Bishop of Peterborough in 1868. In 1891 he was made Archbishop of York but died in May only four months after his appointment (Jenkins 1948:78 and Crockfords 2000/2001: 839 and 841).

Proprietary Chapels provided an opportunity for Evangelistic Anglican clergy to gain appointments. The chapels used the Anglican Liturgy according to *The Book of Common Prayer* and the ministers were able to read the two lessons of Scripture as appointed in Morning and Evening Prayer and during the less frequent Service of Holy Communion. They were also given the opportunity to preach the Gospel. Some proprietary chapels had at certain times of their life more than several hundreds in the congregation and in one or two even 1,000 worshippers. Such numbers no doubt gave the ministers ample opportunities to exercise their pastoral skills. Some proprietary chapels clergy were outstanding while a few others were involved with problems. The majority were honest, hard working clergy carrying out a useful job of work and providing facilities for many of the population to worship, especially in London, where there was a serious shortage of clergy.

Chapter 5.

THE CONGREGATIONS AND THEIR MOTIVES.

William Hogarth's painting "The Sleeping Congregation" printed in the *Church Times* on February 11, 2000, showed, presumably, a small part of a congregation but all were asleep. The pulpit was certainly a double-decker with the preacher in the upper pulpit reading from a book, hopefully, *The Holy Bible*, using a magnifying glass. Another gentleman occupied the lower pulpit or perhaps a reading or prayer desk, was awake - the only one! This caricature contrasted sharply with the comments made in Jenkins' thesis quoting a Mrs. Magee, the wife of the Revd. W C Magee, minister at the Octagon Chapel, Bath, 1852-1861, ". . .that many used to go from London from Saturday to Monday that they might hear him [W.C. Magee] preach". (Jenkins 1948: 78).

Like the proprietors, members of the congregations of proprietary chapels were not required by law, civil or ecclesiastical, to have their names recorded and consequently a record of such members does not exist or if they did exist in the form of pew-rental books they have been lost through the passage of time as in the case of Grosvenor Chapel (Calender 1980: 4) which continues today (2002) as a chapel-of-ease to St. George's Church, Hanover Square, London. The prospect of pew-rental books existing for the proprietary chapels which have been closed for many years is nil and none have been found. Considering the number of proprietary chapels and that some chapels had congregations which were numbered in hundreds and occasionally around the 1,000 mark the total number of worshippers over a period of 200 years would be phenomenal and perhaps impossible to handle. Parish Electoral Rolls did not come into existence until the passing of the *Church of England Assembly (Powers) Act, 1919* and the *Parochial Church Councils (Powers) Measure, 1921*. Only occasionally did individual names appear and a note of these has been made.

There were many supporters, both as worshippers and financiers, of proprietary chapels. The Foundling Hospital Chapel in Bloomsbury, was a proprietary chapel and had a congregation of fashionable supporters, filling the four sides of the gallery (Young 1956: 255). The profits from the chapel went to help financially at the Foundling Hospital. Some seats were reserved for the children of the hospital. Handel was an enthusiastic supporter and often gave organ recitals in the chapel raising over £7,000 for the hospital. Hogarth (the artist mentioned above) initiated an annual dinner and dance and held exhibitions at the hospital which in due course led to the foundation of the Royal Academy.

A second proprietary chapel in the London Diocese which was attached to a hospital was the Lock Hospital and Chapel. Lock Hospital was founded "for the Treatment of the peculiar disease incident to profligate women" and the chapel has been described as the "most famous of these chapels [that is proprietary chapels] in the early years of the movement" (Elliott-Binns 1953: 241). "St. Bartholomew's Hospital in the City of London had from its early days a leper hospital, later also used for the pox, called *Le Loque*, from the familiar Anglo-Saxon root *lock*, signifying occlusion" (Young E & W 1965: 209) and it is probable that because of its nature, this is where the name "Lock" came from. There was seating for 800 people in the Lock Hospital Chapel and the income from pew-rents provided a source of income for the hospital which in 1764 amounted to £1,000. A regular worshipper at Lock Hospital Chapel was Lord Dartmouth (Hindmarsh 1996: 293). In 1842 the hospital moved from Grovenor Place, Hyde Park to Harrow Road but the chapel continued in Grovenor Place until a new chapel was built in the hospital grounds and opened on 30 May 1847 (LCCC-LEC).

There were accusations from some quarters, for example Proby (1888), that proprietary chapels were for the upper middle classes because the poor were not able to afford to pay the pew-rents which proprietors demanded and to some extent this was true. An example being the congregation at Berkeley

Chapel in London which was described by the Revd. Dr. Lee, minister of the chapel from 1856 to 1858, as "aristocratic and eminently select congregation . . . peers and peeresses, and their offspring . . . There was a rich odour of human nature throughout the place and the congregation fanned itself or used smelling salts" (Clarke BFL 1938: 190). The Duke of Clarence was a worshipper at the chapel. This accusation of proprietary chapels being for the upper middle and upper classes is supported by Blake (1979) and Davies (Henry 2nd. edn. no date) with reference to the proprietary chapels in Cheltenham and again by the building of a proprietary chapel, Christ Church, Bath, in 1798 primarily for the "lower order of people" according to the *Bath Christ Church Trust Deed* dated 6 May 1801. When free seats were provided for the poor in other proprietary chapels, they were often in obscure unattractive places or even just extra forms placed in the aisles.

St. John's Chapel, Bedford Row, London, was a stronghold of evangelicalism and generously supported the Church Missionary Society donating as much as £478 in one year (Stock 1899: 478). The Secretary of the Church Missionary Society from 1759 to 1813, the Revd. John Venn, was a member of the congregation. Not all proprietary chapels were of an evangelical persuasion and as a contrast, Margaret Chapel in Margaret Street, London, developed from 1839 to 1845 under the proprietorship and ministry of the Revd. Frederick Oakeley, as the "Tractarian Headquarters in London". The congregation included an occasional visit from the Prime Minister, Wilberforce (Galloway 1999).

Like all churches and chapels at all times, proprietary chapels, as measured by the number in the congregation, waxed and waned. Quebec Chapel in Marble Arch, London, had, in 1858, seats for 1300 and it was usually full (LDVR 1858 TAIT 440/284) and an occasional distinguished visitor was the Lord Chancellor Cranworth during the Revd. Henry Alford's time as minister, 1853-1857, presumably to hear him preach (Alford 1873: 245). In contrast to this large congregation Titchfield (later Welbeck) Chapel in Westmoreland

Street, London, after the death of its minister, the Revd Haweis, never had more than fifty in its congregation (*The Marylebone Mercury*, 19 March 1904).

Full proprietary chapels were also experienced in Bath. On one occasion Archdeacon Daubeny of Bath looked around at the "opulent Congregation" in Margaret Chapel, Bath (1773-1875) and asked "Where are the poor? Where can they be?" (Jenkins 1948: 29 and 30). Again in Bath at Kensington Chapel, the Revd. Edward Tottenham, who began his ministry there in October 1834, was "scarcely able to move to the pulpit because of the crowds attending the services, while numbers who could not get even standing room were turned away" (Jenkins 1948: 74). In 1841 Tottenham left Kensington Chapel to become minister of Laura Chapel, another proprietary chapel in Bath but the year following 1842 the proprietors of Laura Chapel decided to sell the chapel. This news alarmed the congregation to the extent that they subscribed £2,500 in order to buy that chapel which they then presented to Tottenham who in turn became the sole proprietor of the chapel as well as the minister. This action by the congregation secured the services of Tottenham for the rest of his earthly life but in 1853 at the age of 43 years he developed pleurisy and died (Jenkins 1948: 74). No reasons were given for the proprietors selling Laura Chapel but no doubt Tottenham drew large congregations and probably attracted some from Kensington Chapel. From a commercial point of view it would have been more profitable to sell a successful chapel than a mediocre one!

The Octagon Chapel, also in Bath, which opened in 1767 and was designed with the intention "to give the worshippers the maximum degree of comfort . . . and the "seating under the gallery . . . was divided into private pews, the more expensive being like small rooms, each furnished with its own fire-place and easy chairs. It was arranged that an interval should be allowed between service and sermon for the footman to poke the fires and see that master and mistress were comfortable" (Jenkins 1948: 51 and 52).

Curzon Street Chapel, Mayfair, London, had 678 sittings which were let and brought in an income of £800 per year. There were 250 sittings allocated for the poor, servants and children and these were free. There were between 550 and 600 in attendance at the Sunday services of which there were two each Sunday both with a sermon. Morning Prayer was said each morning throughout the week.

Sir Richard Grosvenor was one of the worshippers at Grosvenor Chapel in South Audley Street, London. He presented a magnificent organ to the Chapel. Grosvenor Chapel "was very much the House of Lords at prayer" (Callender 1980: 2) during the London Season which was from December to May and most of the congregation were from neighbouring streets, "the surrounding four blocks radius" as Callender puts it (1980: 3). The neighbourhood was without doubt aristocratic and included the Dukes of Dorset, Beaufort, Chandos, Buccleuch, Somerset, Montrose and Gordon as well as HRH the Duke of Gloucester "together with several Earls and Bishops" (Callender 1980: 3). Out of the London season, May to December, the congregation was more working class, artisans, coachmen and labourers from the local neighbourhood (Callender 1980: 3).

Quebec Chapel, Bryanston Street, London, seated 1300 people and it was usually full, at least in 1858 (LDVR 1858 Tait 440/284). Eaton Chapel in Eaton Square, London, had 997 sittings which were let and brought in £1469-10s-0p. per year but there was no mention of any free sittings for the poor. Park Chapel in Chelsea, London had 300 free sittings which "were generally well occupied by the poor" (Stock 1899: 478). St. George's Chapel, Albemarle Street, Piccadilly was described as a fashionable place of worship. It held its Sunday evening service at 9pm so as to allow the congregation to have dinner first and they then went on to church usually in full evening dress, the men in white tie and tail coats and the ladies in long evening gowns and still wearing their jewellery (Colby 1966: 79/80). In contrast to this refined act of worship a greengrocer advertised for sale in *The Times* dated 8

May 1846 a pew in St. George's Chapel. The advertisement was as follows:-

ST. GEORGE'S CHAPEL, Albemarle Street - To be SOLD for 40 guineas, about 65 years of the unexpired LEASE of a PEW for five persons, situate near the communion table. Inquire of Mr. Wild, fruiterer and greengrocer, Curzon Street, Mayfair.

There was no indication that it was Mr. Wild, the greengrocer, who wanted to lease the pew or whether he was acting as a broker.

It has already been pointed out that the number of individuals who formed the congregations of proprietary chapels in the Diocese of London over a period of two centuries would be phenomenal and to assess or describe their individual motives would be impossible but the fact that people went to proprietary chapels week by week and that most of them paid pew-rents to do so, meant that the chapels had some attraction for them. Many of the proprietary chapels had at one time or another, a reputation as being centres of evangelicalism. Ester D. Reed stated in her book that the "significance for Christian ethics lies in the character and quality of response to God's utterance" (2000: 92) and regular worship indicated a moral response to the preaching of Scripture. Gill (1999) in his book *Churchgoing and Christian Ethics* claimed that regular churchgoers were distinctive in their attitudes and behaviour and although this research was somewhat recent (1990s) it nevertheless applied to historical churchgoing in both the eighteenth and nineteenth centuries as well as contemporary churchgoing although the former group would not necessarily be conscious of it.

Sir Thomas Baring (1772-1848), a member of the Baring family which founded Baring's Merchant Bank and who was the father of Charles Baring who became the Bishop of Durham in 1861, became a member of the Church Missionary Society in 1812 and worshipped at Percy Chapel, a proprietary chapel in Charlotte Street, off Tottenham Court Road. The minister at Percy Chapel at that time was the Revd. J Haldane Stewart who was a noted evangelical and was involved in giving a lecture on "Jesus Christ the

One Mediator" at the mid-week series of lectures on "Points of Controversy between Roman Catholics and Protestants" at Tavistock Chapel, London, during 1828.

Some proprietary chapels and presumably other churches as well formed themselves into Associations of the Church Missionary Society in order to help support the CMS financially. One such Association was Percy Chapel Association which was founded in July 1813. Other such associations existed at the two following proprietary chapels: Bentinck Chapel where the Revd. Basil Woodd was minister and appeared "in the list year after year" and the Lock Chapel Association (Hole 1896: 109 and 263).

Bedford Chapel in Exeter was consecrated in 1832 some time after the passing of the "Forty Year" Act in 1824 which required that a tenth of the seats in any newly erected proprietary chapel should be free sittings. An examination of the plans for the building of the chapel, which are housed in Exeter Cathedral Archives, show that the proposed free sittings would be situated in the left and right side aisles together with more behind the pulpit. This latter group of free sittings behind the pulpit, which was centrally placed had the grave disadvantage of the occupants facing the rear of the preacher certainly during the sermon which in those days and particularly in proprietary chapels could last for an hour or more. Not altogether a bright outlook!

The fact that the congregation of some proprietary chapels were measured in hundreds and a few in thousands indicated that proprietary chapels were supplying a need, probably a great religious need, especially in London. Such numbers (of the congregation) would indicate that there was a hunger for hearing the Gospel read and preached and no doubt there was a response from the congregation. Such a response would be varied depending on the individual. As Gill has pointed out, the attitudes and behaviour of members of the Congregation were positively affected. Whether the people so affected were aware of the situation was another matter but

some would respond very positively and some no doubt became christian leaders.

Chapter 6.

PROPRIETARY CHAPEL BUILDINGS.

The building of places of christian worship was subject to various influences. Some approaches which may have affected the design of a church or chapel, both exterior and interior, were (a) patrons who subscribed to the cost of the building and some of these patrons were individuals who covered the entire cost and were able to exert a considerable influence on the style and fittings, (b) differences in liturgical practices and doctrinal emphases and this was illustrated by comparing the non-conformist chapels in which there was no central aisle with high-church Anglican churches where there was a central aisle to accommodate the ritual processions in these churches and (c) the architects and builders who designed or planned the churches and chapels being influenced by the designs which appealed to them and since some of them had religious feelings and convictions, they were thus more adept at designing churches and chapels with which they had sympathy. But the great test of architectural beauty was the fitness of the design to the purpose for which it was built and that its purpose was apparent to the onlooker (Curl 1995: 30) and the most obvious example would be Baptist chapels in which there was an immersion-font in which only adult baptism and total immersion took place. (Curl 1995: 115).

After the Reformation, England and Wales became a Protestant Christian Country. Roman Catholicism was discarded and the English and Welsh churches became places of worship which involved congregational participation and in which sermons were preached or homilies read. This change has been described by Drummond (1934: 19), while considering "The Problem of Protestant Church Buildings in the Seventeenth and Eighteenth Centuries", stated that ". . . the Protestant House of Prayer reveals a very different temperament and a very different world from the church of mediæval

Catholicism. Not even the most sympathetic lover of Gothic can deny that the majority of mediæval churches were singularly ill-adapted to preaching and congregational worship, with their echoing vaults and long-drawn aisles." In some protestant churches and non-conformist chapels, where preaching was considered to be of prime importance, it was desirable that these churches and chapels were so constructed that the congregation could see and hear the preacher and since some of the sermons were of a long duration, perhaps even one hour or more, it was also desirable that the congregation were seated with a degree of comfort so that their concentration would last the length of the sermon. Externally new State churches were required by the *Act of Parliament, 1711*, to have a tower or steeple (Horton Davies 1961: 42).

The increase in the building of new churches was encouraged by the Government in the passing of several Acts of Parliament, the first of which was *An Act to promote the building, repairing, or otherwise providing of Churches and Chapels (1803)* (43 Geo. III, c. 108). In 1818 the passing of *An Act for building and promoting the building of additional Churches in populous Parishes* (58 Geo. III. c. 45) made State finance available for the building of churches either as a grant or a loan and 214 churches were built with this financial help (Curl 1995: 21). During the next sixty years many Acts of Parliament were passed which were concerned with the building of churches and chapels.

Most proprietary chapels were built in the eighteenth and nineteenth centuries and they were usually indistinguishable from other churches and chapels of the same period. Generally they were "strongholds of the Evangelicals" (Overton 1894: 148) but not exclusively so. The philosophy of evangelical worship was puritanical in practice using a concept of Scripture (John 4:23) to emphasise the spiritual nature as opposed to the ceremonial aspect of worship. Consequently the interiors of evangelical proprietary chapels were plain and unadorned. Curl's description was as follows: "An ideal Evangelical church-building was freed from any 'semblance of religious

superstition', and innocent of those 'artistic attractions' which could be dangerous delusions ensnaring the unwary and leading them to Rome: it was, in essence, cheap and utilitarian, without any special appeal to aesthetic sensibilities" (Curl 1995: 48).

The evangelicals gave priority to the reading, preaching and exposition of Scripture and thus made the lectern and the pulpit central to their worship. The communion table was not of central importance theologically although it had to be placed centrally by virtue of the design of the chapel or church building. The communion table (sometimes called the Lord's Table) was important to the evangelicals but not as important as the lectern and pulpit. The Lord's Table in evangelical churches and many proprietary chapels was unadorned, constructed of wood and had "a fair white linen cloth upon it" (*The Book of Common Prayer* (1662)), during the service of Holy Communion. Evangelicals, while giving prime importance to the Word of God, did not neglect to abide by the rubrics of the *Book of Common Prayer* and Canon Law. The Canon Law which was in force during the eighteenth and nineteenth centuries was that of 1602 and Canon 82 decreed that in each place of worship the Ten Commandments should be displayed so that they could be read and recited by the congregation during the services. In addition some proprietary chapels and some evangelical Anglican Churches had Scriptural texts displayed on their walls which was also in keeping with Canon 82, an example being the proprietary chapel of St. Mary's, Castle Street, Reading. (Dearing 1993: 102).

Most churches and chapels in the eighteenth and nineteenth centuries had pews in the nave, some of which had doors and these could be locked by their owners which prevented others from using them when their owners were absent, a practice which was condemned by some clergy, for example the Reverend Charles Simeon the vicar of Holy Trinity, Cambridge (Overton 1894: 148). This mid-nineteenth century building of new churches coincided with the development of the Tractarian movement and the Gothic style of

architecture became the style of the Anglican High Church movement. Evangelicals were prejudiced against the Gothic styles because of their associations with Roman Catholicism and High Church Tractarianism in the Church of England. Ruskin was reputed to have removed these prejudices from Evangelicals and Non-conformists "by connecting those styles with the Good and Moral life, and by arguing that Gothic had been abandoned by 'glittering', 'perfumed', idolatrous Romanists." (Curl 1995: 112).

The proprietary chapel of St. Paul, Jersey had, over the years, two buildings. The original or old St. Paul's "was quite an imposing and substantial edifice built in the quadrangular style with angles of dressed stone, and capped with a small bell-tower. It had a Doric portico, the columns of which were of Jersey granite" (Curl 1995: 112). The original building became unsafe and a new chapel was built on the same site. The replacement chapel of St. Paul's, Jersey was "built in the Gothic style with an unassuming but solid exterior, while the fittings of the interior are on the same principles of elegant simplicity, combined with thorough comfort," (Curl 1995: 112), but had a small gallery only at the west end of the chapel.

No information was available on the interiors of the three proprietary chapels in Cheltenham but the exteriors were described as representing "two of the main trends in English architecture during the early nineteenth century, namely the Gothic and Greek Revivals". (Blake 1979: 13). Holy Trinity and St. James' proprietary chapels in Cheltenham were of the Regency Gothic style and simplicity was the essence of their design both inside and out which contrasted with the greater ornate High Gothic Revival churches of the second half of the nineteenth century. The remaining proprietary chapel in Cheltenham, St. John's, was, along with St. Paul's (a Free Church) and the Burial Chapel which were built at the same time, of the Classical style which was even more simple than the Regency Gothic style. It was rectangular in form with pillars at its entrance and it was enhanced by a low cupola (bell tower). Inside the proprietary chapels there were galleries on one, two or

sometimes three sides of the buildings. It was considered that galleries were essential to these establishments because without them, it was doubtful whether they would have been financially profitable (Blake 1979: 13) and some chapels had galleries on all four sides, for example, the Octagon Chapel in Bath.

Bedford Chapel, Exeter, was set in a crescent of houses in the centre of Exeter and Beatrix Cresswell (a local church historian) was obviously not impressed with the building. She described it in 1907 as:

When we enter we find that the peculiarities of this remarkable architectural effort are not exhausted: galleries go round three sides, and a very small font is at the east end, the altar due west. The whole appearance of the building gives one an impression that the original designer was not sure whether he was building a church or a theatre, or having been asked to design both at the same time, had got his plans mixed. (Cresswell 1907: 15).

The only positive comment that Cresswell could write about Bedford Chapel was the fact that it was built near to the site of an extinct Dominican Convent of Black Friars and that the Chapel "preserved a certain sacredness to a locality . . ." (Cresswell 1907: 16). There was a resemblance between the exteriors of Bedford Chapel, Exeter, St. John's, Hampstead, and the Mariners' Chapel, Gloucester. The only information on the interior of Bedford Chapel, Exeter, was an architect's plan attached to the Deed of Consecration and this showed the central position of the pulpit. The interior of St. John's, Hampstead, showed the simplicity of evangelical worship with a plain wooden communion table with the pulpit towards the right. This contrasted sharply with the interior of the Mariners' Chapel, which was emblazoned with visual aids and texts of Scripture while the interior of St. Mary's, Reading, lay somewhere between these two extremes. The photograph of Quebec Chapel, St. Marylebone, (Clarke 1938: opposite p.185) showed a box-like building, typical of Anglican low-church evangelical tradition. It opened in 1788 and

seated 1300 people. In 1858 it was usually full during divine service (LDVR Tait 440/284. 1858). There was no indication of who was the architect or builder.

It has already been pointed out that the majority of proprietary chapels were built in the eighteenth and nineteenth centuries and in those days there were no architects as we know them today (2002) nor were there any restrictions on building. Planning regulations and permission to build only came in during the post-WW2 years, 1948 to be precise. Actual working builders were often responsible for designing and building chapels and this could explain the fact that the majority of proprietary chapels did not have an architect and some of the names given as architects do not appear in *A Biographical Dictionary of British Architects 1600-1840* (Colvin 3rd. edn. 1995) and it is possible that these latter names were those of builders. It was not until 1840 that there was an established architectural profession and even then it was in its infancy with little or no authority (Colvin 1995: 21). In due course there was a pupillage system and during the latter half of the twentieth century, a university degree was required before further specific pupillage training commenced.

In 1730 there was a Benjamin Timbrell (????-1754) who was a carpenter and builder and he "was probably the most prominent speculative builder in London between 1720 and 1750, especially in the Mayfair area" (Colvin 1995: 980). He built the proprietary chapel Oxford or Mayfair Chapel (later St. Peters), Vere Street, London, during the period 1721-1724. He was described as being "capable of being his own architect". He was also the principal member of a group of "undertakers" which undertook "to build the Grosvenor Chapel in South Audley Street and may well have made the design (Colvin 1995: 980).

Photographs and/or drawings exist of some proprietary chapels. Details are given in the list of chapels in Appendices A and B.

No controls were exercised over the building of proprietary chapels in the eighteenth and nineteenth centuries. All that was needed for the low-church evangelical service was a simple box-like structure where the services could be read and the Gospel preached. As time went on, such simple chapels became more ornate with the Lord's Prayer, the Creed and the Ten Commandments plus other Biblical texts were displayed in the chapel. The proprietary chapels at the other extreme of churchmanship needed a central aisle for their processions and recesses for their images but there were relatively few high-church proprietary chapels.

Chapter 7.

THE LAW, ETHICS AND PROPRIETARY CHAPELS.

In an ideal world, ethics and law would be without conflict, but we do not live in such an utopian situation. Due to man's sinfulness it is necessary to have both moral values and the law and both can be interpreted differently even by christian men and women. These differences of opinion have resulted in legal conflicts and court cases amongst christians despite Scriptural exhortations to avoid using the law (Matthew 18:15-17) and Paul's condemnation of legal action by a christian against a fellow christian (I Corinthians 6:1-11). This conflict has on several occasions involved ministers or potential ministers and proprietors of proprietary chapels. Although proprietary chapels were unknown to ecclesiastical law, their ministers, proprietors and congregations were subject to civil law. The ministers, since they were Church of England clergymen were also subject, by virtue of their ordination, to certain aspects of ecclesiastical law and the jurisdiction of the bishop of the diocese and incumbent of the parish in which the proprietary chapel was situated.

The rule of civil law in Great Britain during and since the eighteenth century, was effected by (1) Acts of Parliament, (2) Case Law, (3) Orders in Council and (4) Letters Patent and each of these aspects have been used at various times with reference to proprietary chapels. Each of these items will be discussed with reference to proprietary chapels.

STATUTE LAW.

During the eighteenth and nineteenth century when most of the proprietary chapels were established, there was a significant increase in the population of England and Wales, the ". . . population of the British Isles increased from over 27 million in 1841 to 45 million in 1911 . . ." (Falkus & Gillingham 1981: 202). There was also the establishment of towns and large villages due to the migration of families as a result of the industrial revolution and it was in these

areas that population growth was focused. Sadly the Church of England was unable to cope with such increases as the setting up of new parishes with their churches was a long and tedious legal process which was also expensive and most parishes, where the burden of financial expense fell, were unable to afford such fees.

This lack of church provision was recognised by the Government which passed several Acts of Parliament to promote the building of new Churches. These had to be Church of England places of worship since this was the State Church. There were nineteen Acts which were passed between 1818 and 1884 relating to building new Churches and these were given the short title of *The Church Building Acts, 1818-1884* by a further Act in 1892 which was entitled *The Short Titles Act, 1892*. The Act of 1818 was sometimes referred to as the "million pound Act" because it allowed £1,000,000 to the Church Commissioners for the building of new Churches and sometimes the Churches which were built under this Act were referred to as Commissioners' Churches. (Young 1956: 33).

Not one of these Acts made any provision, financial or otherwise, for the building and/or setting up of proprietary chapels but one Act contained details for the control any new proprietary chapel which might be established. This was the so called "Forty Years" Act of 1824 which was entitled *An Act to make further Provision, and to amend and render more effective the Three Acts, passed in the Fifty eighth and Fifty ninth Years of His late Majesty, and in the Third Year of His present Majesty, for building and promoting the building of additional Churches in populous Parishes. 24th June 1824 (5 Geo. 4. c. 103)* and was also given the short title *The Church Building Act, 1824*.

This Act of 1824 was the watershed of proprietary chapels and it will be seen that it was about this time that the decline of proprietary chapels began, although there were other contributory factors. It was the beginning of the

end of "private enterprise" in these chapels. The Act set out the process whereby a proprietary chapel could be established, consecrated and in due course fall under the jurisdiction of the incumbent of the parish in which the chapel was situated or in certain circumstances, the bishop of the diocese according to para. XII of the Act which read:

And it be further enacted That the Life Trustee or Trustees of any such Church or Chapel which shall be built or purchased by private Subscription, may nominate for the first Two Turns which shall occur after the Consecration of the Church or Chapel, or for any Number of Turns which may occur during the Space of Forty Years after the same, to the Bishop of the Diocese, for his Approbation and Licence, a Spiritual Person to serve the same; and all subsequent Nomination shall be in the Incumbent of the Parish or Extra parochial Place in which such Church or Chapel shall be built or purchased; unless in case of such Chapel being made a District Church as hereinafter mentioned, in which Case such subsequent Nomination shall be in the Patron of the Church of the original Parish; and in case of any Neglect of any Trustee or Trustees, Patron or Incumbent respectively, to make such Nomination, the same shall lapse, as in the Case of actual Benefices . . .

The Act did not make any attempt to control the then existing proprietary chapels but it was of great importance for any new chapel. Most, if not all proprietary chapels established before the 1824 Act were not consecrated and sometimes there existed a legal document specifically stating that the chapel must not be consecrated but after the 1824 there had to be not only a consecration at the beginning of the life of a new proprietary chapel but also the bishop's agreement to the building of the chapel. Bedford Proprietary Chapel in Exeter was one of the first of such chapels to be established after the 1824 Act and there exists a draft copy of the *Sentence of Consecration* in the Exeter Cathedral Archives, the original having been destroyed during the bombing of Exeter and the chapel during WW2.

Qualifications were also laid down regarding the original proposal for the setting up of a proprietary chapel. Paragraph V of the Act required that "Twelve or more substantial Householders" had to certify in writing that there was a shortage of church accommodation for the local inhabitants. Subscribers had to find money of not less than £50 each and such

subscribers had to elect three Trustees from among themselves for "the management and general Regulations of the temporal affairs of such church and Chapel, and for the Nomination to the Bishop, for a Limited Period, of a Spiritual Person to serve the same" (1824 Act, para. VI). The Trustees had to be called "Life Trustees" (para. VI) and not proprietors, in fact the words "proprietor" and "proprietary" are not mentioned in the text of the Act.

There were other Acts of Parliament which were specific to proprietary chapels especially when one or more of these chapels were made into a parish church with its own parish or transferred to an existing parish church and to continue as a district or daughter church. The proprietary chapels in St. Marylebone Parish, London, provided an interesting example. There were five Acts of Parliament enacted concerning these chapels and these are discussed in chapter 8 (The Host Parish). A second example was the Act of Parliament in 1904 "to provide for the sale of the Chapel of Saint James Westmoreland Street" a former proprietary chapel in the parish of Marylebone, London. (4 Edw. 7. c. 46).

CASE LAW.

Since the Reformation the Church of England has been part of the Constitution of the Realm and consequently *The Book of Common Prayer*, was not only a religious document which contained the authorized liturgy of the State Church but was also a legal document. In 1980, *The Alternative Service Book 1980*, was published and this also became a legal document but as its name implied, it was an alternative and not a replacement of *The Book of Common Prayer*. When a person was ordained as either a deacon or a priest in the Church of England, the process was both religious and legal, hence the presence of lawyers at such services and the documents handed to the one ordained were legal documents containing an episcopal seal and signature. The situation meant that a clergyman was not free to do as he wished, at least, while he retained his orders.

Proprietary chapels did not have any legal status within the constitution of the Church of England but their ministers, who were Church of England clergymen, were still under the legal oversight of the bishop. A minister of a proprietary chapel had to be appointed by a committee of trustees who in turn were appointed by the proprietors of the chapel and the appointed minister had to be approved by the local incumbent in whose parish the chapel was situated, and by the bishop of the diocese who would issue his licence for the new minister to officiate. There were some legal cases involving the appointment and status of proprietary chapel ministers and there were examples of incumbents refusing to give their consent to the appointment of a particular minister to a proprietary chapel, for example, St. Paul's, Jersey, St. John's, Downshire Hill, Hampstead, London and Kensington Chapel, Bath.

One of the first legal cases was that of *Moysey v Hillcoat* in 1828. (Phillimore 1895: 251). This case showed that no clergyman of the Church of England had any right to officiate in any way in a diocese of the Church of England unless he had the lawful authority from the bishop which could be bestowed by institution to a benefice or by license to a perpetual curacy or by license when a clergyman officiated as a paid curate. The licence of the bishop could be revoked by the bishop at will and without any cause being given. A second case was that of *Richards v Fincher* (1873) where it was shown that a bishop's licence, granted with the agreement of the incumbent was no longer valid on the appointment of a new incumbent. (Phillimore 1895: 251). This prevented embarrassment for the new incumbent if he did not want the minister to officiate at the proprietary chapel in his parish. He simply took no action and the minister of the proprietary chapel had to move but he was not technically dismissed by the incumbent of the parish church.

A further case, *Hodgson v Dillon* (1840) (Phillimore 1895: 251) bears out the principle that a bishop can only grant a licence for a clergyman to officiate, with the consent of the incumbent of the parish "for the cure of souls belongs

exclusively to the rector or vicar" (*The English Reports* Vol. CLXIII 1919: 450) and the awarding of a licence to a minister of a proprietary chapel was described by Dr. Lushington in his judgment as "to confer a nondescript title, that of minister of an unconsecrated chapel." (*The English Reports* Vol. CLXIII 1919: 450). In another case, *McAllister v Bishop of Rochester* (1880) (Cripps 1937: 211), which was concerned with the presentation of an incumbent and "it was holden that while the incumbent was entitled to forbid the officiating in his parish by any other clerk, he was not entitled to nominate to any chapel, unless it was a chapel of ease". (Phillimore 1895: 1461).

A case held as early as 1702, but not specifically regarding proprietary chapels, was that of *Finch v Harris*, (Cripps 1937: 511), determined that no ordained minister may preach without a licence from the monarch, the archbishop, a diocesan bishop or the University of Oxford or Cambridge. This decision was in keeping with Article XXIII of the "Articles of Religion" in *The Book of Common Prayer* (1662) which was entitled "Of Ministering in the Congregation". The situation was admirably summarized by Dr. Lushington, as already mentioned, when he gave his judgment in the case of *Hodgson v Dillon* (1840):

. . . no clergyman whatever of the Church of England has any right to officiate in any diocese in any way whatever, as a clergyman of the Church of England, unless he has a lawful authority to do so, and he can only have that authority when he receives it at the hands of the bishop, which may be conferred in various ways; as by institution (in the case of a benefice), by license, where the party is a perpetual curate; and by license, when the clergyman officiates as a stipendiary curate." (*The English Reports*, Vol. CLXIII. 1919: 450).

A second aspect of proprietary chapels which was reflected in some legal cases was the question of consecration. The procedure when building a normal parish church in the eighteenth and nineteenth centuries was one of long standing. The founders made application to the bishop of the diocese, who issued his licence to build and set up a cross on the land. After this, the church was built and on completion it was endowed and then the bishop

consecrated the church and not until after this last event were the sacraments to be administered. (Phillimore 1895: 1383). This process did not apply to the founding of a proprietary chapel and generally the chapel was not consecrated. In the case of *Moysey v Hillcoat* (1828) the question was whether the minister of a proprietary chapel, Queen Square Chapel, Bath, had the right "to publish banns, solemnize marriages, administer baptism, church women, bury the dead and appropriate alms collected at the sacrament in that chapel" and the only "fact in controversy or doubt is whether the chapel was ever consecrated." (*The English Reports* Vol. CLXII 1919: 780).

This chapel was built by several individuals before 1735 who considered themselves the proprietors. They let the pews and agreed to pay the rector of the parish £40 per year for officiating in it. If the chapel had been consecrated the rector of the parish would not have needed a licence to officiate in it but the rector who was the minister at the time was given a licence (and also his successors) to officiate in the chapel and therefore the chapel was not consecrated. The judgment in the case went to the plaintiff, Dr. Moysey, which meant that the chapel had not been consecrated and therefore as rector of the parish in which the chapel was situated, he could prevent the defendant, Dr. Hillcoat, from having the right to publish banns, solemnize marriages, administer baptisms, church women, bury the dead and from appropriating the alms collected at the sacrament in the chapel. (*The English Reports*, Vol. CLXII 1919: 780-1).

The Private Chapels Act, 1871, (34 & 35 Vict. c. 66), however, allowed a clergyman to be licensed to "a chapel belonging to a college, school, hospital, asylum, or public or charitable institution whether consecrated or unconsecrated" (Cripps 1937: 211) by the bishop of the diocese in which it was situated, to officiate, except other than to solemnize marriages, without being subject to the control of the incumbent . . ." (Cripps 1937: 211). The offertory had to be "disposed of as the minister thereof determines, subject to

the direction of the ordinary" (that is the bishop), (Cripps 1937: 211) but this in no way affected proprietary chapels where the disposal of the offertory was subject to the approval of the incumbent of the parish. A classic example of this was the case of the proprietary chapel of St. John's, Hampstead, London, where ". . . the Rev. William Harness was licensed as the first Minister (1823-1825) with the consent of Dr. White, Perpetual Curate of the Parish church, (as its vicar was then known) to whom a substantial portion of the Chapel offertories were to be paid." (*History of St. Johns* 1973).

The payment of offertories was not the only problem which beset the new proprietary chapel of St. John's. In 1832 the Reverend John Wilcox, along with a local dissenter who provided a loan, bought the copyhold of the chapel for £5,000 and installed himself as its minister with a view to maintaining the desired evangelical ministry. At the beginning of Lent in 1832 the Reverend John Wilcox, as he was about to begin his ministry at St. John's Proprietary Chapel, Downshire Hill, Hampstead, London, received a letter from Dr. White, the perpetual curate of Hampstead Parish Church forbidding him to conduct services in the chapel or anywhere else in his parish with a threat of legal proceedings. (*History of St. Johns* 1973: 7-9).

The letter was ignored by Mr. Wilcox and legal proceedings followed in the Bishop of London's Consistory Court of Arches. (*History of St. Johns* 1973: 9). Although at this stage there was no evidence that Dr. White would agree to Mr. Wilcox officiating in his parish with or without certain restrictions, there was evidence from a previous incident some twenty years earlier when Dr. White gave his "free consent" to the Reverend Isaac Jackman to officiate as a minister in Well Walk Chapel, a proprietary chapel situated at the west end of Hampstead parish, provided that Jackman accepted the following restrictions:-

. . . in no case performing or interfering with any of the parochial or other duties which properly belong to me as incumbent of the said parish . . . Nor shall he . . . receive or take for his own use or for the use of any other person any Fees, Dues, or Emoluments whatever which of accustomed and legal right belong to me as incumbent of the said parish

the benefits to accrue to the said Rev. I. Jackman from his so officiating in the said chapel being to arise from his letting the pews therein . . . (*History of St. Johns* 1973: 10).

It was assumed that such an attitude persisted in Dr. White in 1832 with reference to the appointment of the Reverend John Wilcox as minister to St. John's Proprietary Chapel. The case came before the Bishop of London's Consistory Court of Arches on 18 April 1832 and lasted for many months. A verdict was given in favour of Dr. White and a notice of closure was fixed to the doors of St. John's Chapel. In 1835 the Reverend John Ayre, a curate from Edmonton, London, was appointed as minister of St. John's and he received Dr. White's approval. He stayed as minister until 1855 thus providing a degree of stability in the functioning of the chapel ministry.

A further interesting case developed in the Channel Islands. It was planned to build a protestant episcopal chapel in the town of St. Helier, Jersey in 1813 due to the increase in the population of the town and a shortage of church accommodation. The planners of this chapel were advised to petition the King (George III) in Council for permission to build. Due to the King's incapacity, the petition was addressed to the Prince Regent. The petition sought permission to build a chapel on the basis that there had been a large increase in the population in the town of St. Helier and that there was insufficient accommodation in the Church for the citizens of the town to worship according to the rites of the Established Church.

The proposed new chapel would, it was suggested in the petition, ". . . effectively remove the evil in question, and tend to the advancement of piety, morality, and virtue in the said parish, and considerably promote the interest of the established religion." (Simmons 1926). It was noted that in the petition the proposed chapel was referred to as a "private Chapel". No date was given on the copy of the petition ". . . asking for permission to found the new Proprietary Chapel . . ." but it must have been sent to the Privy Council between February 5, 1811 and April 21, 1812, the former being the date when

the Regency began, and the latter the date on which the Lords of the Committee of Council for the Affairs of Jersey and Guernsey discussed the matter and made their Report thereon" (Simmons 1926).

The request was granted in the form of an Order in Council at The Court at Carleton House and was dated 10 February 1813. In due course the chapel was built and the opening service was held in the morning of Sunday, 14 December 1817, the chapel being full with some 1,200 souls. There had been some controversy between some of the founders of the chapel and Dr. Edouard Dupré, the Dean of Jersey and Vicar of St. Helier and the Dean's opposition after the opening service at the newly built chapel (now dedicated to St. Paul), came as an "Ecclesiastical thunderbolt" inhibiting clergy from officiating at St. Paul's without his permission. The following is the text of the "Ecclesiastical thunderbolt":

EDOUARD DUPRE, Doctor in Civil Law, Dean of the Island of Jersey.

To the Reverend Ministers of this Island.

Greeting.

WHEREAS the Honourable and Right Reverend Father in God, the Lord Bishop of Winchester has been informed that the proprietors of the Chapel recently built in the Parish of St. Helier in accordance with the Order of His Majesty in Council dated 10th February 1813 have proceeded to open the said Chapel and to cause Divine worship to be celebrated therein in accordance with the rites and ceremonies of the Anglican Church without having submitted to His Lordship the name of any person as Officiating Minister, in order to obtain His Lordship's Licence in conformity with the law, and without having even manifested the intention of so doing, or without having offered a reason for not having done so, His Lordship has found himself compelled to take notice of such a gross irregularity, and has in consequence required us to notify in his name, and we do hereby notify to the Reverend Clergy in this Island that if after this present notification any Minister in Holy Orders shall take part in such irregular proceedings by celebrating Divine Service in the said Chapel according to the rites and ceremonies of the Anglican Church without having previously obtained His Lordship's approval and Licence, His Lordship shall feel bound to interpose his authority and cause the offender to be prosecuted for the correction of his offence.

Given at St. Helier in the Island of Jersey this fifth day of March 1818.

(signed) ED. DUPRE,

Dean.

(Simmons 1926).

Due to this ban on Church of England clergy, the proprietors of the chapel looked to the reformed churches of France and they were successful in appointing the Reverend Emile Frossard from France. Despite the fact that the short ministry of the Reverend Paul Emile Frossard was successful, the proprietors of the chapel had made the mistake of appointing him without reference to ecclesiastical authority, namely the Dean of Jersey as incumbent of St. Helier's Church in which the chapel was situated, and the bishop of the diocese. The Order in Council had given the proprietors the right to nominate and appoint a clergyman but this did not exempt them or the clergyman from ecclesiastical jurisdiction and it was suggested that this omission by the proprietors was due to ignorance rather than wilful neglect of the ecclesiastical authorities since most church members in the island "were not as familiar with Ecclesiastical Law as they are today." (that is 1924) (Simmons 1926).

The next step was taken by Mr. Frossard. He petitioned the Island's Court which "awarded an interlocutory prohibition" to the petitioner on 18 November 1819 which inhibited Dr. Dupré from all further proceedings in the matter and referred it to the King in Council (Simmons 1926). Naturally, Dr. Dupré, holding the degree of Doctor in Civil Law appealed against such an injunction and won his case. The qualifications of the minister, Mr. Frossard, were called in question during the case and in due course a sitting of the Ecclesiastical Court was arranged for 14 May 1821, at which the Reverend Paul Emile Frossard was not present but had sent a letter, ordered "that sentence of minor excommunication on him be published the following Sunday." (Simmons 1926).

In his letter dated 12 May 1821, Mr. Frossard informed the Court that "I shall cease to celebrate Divine Service at St. Paul's on the 14th day of this month." (Simmons 1926). In effect Mr. Frossard resigned on the day the Ecclesiastical Court sat and therefore before he could be excommunicated. On 28 May

1821 when the Ecclesiastical Court sat, Mr. Frossard had left the Island and the case against him was deferred. Dr. Dupré continued with his protestations against the proprietary chapel of St. Paul until his death in 1822 but his successor, Dean Hue had no desire to continue with the legal proceedings. The proprietary chapel of St. Paul's worked along-side other churches in the Island and there were no further legal proceedings. This case demonstrated that the incumbent of the parish had the right to control the appointment of the minister of a proprietary chapel.

In a case in 1860 it was shown that the proprietors of proprietary chapels could refuse admission to anyone at their discretion. In another case in 1915 it was deemed that it was not necessary for a proprietary chapel to be consecrated. (*Halsbury's Laws of England*. 3rd Edition. p.470)

ORDERS IN COUNCIL.

"Proclamations and Orders in Council are instruments made by the Crown. The great majority of powers conferred on the Crown are required to be executed by Order in Council which are orders expressed to be made by and with the advice of the Privy Council" (Saunders 1989).

There were Three Orders in Council which were concerned with Proprietary Chapels. In date order they were:-

a) The Order in Council dated 15 April 1687 was about the collection of money in parish churches throughout England and Wales "for the Relief of the Necessitous French Protestants..."

The Order read as follows:

His Majesty being informed, That in several Parishes of this Kingdom no collections have been hitherto made for the Relief of the Necessitous French Protestants, in pursuance of His Majesties Letters Patents dated the 5th day of March 1685, Is Graciously pleased hereby to Order, That the Archbishops, Bishops, and all others exercising Ecclesiastical Jurisdiction, Do take Care that the Rectors, Vicars and Curates of such Parishes wherein no Collections have been made, as aforesaid, do exhort their Parishioners to give their charitable Contribution towards the Relief of the said Necessitous French Protestants, And that the same be

Collected and Paid in, according to the directions of the said Letters Patents. And the Commissioners appointed by the said Letters Patents, are hereby Authorized and Impowered to dispose of such Collections in like manner as they have formerly done.

William Blathwayt. (*London Gazette* 1687. No.2235).

b) A second Order in Council, dated 18 July 1894, was regarding the proprietary chapel, Quebec Chapel. The Order gave authority for the chapel to be consecrated as the Church of the Annunciation and to have a parish assigned to it.

c) The 13 May 1901 was the date of the third Order in Council and concerned the demolition of Holy Trinity Church, Knightsbridge and the uniting of the parish of Holy Trinity with that of All Saints, Knightsbridge. (*London Gazette* 13 May 1901). Demolition of the Church took place in 1904. (*Notes and Queries* 1910: 334). The site of Holy Trinity Church was used to build the French Embassy and flats. The Registers of Holy Trinity dated back to 1658 but only included baptisms and weddings. The Church was originally a Proprietary Chapel and "became a parish church by Order in Council in 1861, when Dr. Wilson became the first vicar." (*Notes and Queries* 1910: 334).

LETTERS PATENT.

A Letter Patent dated 19 December 1753 was issued which confirmed the right of the renewal from time to time for the term of 1000 years of the lease of Spring Gardens Chapel situated in the parish of St. Martin-in-the-Fields. Letters Patent are a sovereign or government authority to an individual or organisation "conferring a right or title, especially the sole right to make or use or sell some invention. (Thompson 1995: 781 & 1000).

THE MARRIAGE ACT, 1754.

The Fleet Prison which had been in existence since the twelfth century had, after the Restoration (the latter half of the seventeenth century), become a prison mainly for debtors where the prisoners could live with their families (Young 1956: 54). Attached to the prison was a chapel (not a Proprietary Chapel) and it was here that "Fleet Marriages", that is, marriages without

banns or licence, were performed. (Young 1956: 54). They later spread, first of all to nearby public houses each with its own parson and then ". . . in and around London, at almost all the chapels [including proprietary chapels], marriages were performed, and at some in a very discreditable manner." (Davis 1859: 67). These "Fleet Marriages", although irregular, were legal (Colby 1966: 20).

The Curzon or Mayfair Chapel (a proprietary chapel) became the most notorious of the Mayfair chapels (Colby 1966: 69). A Revd. Dr. Alexander Keith was appointed minister of Curzon Chapel in 1734 and after "a training in the Fleet Chapel" (Young 1956: 143) began to carry out "Fleet Marriages" at Curzon Chapel and after a time was described as "a marriage broker in holy orders" (Colby 1966: 69) and so Curzon or Mayfair Chapel developed its reputation (Young 1956: 143). Dr. Keith married large numbers of couples charging one guinea (£1-05p.) a time. He also advertised in the press, an advert appearing in the *London Gazette* on 12 January 1749. The Revd. Dr. James Trebeck, rector of St. George's parish in which the Curzon Chapel was situated, instituted legal proceedings against Dr. Keith at Doctors' Commons and Dr. Keith was decreed excommunicated on 27 October 1742 and committed to Fleet Prison in April 1743 (Clinch 1892: 56), where he died in poverty in 1758 (Colby 1966: 71).

How widespread the conducting of "Fleet Marriages" was, is beyond the scope of this research but there were at least two other chapels where such weddings were carried out. One was the Savoy Chapel where the Chaplain was a Revd. Mr. Wilkinson and he performed "Fleet Marriages" in the Chapel which, in 1773, became a Royal Peculiar (Young 1956: 158). The other chapel in which "Fleet Marriages" were conducted was an alms house chapel in Blackheath, south-east London called Morden College, which was founded in 1694. In 1754, the year of The Marriages Act, the Trustees of the College awarded the clerk of the chapel "£6 to make up for the loss of income from celebrating Fleet marriages which had been prohibited . . ." (Young 1956:

158).

About 7,000 "Fleet Marriages" were performed by Dr. Alexander Keith and his assistant clergymen giving them a total income of over £7,700 (Colby 1966: 71). The Marriage Act, 1754 put a stop to these marriages but they continued right up to the day before Lady Day, 1754, when the Act became effective and 61 marriages were performed on this last day in the Little Chapel, a chapel provided by Dr. Keith before his imprisonment and used only for this purpose (Colby 1966: 71). A further 217 "Fleet Marriages" were performed on this same last day in the Fleet Prison Chapel (Young 1956: 55).

Most proprietors, clergy and members of the congregations were law abiding citizens. Consequently, over about 200 years, considering the large number of people involved, there were relatively few legal cases.

Chapter 8.

THE HOST PARISHES.

Each and every proprietary chapel in England and Wales was situated in a parish of the Church of England, the "Host Parish". Generally speaking a host receives and welcomes guests and in the majority of cases proprietary chapels were welcomed as was judged by the number of favourable letters of approval from incumbents of parishes when individual ministers were nominated for the bishop's licence. There were of course from time to time one or two difficult cases which will be described.

During the eighteenth and nineteenth centuries pew-rents were the norm. Some proprietary chapels had a proportion of the seats for the poor but unfortunately they were often situated in obscure places which no-one wanted or benches were provided in the aisles of the chapel, not particularly attractive sittings.

There were occasional collections but certainly no regular offertory as we know it today (2002) and these collections were perhaps taken once a quarter in the chapel. In some instances the incumbent of the parish insisted on the offertory being paid to himself or his church as in the case of Holy Trinity Chapel in Conduit Street, and Berkeley Chapel in Berkeley Square, both in the parish of St. George Hanover Square, London; Foley (or Portland) Chapel, in the parish of St. Marylebone, London, and possibly All Souls', Langham Place, London from 1824; and Clifford Chapel, Spring Gardens, in the parish of St. Martin-in-the-Field, London. The argument put forward by some incumbents was that the offertory money was theirs by right since if the proprietary chapel did not exist, the donors would be worshipping in the parish church and giving their money there, perhaps wishful thinking on the part of some incumbents. Host parishes sometimes claimed their legal rights.

There were some parish incumbents who allocated a district of their parish to the proprietary chapels so that the chapel minister could exercise his visiting and pastoral skills. One example was Long Acre Proprietary Chapel which was allocated a district from the parish church of St. Martin-in-the-Field and another such case was the allocation of a district from the parish of St. Marylebone to Quebec Proprietary Chapel in Bryanston Street, Marble Arch. These arrangements meant of course that some of the visiting and pastoral work of the parish incumbent was off loaded to an unpaid "honorary curate", at least as far as the parish church and incumbent were concerned. There were some limitations to these arrangements, for example, funerals could be held in proprietary chapels and some had a burial ground like North End Chapel, Fulham, or used the under floor of the chapel itself, like Enon Chapel, Fitzroy Square, London, but marriages and baptism had to be held in the parish church.

An unusual situation arose in the 1890s regarding St. George's Chapel, Albemarle Street, Piccadilly, London which was situated in the parish of St. George, Hanover Square, London. The minister of the chapel petitioned the bishop for permission "to celebrate in the chapel the marriages of inhabitants of the district" but the rector of St. George's Parish Church, the Revd. Edward Ker Gray, objected, but it would appear that the bishop gave his permission because in 1903 a formal notice appeared in *The Times* and *The London Gazette* which announced that "with the consent of the Lord Archbishop of Canterbury, REVOKED the Licence dated the 28th day of March 1899, for the solemnization of Marriages in the Chapel known as ST. GEORGE'S CHAPEL, Albemarle street, and situate in the parish of St. George, Hanover Square." (LGL/MS 19224/250, *The Times* 8.12.1903 and *The London Gazette* 11 December 1903, No. 27625, p.8206). Not a very friendly relationship between "host" and "guest" and a case of the Archbishop of Canterbury over-ruling the Bishop of London.

It has already been pointed out that each and every proprietary chapel was in

a parish of the Church of England and the parish church through its Vestry Meeting acted as a local government authority and had to levy rates on properties within its parish and this included proprietary chapels. St. Marylebone Parish Church had to levy rates on nine proprietary chapels, St. George's, Hanover Square had eight within its parish boundaries, St. Martin-in-the-Field, three and St. James, Piccadilly and St. James', Westminster, two each. Clarke claimed that "there must have been some tension between the parish churches and the chapels because of the Vestry of the Parish Church levying rates on some Proprietary chapels" (Clarke BFL 1963: 188).

The parish of St. Marylebone in London was unique in that it hosted nine proprietary chapels and thirteen separate documents have been found, some of which comment on the parish's proprietary chapels as a whole and others refer to one or more named chapels. The proprietary chapels in the parish of St. Marylebone were:-

BENTINCK CHAPEL, Chapel Street, Edgware Road, London. 1772-1836

BRUNSWICK CHAPEL, Upper Berkeley Street, Mayfair, London.
1797-1895.

CHRIST'S CHAPEL, Maida Hill, London. 1834-1876.

FOLEY (or PORTLAND) CHAPEL, Great Portland Street, London.
1766-1831.

MARGARET CHAPEL, Margaret Street, London. 1839-1859.

OXFORD CHAPEL, later ST. PETER'S CHAPEL, Vere Street, London.
1724-

PORTMAN CHAPEL, Portman Square, Robert Adam Street, London.
1779-1901.

QUEBEC CHAPEL, Bryanston Street, Marble Arch, London. 1788-1894.

TITCHFIELD CHAPEL, Westmoreland Street, London. 1774-1832. In 1803

----- the name was changed to WELBECK CHAPEL. -----

These thirteen documents can be grouped as follows:

1. Acts of Parliament dated 1811, 1817, 1830, 1854 and 1904 and these will

be discussed later.

2. A series of documents relating to proprietary chapels;
 - a) *Some Remarks on Proprietary Chapels in Marylebone and Particularly Brunswick Chapel.*
 - b) *Cursory Observations on Proprietary Chapels and a Proposal to build two more.*
 - c) Letter dated 1 July 1812 proposing to build a chapel which would be exempt from the jurisdiction of the Bishop.
 - d) Letter (undated) with a proposal to build a chapel.
 - e) Report of Vestry Meeting dated 25 June 1817 with Resolution. (NB. The Vestry was the parish church, the precursor of the Local Authority Council which was introduced in 1901 and often the Vestry had to levy a rate on proprietary chapels and other property, situated in their parish and some times it did not meet with overwhelming approval by the minister and the worshippers of the proprietary chapel).
3. Histories. Four short histories of four different chapels but all undated and without names of authors and dealt with under the respective chapels..

Five of the Acts of Parliament mentioned above were:

1. *An Act to enable the Vestrymen of the Parish of St. Mary le Bone, in the County of Middlesex to build a new Parish Church and Two or more Chapels; and for other Purposes relating thereto.* [10th June 1811]. (51 Geo. III c.151. 1811). The chapels were chapels of ease and not proprietary chapels.
2. *An Act for ratifying the Purchase of the Improprate Rectory of Saint Mary le Bone in the County of Middlesex.* [10th July 1817] (57 Geo. III c.98. 1817). This Act in effect confirmed an agreement made on 2 June 1817 between the Crown and the Duke of Portland that ". . . the Improprate Rectory and Right of Presentation of and to the perpetual Curacy of Saint Mary le bone, . . . and the Patronage or Right of Presentation of and to the several Chapels in the Parish . . ." be purchased and vested in the Crown ". . . with a View to the better Ordering and Regulation of the said Parish. ."

(Section I). The several Chapels referred to were Portman Chapel, Bentinck Chapel, Quebeck Chapel and Saint John's Chapel.

3. *An Act for endowing the Parish Church of Newborough in the County of Northampton, and Three Chapels, called Portland Chapel, Oxford Chapel, and Welbeck Chapel, situate in the Parish of Saint Mary-le-bone in the County of Middlesex, and also a Chapel erected on Sunk Island in the River Humber.* [23rd July 1830] (11 Geo. IV and 1 Wm. IV c.59. 1830). There does not appear to be any reason why three different cases should be included in one Act of Parliament. The relevant matter on the three proprietary chapels, Portland, Oxford and Welbeck lay in Sections VIII to XIX (both inclusive) of the Act. Sections I to VII were concerned with the establishing of the Parish Church of Newborough and burial ground in the County of Northamptonshire. Sections XX to XXVIII referred to the consecration of a Chapel on Sunk Island in the River Humber which "the Lessees of the Crown and their Tenants have, at their own Expencc", erected and called Sunk Island Chapel. It became a parish and parish Church as from the passing of the Act. (Section XX).
4. *An Act to enable the Trustees of Portland Chapel Oxford Chapel and Welbeck Chapel, in the Parish of Saint Marylebone to augment the salaries of the ministers of the said chapels.* [31st July 1854] (17 and 18 Vic. c.70. 1854). This Act in effect repealed Sections VIII to XIX in the Act described in No. 3 above.
5. *An Act to provide for the sale of the Chapel of Saint James Westmoreland Street and for other purposes connected therewith.* [24th June 1904]. (4 Edw. VII c.46. 1904). This Act was specific to Welbeck Chapel (later St. James), and will be dealt with later under Titchfield (Welbeck) Chapel.

There were other Acts of Parliament concerning the Parish of St. Marylebone which did not concern proprietary chapels. They were:

1. *An Act to enable the Vestrymen of the Parish of Saint Mary-le-bone, in the County of Middlesex, to effectuate the building of Four District Churches in the said Parish; and for other Purposes relating thereto* [1821] (1 and 2

Geo. IV c.21. 1821).

2. *An Act for the making of Four Districts in the Parish of St. Mary-le-bone, in the County of Middlesex, District Rectories for certain Purposes.* [5th July 1825] (6 Geo. IV c.124. 1825).

The four district churches referred to in these two Acts of Parliament were: St. Mary's Church in Wyndham Place, All Souls Church in Langham Place, Christ Church in Stafford Street and Trinity Church in Osnaburgh Street and each were to have a district minister.

The series of documents provided some interesting facts:

1. It was claimed that the proprietary chapel "reached the zenith of its influence at the close of the eighteenth century and the parishes of St. Marylebone and St. George, Hanover Square contained many examples." (Anon., *Some Remarks on Proprietary Chapels.* p.1. LCCC LEC-SM/1/2). The anonymous author of the article complained that the proprietary chapels in the two areas mentioned were "all intended for the opulent and very well filled by the higher orders of society" (Anon., *Some Remarks on Proprietary Chapels.* Quoted from a Pamphlet entitled: *Free and Impartial Thoughts on the Dangers to be apprehended from the Increase of Sectarists in this Kingdom, and the Evils arising from the Want of Places of Worship for the lower Orders of the Community,* by a Cordial Approver of the Doctrines, and Well-wisher to the Prosperity of the Church of England. p.1) which presumably referred to wealthy and professional classes. It was further claimed that the cost of renting the chapel seats was too expensive.
2. The pamphlet quoted above made reference to Lisson Green Chapel, Quebec Chapel, Portman Chapel, Welbeck Chapel, Oxford Chapel, Portland Chapel and Margaret Street Chapel which were claimed to be "pitiful buildings" and that "not one of them consecrated except Quebec. No bishop has episcopal jurisdiction in this immense parish." (Anon., *Some Remarks on Proprietary Chapels.* Quoted from a Pamphlet entitled: *Free and Impartial Thoughts on the Dangers to be apprehended from the Increase of Sectarists in this Kingdom, and the Evils arising from the Want of Places of Worship for*

the lower Orders of the Community, by a Cordial Approver of the Doctrines, and Well-wisher to the Prosperity of the Church of England. p.1)

3. A letter from E.B. Portman dated 1 July 1812 and addressed to the Chairman of St. Marylebone Vestry, proposed to build a chapel exempt from the control of the Bishop or any subordination to the minister. (LCCC LEC-SM/1/5a). Mr. Portman in the letter refers to the fact that the proposed chapel ". . . would be held under the same tenure, as the three other chapels on my Estate; viz. Portman, Quebec and Brunswick - all of which are Leasehold and the last held by his Grace the Duke of Portland. . ." (LCCC LEC-SM/1/5a).

4. A letter from David Porter dated 25 June 1814 and addressed to the Chairman of the Vestry of St. Marylebone, making five alternative propositions for the building of a chapel (LCCC LEC-SM/1/5).

5. A copy of the previous letter with a resolution added: it was resolved that a committee be appointed to view the site offered for the building of a chapel and to report back to the Vestry. (LCCC LEC-SM/1/5).

6. A fifth document dated 1 June 1819 and initialled by "S.H." suggested the building of two more proprietary chapels. "S.H." claimed that there were eight proprietary chapels in the parish of St. Marylebone and none of them were consecrated nor were the officiating ministers "duly Licenced." (LCCC LEC-SM/1/1). Andrew Saint in Brooks and Saint (eds. 1995: 32), claimed the "the private interests of their owners and preachers [that is, of proprietary chapels] were among the reasons why the parish took forty-five years and three Acts of Parliament before it managed to rebuild its church in 1813-1817" [that is the parish church of St. Marylebone] and the neighbouring parish of St. Pancras had similar problems.

St. George's Parish Church in Hanover Square, London, was host to some five proprietary chapels, Grosvenor Chapel in South Audley Street, Holy Trinity Chapel in Conduit Street, Hanover Chapel in Regent Street, Berkeley Chapel in Berkeley Square and Bedford Chapel in Charlotte Street, Bloomsbury, the Rector of St. George's Church having the right of

presentation of the minister at the latter chapel.

The Revd. John Wilcox was forbidden in 1832 by the incumbent of Hampstead Parish Church from exercising his ministry at St. John's Chapel, Downshire Hill, Hampstead, London. The incident led to legal proceedings in the Consistory Court of Arches and after many months, the verdict was given in favour of the Revd. Dr. White, incumbent of Hampstead Parish Church (see Chapter 7, The Law, Ethics and Proprietary Chapels). A similar legal case had already developed in 1813 in the Channel Islands. After the proprietary chapel had been built, Edouard Dupre, DCL, the Very Revd. the Dean of the Island of Jersey and Vicar of St. Helier's Church, Jersey, forbade the clergy of the Church of England from officiating at the chapel without his permission and this, like St. John's Chapel in Hampstead, resulted in a legal case (see Chapter 7, The Law, Ethics and Proprietary Chapels). Both these chapels, one in Jersey, Channel Islands and the other in Hampstead, London are both extant today (2002). Spring Gardens Chapel, a proprietary chapel, built by the Clifford family and because of this it was sometimes known as the Clifford Chapel, was involved in a long running dispute between the Clifford family and the parish church of St. Martin-in-the-Field as to its ownership (Young 1956: 160). There was no evidence that it involved any legal proceedings.

A search at the London Guildhall Library, of the applications for the Bishop of London's licence to officiate at a proprietary chapel during the period 1700 - 1900 showed that the incumbent of the parish in which the proprietary chapel was situated, have his permission gladly and often in glowing terms. There were a few problems between host parishes and proprietary chapels but host parishes had certain rights as laid down by Canon Law. The fact that most evangelical low-church clergy and congregations were and are by their beliefs and convictions, law abiding citizens was and is reflected in the small number of legal cases as described above.

Chapter 9.

SOME NOTABLE PROPRIETARY CHAPELS.

Proprietary chapels formed a unique group, unique in that they were commissioned and organised as financially profitable concerns mainly by non-episcopally ordained ministers. Of course this was also true of other groups of chapels such as the Baptists and in due course the Methodists, neither group receiving any outside financial aid. Not all proprietary chapels were equally profitable and others were notable in that some state or function of the chapel was a little out of the ordinary and some of these notable chapels with their characteristic feature will be described below.

The history of two chapels will be described to show that proprietary chapels were not stereotyped. One had a history of evangelicalism while the second was at the opposite end of the spectrum of churchmanship and had been described as the London centre of the Tractarian Movement.

The first, Tavistock Chapel in Broad Court, Drury Lane, London, was founded by the Russell family in 1763. The chapel was in the host parish of St. Martin in the Field and was built by the Russell family for the tenants of their Bedford Estate (*History of St. John's Downshire Hill*: 9). The Russell family retained the proprietorship of the chapel until 1775 when it was sold to the Revd. John Glen King who "is now become whole and sole proprietor of the said chapel." (Bond dated 28 February 1775 - copy in LCCC). Later in 1825 for eight years the chapel was leased to the Revd. Thomas Webster for £100 per annum and later still in 1834 the Revd. Dr. Richards, vicar of St. Martin in the Field bought it for £2000 for the church to use it as a chapel of ease which meant that it was no longer a proprietary chapel. The list of ministers covers more or less the existence of the chapel as a proprietary chapel. During the proprietorship (as lessee) and ministry of the Revd. Thomas Webster, 1825-1833, a series of mid-week lectures were held, common in evangelical churches and chapels in those days, and these were entitled "Points of

Controversy between Roman Catholics and Protestants" which showed that Webster was an ultra-protestant with an anti-Roman Catholic stance. (The advertisement is produced in full in Appendix I under Tavistock Chapel).

The advertisement showed the preachers and the chapels to which they were licenced and which obviously had evangelical ministries. The proprietary chapels named in the advertisement in the Diocese of London were:- Broadway, Charlotte Street; Percy and St. Johns, Bedford Row. Fifteen proprietary chapels in the Diocese of London had reputations as centres of evangelicalism in and around 1830 and this was a reasonable proportion out of a total of 36 chapels. Other proprietary chapels named by Elliott-Binns (1953) and Stock (1899) as being evangelical were Eaton, Fitzroy, Gray's Inn Road, Holland, Park, Ram's, St. James, St. Mary's, Park Street, Southwark, Christ's, Maida Hill, and Belgrave. There may have been others which have not been identified but sometimes when proprietary chapels were referred to in books, for example Proby (1888), it was assumed that most were of an evangelical nature.

In contrast to the Tavistock Chapel, there was one proprietary chapel in the Diocese of London which was not of this persuasion, Margaret Chapel in Margaret Street, London, which at one point was described as the London centre of the Tractarian Movement. Margaret Chapel was built as an independent chapel in 1776 and it was a proprietary chapel for a few years until 1829 when again it became an independent chapel. In 1839 it was leased, as a proprietary chapel, to the Revd. Frederick Oakeley, a Church of England clergyman, and he made it the Tractarian Headquarters in London. In 1845 Oakeley seceded to Rome and the chapel closed for two years when it was re-opened by the Revd. Upton Richards and the high church worship continued. In 1859 it became All Saints' Church with its own parish. There were other proprietary chapels with high church forms of worship such as St. Ninian's in Whitby, Yorkshire which was linked with the Oxford Movement, and Christ Church, Bath which is extant today (2002).

Two proprietary chapels in the Diocese of London were used to support an associated institution. Lock Hospital, founded originally in Hyde Park, was for the treatment of diseases peculiar to prostitutes and its chapel was run as a proprietary chapel which admitted the public. Of course pew-rents would be charged and the profits were used to maintain the chapel and its chaplain and any surplus went to help finance the hospital. The chapel seated 800 people and £1,000 was provided for the hospital in 1764, a considerable sum in the late eighteenth century. In 1842 the hospital moved to Harrow Road and a new chapel was built and run as a proprietary chapel. The second such chapel was that attached to the Foundling Hospital in Guilford Street, Bloomsbury where deprived children lived. The chapel had galleries on all four sides and was fully supported with fashionable people. Special seats were provided for the children, the hospital residents. The chapel was also used to give musical recitals and Handel was an enthusiastic supporter and exhibitions of paintings were also held in the chapel which led to the foundation of the Royal Academy.

Another group of chapels worthy of mention were those which are extant today (2002). There is only one in the Diocese of London, St. John's Proprietary Chapel, Downshire Hill, Hampstead, London. Others, outside the present (2002) London Diocesan boundaries, include Emmanuel Chapel, Wimbledon, London, which for a time was in the Diocese of London, Mariners' Chapel, Gloucester and St. James' Ryde, Isle of Wight both under the proprietorship (patronage) of the Church Society of Watford, Holy Trinity, Ashbourne, Buxton, Derbyshire, St. Mary's, Castle Street, Reading with a joint patronage between the proprietors and the Church Pastoral Aid Society, Leamington, Christ Church, Bath in association with the Simeon Trustees, St. Thomas Proprietary Chapel, Newcastle and St. Paul's Church, New Street, St. Helier, Jersey.

Three chapels, Emmanuel, Wimbledon, St. John's, Southend and St. Mary's,

Park Street, Southwark, were situated in the Diocese of London for a time. The Boundaries of the Diocese changed from time to time so that Emmanuel Wimbledon started life in 1861 in the Diocese of Canterbury and then was transferred to the Diocese of London. Later still, because of diocesan boundary changes, it was in the Diocese of Rochester and finally due to further diocesan boundary changes it was part of the Diocese of Southwark in 1905 when the Diocese of Southwark was formed. St. John's, Southend was part of the parish of Woolwich which at that time extended to Southend, a large parish, but in due course the chapel became a parish church and part of the Diocese of Chelmsford when it was founded in 1914, it still exists today (2002). A third proprietary chapel, St. Mary's, Park Street, Lambeth, Southwark, whose date of origin is unknown but certainly existed in 1763 because two clergy held appointments there (LG/Ms 9584 and 9558), ceased to exist in 1822, long before the Diocese of Southwark came into existence in 1905.

St. David's Proprietary Chapel in St. Mary's Terrace, Paddington, London, existed from 1877 to 1906 when it was consecrated in keeping the the "Forty Year" Act of 1824. Very little has come to light regarding this chapel except that the recent (2001) minister, the Revd. Alfred Pryse Hawkins (1929-2001) was made, just before his death, an Honorary Canon of Monmouth Cathedral (*Church Times* 26.01.01) presumably an appreciation in respect of the work he has done with the Welsh people in the London area. The London Diocesan Book 1997 described the chapel as an Extra-Parochial Church with the Bishop of London as Patron. It has been the Welsh Church in London since 1890. A similar Welsh chapel built in 1890, existed in Birkenhead, Cheshire in the Diocese of Chester and in the 2000/2001 edition of Crockford's it was described as "BIRKENHEAD (St. Winifred) Welsh Church".

(p. 895).

Another unusual chapel was West Street Chapel in Seven Dials, London. It was a Huguenot Chapel which was built in 1700 and called La Pyramide de

la Tremblade. In 1743 John Wesley took it and preached there for many years from a pulpit which remains there. At that time it was called West Street Chapel but after Wesley's death in 1791 it became a proprietary chapel. It was acquired in 1888 by the parish of St. Giles in the Fields and called All Saints Mission Church (Young 1956). The Huguenots were French Protestants invited to England by King William in 1689 and he promised them every assistance and support and as a result of this promise, thousands of French Protestants moved from France to England (Young 1956: 509). A chapel was placed at their disposal by the King on condition that they used *The Book of Common Prayer* (1662) in a French translation and be subject to the jurisdiction of the Bishop of London (Young 1956: 516 and Beaufort 1889). It was a very generous decision by the succeeding Bishops of London to make provision for the various national groups which from time to time descended on London despite the cause of their mass migration. No doubt the use of their native language went some way to make them feel at home.

During the nineteenth century, the Church of England was anxious to teach children to read so that they could read and understand the Bible. Consequently a large number of Church of England clergy set up local schools to teach the local children the three "R's", arithmetic, reading and writing. Realising the need to educate children. A few proprietary chapels and/or their ministers reacted positively and set up, at the chapel's or their own expense, day schools for local children. One such minister was the Revd. John Wilcox, who was minister, from 1832 to 1835, of St. John's Proprietary Chapel in Downshire Hill, Hampstead, and one such chapel was Ram's Chapel in Homerton, North London. The boy's school in Homerton existed from 1801 to 1892 and the one for girls from 1792 to 1888. Elliott-Binns (1953: 246) described it as a noteworthy chapel in the hands of Evangelicals. There is no record to suggest that the children had to pay a penny a week, as they did in most Church of England Schools.

Brunswick Chapel in Upper Berkeley Street, Mayfair, London, was built as a

speculation and was immediately put up for auction. It was auctioned at Christie's in May 1796 but from the figures available (see under Brunswick Chapel in Appendix A), it does seem as though it was a financially profitable speculation. Joining Brunswick Chapel in this unique situation of being auctioned was North End Chapel, North End, Fulham, which was auctioned in 1837 and it was advertised in the auctioneer's notice as a very attractive proposition (see under North End Chapel in Appendix A). A third chapel which was auctioned was Park Chapel in 1855.

All the above named chapels have acted positively from an ethical point of view. There was a great deal of virtue in that two chapels were used, not only for worshipping Almighty God, but also to support other worthy institutions, a hospital for women and an orphanage for children and this was also true of the day schools which were established in association with proprietary chapels. There may be some ethical doubt about the morality of speculation and auctioning places of worship but the most distasteful use of a chapel was that of Enon Chapel. After it ceased being a proprietary chapel with burial facilities under its floor, it was opened as a speculation as a dance hall and, in bad taste it was advertised as "Enon Chapel, Dancing on the Dead"! (see Enon Chapel in Appendix A for a copy of the full advertisement).

A notable proprietary chapel outside the Diocese of London was Christ Church, Montpellier Row, Bath, which was opened in 1798 and is still extant today 2002. There were already six proprietary chapels in Bath and according to Jenkins (1948: 41), their appeal was "almost exclusively to the well-to-do" and that there was a serious lack of provision "for the poorer members of the community". Christ Church proprietary chapel, was built through the efforts of the Archdeacon of Bath, the Venerable Charles Dauberry (1745-1827) and subscribers of £50 or more who became trustees. The building was vested in the Bishop of Bath and Wells and the galleries were to be let out at rents sufficient to cover the costs of the annual expenditure of the chapel. The ground floor was to be for the free reception "of the poor of Bath". According

to a thesis (in preparation) by the Revd, Vaughan Roberts, who in 1996 was the chaplain of the University of Bath and licenced to officiate in the Diocese of Bath and Wells and was acting honorary minister of Christ Church, Bath, described it as "the first 'free church' in England" (Robert's thesis in preparation, 1996 Section 3, p.1).

Christ Church was consecrated and opened in 1798, long before the Forty Year Act of 1824 which insisted on new proprietary chapels being consecrated at the time of their opening. It was built in the Parish of Walcot and adopted the churchmanship of the parish church. In 1860 the patronage of the Parish Church was sold to the Revd. Alfred Peache (the founder of Peache Trust in 1877), who in due course sold it to Simeon Trust (another Evangelical Patronage Trust) where it remains today (2002) and the Parish Church developed a churchmanship of an Evangelical nature and remains as such to the present time. Christ Church, however, retained its original high churchmanship and continues to follow the old fashioned high church which existed before the development of the Oxford Movement (Personal conversation with the author, the Revd. Vaughan Roberts on 2 April 1996).

There are two aspects of Christ Church which are unique. First, out of eight proprietary chapels in Bath, only Christ Church continues today, and second, Jenkins (1948) in his MA thesis described adequately and in some great detail seven of the proprietary chapels in Bath and gave lists of ministers with dates (pp. 103-105) throughout the period of existence of each chapel but only gave some twenty lines (pp. 41 and 42) on the origin of Christ Church and no list of ministers. Sadly no explanation was given for this omission. Mrs. Vaughan Roberts described Christ Church Chapel to the author as a "Peoples Church" (private conversation, 2 April 1996) and the Revd. Vaughan Roberts described it as an eighteenth century church plant (private conversation 2 April 1996).

In order to compare the establishment of a proprietary chapel with a

'church-plant', it will be necessary to define church-plant. According to Archbishop George Carey "It is the transfer of part of a congregation in an area of need with the evangelistic expectation that new people will find faith and a renewal of their spiritual lives." (Hopkins (Ed.) no date but about 1991: 22). There is no record of the transfer of part of a congregation from an established Anglican Church to start a proprietary chapel during the eighteenth and nineteenth centuries or indeed at any time. There was movement of people from established churches in Reading in the eighteenth century in order to form an independent chapel so that they could have an evangelical preacher who could continue the type of preaching they had heard from John Wesley. This independent chapel ultimately became a proprietary chapel, St. Mary's, Reading, but it was in no way a church-plant.

There has been some church planting in the Church of England during the second half of the twentieth century, mainly, but not exclusively, on the initiative of Holy Trinity Church, Brompton, London, where another church in the doldrums has been revitalised. According to the Revd. Alister McGrath, professor of Historical Theology at the University of Oxford, in an address at a conference on the future of Evangelicalism, Holy Trinity Church had "planted five churches in the past 16 years, including St. Mark's, Battersea Rise and St. Paul's, Onslow Square. The daughter churches have in turn planted a further four churches, and a fifth is likely to start in the Baker Street area of London at Easter" (*Church Times* 15/02/2002: 9).

There have also been attempts to attract people to services by the Church of England providing alternative forms of worship, mainly described in the Church Army quarterly publication *Encounters on Edge*. Many of these attempts do not use the Church of England liturgy and many would appear to be struggling to stay in existence. There was however a notable exception. This was the Nine O'clock Service (N.O.S.) in Sheffield Cathedral on Sunday evenings. It was a great success until its leader (an ordained Anglican clergyman) was discovered to have had promiscuous sexual relations with

several of the female members of the congregation of the N.O.S.

There are other forms of alternative worship, many run by nonconformists who are particularly charismatic. None of these various types of services are in any way similar to those which were held in proprietary chapels which were strictly Anglican, using *The Book of Common Prayer* (1662) and each of which had an episcopally ordained clergyman of the Church of England as its minister. The particular chapel, Christ Church Proprietary Chapel in Bath, which was said to be a church-plant was deliberately formed as a proprietary chapel by the then Archdeacon of Bath, especially for the poor and there was no transfer of part of an already existing congregation. Christ Church, Bath, may be described as an early church-plant but the meaning of 'church-plant' must have changed over the centuries.

Chapter 10.

THE DECLINE OF PROPRIETARY CHAPELS.

The first proprietary chapel to be established in the London Diocese (and anywhere else in Britain) was Broadway Chapel, situated in Westminster in 1642 and it continued for over 200 years until 1843 when it became Christ Church with its own parish. It had a reputation as a "most noteworthy evangelical chapel" (Elliott-Binns 1953: 246) and this description was also true of some other proprietary chapels both in London and elsewhere. By 1700 there were three known proprietary chapels in the London Diocese and during the next century they had grown in number to 31, the zenith being reached in the decade beginning 1810 when there were 36. The figures given were of proprietary chapels with known dates of "birth" and "death" but there were a few others whose dates were indeterminable and these have been omitted from the statistical survey.

By 1900 there were 11 chapels extant and by 1940 this had been reduced to 2. The first proprietary chapel to close was Well Walk Chapel in Hampstead, London, in 1733 but this closure is masked in the graph at the end of this chapter because of the number of new proprietary chapels which opened during that decade. A similar situation arose in the nineteenth century when an occasional proprietary chapel was opened, for example Emmanuel Chapel, Wimbledon, which opened in 1871, the decade in which three other chapels closed and this was also masked in the graph. This and a few others were instances of bucking the trend.

What happened to proprietary chapel buildings when the chapel ceased to function? A classic example was provided by the Margaret Chapel in Brook Street, Bath. After closure in 1875 it was offered for rental for religious services but without success and this was not surprising because proprietary

chapels were on the decline. It was then put up for auction and was sold for £1950 and it became a skating rink. In 1879 it became an independent chapel for part of the congregation which had seceded from the Countess of Huntingdon's Chapel in The Vineyards, Bath. This phase of the building's life did not last long and it then became a Salvation Army Hall and General Booth preached there. It was later turned into a swimming pool and the swimming championships of the city were held there for quite some years.

This phase also passed and the pool was covered over and turned into a boxing saloon. It developed a bad reputation so much so, that one night it was raided by the police, after which the conduct of the boxing saloon improved. One night some years later, the flooring gave way and part of the audience fell into the empty pool! After this incident it became a leisure centre, a swimming bath in the summer and a skating rink in the winter. In addition it was the headquarters of the Bath Badminton Club and a cycle school. In 1904 Margaret Chapel became a Presbyterian Chapel and was known as Trinity Church and remained so for a few years when the Presbyterian services were transferred to the YMCA building. Margaret Chapel was then used for a variety of secular purposes such as concerts, trades exhibitions and badminton. It was not used again as a chapel. In fact during German bombing raids on the nights of 25 and 26 April 1942, Margaret Chapel (along with many other buildings in Bath) was "destroyed but destruction completing its variety of uses with the swimming bath turned into a static water tank by the Civil Defence Authority" (Jenkins 1848: 84, 85 and 96).

The Margaret Chapel, Bath building was put to many uses after its closure as a proprietary chapel and this was indeed true of many of the proprietary chapels in London and elsewhere. The use to which proprietary chapels were put after closure can be divided into two categories. First, some chapels were converted into chapels-of-ease and attached to parish churches or they were converted into parish churches with their own parish. An example was Lock

Hospital Chapel which in 1871 had a conventional district attached to it and in 1890 it became a parish church in its own right and called Christ Church. The second category was demolition in order to make way for new building developments, an example being Charlotte Street Chapel in London, where at one time Queen Victoria rented 30 pews, presumably for her domestic staff. The site on which the chapel stood became part of Victoria Coach Station, London.

There are eight proprietary chapels which remain viable and still in existence today (2002) but there is only one in the present-day Diocese of London. They are:

- 1) Christ Church, Bath, founded 1798 and still active in 2002,
- 2) St. Paul, Jersey, founded in 1817 in the Diocese of Winchester, has experienced various "ups and downs" over the years but appears to be flourishing today (2002),
- 3) St. John's Chapel, Downshire Hill, Hampstead, London, founded 1823.
- 4) St. James' Chapel, Ryde, Isle of Wight, founded 1827 and continues under the auspices of the Church Society Trust. Originally it was in the Diocese of Winchester but is now in the Diocese of Portsmouth,
- 5) St. Mary's Chapel, Reading, founded 1836 and still active in 2002. Under the auspices of the Church Pastoral Aid Society.
- 6) The Mariners Chapel at the Gloucester Docks in the Diocese of Gloucester. Founded 1847 and continues under the auspices of the Church Society,
- 7) Emmanuel Chapel in Wimbledon, South London. Founded 1871 and is still extant and was at one time in the London Diocese but is now in the Southwark diocese,
- 8) Trinity Chapel, Buxton, Derbyshire. Founded 1873 and originally in the Diocese of Lichfield but is now in the Diocese of Derby. An active chapel with a new curate arriving in September 2002.

These chapels, with the exception of St. Paul's, Jersey and Christ Church,

Bath, were opened after the 1824 Act of Parliament (The "Forty Year" Act) which exercised a greater degree of control over new proprietary chapels than had been the case previously. The six chapels were opened, as the graph at the end of this chapter shows, against a falling in number of proprietary chapels. An examination of the motives which lay behind the respective proprietors' desires to set up a proprietary chapels shows that there was no intention of using any of the eight chapel as a form of financial investment, other than to pay the normal maintenance and running costs. For six of the eight chapels, namely, Mariners', Gloucester; Emmanuel, Wimbledon; St. John's, Hampstead; St. James', Ryde; St. Mary's, Reading and Trinity, Buxton, were established primarily for the purpose of developing an evangelical witness and form of worship with the preaching of the Gospel of the Lord Jesus Christ.

The two chapels not included in the list of six evangelical ones were Christ Church, Bath which was opened in 1798, not for evangelical reasons but for the "lower order of people", in effect the poor who could not afford to associate with the middle and upper classes who filled the other seven proprietary chapels and other churches and chapels in Bath in the latter part of the eighteenth century. In no way was there any intention of making money out of Christ Church Chapel. It still (2002) retains its original churchmanship, that of the old fashioned high church despite the fact that the parish church changed to that of evangelical churchmanship.

The second chapel not included in the list of six above, was St. Paul's, Jersey in the Channel Islands which was established, ostensibly, to provide more church accommodation due to the increase in the population but reading Simmons' (1926-7) serial history, it suggests that there were undercurrents whereby the proposers of the new Protestant Episcopal Chapel wanted a more evangelical type of preaching and worship service than that provided by the parish church. Thus out of eight proprietary chapels still extant today (2002), seven were established to promote evangelical worship

and preaching while the eighth was set up to provide Anglican worship facilities for the poor. Not one of the eight was set up as a form of financial investment with a hope of a financial return other than being sufficient to pay their own way and be financially independent of any other institution.

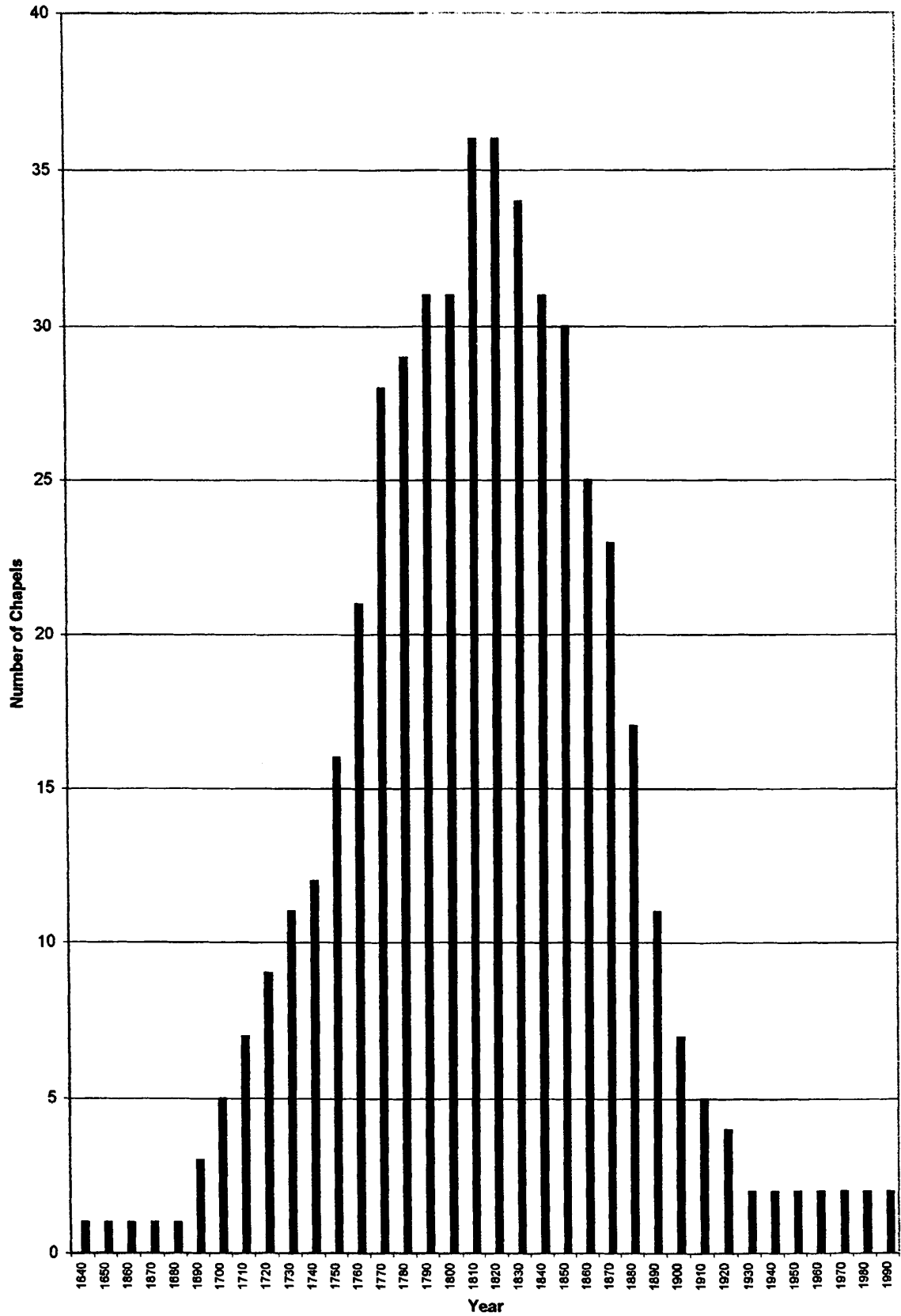
All of these eight chapels must have had a cost-benefit ratio greater than one and at times it must have been even higher. The six chapels founded after the Act of Parliament in 1824 (The "Forty Year" Act), have not been controlled by this Act. Had this Act been implemented, the ministers of these chapels would have been appointed by the local incumbent but they are still appointed by the proprietors or trustees and sometimes in association with an evangelical society, the Church Pastoral Aid Society in the case of St. John's, Hampstead and the Church Society in the cases of Mariners' Chapel, Gloucester and St. James' Ryde.

The only case which has come to light where the "Forty Year" Act was applied was that of Bedford Chapel, Exeter, but this chapel, with its records was destroyed during WW2 and the war damage compensation which was paid went to the Diocese of Exeter which used it, not to build a replacement chapel, but to help build new parish churches on the outskirts of Exeter where new housing projects were being developed. In due course the congregation of Bedford Chapel, Exeter, which was meeting in various redundant churches, was disbanded.

A graph (see next page) of the opening and closing years (decades) of the proprietary chapels in the London Diocese shows that a peak was reached in the decade beginning 1810 when it stayed constant for two decades (The data used for preparing the graph is given in Appendix D). Then there was a rapid decline.

Jenkins in his thesis on the Bath proprietary chapels writes of the possibility

The number of Chapels extant in each decade from 1640 to 1999



of a graph using the total number of worshippers in proprietary chapels in Bath. He suggested that the graph would peak in the early 1800s and then would level out for nearly twenty years before declining, a claim which fits quite well with the graph of the London Diocese's proprietary chapels. Jenkins claimed that a sharp increase in the hypothetical graph would occur at the middle of the century and reach a higher level than had been achieved earlier, this being due to the influence of the Evangelical Revival. This new level would continue, according to Jenkins, "until about 1860 when the line again begins to sag and then passes through a long decline to a final extinction" (Jenkins 1948; 51). Although Jenkins does not give any figures of worshippers who attended the proprietary chapels in Bath, the statements made fit in reasonably well with the graph of the London Diocese proprietary chapels although there was no apparent reaction in the London graph to the Evangelical Revival.

The graph of the proprietary chapels of the London Diocese shows a slow increase followed by a rapid one, a levelling out and then a rapid decline followed with a slow one. In fact the graph is very similar to a normal distribution curve in statistics. The peak was during the two decades 1820 to 1840 before the rapid decline set in. Not unlike the comments made by Jenkins about an hypothetical graph of the total number of worshippers in the proprietary chapels of Bath, as mentioned earlier.

There were several reasons for the decline. The passing of the "Forty Year" Act in 1824 prevented, after 40 years, the proprietors from presenting a new minister to officiate in the chapel as this right passed to the incumbent of the parish in which the chapel was situated. It has already been pointed out that a minister who was a good preacher could attract a large congregation which in turn increased the income of the chapel through the pew-rents and increased the profits to the proprietors. The effect of the 1824 Act was to make the proprietary chapel a type of "daughter chapel" to the parish church and proprietors were obviously not prepared to invest money only to see it

"lost" after 40 years. Not a good financial strategy from the investor's point of view.

A second reason for the decline in proprietary chapels was that about the middle of the nineteenth century there were more clergy being ordained and more Church of England churches being built and there was an increase in people's affinity for the Established Church, and this too no doubt encouraged a decline in attendance at proprietary chapels. The nonconformist chapels, particularly the Methodist Chapels had increased in number and there developed during the nineteenth century a sharp division between "church" and "chapel". It was mainly a religious distinction but there were also political and social divisions. Anglican members were traditionally Conservative while the Non-conformists (Dissenters) were Liberal. Proprietary chapels were affected by this "church-and-chapel" conscience. The worshippers, at proprietary chapels, were by association and by using *The Book of Common Prayer* for their services in the fold of the Church of England but in other respects such as the use of the word "chapel" and without a parish, they belonged more to the "chapel" class and so decreased their popularity.

Another factor which assisted the decline of proprietary chapels was that non-proprietary-chapel Anglican clergy held a degree of hostility against such chapels. According to Jenkins, they ". . . felt their province was invaded and part of their income alienated" (1948: 98). There were more than one legal case over finance and proprietary chapels and as a result, the offerings of some proprietary chapels were passed to the incumbent of the parish church together with fees for funerals and not to the proprietors.

During the latter half of the nineteenth century there was a less strict observance of the traditional "English Sunday" partly developed from the influence of the Anglo-Catholics whose tendencies were approaching those of the Roman Catholics and this encouraged a change in social habits such

as regarding Sunday, after a visit to church, as a holiday rather than a holy-day. There were also at that time changes in theology with its attack on the verbal inspiration of the Bible together with Darwin's publication of "The Origin of Species" as well as the secession of Cardinal Newman from Anglicanism to Roman Catholicism.

A question which arises at this point is - What happened to the people who formed the congregations of proprietary chapels? - because it was and is the people who form a church or chapel as part of the living body of Christ and not the building. During the eighteenth century and the early years of the nineteenth century worshippers paid for their religious worship in the form of pew-rents and this was true of proprietary chapels as well as parish churches. A collection or almsgiving as it was known in the twentieth century and the early years of the twenty-first century was unknown in earlier centuries. There were collections in earlier centuries in some proprietary chapels for a specific purpose, for example the Church Missionary Society, but it was an exceptional event. The fact that worshippers paid for their religious facilities via the pew-rents, meant that they expected value for money and if in their opinion they did not receive it, human nature, being what it was and is, they would vote with their feet and either change their place of worship or cease attending a church or chapel altogether.

This was illustrated in the case of the Hon. and the Revd. Baptist Noel (1798-1873), minister (????-1848) of St. John's Proprietary Chapel, Bedford Row, London, a noted evangelical ministering at a noted evangelical chapel which was also a generous supporter of the Church Missionary Society (Stock 1899: 478) when he resigned from St. John's Proprietary Chapel on the grounds of problems of conscience with the relationship between Church and State in Great Britain and with the doctrine of Baptismal Regeneration which he believed was taught by *The Book of Common Prayer* and with which he disagreed (Carter 2001: 330 & 334). Noel's last service at St. John's was crowded by people, many taking "forcible possession of private pews"

(Carter 2001: 331). St. John's Proprietary Chapel never recovered from Noel's departure, even though the evangelical ministry was continued, ". . . it never regained its prominence as a citadel of the 'Gospel party': the glory was departed; the large and influential congregation soon began to disperse and its various charitable institutions were broken up. In November 1856, the roof collapsed and the building was pulled down." (Carter 2002: 340). This was obviously a case of congregational loyalty to a given individual and when that individual left, a major part of the congregation left too. Morally such a state of affairs was indefensible because one ought to go to church or chapel to worship God and one can only hope that the people who left St. John's, when Noel left, used it as an opportunity to attend their local Anglican Parish Church, many new ones having been built at that time. Often some people attended a particular church or chapel mainly because of the charisma of the minister as happened with Noel, and the Revd. William Connor Magee, curate at St. Saviour's Parish Church in Bath whose vicar refused to agree to Magee's move to a proprietary chapel in the same parish because he was such a popular preacher that he would have taken away most of the congregation of St. Saviour's (see chapter 4 for further details).

Chapter 11.

TOWARDS THE TWENTIETH CENTURY AND CONCLUSION

TOWARDS THE TWENTIETH CENTURY

During the seventeenth and eighteenth centuries, the Puritans were a group of Christians who felt the Reformation in the English State Church had not gone far enough. One of the basic characteristics of Puritanism, according to Davies (1948: 72), was "simplicity, fidelity to the Word of God, the sacredness of God's ordinances." The preaching of the Puritan ministers involved long sermons expounding Scripture and applying it to the lives of themselves and of the congregation. But this attitude was reflected in The Homilies, where the Word of God is described in the "Preface" as "the only food of the soul" (1938: vii) and according to Lloyd-Jones, Puritan preachers "never finished until they came to 'application'." (1991: 55). In effect the Puritans wished to know the truth and how to apply it.

This Puritan attitude, to a large extent, was the basis of Christian belief of low-church evangelical Christians. They believed The Holy Bible to be the Word of God and they took seriously its implications. Revelation 22: 18 & 19 warns its readers and hearers that unpleasant consequences would follow for any-one who ignored the injunctions of these verses. According to Caird (1966: 287) one of the characteristics of Scriptures for the Jew "was that its text should be regarded as inviolate." And this attitude was and is supported by Deuteronomy where it is declared on two occasions that the Torah "must be preserved without addition or subtraction." The verses are Deuteronomy 4: 2 which states "You shall not add to the word which I command you, nor take from it; that you may keep the commandments of the Lord your God which I command you." and a similar thought is expressed in Deuteronomy 12: 32.

The New Testament teaching supports such an attitude (see Matthew 5: 18 and Revelation 22: 19). Some Christians' attitude to Scripture can be

illustrated by considering the use of alcohol. It must be remembered that in New Testament times and even before, alcohol in the form of wine was a standard form of beverage. Scripture does not condemn the drinking of wine and therefore alcohol, but drunkenness is not tolerated at all. Now, many low-church evangelical christians refused to drink alcohol in any of its forms because of Paul's teaching in 1 Corinthians 8: 13 where Paul claims that if meat were the cause of a brother's falling, he would never eat meat again. "The important thing is not his own rights, nor his own comforts, but the well-being of the brotherhood." (Morris 1958: 130). A setting of a bad example by christians was regarded as sinful.

Another of the characteristics of the Puritans and many evangelicals was the attitude that omission in Scripture was equivalent to prohibition in life and worship, while some other non-evangelicals accepted that omission in Scripture was not prohibition and consequently there were different emphases and this applied not only to day-to-day living in the community but to the field of liturgy and ultimately to the layout and design of churches. The low-church evangelical type of worship was based on simplicity which was believed to be in accordance with the statement of Jesus when he was in discussion with a Samaritan woman when he said: "God is spirit, and those who worship him must worship in spirit and truth." (John 4: 24). In view of this such christians claimed that worship must be spiritual rather than sensual - no bowing, genuflecting, crossing themselves or adoration of images, but a quiet simplicity.

These concepts lead of course to the layout and design of churches. The pulpit being placed centrally in churches which considered preaching from the Word of God as of supreme importance whereas in Anglo-Catholic churches, the altar (Holy Communion Table) was central where the mass was celebrated. In the low-church evangelical places of worship Holy Communion was Administered and this term was a reflection of *The Book of Common Prayer* where the heading was "The Order for the Administration of The

Lord's Supper, or Holy Communion." The word "celebrate" was not used either in *The Book of Common Prayer* nor by the low-church evangelicals.

Such was the basis of the ethical evaluation as deemed by this group of people. The Scriptures were the Word of God and all belief and behaviour was measured by that standard and anything short of that norm was sin, something to be abhorred and avoided by all true Christians at all costs.

CONCLUSION.

The ethical evaluation of proprietary chapels was greater than 1 on the cost-benefit principle during the eighteenth and nineteenth centuries. There was a genuine shortage of State Church accommodation and until this was remedied proprietary chapels supplied an interim need. The fact that there was a constant increase in the number of proprietary chapels until 1820 illustrates the fact that they were needed, irrespective of the original motives of the proprietors. Proprietary chapels were not monochrome institutions as the text of this thesis shows. Most were positive from an ethical point of view while a few were negative. Those which were ethically negative were less prosperous and in some cases their ministers were involved in legal proceedings.

Proprietary chapels were an economic way of providing extra church accommodation. There was no expense to the State Church or to the Government as the finance was provided by the proprietors to build or buy a chapel and the congregational pew-rents provided the finance to run and maintain the chapel. The success of the chapel depended largely on the minister or ministers of the chapel who would attract a large congregation and so increase the chapel's income which in turn increased the dividends paid to the proprietors. It has been seen that some proprietary chapel ministers who were successful from a commercial aspect were paid generous stipends.

The only controls which could be exercised over proprietary chapels were through the bishop of the diocese granting or with-holding a licence to a prospective chapel minister and secondly through the giving of permission by the local incumbent in whose parish the chapel was situated. The rest was dependent on "market" forces as to whether or not the chapel was a success, that is until the "Forty Year" Act of 1824 when severe restrictions were applied to new proprietary chapels

The decline in the number of proprietary chapels from 1840 was a result of several factors:

- 1) the "Forty Year" Act of 1824 made it virtually impossible financially to build and run a proprietary chapel for 40 years and then lose the right of presentation of the minister to the incumbent of the local parish together with the investment in the chapel which passed to the diocesan authorities, in fact, a total loss,
- 2) the Government provision for new Anglican Churches together with a noticeable increase in the number of clergy, vastly increased the Anglican Church accommodation,
- 3) during the latter part of the nineteenth century, it became less sociably acceptable to belong to a chapel, although proprietary chapels were to some significant extent, part of the State-Church set up. The parish church became a more important focal point for the local community, particularly with the Church of England's initiative in establishing so many primary schools. These school buildings frequently became a centre for social activity with the three strands, church, education and social activities, forming a composite whole, thus reinforcing a sense of community. For reasons similar to these the status of the parish church was enhanced and most people preferred to belong to it in preference to a chapel.

APPENDIX A

PROPRIETARY CHAPELS IN THE DIOCESE OF LONDON

1. **ARCHDEACON TENNISON CHAPEL**, Regent Street, London. 1702-1869 when it became a parish church of St. Thomas with a population of 2194. Order in Council assigning a district (LG/Ms 19224/668). Now (2002) demolished, date unknown
 Clergy: Revd. John Harries Thomas, MA, reader, preacher and school master, 1851, also parish vicar in her Majesty's Chapel Royal of St. James. Nominated by John Jackson. (LG/Ms 10116/29).
 Revd. John Laurell, MA, preacher, 1852, nominated by Revd. John Jackson, rector of the parish. (LG/Ms 10116/30).
 Revd. James Galloway Cowan, minister (preacher and reader), 1856, nominated by Revd. John Edward Kempe, MA, rector of the parish. (LG/Ms 10116/30).
 Revd. Thomas Henry Jones, MA, preacher, 1857, nominated by Revd. John Jackson, rector of St. James, Westminster.
 Revd. Hugh Munroe (?), BA (Exeter Coll, Oxon), curate, 1858, £50 pa, nominated by Revd. James Galloway Cowan, minister. (LG/Ms 10116/31).
 Revd. William James Richardson, MA, one of the preachers, 1858, nominated by Revd. John Edward Kempe, MA, rector of the parish, and with the consent of the other Governors and trustees of the chapel. (LG/Ms 10116/31).
 Revd. Edward Lacey, curate, 1857. (LG/Ms 10116/31).
 Revd. Francis Joseph Moore, BA, assistant curate, 1861, nominated by Revd. James Galloway Cowan, minister of the chapel. (LG/Ms 10116/34).
 Revd. William James Richardson (see above), minister, 1868. (LG/Ms 22334/9/95).
 Revd. Frederick Hardy Remington, assistant preacher or curate, 1868, £120 pa, nominated by Revd. William James Richardson. (LG/Ms 22334/9/95).
 Host Parish: St. James, Westminster.

2. **BAYSWATER CHAPEL**, St. Petersburg Place, Bayswater, London. 1818-1880 when a new church was built on the site and it became the parish church of St. Matthew which was opened in 1882.
 Proprietors: Edward Orme.
 Building: T. Cooper, architect. Built for Edward Orme (Young 1956)
 Clergy: Revd. George Lawrence, minister, 1821 (LG/Ms 19224/487).
 Revd. Johnson Atkinson Birsfield, minister, 1822. (LDVR-G).
 Revd. George Lawrence, minister, 1822. (LDVR-).
 Revd. Cornway Smalley, minister 1844 and 1846 (LG/Ms 10116/27 & Stock 1899: 478).
 Revd. Richard Parkinson MA, assistant minister 1844 at £60 pa and nominated by Revd. Cornway Smalley, minister (LG/Ms 10116/27).
 Revd. Mr. Nicolay, assistant minister 1846, nominated by Revd. Cornway Smalley, minister. (LG/Ms 10116/27).
 Items of interest: 31 July 1858 - Order in Council assigning district to St. Matthew's Church, Bayswater.

3. **BEDFORD CHAPEL**, Charlotte Street, Bloomsbury in the County of Middlesex. 1771-1911.
 Proprietors: Edward Chitto, a Gentleman and of the Inner Temple. The land was held on lease from the Duke of Bedford as from Lady Day 1768 on condition that the chapel should not be consecrated.
 Revd. Thomas Ward, sole proprietor and minister, 1844 (LG/Ms 10116/27).
 Revd. Charles Whitley Clarke, 1856, lessee of the chapel and minister. (LG/Ms 10116/30).
 Revd. John Chippendale Montesguien Bellow, DCL, lessee and minister, 1862. (LG/Ms 10116/35) and 1863. (LG/Ms 22334/1).
 Revd. Henry Christopherson, lessee and minister, 1868. (LG/Ms 22334/9).
 Revd. Stopford Augustus Brooke, MA, lessee and minister, 1876. (LG/Ms 22334/24).
 Building: Chapel built by or under the direction of Richard Fowler, bricklayer and John Cowchor, "plaisteror" of the parish of Saint Mary Le Bone in the County of Middlesex.

- Clergy: Revd. John Trusler, morning preacher, 1770 and nominated by Revd. Charles Tarrant DD, rector of St. George, Bloomsbury (LG/Ms 9548).
- Revd. Dr. William Dodd LLD, afternoon preacher, 1770 and nominated by Revd. Charles Tarrant DD, Rector (LG/Ms 9548).
- Revd. Dr. William Dodd, morning preacher, 1773/4. (LDVR-G).
- Revd. Dr. Tresher, afternoon preacher, 1773/4. (LDVR-G).
- Revd. Thomas Ball MA, afternoon preacher, 1777 nominated by Revd. Charles Tarrant DD, rector, St. George, Bloomsbury (LG/Ms 9549 p.38) and 1786. (LDVR-G).
- Revd. Richard Cecil 1780-
- Revd. Montague Villiers
- Revd. Dr. Weedon Butler, morning preacher, 1778, 1782 and 1786. (LDVR-G).
- Revd. Richard Dodd, afternoon preacher, 1778 and 1782. (LDVR-G).
- Revd. William Parry, morning preacher, 1786 and nominated by Revd. Charles Tarrant DD, rector, St. George, Bloomsbury (LG/Ms 9549 p. 53). Chaplain, 1790 and 1794. Minister, 1798. (LDVR-G).
- Revd. Gerald Andrews, afternoon preacher, 1798. (LDVR-G).
- Revd. Haslewood, minister, 1814, 1818 and 1822. (LDVR-G).
- Revd. Henry Hughes, MA, minister, 1835, approved by Rector of St George, Bloomsbury. (LG/Ms 10116/26).
- Revd. Henry Boyce, assistant minister, 1838, nominated by Revd. Henry Hughes, minister. (LG/Ms 10116/26)
- Revd. Henry Philip Houghton, curate, £100 pa., 1839, nominated by Revd. Henry Hughes, minister. (LG/Ms 10116/26).
- Revd. Algernon Sydney Thelwell MA, appointed in August 1842 to do duty at Bedford Chapel for one year by Nathaniel Saxon, Receiver of the Rents and Profits of the Leasehold Estates and approved by the Revd. the Hon. Henry Montagu Villiers MA, rector of St. George, Bloomsbury, Middlesex (LG/Ms 10166/27). This suggests that there were some financial problems.
- Revd. Thomas Ward, minister, 1844, nominated himself as sole proprietor of the chapel with the consent of Revd. Montagu Villiers, rector of St. George, Bloomsbury (LG/Ms 10116/27).
- Revd. David Fenton Jarman, minister, 1849, nominated himself as lessee of Bedford Chapel and consent given by Revd. the Hon. Henry Montague Villiers, MA, rector of St. George, Bloomsbury. (LG/Ms 10116/29).
- Revd. George Bradshaw, MA, curate, 1852, £100 pa, nominated by Revd. David Fenton Jarman, minister. (LG/Ms 10116/29).
- Revd. Thomas Woolley, BA, assistant curate, 1853, £100 pa, nominated by Revd. David Fenton Jarman, minister. (LG/Ms 10116/30).
- Revd. Charles Whitley Clarke, MA, minister, 1856, nominated by self as lessee of the chapel, countersigned by Revd. John Robert Laurie Emilues Bayley, incumbent of St. George, Bloomsbury. (LG/Ms 10116/30).
- Revd. Horace Roberts, MA, assistant curate, 1857, £52 pa, nominated by Revd. Charles W Clarke, incumbent of Bedford Episcopal Chapel (note change of designation). (LG/Ms 10116/31).
- Revd. Alexander Watson, AM, minister, 1858. (LG/Ms 10116/30).
- Revd. William Wordsworth Talfourd, MA (Oxon), assistant minister, 1858, no stipend, nominated by Revd. Alexander Watson, AM, minister. (LG/Ms 10116/30).
- Revd. John Chippendale Montesguien Bellow, DCL, minister, 1862, nominated by self as lessee of the chapel. (LG/Ms 10116/35) and 1863. (LG/Ms 22334/1).
- Revd. William Speare Cole, BA (Exeter College, Oxford), assistant curate, 1863, nominated by Revd. John Chippendale, minister and lessee of the chapel. (LG/Ms 22334/1).
- Revd. J C M Belleu, minister, 1865. (LG/Ms 22334/4/181).
- Revd. Thomas Gateward Davies, BA (Brazenose College, Oxford), assistant curate, 1865, £50 pa, nominated by Revd. J C M Belleu, minister. (LG/Ms 22334/4/181).
- Revd. Henry Christopherson, minister, 1868, nominated by self as lessee of chapel.
- Revd. Stopford Augustus Brooke, MA, minister, 1876, nominated by self as lessee of the chapel. (LG/Ms 22334/24).
- Host Parish: St. George, Bloomsbury, Middlesex, whose rector in 1771 was the Revd. Charles

Tarrant DD, who had the right to nominate the minister of the chapel.

Items of interest: 9 March 1768 - permission and consent was given by the bishop, to build Bedford Chapel in Charlotte Street in the parish of St. George, Bloomsbury (LG/Ms 9548).

Cellars of the chapel were rented out for wine storage to a firm called Sherrick.

Bond dated 16 January 1770, between Edward Chitto and the Bishop of London for the payment of ministers at Bedford Chapel. £700 penalty in default LCCC LEC-GEN/1/1).

4. BELGRAVE CHAPEL, Belgrave Square, London. 1812-1910. Accommodation - 1100. Value in 1897 - £430 (LDB 1897) .

Proprietors: The Duke of Westminster.

1866. Edmund Holland of Hyde Park Gardens, clerk,

Alfred Peache of Downend, Gloucs., clerk.

Alexander Cunningham of Brighton, Esquire and

Roland Cooper Lee Bevan of Princes Gate, Esquire. (LG/Ms 22334/4/75).

1897 Alfred Peache, Twickenham, clerk in Holy Orders,

The Right Honorable Dudley Francis Stuart, Earl of Harrowby,

The Right Honorable Arthur Fitzgerald Baron Kinnaird,

The Revd. William Hagger Barlow, DD, vicar, St. Mary's, Islington and

Francis Augustus Bevan, Lombard Street, banker, the trustees and patrons of St.

John, otherwise Belgrave Chapel, Halkin Street, in the parish of St. Paul,

Knightsbridge. (LG/Ms 22334/68/59).

Building: Sir Robert Smirke, architect.

Clergy: Revd. John Pitman, preacher, 1822. (LDVR-G).

Revd. George Harrison, AM, assistant minister, 1838, £100 pa, nominated by Revd. William Thorpe, minister. (LG/Ms 10116/26).

Revd. Samuel Malcolm Morgan MA, assistant minister, 1840 at £100 pa and nominated by Revd. William Thorpe minister and supported by Revd. Hodgson DD, Rector of St. George, Hanover Square (LG/Ms 10116/27).

Revd. John Rate MA, assistant minister 1844, at £100 pa and nominated by Revd. William Thorpe DD, minister and approved by Revd. Thomas Fuller, Minister of St. Peters, Pimlico (LG/Ms 10116/27).

Revd. William Johns, AM, assistant minister, 1851, £100 pa., nominated by Revd. William Thorpe, minister. (LG/Ms 10116/29).

Revd. Thomas Knox Tallon, BA, minister, 1865. (LG/Ms 22334/3/125).

Revd. Marcus Rainsford, MA. minister, 1866-1898, nominated by the proprietors. (LG/Ms 22334/4/75).

Revd. Mervyn Clare, BA, curate, 1898-1900. (LDB 1897).

Revd. H J R Marston, MA. incumbent, 1898 (LDB 1898).

Revd. Mervyn Clare, BA. Curate 1900.

Revd. Herbert John Randall Marston, MA, minister, 1899-1910, nominated by trustees and patrons of the chapel. Formerly rector of Stow on the Wold, Gloucestershire. (LG/Ms 22334/68/59). Blind from early years.

Host Parish: St. George, Hanover Square.

Items of interest: The Revd. G.R. Balleine, sometime vicar of St. James, Bermondsey, London, author of *A History of the Evangelical Party in The Church of England*, (1909) was a visiting preacher during 1905.

In 1890s the chapel was named as a London centre of evangelism (Stock 1899: 478).

Marston H J R, minister 1899-1910. *Annual Letter for 1905* to members of the congregation (LCCC. LEC).

Marston who was the minister from ". . . 1898 to 1910 was blind from his early years and he was the first student to adapt the Braille system to Greek and won against all competitors a classical scholarship at Durham Universit". The last service in the chapel in 1910 was conducted by Marston who delivered the keys of the chapel "to the representatives of the Duke of Westminster, the owner, and it is anticipated that a pile of modern flats will be erected on its site." (Francis J C, *Notes and Queries* 10/9/1910). The chapel was pulled down (*Notes and Queries* 25/2/1911).

5. **BENTINCK CHAPEL**, Chapel Street, Edgware Road, London. 1772-1836.

Proprietors: Revd. Basil Woodd (1760-1831), in 1797 bought lease for 40 years.

Clergy: Revd. Basil Woodd (1760-1831) 1785-1831 when he died.

Revd. Henry Hinxman 1831-1834.

Revd. Henry Davis 1834-1836.

Items of Interest: The services in the chapel were suspended by Hinxman as from 17 April 1836 on the grounds that the chapel needed repairs. The chapel remained empty until 1849 when it was demolished.

Under Basil Woodd, who was a famous and popular preacher, the chapel had flourished despite the opening of Christ Church in 1826 only a few yards away. It was suggested that Hinxman and Davis may not have had the popularity which Woodd enjoyed and therefore were unable to hold the congregation, especially when the new Christ Church would have offered better facilities (LCCC LEC).

The chapel has been described as "a noteworthy evangelical chapel." (Elliott-Binns 246).

Host Parish: St. Marylebone Parish Church.

6. **BERKELEY CHAPEL**, Berkeley Square, London. 1750-1907. (Not far from Curzon Chapel).

Accommodation - 900. Value in 1897 - £250 (LDB 1897).

Proprietors: Built by a member of the Berkeley family on Berkeley land at the corner of John Street, now Chesterfield Gardens and Charles Street.

Revd. Frederick Sandys Wall, BCL. (LG/Ms 10116/26).

Revd. John Wright MA, 1843 (LG/Ms 10116/27).

Revd. Ebenezer Robert Cowie, lessee and minister, 1852. (LG/Ms 10116/29).

Revd. Thomas Ratcliffe, MA, lessee and minister, 1863. (LG/Ms 22334/1).

Revd. Henry Cowperthwaite, sole proprietor, 1865. (LG/Ms 22334/3/27).

William Morris, described as owner of chapel, 1873. (LG/Ms 22334/18/16).

Revd. Henry Thomas Cart, MA, minister and lessee, 1893. (LG/Ms 22334/59/321) and 1900. (LG/Ms 22334/72/44).

Clergy: Revd. Hughes, preacher, 1769/70. (LDVR-G).

Revd. Burrows, assistant morning preacher, 1769/70. (LDVR-G).

Revd. John Humphreys, afternoon preacher, 1769/70. (LDVR-G).

Revd. Dr. Kennett, morning preacher, 1786 and 1790. Reader, 1794. (LDVR-G).

Revd. Hughes Jones, afternoon preacher, 17886 and 1790. (LDVR-G).

Revd. Edward Bowerbank BD, preacher and reader 1790 and nominated by Revd. Henry Reginald Courtenay LLD, rector, St George, Hanover Square (LG/Ms 9549 p204) and morning preacher, 1794. (LDVR-G).

Revd. M. Ward, afternoon preacher, 1794. (LDVR-G).

Revd. Thomas Fountain, preacher, 1798. (LDVR-G).

Revd. Mr. Dickinson, preacher, 1798. (LDVR-G).

Revd. Repton,)

Revd. Dr. Busfield,) shared morning preachers, 1814. (LDVR-G).

Revd. Pittman,)

Revd. Pittman, morning preacher, 1818 and 1822. (LDVR-G).

Revd. Richard Cattermole, BD, alternate morning preacher, 1834, £100 pa, nominated by Revd. Frederick Sandys Wall, BCL, proprietor. (LG/Ms 10116/ 26).

Revd. John Wright MA, minister, 1843 who nominated himself as proprietor of the chapel with the consent of Revd. Robert Hodgson DD, rector of St. George, Hanover Square (LG/Ms 10116/27).

Revd. Francis Tate, Incumbent of Axminster, Devon. 1850-

Revd. Frederick Parr Phillips, MA, curate, 1850 £50, pa, nominated by Revd. Francis Tate, minister, approved by Revd. Henry Howarth, rector, St. George, Hanover Square, (LG/Ms 10116/29).

Revd. Alfred Henry Williams, (Curate) who performed duties for Tate for £100 pa which was paid by Tate. The offertory money went to the parish church.

Revd. Ebenezer Robert Cowie, minister, 1852, nominated himself as lessee of the chapel, consent given by Revd. Henry Howarth, BD, rector, St. George, Hanover Square. (LG/Ms 10116/29).

Revd. Frederick Thomas Woodman, MA, assistant curate, 1853, £90 pa, nominated by

Revd. E Robert Cowie, minister, approved by Revd. Henry Howarth, rector, St. George, Hanover Square. (LG/Ms 10116/30).

Revd. Dr. Lee of Lambeth, 1856-1858. A high churchman (Clarke BFL 190).

Revd. Alfred Henry Williams, assistant minister, 1858, £100 pa, nominated by Revd. Francis Tate, minister, approved by Revd. Henry Howarth, rector of St. George, Hanover Square. (LG/Ms 10116/30).

Revd. William Henry Brookfield, MA, morning preacher, 1860, nominated by Revd. Francis Tate, rector of Axminster, consent given by Revd. Henry Howarth, rector of St. George, Hanover Square. (LG/Ms 10116/33). (The actual licence given still exists at this reference).

Revd. I. Prior Farmer, MA, 1861-

Revd. Thomas Ratcliffe, MA, minister, 1863, nominated by self as lessee of the chapel. (LG/Ms 22334/1).

Revd. George Henry Twiner, MA, minister, 1865, nominated by Revd. Henry Cowperthwaite, sole proprietor of the chapel, consent given by Revd. Henry Howarth, BD, rector of St. George's, Hanover Square. (LG/Ms 22334/3/27).

Revd. Theodore Edward Maurice Richards, MA, minister, 1871, nominated by The Right Reverend Edward Hyndman Beckles, DD, sometime bishop of Sierra Leone. (LG/Ms 22334/13/94).

Revd. Thomas Teignmouth Shore, MA, minister, 1873, nominated by William Morris owner of the chapel. Revd. Henry Howarth, incumbent, agreed. (LG/Ms 22334/18/16). During Shore's time at the chapel "Mattins started at the easy hour, for Mayfair, of 11.30 am".

Revd. Edgar Conway Pyemont, BA, assistant curate, 1874, £80 pa, nominated by Revd. Thomas Teignmouth Shore, MA, incumbent of the chapel. (LG/Ms 22334/20/80). Died 1875 (LG/Ms 22334/23/227).

Revd. John Thomas Bell, MA, assistant curate (in my church), 1875, £80 pa, nominated by Revd. Thomas Teignmouth Shore, minister. (LG/Ms 22334/23/227).

Revd. William Robert Walker, MA, assistant curate, 1877, £100 pa, nominated by Revd. Thomas Teignmouth Shore, incumbent of the chapel. (LG/Ms 22334/27/225).

Revd. Sydney Smith, Canon of St. Paul's Cathedral, London, was the morning preacher as well as being evening preacher at Fitzroy Chapel, Fitzroy Square and lecturer on moral philosophy at the Royal Institution in Albemarle Street, London.

Revd. Henry Thomas Cart, MA, minister, 1893, nominated by self as lessee of the chapel. (LG/Ms 22334/59/321) and again in 1900 consent given by Revd. David Anderson, MA, rector, St. George's, Hanover Square. (LG/Ms 22334/72/44).

Revd. Evan Killin Roberts, assistant curate, 1896, £110 pa, nominated by Revd. Henry Thomas Cart, MA, incumbent of the chapel, Consent given by Revd. David Anderson, rector, St. George's, Hanover Square. (LG/Ms 22334/64/100).

The Hon. and the Revd. James S. Adderley, MA, minister, 1897, nominated by Revd. Henry Thomas Cart, MA, lessee of the chapel and consent given by Revd. David Anderson, MA, rector, St. George, Hanover Square. (LG/Ms 22334/66/83).

Revd. Percy Deamer, (Curate), 1897 - during this year the plan of the *Parson's Handbook* matured although the book was not published until 1899. (Deamer 1940: 103).

Congregation: Described by Dr. Lee as "aristocratic and eminently select congregation - peers and peeresses, and their offspring... There was a rich odour of human nature throughout the place and the congregation fanned itself or used smelling salts". The Duke of Clarence was a worshipper.

Host parish: St. George, Hanover Square.

The offertory money in the time of the Revd. Alfred Henry Williams, curate, 1850, went to the parish church.

Items of interest: Berkeley Chapel was described by The Hon. and the Revd. James S. Adderley as being "like Music Halls; places which one rented and carried out of the profits from collections!" (Deamer 1049: 103).

7. BLACKHEATH CHAPEL (later St. Germans), Blackheath, London.

Clergy: Revd. Canon Galer ?-1948.

Items of Interest: The chapel was damaged by bombs during WW 2. It was there to serve about 16 houses and a Revd. Canon Galer was sometime minister there - he died in 1948. It was closed in 1948 and demolished in 1958.

8. **BROADWAY CHAPEL**, (or New Chapel), Westminster, London. 1642-1843 when it became Christ Church with its own parish which was closed as from 19 March 1953 by the Church Commissioners under the *Reorganisation Areas Measure, 1944*.

Clergy: Revd. George Mutter, 1827-?, who was also Rector of Chillendon, Kent. and he preached a sermon at Tavistock Chapel at the weekly lecture on "The Points of Controversy between Roman Catholics and Protestants"

Host Parish: St. Margaret's, Westminster.

Items of Interest: Described as a "most noteworthy evangelical chapel". (Elliott-Binns 1953: 246).

There exists an *Instrument of Assignment of a Stipend to the Minister and Salary to the Clerk out of the Rents of the Sittings in Christ Church, Broadway in the Parish of Saint Margaret Westminster* dated 30 December 1843. The stipend and salary were to be paid out of the rents of the sittings in the chapel. Appended to the Instrument was a scale of charges for the sittings which brought in a yearly total of £323-8-0 if they were all let. The Clerk had to be paid £5 pa. and the rest to the Minister or "Spiritual Person". (LG/Ms 19224/52).

9. **BROMPTON CHAPEL**, Montpelier Street, London. 1769-1829 when it was replaced with a new church, Holy Trinity.

Proprietors: Richard Harrison, clerk of Tottenham Court Road, London,
Seth Thompson, clerk of Kensington and

Thomas Rawstone, ironmonger of the parish of St. Martin-in-the-Field.

Clergy: Revd. Richard Harrison, minister, 1769/70 nominated by Revd. John Fortin DD, vicar of Kensington (LG/Ms 9548). Morning preacher, 1773/4, 1778, 1782, 1786, 1790, 1794, 1798 and 1814. (LDVR-G).

Revd. Josiah Thompson, curate, 1769/70. (LDVR-G).

Revd. Jeffrey Dinsdale, afternoon preacher, 1769 and nominated by Revd. John Fortin DD, vicar of Kensington (LG/Ms 9548).

Revd. Jeffery Dimsdale, afternoon preacher, 1769/70 and 1773/4. (LDVR-G).

Revd. John Black, reader at a salary of £35 pa. (LG/Ms 9549 36).

Revd. Alexander Longmore MA, afternoon preacher, 1778 and 1782. (LDVR-G). Also morning preacher with a salary of £30 pa. (LG/Ms 9549 p.49).

Revd. John Harries MA, curate, 1778 (LDVR-G) with a salary of £35 pa. (LG/Ms 9549 p.49).

Revd. Reginald Bligh, afternoon preacher, 1786 and 1790. (LDVR-G).

Revd. Weeden Butler, junior lecturer, 1814. Lecturer, 1822. (LDVR-G).

Revd. James Henry Earle, preacher, 1822. (LDVR-G).

Revd. Archibald Campbell, reader, 1822. (LDVR-G).

Host parish: Kensington.

Items of Interest: *Bond between The Revd. Mr. Harrison and others and the Lord Bishop of London for the payment of Salaries to the Ministers of Brompton Chapel*. Dated 11 March 1769 (LCCC LEC).

10. **BRUNSWICK CHAPEL**, Upper Berkeley Street, Mayfair, London. 1797-1895 when it was taken over by the Church Army. It closed in WW2.

Proprietors: Revd. Saxby Penfold 1797-1826.

The Crown presented the minister 1826-1871.

Private patrons 1871-1894.

Bishop 1894-1895.

14/1/1887 - Chapel leased by The Right Honorable Edward Berkeley Viscount Portman to George Hanbury, Esq. and others for seven years, 25/12/1886 to 25/12/1893 at a Rent of £250 pa.

15/1/1894 - Agreement for the letting of the Chapel from year to year between The Right Honorable William Henry Berkeley Viscount Portman to The Right Reverend The Bishop of London (at the request of the Church Army) at a rent of £20 pa. plus insurance. (LG/Ms 22334/60/13).

Building: Mr. L. James.

Clergy: Revd. Edward Frederick Moore, MA, minister, 1870, nominated by The Right Honorable Edward Berkeley Baron Portman, consent given by Revd. William Henry Freemantle, incumbent of the parish. (LG/Ms 22334/14/19).

Revd. Henry Armstrong Hall, minister, 1887, nominated by Edward Maynard Denny, George Hanbury and The Honorable Hamilton Tollemache, trustees of the said chapel. (LG/Ms 22334/46).

Revd. William Mitchell-Carruthers, minister, 1888, nominated by Edward Maynard Denny of Eden Bridge, Esq., George Hanbury, 21 Portman Square, Esq. and The Honorable Hamilton Tollemache, 21 Upper Berkeley street. (LG/Ms 22334/49/270).

Revd. Ethelbert William Bullinger, DD, minister, 1891, Nominated by Edward Maynard Denny, George Hanbury and the Right Honorable Hamilton Tollemache. (LG/Ms 22334/54/85).

Revd. Edward George Codrington Parr, MA, minister, 1898. Consent given by Revd. Henry Russell Wakefield, rector of St. Mary, St. Marylebone. (LG/Ms 22334/68/89).

Host Parish: St. Marylebone. Auctioned in 1796.

Items of Interest: Erected, along with four houses adjoining, as a speculation. A Miss Dodd and a Mr. Aldous advanced £1,775 each to a Mr. James who built the chapel. The two owners put the chapel up for auction at Messrs. Christie's in May 1796. It was purchased by the Revd. J. Morton for £3,360 and he then spent £400 on improvements which included £200 for an organ. It was then valued professionally at £3,895-14-0. It was sold to the Marquis of Titchfield, heir to the Duke of Portland. It was then leased to the Revd. Saxby Penfold for 14 years as from Lady Day 1797. Some years later Penfold declared the income to be £850 to £900 per annum, from pew-rents and vaults which were let to a wine merchant, a bricklayer and a painter. This income rose to £915 and with outgoings and taxes of £570, left a profit of £345, which showed a return of about 10% on the investment. (Anon. LCCC LEC).

A copy of a lease exists (seven pages of approximately A3 size) between The Right Honorable Edward Berkeley Viscount Portman and George Hanbury Esq., and others to rent the chapel for seven years, 25/12/1886 to 25/12/1893, at a rental of £250 p.a. Attached to the lease is a plan of the Chapel which is essentially a rectangular oblong measuring 53 feet 2 inches by 87 feet 4 inches. The Communion Table was at the North wall of the chapel and the entrance at the south end - on each side of the entrance there were stairs to the gallery and at the north-east corner a vestry protruding eastwards. (LG/Ms 22334/46/79).

11. CHARLOTTE STREET CHAPEL, (later St. Peter's) Charlotte Street, Pimlico, London. 1767-1888.

Proprietors: 1866 - Revd. Clarmont Skrine, MA, lessee. (LG/Ms 22334/6/284).

Building: It was built for the Revd. William Dodd who partly paid for it out of his wife's lottery winnings (Young E & W. 141).

Revd. John Paul, BA, 1858, lessee and minister. (LG/Ms 10116/32).

Clergy: Revd. William Dodd LLD, morning preacher, 1767 and was nominated by the Right Revd. Charles, Lord Bishop of St. David's and rector of St. George, Hanover Square (LG/Ms 9548). He was also a Royal Chaplain but he resigned at Charlotte Street Chapel on 17 February 1776 (LG/Ms 9549 p11) because his wife had offered money to the wife of the Lord Chancellor as a bribe for Dodd's appointment to the living of St. George's, Hanover Square, a wealthy living. (Also LDVR-G 1769/70 and LG/Ms 10116/21).

Revd. Richard Dodd MA, reader and afternoon preacher, 1767 (LG/Ms 9548 and LG/Ms 10116/21).

Revd. Weedon Butler, morning preacher, 1776, nominated by Revd. Dr. Reginald Courtenay, rector of St. George, Hanover Square (LG/Ms 9549 11), 1814 and 1818. (LDVR-G).

Revd. Thomas Martin BD, reader and afternoon preacher on the nomination of Revd. Henry Reginald Courtenay LLD, rector St. George, Hanover Square, "to whom the nomination to the said Office doth fully and wholly belong as Rector as aforesaid as it is assisted with a salary of £50 pa to be paid the Proprietors of the said Chapel". (LG/Ms 9549 p145), and afternoon preacher, 1814. (LDVR-G).

Revd. Harrison, afternoon preacher, 1818 and 1822. (LDVR-G).

Revd. John McEvoy, morning preacher, 1822. (LDVR-G).

Revd. Robert Crawford Dillon 1829-1840 who was dismissed by a Consistory Court due to fathering a boy with a Pimlico girl and both admitted that the child was "the holy fruits of their spiritual communion". (Young 1956: 141 & 2).

Revd. Edward Thompson, minister (LG/Ms 10116/27).

Revd. Ralph Nevill Buckmaster BA, assistant minister 1844 at £50 pa and nominated by Revd. Edward Thompson, minister (LG/Ms 10116/27).

Revd. James Kelly, MA (TCD), minister sometime until 1848 when he moved to Queen's Square Chapel, Westminster. (LG/Ms 10166/29).

Revd. Thomas Baker, minister, 1848, nominated himself as sole proprietor of the chapel and consent of Revd. Thomas Fuller, vicar of St. Peter's, Pimlico, given. (LG/Ms 10166/29).

Revd. Frederic Thorpe Pearson, MA, "spiritual charge of St. Peter, Charlotte Street", £400 pa, nominated by Peter Richard Hoare. (LG/Ms 10116/30).

Revd. John Paul, BA, minister, 1858, nominated himself as lessee of the chapel, consent given by Revd. Thomas Fuller, MA, incumbent of the parish church. (LG/Ms 10116/32).

Revd. Edward Davidson, 1862.

Revd. Clarmont Skrine, MA, minister, 1866, nominated by self as lessee of the chapel. (LG/Ms 22334/6/284).

Host Parish: St. George, Hanover Square. 1866 - in the parish of St. Peter, Pimlico. (LG/Ms 22334/6/284).

Items of interest: "30 pews were let to Her Majesty" [that is Queen Victoria] in 1862 (LDR 1862). Site of chapel now (2002) part of Victoria Coach Station.

The chapel was named by Stock (478) as a centre of evangelical life.

Bond between Thomas Neale and other Proprietors of Charlotte Street Chapel and the Bishop of London. Dated 3 October 1767 (LCCC LEC). The Bond was for a penalty of £700 in default of payment of £100 pa. to the morning and afternoon preachers.

12. CHRIST'S CHAPEL, Maida Hill, London. 1834-1876 when it was consecrated and became Emmanuel Church with a parish population of 9742. In 1956 the parish ceased to exist and the church was demolished and a block of flats built on the site.

Proprietors: Frederick Madan, "one of the Trustees of Christ Chapel". (LG/Ms 10116/30).

Architects/Builders: Joseph Henry Good.

Clergy: Revd. Sanderson Robbins, minister, 1839. (LG/Ms 10116/26)

Revd. G H Evans, MA, curate, £150 pa, nominated by Revd. Sanderson Robbins, minister. (LG/Ms 10116/26).

Revd. Fisk

Revd. Daniel Moore, 1841. (LG/Ms 10116/27).

Revd. John Sawyer BA, assistant minister 1841, nominated by Revd. Daniel Moore, minister of the chapel (LG/Ms 10116/27).

Revd. Cyril William Page, curate, 1844 (LG/Ms 10116/27).

Revd. Joseph Wilding Twist BA, assistant curate 1844, at £80 pa "which I [the curate] am to receive for three years from a benevolent individual; and the additional Stipend of £40 pa. was to be paid by 'the Society for Promoting the employment of additional Curates in populous places'." Nominated by Revd. Cyril William Page, curate of the chapel (LG/Ms 10116/27).

Revd. Edward Henry Carr, MA, minister, 1856, nominated by Frederick Madan "one of the Trustees of Christ Chapel", countersigned by Revd. Llewelyn Davies, MA, rector of Christ Church, Marylebone. (LG/Ms 10116/30).

Revd. William Henry Treadill, (St. Aidan's Theological College, Birkenhead), assistant minister, 1857, £120 pa, nominated by Revd. Edward Henry Carr, minister. [This is the first time that a theological college has been given]. (LG/Ms 10116/31).

Revd. Claudias Buchanan Brigstocke, BA, assistant curate, 1859, £120 pa, nominated by Revd. Edward Harry Carr, minister, 1859, replaced Revd. William Henry Treadill who had left. (LG/Ms 10116/32).

Revd. Charles Camps, minister, 1863, nominated by four surviving trustees one of whom lived in Manchester. (LG/Ms 22334/1). Resigned 1874. (LG/Ms 22334/21/206).

Revd. Caleb Baskett Mayhew, afternoon minister, 1864, nominated by Revd. Charles Camps, minister of the chapel. (LG/Ms 22334/2).

Revd. Thomas Cawley, curate, 1864. (LG/Ms 22334/2).

Revd. John Bray Coles, MA, (St. John's Cantab), assistant curate, 1867, £120 pa, nominated by Revd. Charles Camps, minister of the chapel, ("in my chapel"). (LG/Ms 22334/7/35].

Revd. Alfred George Lawe, BA, assistant curate, 1871, £140 pa, nominated by Revd. Charles Camps, minister of the chapel. (LG/Ms 22334/14/141).

Revd. William Robert Hopkins, BA, assistant curate ("in my church"), 1873, £120 pa, nominated by Revd. Charles Camps, minister of the chapel. (LG/Ms 22334/19/147).

Revd. James Gosset Tanner, MA, minister. 1874, (in succession to Revd. Charles Camps who resigned), nominated by the trustees. (LG/Ms 22334/21/206).

Host Parish: District Parish of Christ Church, Marylebone. (LG/Ms 10116/27).

History: Anon. *Christ's Chapel, Maida Hill*. (A three page typed history - LCCC LEC).

Items of Interest: "The chapel was lit by gas, an unusual thing at that date" [i.e. 1834] (LCCC LEC).

October 5 1834 - the chapel was licenced by the Bishop of London.

In 1835 the pew rents amounted to £1649 and £500 was paid to the minister, a large stipend at that date. The profits for the years 1835,36,37 and 43 were £180, £383, £364 and £676 respectively, this last figure was high due to the fact that in 1842 a gallery was installed on three sides of the chapel increasing the seating accommodation from 1825 to 2036. (LCCC LEC).

23 October 1876. Order in Council assigning a Consolidated Chapelry District to Emmanuel Church with attached map showing parts of three parishes from which areas were taken.

Named as a centre of evangelical life (Stock 1899: 478).

Host Parish: St. Marylebone Parish Church.

13. CLIFFORD CHAPEL, Spring Gardens, London. 1731-1828.

Proprietors: The Clifford family.

Builders: Built by one of the Clifford family.

Clergy: Revd. Samuel Flood Jones, incumbent, 1854 (LDVR Tait 441/425, 1858 and Tait 441/171, 1862).

Revd. F Tonkin, curate for 3 months in 1862 and paid £50 pa. (LDVR Tait 441/171, 1862).

Host parish: St. Martin-in-the-Field.

Items of interest: The Clifford Chapel became a chapel of ease to St. Martin-in-the-Field in 1828 when the lease expired and it was known as St. Matthew's. It was closed in 1882 and demolished in 1903 to make way for a new building.

"At one time it was a very fashionable church, but gradually lost its popularity . . . It was acquired by the Commissioners of Woods and Forests in 1882 for the Admiralty enlargement. (McMaster 1916: pp. 334 and 5).

14. CURZON CHAPEL (or May Fair Chapel), Curzon Street, Mayfair, London. 1730-1899 when the chapel was demolished (Clarke 1938: 188). In 1890s the stipend was £450 pa. and there were 800 sittings (LDB 1897 and 1898).

Proprietors: Earl Howe.

1868 The Right Honorable Richard William Penn,
Earle Howe,

Viscount Curzon,

Baron Curzon of Penn and

Baron Howe. (LG/Ms 22334/9/221) and (LGMs 22334/12/63).

1872 The Right Honorable George Augustus Frederick Louis Curzon,
Earle Howe and

Revd. William Cardall, MA. (LG/Ms 22334/18/2).

1888 The Right Honorable Richard William Penn,
Earle Howe,

Viscount Curzon,

Baron Curzon of Penn and

Baron Howe of Langar. (LG/Ms 22334/49/269).

Clergy: Revd. Dr. Alexander Keith, 1734 and 1741. (LDVR-G).

Revd. Winstanley, morning preacher, 1753. (LDVR-G).

Revd. James Trebeck, morning preacher, 1763. Afternoon preacher, 1766/7. Minister 1769/70. (LDVR-G).

Revd. William Strooms, afternoon preacher, 1763 and 1766/7. (LDVR-G).

Revd. Robert Andrews, minister, 1766/7. (LDVR-G).

Revd. Faircouer, morning preacher, 1766/7. (LDVR-G).

- Revd. William Stevens, afternoon preacher, 1769/70. (LDVR-G).
- Revd. Dr. John Baker, preacher, 1773/4 and 1878. Morning preacher, 1782, 1786 and 1790. (LDVR-G).
- Revd. William Shield, afternoon preacher, 1790. (LDVR-G).
- Revd. Dr. Thomas Coombe, preacher, 1794 and 1798. (LDVR-G).
- Revd. Mr. Cannon, reader and afternoon preacher, 1798. (LDVR-G).
- Revd. Gardiner, preacher, 1814. (LDVR-G).
- Revd. Thomas Fuller, preacher, 1822. (LDVR-G).
- Revd. Ernest Hawkins, BD, minister, 1850. He was paid £400 p.a. by Earl Howe and paid £120 pa. to his curate. The offertory income was paid to the parish church of St. George, and 1857, (LG/Ms 10116/31) and 1859. (LG/Ms 10116/32) and 1865 (LG/Ms 22334/4/248) and LDVRs Tait 401/403 1858 and Tait 441/134 1862).
- Revd. Charles Muscar Church, MA, curate, 1853, £120 pa, nominated by Ernest Hanthing, BD, approved by Henry Howarth, rector St. George, Hanover Square. (LG/Ms 10116/30).
- Revd. Alexander Joseph, MA, assistant minister, 1857, £120 pa, nominated by Revd. Ernest Hawkins, minister. (LG/Ms 10116/31).
- Revd. James Noble Bernice (?), LLB, assistant minister, 1859, £120 pa, nominated by Revd. Ernest Hawkins, BD, minister, (LG/Ms 10116/32) and 1861. (LG/Ms 10116/34).
- Revd. Edmund Church Brace, assistant minister, 1861, £120 pa, Nominated by Revd. Ernest Hawkins, minister. (LG/Ms 10116/34).
- Revd. Charles Tabor Ackland, MA, assistant minister, 1865, £70 pa, nominated by Revd. Ernest Hawkins, minister. (LG/Ms 22334/4/248).
- Revd. Anthony Wilson Thorold, MA, minister, 1868, nominated by the proprietors. (LG/Ms 22334/9/221).
- Revd. Charles Welland Edmonstone, MA, minister, 1870, nominated by the proprietors and consent given by Revd. William Cordall, MA, incumbent of parish. (LG/Ms 22334/12/63).
- Revd. William Haslam, MA, minister, 1872, nominated by proprietors. Incumbent gave consent. (LG/Ms 22334/18/2).
- Revd. Charles Hole, assistant curate, 1873, £60 pa, nominated by Revd. William Haslam, minister. (LG/Ms 22334/18/50).
- Revd. Robert James Simpson, MA, minister, with the consent of Revd. William Cardall, incumbent of Christ Church, Mayfair. (LG/Ms 22334/31/279).
- Revd. John Jackson Manley, MA, Sunday evening preacher, 1882, 5/- pa plus alms of congregation at evening service, nominated by Revd. R J Simpson, MA, incumbent of the chapel. (LG/Ms 22334/37/161).
- Revd. Thomas John Filmer Bennett, MA, minister, 1888-1899. Nominated by the proprietors. Revd. Herbert Rousell, MA, vicar of Christ Church, Mayfair, consented (LG/Ms 22334/49/269 and LDBs 1897 to 1901).
- Revd. William Thorley Gignae Hunt, MA, assistant curate, 1895-1899, £100 pa, nominated by Revd. Thomas John Filmer Bennett, MA, minister. Revd. Herbert Rowsall, vicar of St. George's, Mayfair, concurred. (LG/Ms 22334/62/14 and LDBs 1897 to 1901).
- Congregation: There were 250 free sittings for the poor, servants and children and 678 sittings were let which brought in an income of £800 pa. Attendance on Sundays was between 550 and 600. Morning Prayer was said daily and there were two services on Sundays, each with a sermon.
- Host Parish: St. George's, Hanover Square. In 1888 in the parish of Christ Church, Mayfair (Established in 1865). (LG/Ms 22334/49/270).
- Items of interest: The first minister, Dr. Keith became notorious because he carried out "Fleet Marriages" and was described as "a marriage broker in holy orders". (Colby. 69) (See the chapter on the Law) In due course Dr. Keith was excommunicated and imprisoned in Fleet prison where he died in 1758. (Young. 143.)
- The chapel was demolished in 1899 and the site was sold for £26,000.

15. **EATON CHAPEL**, Eaton Square, London. 1847-1873. It was consecrated as St. Peter's Parish Church, Pimlico in 1873.

Proprietors: Revd. John Rashdall, sole proprietor, 1847 (LG/Ms 10116/27).

Frances Rashdall, spinster, 1856 (LG/Ms 10116/30).

Revd. Samuel Minton, MA, lessee, 1864 (LG/Ms 22334/2).

1874 Revd. Edmund Holland, Hyde Park Gardens and Saxmundham,

Robert Cooper Lee Bevan, Princes Gate, Hyde Park, Esq. and

John Derby Allcroft, Lancaster Gate, Hyde Park, Esq. (LG/Ms 22334//22/28).

Clergy: Revd. John Rashdall MA, minister 1847, nominated himself as sole proprietor of the chapel. Approved by Revd. William Harrison MA, incumbent of the District Church of St. Michael, Pimlico, Middlesex (LG/Ms 10116/27).

Minister, 1856, nominated by Frances Rashdall, spinster, proprietor of the chapel and countersigned by Revd. Joseph Harriman Hamilton, MA, Incumbent (LG/Ms 10116/30).

Revd. John Wright, minister, 1851 (LG/Ms 10116?29).

Revd. John Anindell Leakey, BA, assistant minister, 1851, £100 pa, nominated by Revd. John Wright, MA, minister (LG/Ms 10116/29).

Revd. John Tod Brown, MA, minister, 1852, nominated by Revd. John Wright, MA, lessee, consent given by Revd. Joseph Harriman Hamilton, MA, minister (LG/Ms 10116/29).

Revd. John Rashdall, MA., minister 1856 (LDVR Tait 440/404 1858).

Revd. J.B. Hawkins, MA., 1856 (LDVR Tait 440/404 1858).

Revd. Charles Ellsee, MA, assistant curate, 1859, £30 pa, nominated by Revd. John Rashdall, MA, minister (LG/Ms 10116/32).

Revd. Samuel Minton, MA, minister, 1864, nominated by self as lessee of the chapel. Consent of local incumbent given (LG/Ms 22334/2).

Revd. Charles Armstrong Fox, BA, minister, 1874, nominated by the owners of the chapel (see above) (LG/Ms 22334/22/28 and LDB 1897, 1898 and 1899).

Revd. James O'Reilly, BA, assistant minister, 1875, nominated by Revd. Charles Armstrong Fox, BA, minister (LG/Ms 22334/22/110).

Revd. F.L. Meares, curate, 1875-1898 (LDB 1897).

Congregation: In 1851 there were 997 sittings which were let and brought in £1469-10-0. per annum.

In 1862 at the 11am service the congregation numbered 1200 and at the 6.30pm service, 800.

Host parish: St. Michael's District (Chester Square) of St. George's Church, Hanover Square, London.

Items of Interest: The chapel was named by Stock (1899: 478) as a centre of evangelical life but no date was given.

16. **EMMANUEL CHAPEL**, Ridgway, Wimbledon, London. 1871-Present (2002).

Proprietors: Thomas Randle of Cleveland House, Wimbledon Park, owner. (LG/Ms 22334/19/240).

Clergy: Revd. F Whitfield, MA, perpetual curate under bishop's licence, 1871-1873.

Revd. Clarmont Skrine, MA, minister, 1873, nominated by Thomas Randle Andrews, owner of the chapel. (LG/Ms 22334/19/240). Died in office in 1886.

Revd. E W Moore, MA, minister, 1887-???? A Keswick speaker from Brunswick Chapel.

Revd. T Mitcheson, minister, no dates given.

Revd. W Bothamby, minister, no dates given.

Revd. R J Palmer, MA, curate, 1895-1905.

Revd. A F Painter, curate, 1905-1913.

Revd. W Grift, curate, 1914-1917.

Items of Interest: Emmanuel Church, Wimbledon was set up because a newly appointed vicar of Wimbledon was not an evangelical and this was a grave disappointment to the evangelical congregation some of whom had been influenced by the 1850s revival and consequently the Trust Deed (August 1875) of the new chapel prescribed the appointment of a minister with evangelical convictions (Munden 1993).

The new congregation met in a private residence and a new building was opened in August 1861. A Mr. H. Barker, MA, a former Church of England clergyman, who had seceded over not being able to accept the Anglican doctrine of Baptismal Regeneration, became the pastor - the chapel was not at this time a proprietary chapel, it was an

Independent Chapel. It became a proprietary chapel 1871. Originally Wimbledon Parish and its Church, in which Emmanuel Church is situated, was in the peculiar jurisdiction of the Archbishop of Canterbury, but by an Order in Council dated 8 August 1845 it came into the Diocese of London and again by a further Order in Council dated 11 July 1877 it was included in the Diocese of Rochester. Further diocesan boundary changes were effected when the Diocese of Southwark was formed in 1904 and included Wimbledon. (4 Edward VII c.30).

17. ENON CHAPEL, Clements Lane, Strand, London. 1823-1847.

Items of interest: It was opened as a speculation but failed. During its relatively short life many funerals had taken place and bodies were buried beneath the building so that, when it was sold and became a dance hall, it was advertised as:

ENON CHAPEL
DANCING ON THE DEAD
Admission 3d.

None admitted without shoes and stockings.

(McMaster 1916: 98).

18. FITZROY CHAPEL, Fitzroy Square, London. 1778-1863 when it was bought for a parish church and became St. Saviour's which was joined to St. John the Evangelist, Charlotte Street in 1913. St. Saviour's building was destroyed during the 2nd WW.

Proprietors: Built and owned by Revd. M. Bromley who filled it with a high-class congregation.

Samuel Gowers, sole proprietor, 1854 (LG/Ms 10116/30).

Revd. Richard Parrott, MA, lessee and minister, 1859 (LG/Ms 10116/32).

Revd. Frederick Perry, MA, lessee and minister, 1862 (LG/Ms 10116/35).

Clergy: Revd. Sydney Smith often preached at Fitzroy - was also evening preacher at the Foundling Hospital Chapel.

Revd. William Yates Rooker, minister, 1854, nominated by Samuel Gowers, Esq., sole proprietor of the chapel and countersigned by Revd. George Smith Drew, MA, incumbent (LG/Ms 10116/30).

Revd. Richard Parrott, MA, minister, 1859, nominated by self as lessee of the chapel "for a certain number of years" (LG/Ms 10116/32).

Revd. Frederick Perry, MA, minister, 1862, nominated by self as lessee of the chapel (LG/Ms 10116/35).

Items of interest: It was described as a London centre of evangelical life. (Stock 1899: 478).

19. FOLEY CHAPEL (or PORTLAND), Great Portland Street, London. 1766-1831 when it was consecrated and became known as St. Paul's Chapel. In 1905 the parish was united with that of All Souls, Langham Place, and the chapel was demolished in 1908.

Building: Built by the Duke of Portland for the benefit of the tenants of his estate. It cost £5,000 and the architect was Stiff Leadbetter

Clergy: Revd. John Baker, chaplain, 1766/7 and 1769/70 (LDVR-G).

Revd. Dr. Lloyd, preacher, 1778 and 1782 (LDVR-G).

Revd. Mr. Cambridge, preacher, 1794 and 1798 (LDVR-G).

Revd. John Crofts, reader, 1814. Minister, 1818 and 1822 (LDVR-G).

Revd. Samuel Packer, reader, 1822 (LDVR-G).

Host Parish: All Souls Church, Langham Place, London. The chapel's offertory, after the deduction of certain expences, was paid to the rector of All Souls.

20. FOUNDLING HOSPITAL CHAPEL, Coram's Fields, Guilford Street, London. WC 1. 1753-1926.

Building: Built by Theodore Jacobsen between 1747-53 and demolished in 1926.

Clergy: Revd. Sydney Smith, evening preacher.

Congregation: Handel was an enthusiastic supporter of the Foundling Hospital and often gave recitals in the Chapel raising over £7,000 for the Hospital.

Chapel, with galleries on all four sides, was "always crowded with fashionable supporters" (Young E & W. 1956: 255).

Special seats were provided for the children (hospital residents) in the Chapel from 1762. The hospital moved to Berkhamstead in 1926.

Hogarth initiated an annual dinner and dance and an exhibition of paintings at the Hospital which in due course led to the foundation of the Royal Academy (ILEA *Contact* Vol. 3 Issue 3, 17 May 1974).

"Charles Dickens, who lived nearby, was a frequent visitor and the kindly Mr Brownlow of *Oliver Twist* was based on the Foundling Hospital's secretary of his day." (Dixon 2000: T23).

21. GRAY'S INN ROAD EPISCOPAL CHAPEL. Gray's Inn Road, London. 1811-1860. In 1860 it was made into a district church and renamed St. Bartholomew's Church. Later it became a parish with a population of 6311.

Clergy: Revd. Thomas Mortimer, BD, minister, 1849 (LG/Ms 10116/29).

Revd. Edward Garbett, curate, 1849, £200 pa, nominated by the Revd. Thomas Mortimer BD, minister (LG/Ms 10116/29).

Host Parish: St. Pancras, London.

Items of Interest: A William Huntingdon, a coal-heaver, had an independent chapel, Providence Chapel in Titchfield Street which was destroyed by fire. His supporters clubbed together and Huntingdon caused Gray's Inn Road Chapel to be built to seat 1300. He died two years late and it then became a proprietary chapel. An Order in Council dated 10 May 1860 caused the chapel to become a District Chapel in the Parish of St. Pancras, London.

The chapel had at one time a reputation as a centre of evangelical life. (Stock 1899: 478).

In 1897 the incumbent was the Revd. R J Golding-Bird and a curate the Revd. E H W Barry.

The patron was the Church Patronage Society. Parish population - 5652. Value of the living £300 pa. Church accommodation - 2000 (LDB 1897; 128).

22. GROSVENOR CHAPEL, (originally known as Audley Chapel), South Audley Street, London. 1730-1831. When the lease expired the chapel was bought by St. George's Church for £2,000 and it was made into a chapel of ease (see *An Act of Parliament for the establishment of a Chapel-of-Ease to be called Grosvenor Chapel in the parish of Saint George Hanover Square. 30 July 1831*). [Passed in the 1st and 2nd years of King William IV].

It continues as a chapel of ease at the present time, 2002.

Proprietors: Benjamin Timbrell, carpenter, Robert Scott, carpenter, William Barlow, senior bricklayer and Robert Andrews, gentleman. They paid £20 per year ground rent to Sir Richard Grosvenor who owned the land and the surrounding estate (Colby 1966: 75).

The four proprietors, described as undertakers, made an initial outlay of about £4,000 to erect the building, and had to engage morning and evening preachers at a cost of £115 per annum, a figure well below the income from the pew rents (Deny 1956:).

Building: as above.

Clergy: Revd. Edmund Marten DD, preacher, 1741 (LDVR-G).

Revd. James Frebeck, morning and afternoon preacher, 1753 (LDVR-G).

Revd. Robert Andrews, morning preacher, 1763, 1769/70 and 1773/4 (LDVR-G).

Revd. James Trebeck, afternoon preacher, 1769/70, 1773/4, 1778 and 1786 (LDVR-G).

Revd. Andrew Andrews, morning preacher, 1782 and 1790 (LDVR-G).

Revd. James Trebeck, afternoon preacher, 1782 and 1790 and afternoon preacher, 1794 and 1798 (LDVR-G).

Revd. George Montgomery, morning preacher, 1786 (LDVR-G).

Revd. Downes, reader, 1794 (LDVR-G).

Revd. Dr. Stevens, morning preacher, 1794 (LDVR-G).

Revd. Thomas Ash, reader, 1798 (LDVR-G).

Revd. Henry Atkins BA, morning and afternoon preacher, 1808, at £60 pa and £50 pa respectively and nominated by Revd. Robert Hodgson, rector of St. George, Hanover Square.

Revd. George Augustus Marsh, minister, 1822 (LDVR-G).

Revd. Evan Nepean, MA, incumbent. 1839 (LG/Ms 10116/26).

Revd. John Henry Timins, assistant curate, 1839, £100 pa, nominated by Revd. Evan Nepean, MA, incumbent of Grosvenor Chapel and approved by Revd. Dr. Hodgson, DD, rector, St. George, Hanover Square (LG/Ms 10116/26).

Revd. Evan McFrenn AM, minister, 1844 (LG/Ms 10116/27).

Revd. Freeman Heathcote Bishop BA, assistant curate, 1844, £100 pa, nominated by Evan

Mc Frenn minister (LG/Ms 10116/27).

Revd. Henry Back, MA, assistant curate, 1857, £110 pa, nominated by someone whose name was undecipherable, presumably the minister, with a reference from Revd. Henry Howarth who claimed that Back was one of his curates at St. George, Hanover Square from March 1854 to September 1855 (LG/Ms 10116/31).

Revd. James Matthew Robertson, MA, assistant curate, 1860, £100 pa, nominated by Revd. Evan McFrenn, minister of the chapel (LG/Ms 10116/33).

Revd. Robert Stafford, MA, assistant curate, 1861, £120 pa, (in place of Revd. J. Robertson - above), nominated by Revd. Evan McFrenn, perpetual curate of the chapel (LG/Ms 10116/34).

Revd. Samuel Webb Lloyd, BA, curate, 1861, £110 pa, nominated by Revd. Evan McFrenn (LG/Ms 10116/34).

Revd. John Mee Fuller, MA, assistant curate, 1862, £120 pa, nominated by Revd. Evan McFrenn, minister (LG/Ms 10116/35).

Revd. John Dixon Dyke, MA, curate, 1864, £110 pa, nominated by Revd. Evan Nepean, minister (LG/Ms 22334/2).

Revd. Henry Wace, BA, lecturer, 1870 (LG/Ms 22334/12/84).

Revd. Charles Edward Wright, MA, (Canon of Christ Church, Dublin), to the Office of Perpetual Curate, 1873, signed by Henry Howarth, BD, Rector of St. George, Hanover Square and countersigned by two churchwardens of St. George. Act of Parliament - 1 & 2 William IV, commonly called "The Grosvenor Chapel Act" (LG/Ms 22334/19/190).

Revd. Richard Samuel Oldham, MA, instituted to the pastoral charge of Grosvenor Chapel, 1878, nominated by the rector of St. George, and approved by the church-wardens of St. George, Hanover Square (LG/Ms 22334/28/56). Resigned, 1881 (LG/Ms 22334/35/154).

Revd. John Abernethy Colbeck, AKC, assistant curate (in my church), 1878, £120 pa, nominated by Revd. Richard Samuel Oldham, incumbent of the chapel (LG/Ms 22334/28/118).

Revd. William Foster Elliott, MA, incumbent (in my parish), 1881, nominated by Revd. Wesley Edward Capel Cure, MA, rector of St. George, Hanover Square, and approved by the churchwardens (LG/Ms 22334/35/194).

Revd. Cockburn Peel Marriott, MA, assistant curate, 1882, £60 pa, nominated by Revd. W Foster Elliott, perpetual curate (note: no longer minister) (LG/Ms 22334/36/45).

Revd. Henry Major Walter, MA, assistant curate, 1884, £150 pa, nominated by Revd. William Foster Elliott, incumbent of the chapel (LG/Ms 22334/41/292).

Revd. Frederic W Anderson, BA, assistant curate, 1889, £110 pa, nominated by Revd. Evan McFrenn, minister (LG/Ms 22334/11).

Congregation: Sir Richard Grosvenor worshipped there and gave a magnificent organ to the proprietors for the chapel.

Host Parish: St. George, Hanover Square, Middlesex. Also in the same parish were other proprietary chapels, Trinity Chapel (1716-1877), Hanover Chapel (1825-1891) and Berkeley Chapel (c.1750-1904).

Items of Interest: Audley chapel was built by property speculators because the parish church could not accommodate all the residents of the parish (see "Proprietors" above). The land was leased from Sir Richard Grosvenor, "the developer of North Mayfair. The proprietors hired a priest, clerk, organist organ blower, beadle and six pew openers. They paid the running costs from burial fees, which ranged from a few shillings for a plot in the grounds behind the Chapel to £6 for a place in the open vaults and £150 for the private vaults under the building as well as from pew rents." (Callender 1980: 1).

History: Callender A. (1980). *Godly Mayfair*. London: Grosvenor Chapel.

23. HANOVER CHAPEL, Regent Street, London. 1825-1870. It was demolished by Act of Parliament in 1891 (54 & 55 Vict. c.cxxi. 1891.) and the site sold for £43,000. At that time the site was owned by The Crown Commissioners and nearly half of the sale price was set aside for the building of a replacement - St. Anselm's Church in Davies Street which was in turn demolished in 1938 (Colby 1966: 80-1).

3/9/1872. Hanover Church, Regent Street, no longer a Proprietary Chapel (LG/Ms 22334/18/49).

Building: Built by C.R. Cockerell 1823-1825 as part of Nash's great plan for Regent Street, London.

(Colby 1966: 80-1)..

- Clergy: Revd. Thomas George James, 1837-?. Maximum income £700 but sometimes reduced to £300 but the causes were unknown (LDVR 1858). Income came from pew rents.
- Revd. James Joseph Halcombe (Curate). 1837-????, paid by grant of £50 pa. by the Additional Curates Society (LDVR Tait 440/395, 1858).
- Revd. Joseph George Brett, incumbent of Hanover District Chapel (LG/Ms 10166/27).
- Revd. George Delgarno Hill MA, assistant curate 1844 at £120 pa and nominated by Revd. Joseph George Brett, incumbent of Hanover District Chapel. [Note new designation of chapel] (LG/Ms 110116/27).
- Revd. Michael Ferrebee Sadler, perpetual curate, 1857 (when he resigned) (LG/Ms 10116/31).
- Revd. Thomas George James, MA, perpetual curate, 1857, nominated by Revd. Henry Howarth, BD, rector, St George, Hanover Square, vacancy void by resignation of Revd. Michael Ferrebee Sadler, "and doth belong to my Nomination as Rector of the said Rectory and Parish Church of St. George, Hanover Square" (LG/Ms 10116/31).
- Revd. David Mitchell Alexander, MA, perpetual curate, 1864, (vacant due to death of Thomas George James), nominated by Revd. Henry Howarth, BD, rector of St. George's, Hanover Square, "...and doth belong to my nomination in right of my said rectory . . ." (LG/Ms 22334/2). Resigned 27/6/1870 (LG/Ms 22334/12/149).
- Revd. Horatio Langrishe Nicholson, MA, curate, Hanover Church, Regent Street, 1870, £150 pa, nominated by Revd. David Mitchell Alexander, incumbent of the chapel (LG/Ms 22334/12/23).
- Revd. Henry Ralph Blackett, MA, perpetual curate, 1870, nominated by Revd. Henry Howarth, BD, rector of St. George's, Hanover Square. The Ecclesiastical Commissioners in pursuance of the Act 27 Victoria, Cap. 18, do hereby certify the value of Perpetual Curacy between £700 and £800 pa (LG/Ms 22334/12/155).
- Revd. George Bain Porteous, curate in my Church, 1871, £150 pa, nominated by Revd. Henry Rudolf Blackett, incumbent (LG/Ms 22334/15/238).
- Revd. Olinthus John Vignoles, MA, curate (in my church), 1875, £150 pa, nominated by Revd. Henry Ralph Blackett, incumbent of the church (LG/Ms 22334/22/112).
- Revd. Henry Ralph Blackett, to the new Vicarage of Hanover Chapel, now a Church, 1880 (LG/Ms 22334/32/94).
- Revd. Frederick Alexander Ormsby, MA, vicar, 1885. Presented by Revd. Edward Capel Cure, MA, rector of St. George, Hanover Square, the "true and undoubted Patron of the New Vicarage of Hanover Chapel, Regent Street (LG/Ms 22334/42/107).
- Revd. Herbert Augustine Moore, MA, "to the New Vivarage of the Parish Church of Hanover Chapel", 1890, nominated by Revd. Edward Capel Cure, MA, rector of St. George, Hanover Square (LG/Ms 22334/52/112).
- Revd. Richard Prosser Ellis, MA, assistant curate, 1891, £175 pa, nominated by Revd. Herbert Augustine Moore, incumbent of the church (LG/Ms 22334/54/121).

24. **HOLLAND CHAPEL**, Brixton Road, London. 1855-1900. Originally a congregational chapel which became a proprietary chapel in 1855 when it was rebuilt. It was rebuilt in 1900 when it became Christ Church, Brixton.

Proprietors: Lord Holland.

Building: William Woods, a builder from Kensington who was also involved in the building of St. John's Proprietary Chapel, Hampstead, N. London.

Items of Interest: It was described as a centre of evangelical life. (Stock 1899: 478).

25. **HOLY TRINITY CHAPEL**, Conduit Street, London. 1691-1877. The original chapel was a moveable wooden building which was rebuilt in brick in 1716. The chapel was demolished in 1877 and the site was leased and the income was used to augment the value of several benefices in the ancient parish of St. George, Hanover Square. (*Notes and Queries*, 25/2/1911).

Proprietors: James Robson, a New Bond Street Bookseller, 1832-????

Revd. John Macnaught, MA, lessee, 1871 (LG/Ms 22334/14/129).

Building: A photograph of the chapel taken about 1896 appeared in HANNAY, Prudence in an article "A place for Fashionable Preachers: Anglican Chapels in Georgian Times in *Country*

Life, Vol. 160, No. 4141, 11 November 1976, pp. 1415-16.

A photograph of a print appears in Colby (1966) opposite p.80.

- Clergy: Revd. Oswald Medlicotte, DD, morning preacher 1741. (LDVR-G).
 Revd. Sampson Lotsom, afternoon preacher, 1741, 1745 and 1750 (LDVR-G).
 Revd. John Myonett, morning preacher, 1745, 1750, 1753, 1769/70 and 1773/4 (LDVR-G).
 Revd. Sampson Lotsom, afternoon preacher, 1753 (LDVR-G).
 Revd. Thomas Vincents, afternoon preacher, 1769/70 (LDVR-G).
 Revd. Dr. Thomas Hollingbery DD, morning preacher 1777 nominated by Revd. Henry Reginald Courtenay, rector of St. George, Hanover Square (LG/Ms 9549 p29), 1778, 1782, 1786 and 1790 (LDVR-G).
 Revd. Richard Pitt, afternoon preacher, 1786 (LDVR-G).
 Revd. Andrew Pitt, morning and afternoon preacher, 1794 (LDVR-G).
 Revd. Mr. Andrews,) [shared morning and
 Revd. Mr. Savory,) [afternoon preachers, 1798 (LDVR-G).
 Revd. Robson, minister, 1814 (LDVR-G).
 Revd. Dr. Turner Hastings, minister, 1822 (LDVR-G).
 Revd. Henry Hamilton Beamish, 1832-????, who drew such large crowds that extra galleries had to be installed. (Colby 1966: 69).
 Revd. William Hoddart, AM, curate, 1837, nominated by Revd. Henry Hamilton Beamish, incumbent (LG/Ms 10116/26).
 Revd. Thomas Troughton Leete BA, assistant minister, 1840 at £100 pa and nominated by Revd. Henry Hamilton Beamish, minister (LG/Ms 110116/27).
 Revd. Edward Jonathon Hudson, BA, assistant curate, 1852, £100 pa., nominated by Revd. Henry Hamilton Beamish, minister.
 Revd. Sir Nicholas Chinnery, Bart, curate, 1855, £100 pa, nominated by Revd. Henry Hamilton Beamish, minister (LG/Ms 10116/30).
 Revd. Arthur Rawson Ashwell, MA, minister, 1863, nominated by self as lessee of the chapel and approved by Revd. Henry Howarth, BD, rector of St. George, Hanover Square (LG/Ms 22334/1).
 Revd. Joseph Peter Walds, BA, minister, 1865 (LG/Ms 22334/3/126).
 Revd. John Macnaught, MA, minister, 1871, nominated by self as lessee. Vacancy due to resignation of Revd. Joseph Peter Walds (LG/Ms 22334/14/129).
 Congregation: In 1862 at the 11am Sunday service, attendance was 400 and at the 7pm service, 700. The offertory went to the parish church (LDVR 1858 & 1862).
 Host Parish: St. George's Church, Hanover Square, London.
 Items of Interest: In 1774 and 1775 the chapel had financial problems and the wardens of St. Martin-in-the-Field agreed to help financially (McMaster 1916: 337).
 See LCCC LEC for a typed short history, Anon, (no date) *Holy Trinity Chapel, Conduit Street*.

26. KENSINGTON CHAPEL.

Proprietors: Private individuals. Provided as a commercial enterprise (Curl 50-2).

Host Parish: St. Mary Abbots, Kensington.

27. LISSON GREEN CHAPEL, Lisson Grove, St. John's Wood Road, London.

The only reference which has come to light regarding this chapel was in a pamphlet regarding proprietary chapels in Marylebone - Anon (no date), *Some Remarks on Proprietary Chapels* (LCCC LEC-SM/1/2). The site is now used by the Roman Catholic Church.

28. LOCK HOSPITAL CHAPEL, Grosvenor Place, Hyde Park, Middlesex. 1764-1939.

Proprietors: Governors of Lock Hospital.

 1873 Governors of Lock Hospital - -----

The Most Honorable Henry Marquis of Cholmondeley,

The Honorable Arthur Kinnaird, MP,

Benjamin Bond Cabbell, Esq.,

The Revd. Edward Holland, MA and

Robert Cooper Lee Bevan, Esq.

1876 Marquis of Cholmondeley,
 The Honorable A Kinnaird, MP,
 The Revd. Edmund Holland,
 R C L Bevan, Esq. and
 W S Seton Karr, Esq. (LG/Ms 22334/24/120).

Clergy: Revd. Martin Maden, 1746-1764. Maden was brother of Spencer Maden, Bishop of Peterborough, 1794-1813 (Crockfords 1998/99 804)

Revd. Thomas Haweis (1734-1820). Assistant Chaplain 1762-1764.

Revd. De Coetlogen.

Revd. Capel Molyneux, minister, 1850 and 1852 (LG/Ms 10116/29) and 1858 (LG/Ms 10116/31).

Revd. William Francis Rawes, MA, assistant minister, 1850, £100 pa, nominated by Revd. Capel Molyneux, minister. (LG/Ms 10116/29).

Revd. Thomas Scott (1747-1821), 1785-1803

Revd. George Morris, curate and assistant chaplain of hospital, £150 pa, nominated by Revd. Capel Molyneux, minister and chaplain. (LG/Ms 10116/31)

Revd. Henry Battiscombe, MA, assistant minister, 1852, £100 pa, nominated by Revd. Capel Molyneux, minister. (LG/Ms 10116/29).

Revd. Aubrey Charles Price, BA, minister of chapel and chaplain to the hospital, 1860, nominated by the trustees and governors of the chapel and hospital. (LG/Ms 10116/33).

Revd. William Henry O'Bryon Hodge, MA, assistant chaplain 1861, £150 pa, nominated by Revd. Aubrey Charles Price, chaplain. (LG/Ms 10116/34).

Revd. Robert William Forrest, MA, 1865, chaplain to Lock Hospital and minister of the chapel attached to the hospital. Consent given by Revd. John Miles, vicar, Holy Trinity, Paddington. (LG/Ms 22334/4/276).

Revd. Peter Tivy Tomkins, assistant curate "in my chapel of Lock Hospital", 1866, £150 pa, nominated by Revd. Robert William Forrest, minister. (LG/Ms 22334/6/278).

Revd. Thomas Macdonald, MA, ministry of Lock Hospital, 1870. (LG/Ms 22334/13).

Revd. William Hay Chapman, MA, chaplain Lock Hospital and minister of the chapel attached, 1873, nominated by Trustees of Lock Hospital. (LG/Ms 22334/19/207).

Revd. Edward Adair Midwinter, MA, assistant chaplain, 1873, £200 pa, nominated by Revd. William Hay Chapman, chaplain of the Lock Hospital. (LG/Ms 22334/19/234).

Revd. Flavel Smith Cook, BA, minister, 1876, Lock Chapel, nominated by Trustees. (LG/Ms 22334/24/120). Resigned 1891. (LG/Ms 22334/55/302).

Revd. Thomason Sherer Hutchinson, MA, assistant curate, (in place of Edward A Midwinter), 1880, £150 pa, nominated by Revd. Flavel Smith Cook, chaplain of Lock Chapel and Hospital. (LG/Ms 22334/34/7).

Revd. Henry Graham Thwaites, chaplain of hospital and minister of the chapel, 1891. (LG/Ms 22334/55/302).

Congregation: Wilberforce.

Host Parish: St. James, Piccadilly.

Items of Interest: Scott was not very popular and the attendance decreased and some of the Board "wished to dictate to Thomas Scott the kind of sermons he should preach in order to attract larger congregations, he told them that though they had the power to change him for another preacher, they had none to change him into another preacher." (Scott 1822: 236).

The Hospital was founded "for the Treatment of the peculiar disease incident to profligate women." It has been described as the "most famous of these chapels [that is, proprietary chapels] in the early years of the movement..." (Elliott-Binns 1953: 241). "St. Bartholomew's Hospital in the City of London, had from its early days a leper hospital later used also for the pox, called *Le Loque*, from the familiar Anglo-Saxon root *lock*, signifying occlusion". (Young E & W. 1956: 209) and it is probable that, because of its nature, this was where the name "Lock" came from.

The income from the pew rents provide a source of income from the Hospital which in 1764 amounted to £1,000 per year. There was a seating capacity for 800. In 1842 the hospital moved to Harrow Road but the old chapel continued until a new chapel was built in the new hospital grounds and opened on 30 May 1847 (Doc. LCCC). In 1871 a conventional district from St. Peter's Church in Elgin Avenue was attached to the chapel and in 1890 the chapel became known as Christ Church but despite attempts to make it a parish in its own

right, it continued as a proprietary chapel. The chapel closed in 1939 and the building was demolished in 1951 (Letter dated 19/2/1930, by S E Downing, Ecclesiastical (sic) Commission (LCCC LEC-PAD/1/1).

29. LONG ACRE CHAPEL, Long Acre, London. 1758-1865 when the chapel was demolished and the site used for development.

Proprietors: Sir George Vanderput, owner in 1758 (Clarke 1963: 194).

Revd. Henry Foster, MA, 1784-????.

Revd. John Johnson, morning preacher 1741 and 1745. Also afternoon preacher at Oxenden Chapel.

Revd. James Smith, afternoon preacher 1741.

Clergy: Revd. John Brookes, preacher, 1753 (LDVR-G).

Revd. John Warner, morning preacher, 1759 and 1763 (LDVR-G).

Revd. John Kidgoll, afternoon preacher, 1759 and 1763 (LDVR-G).

Revd. Richard Harrison BA, assistant morning preacher, 1765 and nominated by Erasmus Saunders DD, vicar of St. Martin in the Fields (LG/Ms 9548) assistant morning preacher, 1766/7 and 1769/70 (LDVR-G).

Revd. Whitley Heald, assistant afternoon preacher, 1766/7 and 1769/70. Morning preacher, 1773/4. Afternoon preacher, 1778 and 1782 (LDVR-G).

Revd. Thomas Ackland MA, morning preacher, 1775 nominated by Revd. Erasmus Saunders DD, vicar of St. Martin in the Fields (LG/Ms 9549 p.7), 1778 and 1782 (LDVR-G).

Revd. Henry Foster, MA. (1745-?), Minister 1780 and 1794. Preacher, 1790 and 1798 (LDVR-G).

Revd. Ravonhill, Minister, 1798 (LDVR-G).

Revd. Cecil, preacher, 1798 (LDVR-G). Lecturer and also at Christ Church, Spitalfields.

Revd. King, minister, 1814 (LDVR-G).

Revd. William Howells, minister, 1818 (LDVR-G).

Revd. John L Newmarsh, minister, 1822 (LDVR-G).

Revd. John Eddowes Gladstone, BA, minister, 1851, nominated by Charles George Whitaker Smith, sole lessee, consent given by Revd. Henry Mackenzies, vicar, St. Martin in the Fields (LG/Ms 10116/29).

Revd. Charles John D'Oyly, MA, minister, 1856, £110 pa, nominated by Revd. William Gilson Humphry, vicar St. Martin in the Fields and referred to it as "my chapel" (LG/Ms 10116/30).

Congregation: In 1860s there were Sunday Services at 11am and 7pm and the congregation numbered 100-200. The Chapel was known as St. Mark's and a district had been taken voluntarily out of the host parish and assigned to St. Mark's Chapel (LDVR 1858 & 1862 Tait 440/422 & 441/172).

Host Parish: St. Martin-in-the-Fields.

Items of interest: Originally Long Acre Chapel was a Dissenting place of worship and George Whitefield had preached there. Its fame as an evangelical centre went back to 1780 with the appointment of Henry Foster who had held a number of lectureships in London. Long Acre Chapel was described as a London centre of evangelical life (Stock 1899: 478) and its fame as such began with the appointment of Foster in 1780 (Elliott-Binns 1953: 245).

In 1758 the chapel was sold to the Vestry of St. Martin-in-the-Field for the sum of £450 when it became a proprietary chapel. The chapel was repaired and sold in 1784 for £500 to Revd. Foster who was the minister and proprietor (Clarke 1963: 194).

See letter dated 20/1/1965 by J S May, Archivist, Mercer's Hall, Ironmonger Lane, London. EC 2 and addressed to G L Barnes of London N 16, giving some historical facts about the Chapel (LCCC LEC-West/1/5a).

30. MARGARET CHAPEL, Margaret Street, London. 1839-1859.

Proprietors: The chapel was built in 1776 by Dr. Disney for use by his Deistic Sect.. It was later occupied by the Bereans for a few years and then it became a proprietary chapel until 1829. It was then taken over by the Irvingites who remained until 1837. In 1839 the chapel was leased to the Revd. Frederick Oakeley as a proprietary chapel and he made it the Tractarian Headquarters in London. In 1845 Oakeley seceded to Rome and the chapel was closed for two years when the Revd. Upton Richards was appointed minister. The

services continued as high church worship until 1850 when the building was demolished to clear the site for the building of All Saints Church. In 1859 the new church was completed and consecrated and this meant the end of the proprietary chapel.

Clergy: Revd. Charles Thornton MA, minister 1837 (LG/Ms10116/21).

Revd. Frederick Oakeley. MA,

Revd. William Upton Richards, curate, 1839, £100 pa and nominated by Revd. Frederick Oakeley, Minister (LG/Ms 10116/26). Minister, 1848 (LG/Ms 10116/29).

Revd. George Lake, MA, curate, 1848, £100 pa., nominated by Revd. W. Upton Richards, minister (LG/Ms 10116/29).

Host Parish: All Souls, Langham Place.

31. MONTPELIER CHAPEL (sometimes spelt Monpelier), Montpelier Row, Twickenham 1727-1873.

Proprietors: Captain Gray who also built a row of houses

George Owen Cambridge, 1838. (LG/Ms 10116/26).

Henry Glossop 1842 (LG/Ms 10116/27).

Revd. Henry Parish, DD, 1844 and 1854 (LG/Ms 10116/27 and LG/Ms 10116/30).

Clergy: Revd. James Hermnings, curate, 1769/70 (LDVR-G).

Revd. Samuel Hemming, chaplain, 1778, 1798 and 1818. Afternoon minister, 1822 (LDVR-G).

Revd. William Paxton, chaplain, 1786 and 1790 (LDVR-G).

Revd. Archibald Cambridge, chaplain, 1814. Revd. Archdeacon Cambridge, chaplain, 1818 and 1822 (LDVR-G).

Revd. John Williams, assistant minister, 1838, £80 pa, nominated by George Owen Cambridge, proprietor of the chapel and approved by Revd. Charles Proby, Vicar of Twickenham (LG/Ms 10116/26).

Revd. John Houghton Ward MA, minister 1842 and nominated by Henry Glossop, sole proprietor of the chapel (LG/Ms 10116/27).

Revd. Henry Parish, minister 1844, nominated himself as sole proprietor (LG/Ms 10116/27).

Revd. William Webster, MA, minister, 1854, nominated by Revd. Henry Parish, DD, proprietor of the chapel, countersigned by Revd. Charles Proby, vicar of Twickenham (LG/Ms 10116/30).

Revd. Francis J C Moran, minister, 1874 (LG/Ms 22334/21/145).

Revd. James Adams (of Moore College, Sydney), assistant curate, 1874, £120 pa, nominated by Revd. Francis J C Moran minister (LG/Ms 22334/21/145).

Host Parish: Twickenham, Middlesex.

32. NORTH END CHAPEL (renamed St. Mary's Chapel by 1837), North End, Fulham, London. 1814-1883.

Building: H.J. Wyatt, architect.

Host Parish: Fulham.

Items of Interest: It was put up for auction in 1837 (a copy of the auctioneer's notice can be found in Hammersmith Public Library). The chapel included a burial ground and a residence and it was claimed that "any clergyman of talent, in possession of this Chapel might derive a VERY CONSIDERABLE INCOME" (Auctioneer's Notice). In 1883 it became a parish church with a parish population of 6235.

33. OXENDEN CHAPEL, Oxendon Street, Haymarket, London. 1675-1678.

Proprietors: Local inhabitants.

Clergy: Revd. Richard Baxter (1615-1691). 1675-1678. The noted Puritan preacher, vicar of Kidderminster, 1647-1661 and author of several books including *The Reformed Pastor*, (1656).

Revd. William Hay, morning preacher, 1741 and 1745 (LDVR-G).

Revd. John Johnson, afternoon preacher, 1741, 1745 and 1750. Also morning preacher at Long Acre Chapel (LDVR-G).

Revd. John Joslin, afternoon preacher, 1753 (LDVR-G).

Revd. Thomas Taylor, afternoon preacher, 1759 (LDVR-G).

Revd. Robert Wright MA, morning preacher, 1761. Nominated by Revd. Erasmus Saunders DD, vicar of St. Martin in the Fields (LG/Ms 9548), 1753, 1759 and 1769/70. Preacher,

1763 (LDVR-G).

Rev. John Mapletoft BA, afternoon preacher, 1761. Nominated by Rev. Erasmus Saunders DD, vicar of St. Martin in the Fields (LG/Ms 9548).

Rev. Whatley Heald, morning preacher, 1763. Afternoon preacher, 1769/70. Assistant preacher, 1773/4. (LDVR-G).

Rev. Charles Peter Lavard MA, preacher, 1774 nominated by Rev. Erasmus Saunders DD, vicar of St. Martin in the Fields (LG/Ms 9548), 1778, 1782, 1786, 1790, 1794 and 1798 (LDVR-G).

Host Parish: St. Martin in the Fields.

Rev. Erasmus Saunders, vicar, 1761 and 1774.

Items of Interest: The chapel was very close to the wall of the garden of the house of Mr. Secretary Coventry (after whom Coventry Street was named) and the Secretary objected to Baxter's preaching and caused the King's drums to be beaten under the windows during the sermon. In the end Baxter had to give way and offered the chapel to William Lloyd, Bishop of Worcester, 1699-1717 and the vicar of St. Martin-in-the-Field at a rent of £40 per year. This offer was accepted by the vestry of St. Martin's and the chapel became a chapel-of-ease to St. Martin's. Later it became a Presbyterian Meeting House and was closed and demolished in 1877.

34. OXFORD CHAPEL, later ST. PETER'S CHAPEL, Vere Street, London. 1724

Proprietors: Her Most Gracious Majesty Queen Victoria "the true and undoubted Patron" (LG/Ms 22334/20/5).

Building: James Gibbs.

Clergy: Rev. Leonard Todd, chaplain, 1763 (LDVR-G).

Rev. Dr. Daniel Booth, DD, chaplain, 1766/7 and 1769/70, Reader, 1778 (LDVR-G).

Rev. Mr. Dodswell, minister, 1798 (LDVR-G).

Rev. Mr. Maddy, assistant minister, 1798 (LDVR-G).

Rev. Edridge, minister, 1814 and 1818 (LDVR-G).

Rev. Spencer, afternoon preacher, 1814 (LDVR-G).

Rev. John Percival, afternoon preacher, 1818, Minister, 1822 (LDVR-G).

Rev. W. Page Roberts 1842 (LDVR 1842).

Rev. Edward Scobell. 1858. Income from the chapel was £450 per annum which was obtained from pew rents. There was also a curate (LDVR 1858 TAIT 440/279).

Rev. John Frederick Denison Maurice, MA, minister, resigned 1/11/1869 (LG/Ms 22334/11).

Rev. John Marks Ashley, BCL, minister, 1869, vacant by resignation of Rev. John Frederick Denison Maurice (LG/Ms 22334/11/249).

Rev. John Cole Coghlan, DD, minister, 1873, nominated by Her Most Gracious Majesty Queen Victoria, "the true and undoubted Patron" (LG/Ms 22334/20/5).

Rev. William Page Roberts, MA, minister, 1878, nominated by Her Most Gracious Majesty Queen Victoria, "the true and undoubted Patron" (LG/Ms 22334/28/9).

Host Parish: All Souls, Langham Place.

35. PARK CHAPEL, Park Walk, Chelsea. 1718-1912 when it was demolished. In 1907 it became known as Emmanuel Chapel. After the demolition a new church was built and consecrated in 1913 St. Andrew's Parish Church.

An Order in Council dated 8 March 1973 united the parishes and benefices of the churches of St. John, Chelsea and St. Andrew, Chelsea.

Proprietors: Sir Richard Manningham 1718-1730.

Rev. William Lacey of Battersea 1730 and subsequently the lease was transferred from one minister to another.

Seven proprietors who submitted a nomination to the bishop, as follows:

"To the Right Honorable the Lord Bishop of London.

We the undersigned being the proprietors of a Certain Chapel called Park Chapel situate in the Parish of Chelsea in the County of Middlesex late the Property of The Reverend Jeremiah Smith late of Woodside in the Parish of Peasmarsh in the County of Sussex deceased Do hereby Nominate and appoint The Reverend John Owen M.A, Minister of the said Chapel Dated this Twenty sixth Day of October One thousand eight hundred and

fifteen."

[Signed] ??? Cartus, John Woollett, ??? Davies, Thomas Pix, Ann Pix, William Delves, Elizabeth Delves.

Nomination of the sole proprietor 1841:

"To the Right Honorable and Right Reverend Father in God Charles James by Divine permission Lord Bishop of London,
I Charlotte Owen Sole Proprietor of Park Chapel in the Parish of Saint Luke's Chelsea in the County of Middlesex and your Lordship's Diocese of London Do hereby nominate John Cale Miller, Clerk, M.A. to perform the Office of Minister of the said Chapel, praying that your Lordship will be pleased to grant him a Licence to perform the said Office of Minister.

Witness my hand this 21st day of July in the Year of our Lord One thousand eight hundred and forty one.

[Signed] Charlotte Owen. Widow."

"I Charles Kingsley Clerk LLB Rector of Saint Luke's Chelsea in the County of Middlesex and Diocese of London do hereby signify my consent to and approbation of of [sic] the above nomination

Witness my hand this 22nd day of July in the Year of our Lord 1841.

[Signed] Charles Kingsley."

Sir John Paul 1845-1855, when it was put up for auction. The congregation feared that Roman Catholics might buy it, so they raised the money and bought it for £3750 and vested it in trustees. (LG/Ms 10116/27)

1868 and 1878 - Proprietors:

The Honorable William Henry Hugh Cholmondeley (commonly called Lord Henry Cholmondeley

Robert Cooper Lee Bevan, of Trent Park, Enfield, Esq.,

The Revd. William Cadman, rector of Trinity Church, St. Marylebone,

The Revd. Charles Joseph Goodhart of West Brompton,

Thomas Graham of Old Brompton, Esq.,

Thomas Maguire of The Vale, Chelsea, Esq. and

John Deacon of Grantham House, Putney Heath, Esq. (LG/Ms 22334/10/269 and 30/1).

1888 - Trustees:

Robert Cooper Lee Bevan, Esq., Trent Park,

Revd. William Cadman, rector of Holy Trinity, Marylebone,

Revd. Charles Joseph Goodhart of Wetherden Rectory, Stowmarket,

Thomas Maguire of The Vale Chelsea and

John Deacon of Birchin Lane, London, banker,

the surviving trustees of Park Chapel. (LG/Ms 22334/48/157).

1899 - Trustees:

The Right Honorable Arthur Fitzgerald Baron Kinnaird,

John Deacon, London, banker,

Francis Augustus Beven, Lombard Street, banker,

The Revd. William Hagger Barlow, DD,

The Revd. Hanmer William Webb Peplow,

The Revd. George Ferris Whidborne, Gloucestershire and

John Francis William Deacon, Tonbridge. (LG/Ms 22334/70/38).

Building: Built by Sir Richard Manningham for the residents of his estate.

Clergy: Revd. Dr. Forrester, preacher, 1773/4, 1778 and 1782 (LDVR-G).

Revd. Dr. Stevens, morning preacher, 1786 and 1790 (LDVR-G).

Revd. Robert Pritchard, afternoon preacher, 1790 and 1794 (LDVR-G).

Revd. Mr. Hind, preacher, 1798. Minister, 1814 (LDVR-G).

Revd. Mr. Clark, preacher, 1798 (LDVR-G).

Revd. John Owen MA, minister, 1815, nominated by the seven proprietors.

Revd. George A. E. Marsh, minister, 1822 (LDVR-G).

Revd. H.J. Owen 1827. He preached at Tavistock Chapel at the weekly lecture on the "Points of controversy between Roman Catholics and Protestants". The title of his lecture was "Christ, not Peter, the Rock of the Church" (The Record, 1/1/1828).

Revd. John Cale Miller MA, assistant minister, 1839, £200 pa, nominated by Revd. Thomas

- Vores, MA, minister and assent given by Charlotte Owen, proprietor and approved by Revd. Charles Kingsley, rector of the parish of St. Luke, Chelsea (LG/Ms 10116/26). Minister, 1841, nominated by Mrs. Charlotte Owen, widow and sole proprietor and supported by Revd. Charles Kingsley LLB, rector of St. Luke, Chelsea.
- Revd. William Cadman MA, minister, 1846 and nominated by John D Paul of Strandon, Middlesex, Esq., proprietor of Park Chapel (LG/Ms 10116/27).
- Revd. Charles James Goodhart (1804-92), minister, 1852-1868. Formerly minister of St. Mary's Proprietary Chapel, Reading, 1836-52. (Dearing, pp. 56 & 112). Second christian name, Joseph, appointed minister in 1852, nominated by Sir, John Dean Paul, Baronet, proprietor of the chapel and approved by Revd. Charles Kingsley, rector of St. Luke, Chelsea (LG/Ms 10116/29).
- Revd. Alexander Douglas Gordon, assistant curate, 1854, £150 pa, nominated by Revd. Charles Joseph Goodhart, minister and countersigned by Revd. Charles Kingsley, rector, St. Luke, Chelsea (LG/Ms 10116/30).
- Revd. Henry Jarvis, MA, curate, 1856, £150 pa, nominated by Revd. Charles Joseph Goodhart, minister, countersigned by Revd. Charles Kingsley, rector of St. Luke, Chelsea (LG/Ms 10116/30).
- Revd. Amos William Pitcher, assistant curate, 1862, £120 pa, nominated by Revd. Charles Joseph Goodhart, minister (LG/Ms 10116/35).
- Revd. Thomas Stevenson, BA, assistant minister, 1865, nominated by Revd. Charles Joseph Goodhart, minister (LG/Ms 22334/3).
- Revd. John George Gregory, MA, minister, 1868, nominated by "...the persons in whom is vested the right of nomination of Park Chapel." (see Proprietors - above) (LG/Ms 22334/10/269).
- Revd. John Bennett, MA, minister, 1878, nominated by - see Proprietors above (LG/Ms 22334/30/1).
- Revd. Charles Josiah Hore, BA, curate, 1879, £150 pa, nominated by Revd. John Bennett, incumbent of the chapel (LG/Ms 22334/31/189).
- Revd. John George Birch, MA, assistant curate, 1879, £150 pa, nominated by Revd. John Bennett, incumbent of the chapel (LG/Ms 22334/31/270).
- Revd. Walter James Watkins, curate, 1881, £150 pa, nominated by Revd. John Bennett, minister of the chapel (LG/Ms 22334/34/27).
- Revd. Alexander James Shepherd, assistant curate, 1887, £180 pa, nominated by Revd. John Bennett, incumbent of the chapel and consent given by Revd. G Blunt, rector of Chelsea (LG/Ms 22334/47/299).
- Revd. Sydenham Lynes Dixon, incumbent, 1888, nominated by the trustees (see above) (LG/Ms 22334/48/157).
- Revd. A.J. Shepherd, Curate, 1887-1898.
- Revd. Herbert Collander Brown, of St. John's Hall, Highbury, curate, 1895, £150 pa, nominated by Revd. Sydenham Lynes Dixon, incumbent of the chapel and endorsed by the rector of the parish (LG/Ms 22334/63/249).
- Revd. Robert Woods Colquhoun, MA (Cantab), (curate in charge of St. James, Ealing Dean) to be incumbent or minister, 1899, nominated by the trustees (see above) and consent given by Revd. Abel Gerald Wilson Blunt, rector, St. Luke, Chelsea (LG/Ms 22334/70/38).

Host Parish: St. Luke's, Chelsea.

Items of Interest: There exists a London Diocesan Visitation Return for the year 1858 (Tait 440/ 33) during the ministry of Charles James Goodhart, where it was revealed that £500 per year was paid to the minister which, together with a further sum of about £500, was raised from the pew rents. There was a curate who was paid £100 per year, half from the minister and half from the congregation. There were 300 free sittings "generally well occupied by the poor".

The chapel was named as a centre of evangelical life (Stock 1899: 478).

See also Anon. (no date), *A Short History of Park Chapel*. (LCCC LEC-GEN/1/4).

36. PERCY CHAPEL, Charlotte Street, Tottenham Court Road, London. 1765-1867 when it was demolished.

Proprietors: James Baillie, lessee, 1860 (LG/Ms 10116/33).

Clergy: Revd. J. Haldane Stewart or Steward, 1812-. He preached a sermon at Tavistock Chapel at the weekly lecture on the "Points of Controversy between Roman Catholics and Protestants" entitled "Jesus Christ the one Mediator".

Revd. R. "Satan Luther" Montgomery, 1843-1855. He was "made immortal by the appalling savagery of Macauley's review of his poem 'The omnipresence of the Deity'".

Revd. Joshua Mundle Watson, BA, minister, 1856, nominated by Frances Ellaby, Bath, widow, proprietor of Percy Chapel and consent given by Revd. William Gill, incumbent of St. John, St. Pancras (LG/Ms 10116/30).

Revd. Henry Theodore James Bagge, BA, curate, 1856, £150 pa, nominated by Revd. Joshua Mundle Watson, minister (LG/Ms 10116/30).

Revd. Samuel Minton, MA, minister, 1857, nominated by Frances Ellaby, Bath, widow, proprietor of Percy Chapel and countersigned by Revd. William Gill, incumbent of St. John, St. Pancras (LG/Ms 10116/31).

Revd. Gerrard Alexander Crookshank, BA (Dublin), curate, 1858, £120 pa, nominated by Revd. Samuel Minton, minister of the chapel (LG/Ms 10116/31).

Revd. John Baillie, minister, 1860, nominated by James Baillie, lessee or proprietor of Percy chapel (LG/Ms 10116/33).

Revd. Edward Wynne, BA, minister, 1863, nominated by self as lessee of the chapel (LG/Ms 22334/1).

Congregation: In 1812 there were 26 communicants, by 1817 there were 200. (Hylson-Smith 1988: 106).

Host Parish: St. John, St. Pancras (LG/Ms 10116/33).

Items of Interest: It was described as a London centre of evangelical life (Stock 1899: 478).

37. PORTMAN CHAPEL, Portman Square, Robert Adam Street, London. 1779-1901 when it became the parish church of St. Paul.

Proprietors: Lord Portman.

1877 - Owners and Lessees:

Charles James Bevan, Es.,

George Hanbury, Esq.,

Isaac Braithwaite, Esq.,

George Arbuthnot, Esq. and

The Honorable and Revd. Walter Berkeley Portman, rector in Somerset (LG/Ms 22334/27/200).

1891 - owners, lessees, patrons and 1894 when they described themselves as Lessees:

George Hanbury, Esq., 21 Portman Square,

George Arbuthnot, Esq., Elderslie, Near Dorking,

Robert Holmes White, Esq., 10 Devonshire Place, and

The Honorable and Revd. Walter Berkeley Portman, Rector in Somerset. (LG/Ms 22334/55/301 and 22334/60/112).

1896 - Lessees:

George Hanbury, Esq, of Kensington,

Robert Holmes White, Esq., London,

Joseph Shaw, Esq., London and

The Right Honorable Arthur Fitzgerald Baron Kiinnaird, London (LG/Ms 22334/64/89).

Building: "In 1779 Lord Portman, together with some noblemen, all Evangelicals, built...the church that was to become...St. Paul's Portman Square, at a cost of £8,000." (Anon. (no date). History entitled *St. Paul's Church (Portman Square) Robert Adam Street, London W.1. 1779-1981*). Private publication - a photocopy sent to author).

Clergy: Revd. William Sellon, MA.

Revd. S. Savery, LIB.

Revd. James Earby Bennett, minister 1840 (LG/Ms 10116/27).

Revd. David Augustus Beauford MA, assistant minister 1840, nominated by Revd. James Earby Bennett, minister of the chapel and consent of Revd. John May DD, rector of St. Marylebone, given (LG/Ms 10116/27).

Revd. John William Reeve 1847-77. Stipend about £700 per annum out of which he paid his curate £100 per annum (LDVR 1858. Tait 440/269). Nominated himself as lessee of the chapel and approved by Revd. John Spog (?), rector, St. Marylebone (LG/Ms

- 10166/29).
- Revd. John Thorold, MA, assistant minister, 1850, £100 pa, nominated by Revd. John William Reeve, MA, minister.
- Revd. John Richard Baldwin, assistant curate, 1856, £120 pa, nominated by Revd. John William Reeve, minister (LG/Ms 10116/30).
- Revd. Frederick Matthews Middleton, curate, 1858, £100 pa, nominated by Revd. John William Reeve, minister of the chapel (LDVR 1858. Tait 440/269 and LG/Ms 10116/31).
- Revd. John Aston Whitlock, MA, assistant curate, 1866, (in place of Revd. Frederick Matthews Middleton, MA), £120 pa, nominated by Revd. I N Reeve, MA, minister (LG/Ms 22334/5/103).
- Revd. Evan Henry Hopkins, Theological Associate of King's College, London, assistant minister, 1868, £120 pa, nominated by Revd. I W Reeve, minister of the chapel (LG/Ms 22334/9/36).
- Revd. Robert Baker, MA, curate, 1870, £120 pa, nominated by Revd. John William Reeve, minister of the chapel (LG/Ms 22334/12/51).
- Revd. Henry Neville Sherbrooke, minister, 1877-91, nominated by owners and lessees (see Proprietors - above) (LG/Ms 22334/27/200).
- Revd. James Heywood Horsburgh, MA, assistant curate, 1880, £200 pa, nominated by Revd. Neville Sherbrooke, minister of the chapel (LG/Ms 22334/34/23).
- Revd. George Martin, assistant curate, 1889, £170 pa, nominated by Revd. Neville Sherbrooke, incumbent of the chapel (LG/Ms 22334/50/78).
- Revd. John Mapletoft Paterson, MA, assistant curate, 1890, £150 pa, nominated by Revd. Henry Neville Sherbrooke, incumbent of the chapel (LG/Ms 22334/53/209).
- Revd. Marmaduke Washington, MA, minister, 1891-4, nominated by four owners, lessees and patrons. (see Proprietors - above) (LG/Ms 22334/55/301).
- Revd. Henry Lawe Corry Vally de Candole, assistant curate, 1892, £150 pa, nominated by Revd. Marmaduke Washington, incumbent of the chapel (LG/Ms 22334/56/25).
- Revd. John Jefferies Bartlett Coles, MA, assistant curate, 1892, £4 per week paid quarterly, nominated by Revd. Marmaduke Washington, incumbent (LG/Ms 22334/56/130).
- Revd. Percival Smith, MA, (minister of the Church or Chapel known as Holy Trinity Chapel, Cheltenham, Gloucestershire), minister or incumbent, 1894-6, nominated by four lessees. (see Proprietors - above) (LG/Ms 22334/60/112).
- Revd. Charles Hugh Richardson Harper, MA, assistant curate, 1895, £180 pa, (in place of H L C de Candole), nominated by Revd. Percival Smith, incumbent of the chapel (LG/Ms 22334/62/131).
- Revd. William Henry Griffiths Thomas, minister, 1896-1905. (Curate of St. Aldate, Oxford and first unbeneficed clergyman who was ever permitted to read a paper at the Islington clerical meeting. Later, he was the author of *A Sacrament of Our Redemption* (1920) which was based on his DD thesis, and *The Principles of Theology - An Introduction to the Thirty-Nine Articles*. (Both Church Bookroom Press, London. 1956 Fifth Edition). Later in life he became Principal of Wycliffe Hall, Oxford and Professor of Systematic Theology, Wycliffe College, Toronto, Canada. Nominated by the "Lessees of the Building known as "Portman Chapel". (see Proprietors - above). Consent was given by Revd. William Barker, MA, rector of St. Marylebone and Chaplain in Ordinary to Her Majesty the Queen and Prebendary of St. Paul's Cathedral (LG/Ms 22334/64/89).
- Revd. William Moore, AKC, assistant curate, 1900, £160 pa, nominated by Revd. William Henry Griffiths Thomas, incumbent of the chapel. Consent given by Revd. W Barker, rector of St. Marylebone (LG/Ms 22334/72/140).
- Revd. Dr. John Stuart Holden, MA 1905-34.
- Revd. Prebendary Colin C. Kerr, MA 1935-64.
- Rt. Revd. Bishop A.W. Goodwin Hudson, ThD 1964-78.
- Revd. Canon Henry Sutton, 1978-81.

(The above list and dates from: Anon. *St. Paul's Church (Portman Square) Robert Adam Street, London W.1. 1779-1981*. p.3. A private publication).

Host Parish: St. Marylebone, London.

History: Anon. (no date). *St. Paul's Church (Portman Square) Robert Adam Street, London W.1.* (A private publication).

Item of Interest: A letter, from the minister, Griffiths Thomas, dated 4/11/1896, stated that a fire last

week compelled the minister to hold services in Portman Rooms and would continue there for "at least three months" - the Bishop gave his consent in the form of a licence (LG/Ms 22334/65/246).

25/5/1899 - Licence for the conduct of marriages granted to Portman Chapel (LG/Ms 22334/70/112).

38. QUEBEC CHAPEL, Bryanston Street, Marble Arch, London. 1788-1894.

Proprietors: Benjamin Simmonds 1838 (LG/Ms 10116/26), 1840.

Revd. J.H. Gurney 1858 also rector of St. Mary's Church, Marylebone (LDVR 1858. Tait 440/284) and (LG/Ms 10116/30).

Executors of the late Hampden Gurney 1862. The executors paid a rental of £600 per annum to Lord Portman and in 1862 had a further nine years to run. After paying the minister and the curate there remained about £380 to meet the running expenses and repairs to the chapel. The pew and seat rents produced about £1750 per year (LDVR 1862 & Tait 441/220).

7/4/1883 - An Agreement whereby Edward Bickersteth Ottley, Clerk, was given the "entire management and control of the affairs of and of all matters connected with the conduct of the Services in the said Chapel..." The trustees at the time were:

The Honorable and Revd. Walter Berkeley Portman,
Richard Blaney Wade, Esq. and
Thomas Charles Lucas, Esq. (LG/Ms 22334/40/68).

Building: A photograph of Quebec Chapel appears in Clarke (1963 facing p.185).

Clergy: Revd. Dr. William Bingham DD, joint reader and preacher, 1791 and nominated by Stephen John Sewell of the Royal Terrace Adelphi in the County of Middlesex (LG/Ms 9549 p216) [Sewell was not the vicar of the parish but probably a proprietor].

Revd. Henry Hutton, 1794 and 1798 (LDVR-G).

Revd. Dr. Busfield, joint preacher and reader, 1820 at £105 pa. due to the death of Revd. Dr. William Bingham (LG/Ms 10116/21).

Revd. James Murray MA, minister 1838 at £80 pa. and nominated by Benjamin Simmonds, proprietor of the chapel (LG/Ms 10116/21).

Revd. Dr. Hale, alternate morning preacher, 1838 at £70 pa (LG/Ms 10116/21).

Revd. Thomas Necote Hamilton, morning preacher and afternoon reader and preacher, 1840 at £80 pa and nominated by Benjamin Simmonds, proprietor of the chapel (LG/Ms 10116/27).

Revd. Samuel Prosser MA, alternate morning preacher 1840 at £70 pa, nominated by Benjamin Simmonds, proprietor of the chapel and counter signed by Revd. Thomas Frognall Dibdin DD, rector of St. Mary's, Bryanston Square

Revd. William Connor Magee (1829-?) minister, 1852-1853, formerly curate Octagon Proprietary Chapel, Bath 1849-1852. An evangelical and a powerful preacher (Jenkins 1948: 78).

Revd. Henry Alford (1820-1871) 1853-1857 when he became Dean of Canterbury, minister, nominated by Revd. John Hampden Gurney, MA, rector of St. Mary, St. Marylebone (LG/Ms 10166/30).

Revd. Edward Merrick Goulburn, DD, minister, 1858-?. Received a stipend of £500 per year from the proprietor. Offertory money went to the Rector of St. Marylebone, nominated by Revd. John Hampden Gurney, MA, rector of St. Mary, Marylebone and sole proprietor of Quebec Chapel (LG/Ms 10116/30).

Revd. Charles Thomas Woods, BA, curate, 1854, £150 pa, nominated by Revd. Henry Alford, BD, minister of the chapel, approved by the rector of St. Marylebone (LG/Ms 10116/30).

Revd. Francis James Holland, MA, minister, 1861, nominated by Revd. J H Gurney, rector of St. Mary, Marylebone.

Revd. Henry Russell Dodd, MA, assistant curate, 1864, £54-12-0 pa, nominated by Revd. Francis J Holland, minister of the chapel (LG/Ms 22334/2).

Revd. Frederick Whitmore Holland, MA, assistant curate, 1866, £150 pa, nominated by Revd. Francis James Holland, minister of the chapel (LG/Ms 22334/5/53).

Revd. William Macdonald Sinclair, MA, assistant curate ("in my church"), (in place of Revd. E H Bailey), 1875, £150 pa, nominated by Revd. Francis J Holland, minister of the chapel

(LG/Ms 22334/23/185).

Revd. James Hutchons, MA, assistant curate, 1877, £150 pa, nominated by Revd. Francis Holland, minister of the chapel (LG/Ms 22334/27/220).

Revd. Edwyn Hoskyns, BA, curate ("in my chapel"), 1879, £150 pa, in place of Revd. Donald Mackinnon, nominated by Revd. Francis James Holland, minister of the chapel (LG/Ms 22334/31/247).

Revd. Arnold Whitaker Oxford, MA, assistant curate, 1882, £100 pa, nominated by Revd. Francis James Holland, minister of the chapel (LG/Ms 22334/37/209).

Revd. Edward Bickersteth Ottley, minister, 1883, nominated by self in view of the Agreement (see Proprietors - above) (LG/Ms 22334/40/68).

Revd. Philip Lees Park, BA, assistant minister, £120 pa, nominated by Revd. Richard Bickersteth Ottley, MA, minister of the chapel (LG/Ms 22334/40/100).

Revd. Nixon Chetwode Ram, BA, assistant curate, £120 pa, nominated by Revd. Richard Bickersteth Ottley, MA, minister of the chapel (LG/Ms 22334/45/226).

Revd. Edward Whately Christie, BA, assistant curate, 1889, £150 pa, nominated by Revd. Richard Bickersteth Ottley, incumbent of the chapel (LG/Ms 22334/50/145).

Revd. George Mould, MA, assistant curate, 1889, £150 pa, nominated by Revd. Richard Bickersteth Ottley, incumbent of the chapel (LG/Ms 22334/51/257).

Revd. Ernest Augustus Glover, BA (Exeter Coll. Oxford), assistant curate, 1891, £150 pa, nominated by Revd. Richard Bickersteth Ottley, MA, minister of the chapel (LG/Ms 22334/54/172).

Revd. Alan Gordon Smith, BA, assistant curate, 1893, £150 pa, nominated by Revd. Richard Bickersteth Ottley, incumbent of the chapel (LG/Ms 22334/59/184).

Congregation: In 1858 the chapel seated 1300 and was usually full (LDVR 1858 Tait 440/284).

The Lord Chancellor Cranworth occasionally attended Quebec Chapel during Alford's time as minister (Alford 1873:245) presumably to hear him preach.

Host Parish: St. Mary-le-bone, Middlesex.

Items of Interest: An Order in Council dated July 20 1894, authorised the consecration of Quebec Chapel as the Church of the Annunciation and a parish with a population of 340 was attached to it. The patronage was invested in the Bishop of London. The Chapel as a Parish Church was demolished in 1909 (LCCC GEN/LEC/1/2).

39. QUEEN SQUARE CHAPEL (also known as St. Peter's Episcopal Chapel), Westminster, London. 1706-1888. Converted into offices about 1888 (Clarke BFL 1963: 188) which in turn were demolished in 1938.

Clergy: Revd. Thomas Stephens, morning preacher, 1741 (LDVR-G).

Revd. Ferdinand Warner, morning preacher, 1753 (LDVR-G).

Revd. Dr. Thomas Franklin, morning preacher, 1763, 1766/7 and 1769/70. Preacher 1773/4, 1782 and 1778 (LDVR-G).

Revd. John Butby, reader and afternoon preacher, 1763 (LDVR-G).

Revd. William Beville, preacher, 1790 (LDVR-G).

Revd. Dr. Wynne. 1798

Revd. Richard Wilson DD, minister, 1845, at his own request (LG/Ms 10116/27).

Revd. James Kelly, MA(TCD), minister, 1848, nominated himself as owner of the chapel (at the time of the nomination he was minister of Charlotte Street Chapel, Pimlico) (LG/Ms 10116/29).

40. RAM'S CHAPEL (Sometimes spelt Ramm's), Homerton, London. 1729-1933. Demolished in 1935 and site was sold to London County Council to provide an extension to the playground of Homerton Row School, a local school.

Proprietors: Stephen Ram, son of Albert Ram, a banker in Dublin. 1729-1745 Bequeathed to

Andrew Ram, 1745-1748. Bequeathed to

Eleanor Ram, wife of Andrew, 1748-1775. Bequeathed to

Revd. Dr. R. Ballard, a prebendary of Westminster and son-in-law of Eleanor Ram, 1775-1776. Sold to Thomas Moore, 1776.

Sold to Trustees.

Trustees in 1872:-

1. Christopher Boyd of Cheshunt, Esq.,

2. John Boyd of Abbey Wood, Esq.,
3. George Henry Gaviller of Clapton, Esq.,
4. Robert Hanbury of Poles Park, near Ware, Esq.,
5. Robert Lewis of Mincing Lane, cotton broker,
6. Francis Bellinger of Scotts Hill, Rickmansworth, Esq.,
7. John Terry of Lower Clapton, Esq.,
8. Henry Williams of Highbury Park, Islington, Esq.,
9. Stephen Bourne of Harrow, Esq.,
10. John Cornwell of Hackney, Esq.,
11. John Van Sommer of Upper Clapton, Esq. and
12. Joseph Holland of Upper Clapton, Esq. (LG/Ms 22334/17/126).

Building: Built for Stephen Ram.

Clergy: Revd. Thomas Cornthwaite, minister, 1773/4, 1778, 1782, 1786 and 1790 (LDVR-G).

Revd. Cottrell Hadley, curate, 1786 and 1790 (LDVR-G).

Revd. John Eyre (1754-1803), 1785-1803. Formerly assistant minister at St. Mary's Proprietary Chapel, Reading. A founder, with others, of the London Missionary Society in 1794 and in the previous year founded the Evangelical Magazine.

Revd. Thomas Griffith, minister, 1828-? Stipend was £401-8-6. per year in 1858 but out of this he paid his curate £60 per year (L.D.V.R. 1858 and LG/Ms 10116/26). Resigned 1872 (LG/Ms 22334/17/126).

Revd. Thomas Payne, MA, reader and assistant minister, 1828, £60 pa, nominated by Revd. Thomas Griffiths, minister (LG/Ms 10116/26).

Revd. Francis John Spitta, MA, assistant minister, 1839, £60 pa, nominated by Revd. Thomas Griffiths, minister (LG/Ms 10116/26).

Revd. William Baker, minister, 1872, nominated by the Trustees (LG/Ms 22334/17/126).

Revd. William Henry Western Casely, assistant curate, 1883, £150 pa, nominated by Revd. William Baker, minister of "Ram's Episcopal Chapel (my chapel)" (LG/Ms 22334/38/62).

Revd. Samuel Richard Gilpin, Theological Associate of King's College, London, assistant curate, 1887, £140 pa, nominated by Revd. William Baker, incumbent of the chapel. (LG/Ms 22334/46/159).

Revd. Frederick John Hamilton, DD, minister, 1891, nominated by twelve trustees and consent given by Revd. Frederick Robert Blatch, MA, vicar of Homerton (LDH 1897 and LG/Ms 22334/55/229).

Congregation: In 1858 there were about 450 sittings which were let, plus about 80 which were free for the poor. The income of the chapel was "solely from pew rents and quarterly collections" (LDVR 1858 Tait 440/88).

In 1900 the congregation consisted of about 350 on Sunday mornings and about 300 in the evenings. The twelve Trustees formed the Church Council (LDVR 1900 Creighton 1/55).

Host Parish: Hackney Parish Church.

Items of interest: A school for boys, provided by the chapel, existed from 1801 to 1892 and for girls from 1792 to 1888.

The chapel was described as noteworthy chapel in hands of Evangelicals (Elliott-Binns 1953 246).

41. ST. DAVID'S WELSH CHAPEL, St. Mary's Terrace, Paddington, London. 1877-Present (2002). The chapel was consecrated in 1906.

Clergy: Revd. Alfred Pryse Hawkins (1929-2001) minister, 1982-2001.

42. ST. GEORGE'S CHAPEL, Albemarle Street, Piccadilly, London. 1815-1904. Demolished in 1906 (N & Q 25/2/1911).

Proprietors: Revd. F. Palmer, 1897 (LBHB 1897).

Building: A photograph of a print was published in Colby (1966: opposite p. 80).

Clergy: Revd. William Webb Ellias 1836-???? (LDVR 1858, Tait 440/396).

Revd. Francis Palmer, MA, minister, 1866, nominated by self as lessee of the chapel (LG/Ms 22334/6/162).

Revd. Edward Ker Gray, LLD, 1888-?????. Value £600 per year. Seats 1200 (LDHB 1897).

Congregation: It was a fashionable place of worship. The Sunday eveningservice was at 9pm so as to allow the congregation to have dinner first, and they went on to church usually in full

evening dress, the men in white tie and tail coats and the ladies in long evening gowns still wearing their jewellery. In contrast a greengrocer who leased a pew there or acted as a broker, advertised it for sale in *The Times* as follows:

ST. GEORGE'S CHAPEL, Albemarle Street

To be SOLD for 40 guineas, about 65 years of the unexpired LEASE of a PEW for five persons, situate near the communion table.

Inquire of Mr Wild, fruiterer and greengrocer, Curzon Street, Mayfair.

Host Parish: St. George, Hanover Square, London.

In 1890 the minister of St. George's Chapel petitioned the bishop for permission "to celebrate in the Chapel the Marriages of Inhabitants of the district" but the Rector of St. George's Church, the Revd. Edward Ker Gray, objected but it would appear that the Bishop's permission was given because in 1903 a formal notice appeared in *The Times* and *The London Gazette* which announced that "with the consent of the Lord Archbishop of Canterbury, REVOKED the LICENCE dated the 28th day of March 1899, for the solemnization of Marriages in the Chapel known as ST. GEORGE'S CHAPEL, Albemarle'street, and situate in the parish of St. George, Hanover Square." (LG/Ms 19224/250 and *The Times* 8.12.1903 and *The London Gazette* 11 December 1903 No.27625 p.8206).

43. ST. JAMES' CHAPEL, Westmoreland Street, Marylebone, London.

Proprietors: Patron in 1898 - The Crown (LDB 1898).

Clergy: Revd. Hugh Reginald Haweis, MA, 1866-1901 (LDB 1898). Minister (vacated by death of Revd. George Enezan(?) (LG/Ms 22334/6/193).

Revd. John Penfold; curate, (now described as a church), 1891, £100 pa, nominated by Revd. Hugh Reginald Haweis, incumbent of the church (LG/Ms 22334/54/151).

Items of Interest: Described as a London centre of evangelical life (Stock 1899: 478).

44. ST. JAMES CHAPEL, York Street, London.

Proprietors: Revd. Thomas Sier, DCL, lessee, 1859 (LG/Ms 10116/32).

Clergy: Revd. Thomas Tunstall Haverfield BD, curacy or minister 1842. Petitioned himself (LG/Ms 10116/27).

Revd. Thomas Sier, DCL, minister, 1859, nominated by self as lessee of the chapel (LG/Ms 10116/32).

Revd. Stopford A Brooke, MA, minister, 1866, nominated by self as lessee of the chapel (LG/Ms 22334/5/143).

Host Parish: St. James, Westminster.

45. ST. JOHN'S CHAPEL, Bedford Row, London. 1702-????.

Proprietors: Ed. Chitts, a gentleman of the Inner Temple who appeared to have bought the chapel which had been built as a speculation by Fowler & Cowcher (Bond, LCCC LEC-GEN/1/2).

Revd. Richard Cecil, lease renewed from Rugby Charity for 41 years from 1 March 1780.

Revd. Daniel Wilson, minister of the chapel 1812-24, later vicar of Islington and bishop of Calcutta.

Building: Built by Fowler & Cowcher.

Clergy: Revd. Richard Cecil, described by Stock (1899: 43), as scholarly, refined, brilliant and by Bishop S. Wilberforce as "the one clerical genius of his party [i.e. Evangelical Party]". Curate, 1780 on his own petition by virtue of being the proprietor (LG/Ms 9549 p.75).

The Hon. and the Revd. Baptist W. Noel, MA, preached in 1827 three sermons at Tavistock Chapel, London at the Weekly Lecture on the Points of Controversy between Roman Catholics and Protestants. The titles were: "On the Right of Private Judgment", "On the Merit of Works, and Augmentation of Grace Thereby" and "On Protestant Unity in Fundamental Doctrines". (*The Record* No.1. 1 January 1828).

Revd. W.F. Vance, assistant curate in 1827 preached two sermons in the weekly lecture on The Points of Controversy between Roman Catholics and Proptestants in Tavistock Chapel. The Title of the two sermons was: "On the Invocation of Angel Saints, and the Virgin Mary". (*The Record* No.1. 1 January 1828).

Revd. Daniel Wilson, (1778-1858). 1812-1824 then became Vicar of S. Mary's, Islington and later Bishop of Calcutta in 1832 (Hylson-Smith 1988: 106).

Revd. Thomas Nolan, MA, minister, 1849, nominated by Revd. Daniel Wilson, MA, sole proprietor and vicar of Islington, consent given by Revd. James William Worthington, DD, perpetual curate of Church and Chapelry District of the Holy Trinity, Gray's Inn Road (LG/Ms 10116/ 29).

Ven. Thomas Dealtry, DD, minister, 1849, nominated by Revd. Daniel Wilson, vicar of Islington and sole proprietor of the chapel (LG/Ms 10116/29).

Congregation: Revd. Henry Venn (1796-1873) attended this chapel. He was CMS Secretary until 1872.

Host Parish: St. Andrew, Holborn, London.

Items of Interest: St. John's Chapel has had a reputation as a stronghold of evangelicalism and was also a generous financial supporter of CMS donating £478 in one year (Stock 1899: 478).

46. ST. JOHN'S PROPRIETARY CHAPEL, Downshire Hill, Hampstead, London. 1823-Present (2000).

Proprietors: The Revd. James Curry, clerk in Holy Orders, Edward Carlise, Lawyer, and William Woods, builder, 1817. At a Court Baron in January 1824, William Woods surrendered his interests in St. John's Chapel.

Messrs. Pouchee and Newen.

Revd. Dr. Henry Worsley, Baronet, of Finchley who was responsible for the appointment of the first minister, William Harness, with the consent of Revd. Dr. White, perpetual curate of the parish church.

Revd. John Wolcox 1832-1835.

3/5/1875 - Trustees:

Revd. Edward Henry Bickersteth, MA,

Robert Ballard Woodd, Esq. and

Revd. Charles Henry Lardner Woodd (LG/Ms 22334/23/144) and 1880 (LG/Ms 22334/34/1).

12/6/1889 - surviving Trustees:

The Right Revd. Edward Henry Lord Bishop of Exeter and

Robert Ballard Woodd of Hampstead (LG/Ms 22334/51/171).

The Patronage Board of the Church Pastoral Aid Society acquired the right of presentation of the minister to the Chapel as from 1946.

Building: Some doubt exists about this section but it was believed that the architect was C R Cockerell and the builder was William Woods, a builder from Kensington who also built Holland Chapel, Brixton Road, South London (This was a Congregational Chapel but became a proprietary chapel in 1855 when it was re-built. It was rebuilt again in 1900 when it became Christ Church, Brixton).

Photographs of the outside and interior of the chapel appear in Anon. A History of St. John's Downshire Hill, Hampstead.

Clergy: Revd. William Harness, MA, (1790-1869) 1823-1825. Later became a Prebendary of St. Paul's Cathedral.

Revd. Robert Rede (formerly Cooper), 1825-?.

Revd. William Godfrey)

Revd. Dr. Henry Worsley) ????-1832.

Revd. Charles Worsley)

Revd. John Wilcox, (?-1835) 1832-1835. A letter from Revd. Dr. White, perpetual curate of the parish church forbade Wilcox from performing services in his parish. This ultimately resulted in a lawsuit.

Revd. John Ayre, 1835-1855.

Revd. Charles Dent Bell, 1855-1861. Nominated by John Stucky Reynolds Esq, trustee and consent given by Revd. Thomas Ainger MA, incumbent of the parish. (LG/Ms 10116/30).

Revd. Joshua Kirkman, MA (Queens' Cantab.),. minister, 1861-1869, nominated by John Hucky Reynolds, of Hampstead, consent given by Revd. Thomas Ainger, perpetual curate of Hampstead (LG/Ms 10116/34).

----- Revd. Charles C. Waller, 1870-1872. -----

Revd. Henry Wright, 1872-1880. Nominated as minister by three trustees. (see Proprietors above) (LG/Ms 22334/23/144).

Revd. William Edward Chapman, assistant minister, 1878, nominated by Revd. Henry

Wright, minister of the chapel (LG/Ms 22334/30/3).

Revd. Gilbert Sparshott Karney, MA, 1880-1889. Nominated as minister by three trustees, (see Proprietors above) and consent of Revd. Joshua Kirkman, vicar of the parish of St. Stephens, given) (LG/Ms 22334/34/4).

Revd. Robert Baker Girdlestone, MA (Oxford), incumbent, 1889-1903, (formerly honorary canon of Christ Church, Oxford, and principal, Wycliffe Hall, Oxford). Nominated by the Right Revd. Edward Henry Lord Bishop of Exeter and Robert Ballard Woodd of Hampstead, the surviving trustees of the patronage of St. John's Chapel, Downshire Hill, Hampstead (LG/Ms 22334/51/171).

Revd. William Hind, 1903-1922.

Revd. Charles E. Stocks 1923-1930.

Revd. Henry Brown-Gold (acting) 1930.

Revd. Frederick J. Gibbings 1931-1933.

Revd. Henry Brown-Gold 1933-1947.

Revd. Jakob Jocz 1947-1956.

Revd. Douglas C. Butcher 1957-1969.

Revd. Arnold G. Freeman 1961-1962.

Revd. Douglas M. Paterson 1962-1965.

Revd. T. Maxwell Orr 1965-1972.

Revd. Kenneth W. Howell 1972-1979.

Revd. Robert Smith (1913-1995) 1981-1986.

Revd. Kenneth Prior 1987-1990.

Revd. David R. Croad 1991-1994. (St. John's History (no date)) p.24.

Legal Case: A lawsuit developed between the Revd. Dr. White, Priest-in-charge of Hampstead Parish Church and the Revd. John Wilcox which went against Wilcox. A petition was signed by some influential people but came to naught (see the chapter on The Law, Ethics and Proprietary Chapels). Wilcox died in 1834.

History: Anon. A Short History of St. John's, Downshire Hill, Hampstead. No publisher and no date but probably about 1973.

Items of Interest: The purpose behind the building of St. John's was another case of a place of worship being "included in the over-all building scheme as an essential amenity..." of the residential development (St. John's History p. 6).

Revd. John Wilcox was responsible for the establishing of a church day school in Downshire Hill at his own expence (St. John's History p. 8).

A Church Council was formed and Church wardens appointed in 1872 but no Electoral Roll existed (St. John's History p. 16). The Chapel was licenced for Baptisms in 1890 but it has never been licenced for weddings which could only take place with an Archbishop's Licence (History p. 20 and LG/Ms 22334/52/142).

47. ST. JOHN THE BAPTIST, Southend. 1842-????

Proprietors: The Revd. Robert Eden, rector of Leigh, 1842, patron.

John Jolliffe Tufnell, of Langley Park, Esq., 1842, patron

William Goodday Strutt, of Southend, Esq., 1842 and a Major General in the Army, patron.

Samuel Firster, 1863, sole proprietor (LG/Ms 22334/1).

Clergy: Revd. George Lillingstone MA, 1842 and nominated by the patrons.

Revd. Edward Mortlock, MA, minister of Southend Episcopal Chapel, (actual licence at this reference), nominated by Samuel Forster, sole proprietor of the chapel (LG/Ms 22334/1).

Host Parish: Was in London Diocese in the parish of Lewisham and in the County of Essex but now (2002) in the Chelmsford Diocese.

Item of Interest: Described on 23 June 1842 as a "Chapel lately been erected" (All the above detail LG/Ms 10116/27).

48. ST. LUKE'S PROPRIETARY CHAPEL, Berwick Street, London.

Clergy: Revd. Joseph Cotton Wigram, who in 1830 carried out over 400 weddings and 500 baptisms. He became Bishop of Rochester 1860-1867 (Records of Westminster City Archives).

Host Parish: St. James', Piccadilly

49. **ST. MARY'S PROPRIETARY CHAPEL**, Greek Street, London. It became St. Mary's Church, Greek Street, London with a parish population of 4097.
50. **ST. MARY'S PROPRIETARY CHAPEL**, Park Street, Southwark, Lambeth, London. Demolished in 1822.
 Proprietors: Duke of Westminster.
 Clergy: Revd. Pultor Forester DD, morning preacher, 1763 (LG/Ms 9548).
 Revd. Charles Moss, reader and afternoon preacher, 1763 (LG/Ms 9558).
 Host Parish: St. George, Hanover Square.
 Items of Interest: Described by Stock (1899: 478) as a London centre of evangelical life.
51. **ST. PAUL'S CHAPEL**, Kilburn Square, off Kilburn High Road, London. 1825-1897 when it was consecrated and became St. Paul's, Kilburn with a parish population of 2173. United with church and parish of Holy Trinity Kilburn in 1935 and known as "The Benefice of Kilburn, Holy Trinity" (Order in Council 4 May 1935).
 Proprietor: Francis Nalder and John Marjoram Close (1780-1857) 1825-
 Clergy: Revd. David Anderson (1814-1885) 1846-1848 later Bishop of Rupert's Land, Canada 1849-1864 (Munden 1995: 33).
 Revd. James Jay Bolton (1824-1863).
 Revd. Despard 1863-1867 a former South-eastern secretary of the CPAS (Munden 1995: 26).
 Host Parish: Willesden Parish Church.
 History: See Munden A., (1995) The History of St. John's College Nottingham. Bramcote: St. John's College.
52. **SPRING GARDENS CHAPEL**, London. 1753-1882 when it was consecrated and became St. Matthew Spring Garden. It was demolished in 1882 to make way for new buildings.
 Proprietors: The Clifford family and because of this it was sometimes referred to as Clifford Chapel.
 Mr. Southwell, "who had a chapel in Spring Gardens, divided the pew rents between the officiating ministers" (Elliott-Binns 1953: 241).
 Clergy: Revd. John Peters, morning preacher, 1741, 1745, 1750 1753 and 1759 (LDVR-G).
 Revd. Richard Waring, afternoon preacher, 1741, 1745, 1750, 1753, 1759, 1763, 1766/7, 1769/70, 1773/4, 1778 and 1782 (LDVR-G and LG/Ms 10116/21).
 Revd. Thomas Crofts, assistant morning preacher, nominated by Revd. Erasmus Saunders DD, vicar of St. George, Hanover Square.
 Revd. Thomas Crofter, preacher, 1773/4 (LDVR-G).
 Revd. Whitley Heald MA, assistant morning preacher, 1778 nominated by Revd. Anthony Hamilton DD, vicar, St. Martins in the Fields in the Liberty of Westminster and by "indorsment" on his former licence (LG/Ms 9549 p.54), 1782 and 1786 (LDVR-G). also afternoon preacher at Long Acre Chapel.
 Revd. John Glen King DD, assistant morning preacher, 1786 nominated by Revd. Anthony Hamilton DD, vicar, St. Martin in the Fields (LG/Ms 9549 p162).
 Revd. Francis John Hyde Wollaston MA, morning preacher, 1787, void by the death of Revd. Glen King DD and nominated by Revd. Anthony Hamilton DD, Vicar of St. Martin in the Fields (LG/Ms 9549 p173).
 Revd. Robert Pitcairn, afternoon preacher, 1786 (LDVR-G).
 Revd. Robert Ravenhill, 1794 (LDVR-G).
 Revd. Thomas William Wright, 1794 (LDVR-G).
 Revd. Huddisford, preacher, 1798 (LDVR-G).
 Revd. Stuart, reader, 1798 (LDVR-G).
 Revd. Bevill, preacher, 1814 (LDVR-G).
 Revd. Tillotson, reader, 1814 (LDVR-G).
 Revd. Masters, preacher, 1822.
 Revd. Sydney Clark, MA, minister or curate, 1852, nominated by Revd. Henry Mackenzie, MA, vicar, St. Martin in the Field (LG/Ms 10116/29).
 Revd. Samuel Flood Jones, minister, 1859 (LG/Ms 10116/32).
 Revd. Adolphus F Carey, MA, assistant minister, 1859, £150 pa, nominated by Revd. Samuel Flood Jones, minister of the chapel (LG/Ms 10116/32).

Revd. John Bickford Heard, MA (Caius, Cantab), minister, 1862, nominated by Frances Ellaby, Kilburn, proprietor (LG/Ms 10116/35).

Host Parish: St. Martin-in-the-Field.

Item of Interest: The chapel was the cause of a long dispute between the parish of St. Martin's and the Clifford family as to its ownership (E & W Young 1956: 160)

53. STAMFORD HILL CHAPEL, Upper Clapton Road, London. 1777-1827.

Proprietors: Mr. Cornthwaite 1777-?????. He complained that he lost nearly £50 a year during the first three years and offered to sell it to Hackney parish church, but the offer was declined (BFL Clarke 1963: 197).

In 1827 the owner and proprietor of the chapel was Revd. George Richards, vicar of St. Martin-in-the-Field, who sold it to Joshua Watson and three other gentlemen and it was consecrated as a chapel of ease and known as St. Thomas. It therefore ceased to be a proprietary chapel. (BFL Clarke 1963: 197). The building was destroyed in WW2 (E & W Young 1956: 212).

Building: Mr. Devall was architect and builder (CCCL LEC/GEN/1/2). He was of Buckingham Street, Fitzroy Square, London and built the chapel for his tenants and let it to a Mr. Cornthwaite in 1776 (BFL Clarke 1963: 197) presumably while it was being built.

Clergy: Revd. Henry Symons, curate, 1814 and 1818 (LDVR-G).

Revd. Thomas Fuller, preacher, 1818 (LDVR-G).

Revd. John Mullins, curate, 1814 and preacher, 1818 (LDVR-G).

Revd. Dr. George Richards, D.D., curate, 1822 (LDVR-G).

Revd. Francis Delafite, afternoon preacher, 1822 (LDVR-G).

Revd. Charles John Heathcote, minister, 1826-1858 (LG/Ms 10116/27). Stipend £182 per year. In 1858 there were two curates each paid £100 per year (LDVR 1858 440/90).

Revd. Thomas Beams MA, assistant curate, 1840, at £100 pa and nominated by the minister, Revd. Charles John Heathcote (LG/Ms 10116/27).

Host Parish: St. John, Hackney.

Items of Interest: A district was assigned to the chapel on 28 April 1828.

An Order in Council of 27 February 1828 authorized the enlargement of the chapel.

Authorisation given by Bishop of London, Charles James Blomfield, for publication of banns and solemnization of marriages in Stamford Hill Chapel on 3 August 1830.

On the 29 December 1856, an Order in Council was made authorizing the performance of Baptisms and Churchings in the chapel.

54. TAVISTOCK CHAPEL, Broad Court, Drury Lane, London. 1763-1855 when it was consecrated as St. John the Evangelist, and given a parish of its own (BFL Clarke 1963: 193 and Order in Council dated July 20, 1855). In 1938 it was amalgamated with Holy Trinity Church, Kingsway. St. John the Evangelist Church was demolished in 1939.

Proprietors: The Russell Family 1763-1825.

Revd. Thomas Webster 1825-1833 as lessee at a rental of £100 per annum.

Revd. Dr. Richards, Vicar of St. Martin-in-the-Field, who bought the lease in 1834 for £2000 and it was used as a chapel of ease.

Revd. Dr. John Glen King 1775 "is now become whole and sole proprietor of the said chapel". (Bond dated 28 February 1775 between the Bishop of London and the Revd. Dr. King binding Dr. King to pay the salaries of the ministers of the chapel - copy in LCCC).

Building: Built by the Russell Family for the tenants of their Bedford Estate (History of St. John's Downshire Hill no date: 9)

Clergy: Revd. John Warner MA, assistant preacher and reader 1763 on the nomination of Erasmus Saunders DD, vicar of St. George, Hanover Square (LG/Ms 9548). Morning preacher, 1766/7 and 1769/70. Preacher, 1772/4 (LDVR-G).

Revd. Paul Burroughs, afternoon preacher, 1766/7, 1769/70 (LDVR-G).

Revd. Borrowes, afternoon preacher, 1769.70 (LDVR-G).

Revd. Dr. John G. King, assistant preacher, 1778. Preacher, 1786 (LDVR-G).

Revd. Coombs, afternoon preacher, 1786 (LDVR-G).

Revd. Septimus Hodson MB, preacher and reader 1788 vacated by the death of Revd.

John Glen King DD and nominated by Revd. Dr. Anthony Hamilton DD, vicar of St. Martin in the Fields and patron of the chapel (LG/Ms 9549 p176), and preacher, 1790 and 1794

(LDVR-G).

Rev. Walter Harper, reader, 1798 (LDVR-G).

Rev. John Ousby, preacher, 1814 and 1818 (LDVR-G).

Rev. Thomas Webster, curate, 1822 (LDVR-G).

Rev. Charles John D'Oyly, MA, minister, 1853, £120 pa, nominated by the vicar of St. Martin in the Field (LG/Ms 10116/30).

Host Parish: St. Martin-in-the-Field.

Items of Interest: The following is a copy of an advertisement which was published in issue No. 1 of The Record dated 1 January 1828:

This day is published,
 THE SERMONS already preached at Tavistock
 Chapel at the Weekly Lecture on the Points of Controversy
 between Roman Catholics and Protestants.
 I. THE RIGHT OF PRIVATE JUDGMENT. By the Hon.
 and Rev. BAPTIST NOEL, M.A., Minister of St. John's Chapel,
 Bedford Row.
 II. THE SUFFICIENCY OF THE SCRIPTURES TO SALVATION.
 By the Rev. CHARLES JERRAM, Vicar of Cobham, Surrey.
 III. CHRIST, NOT PETER, THE ROCK ON WHICH
 THE CHURCH IS BUILT. By the Rev. J.H. OWEN.
 IV. ON JUSTIFICATION BY FAITH ALONE. By the
 Rev. EDWARD BICKERSTETH, M.A., Assistant Minister of
 Wheeler Chapel.
 V. ON CONFESSION, ABSOLUTION, AND PENANCE.
 By the Rev. Mr. MUTTER, Minister of Broadway Chapel, Westminster.
 The succeeding Lectures will be published as early as possible.
 Printed for James Nisbet, at his Select Theological Circulating
 Library, 21, Berners Street.

A second advertisement appeared immediately below the first informing readers of The Record that another volume of sermons was published that same day. They were "SERMONS on PRACTICAL SUBJECTS" by the Rev. Edward Craig, M.A., of St. Edmond's Hall, Oxon, and Minister of St. James's Chapel, Edinburgh. This chapel was also described as St. James's Episcopal Chapel in the same advertisement. A second sermon advertised in this second advertisement was "PLAIN DISCOURSES on EXPERIMENTAL and PRACTICAL CHRISTIANITY" by the Rev. WILLIAM FORD VANCE, M.A., Assistant Curate of St. John's Chapel, Bedford Row. The sermons in this second advertisement were published by James Nisbet (The Record, No. 1. 1 January 1828. p.1).

A copy of the book which contained the sermons in the first advertisement was published in 1828 and is housed in the British Library, Euston Road, London. It was re-issued in 1836 which suggested that it was reasonably popular. The authors and the titles of their sermons together with the number of pages each sermon occupied, are given below:

1. The Hon. and Rev. Baptist W. Noel. Minister of St. John's Chapel, Bedford Row, London.
 - (1) "On the Right of Private Judgment." 35 pages.
 - (2) "On the Merit of Works, and Augmentation of Grace Thereby." 19 pages.
 - (3) "On Protestant Unity in Fundamental Doctrines."
2. The Rev. Charles Jerram. Vicar of Cobham, Surrey.
 - (1) "The Sufficiency of the Holy Scriptures to Salvation." 30 Pages.
 - (2) "On Prayer in an Unknown Tongue." 34 pages.
3. The Rev. H.J. Owen. Minister of Park Chapel, Chelsea.

— "Christ, not Peter, the Rock of the Church." 28 pages.
4. The Rev. W.F. Vance. Assistant Minister of St. John's, Bedford Row.

"On the Invocation of Angels, Saints, and the Virgin Mary." A two part sermon of 24 and 30 pages.
5. The Rev. Hugh M'Neile. Rector of Albury, Surrey, Chaplain to His Excellency The Lord Lieutenant of Ireland, and to His Grace the Archbishop of Dublin.

"On Papal Restrictions on the Reading of the Holy Scriptures." 38 pages.

6. The Rev. J.H. Stewart. Minister of Percy Chapel, London.
"Jesus Christ the One Mediator." 17 pages.
7. The Rev. David. Russell. Chaplain of the County of Middlesex; Morning Preacher of Pentonville Chapel; and Evening Lecturer of St. Benet Fink, Threadneedle Street, London.
"On the Administration of the Lord's Supper to the Laity in one kind." 34 pages.
8. The Rev. W. Marsh. Vicar of St. Peter's, Colchester.
"Judicial Blindness the Punishment of Rejected Truth." 13 pages.
9. The Rev. J.W. Cunningham. Vicar of Harrow.
"On the Practical Tendency of Popery." 18 pages.
10. The Rev. R.W. Sibthorp. Fellow of Magdalen College, Oxford.
"The Character of the Papacy." (Preached at St. John's, Bedford Row). 21 pages.
(Anon. 1828 and 1836. Lectures on the Points of Controversy between Romanists and Protestants. London: Nisbet.)

[The number of pages per sermon are given in order to indicated the length of the sermon. There were an average of 10 words per line and 36 lines per page thus giving 360 words per page. Therefore 13 pages would contain 4,680 words while 38 pages would contain 13,680 words].

55. TITCHFIELD CHAPEL, Westmoreland Street, London. 1774-1832. In 1803 the name was changed to **WELBECK CHAPEL** probably due to the fact that a chapel (not a proprietary) in Titchfield Street had been opened and there was some confusion. In 1826 the freehold of the chapel was conveyed to the Commissioners of Woods and Forests so that the building might be consecrated. The consecration took place on 12 January 1832 and the chapel became St. James, Westmoreland Street and came under the control of the parish church as a chapel of ease. It was closed in 1904, the site was sold for £4,000 and the King Edward Hospital for Officers was built on it (LCCC. Anon. Welbeck Chapel, Westmoreland Street. A 3-page History).

Proprietors: John Sarson 1774-1776.

Duke of Portland 1776

Clergy: Revd. Haweis

Items of Interest: After the death of Mr. Haweis "... the congregation for some time past has never exceeded fifty in number." (The Marylebone Mercury. 19 March 1904).

56. WELL WALK CHAPEL, Hampstead, London. 1710-1733 when it became a chapel of ease to Hampstead Parish Church (Young 1956: 217).

Building: It was built by the local Inn-keepers "for the sake of their marriage trade". (Young 1956: 33).

A print "A View of the Chapel Well Walk" is lodged in the Camden Library and Information Service - Camden Local Studies and Archives Centre. No. 1289 of a framed picture collection.

Clergy: Revd. Richard Firth BA, assistant minister 1844 at £150 pa. and nonimated by Robert E Hankinson of Hampstead, County of Middlesex (presumably the Minister) as the nomination was supported by Revd. Thomas Ainger, Incumbent of Hampstead.

Revd. John Tucker BD, no indication of status, 1847 but supported by the incumbent of Hampstead, Revd. Thomas Ainger (LG/Ms 10116/27).

Revd. Thomas Whitehouse, BA, curate, 1851, £120 pa, nominated by Revd. John Tucker, BD, minister (LG/Ms 10116/29).

Items of Interest: "Until 1823 the Parish Church was the only place of Anglican worship in the neighbourhood , with the exception of a proprietary chapel in Well Walk which had come into existence when Hampstead possessed health-giving waters and fashionable Assembly Rooms. This Chapel, catering for the nearby residents ultimately became too small for its congregation and closed down when Christ Church . . . was opened . . . in 1852" (History of St. John's, Downshire Hill 10).

57. WEST STREET CHAPEL, Seven Dials, London. ?-1888.

Clergy: Revd. Robert William Dibdin MA, 1842, minister and nominated by Revd. I ??? Tyler, vicar of St. Giles in the Fields (LG/Ms 10116/27).

Items of Interest: This was a Huguenot chapel which was built "in 1700 and called La Pyramide de

la Tremblade. In 1743 John Wesley took it and preached for many years from a pulpit which remain there. At this time it was called West Street Chapel. After Wesley's death it became a proprietary chapel. It was acquired in 1888 by the parish of St. Giles in the Fields and called All Saints Mission Church." (E & W Young 1956: 219).

Also a letter dated April 25 1842 from the Trustees of West Street Chapel who "accept a surrender from the Irish Society of the unexpired term of their lease and to enter into an arrangement by which the said Chapel will be made over to us for three years (LG/Ms 10116/27).

58. WHELER CHAPEL [Sometimes spelt Wheelers (LDVR-G) or Wheeler (The Record, 1 January 1828)], Spitalfields, London. 1693-1842 when it was consecrated and was known as St. Mary's Church with a parish population of 3720 (Notes & Queries 25/2/1911: 150).

Proprietors: Sir George Wheler.

In 1828 the Revd. Richard Tiliard bought the chapel for the Revd. Edward Bickersteth who then sold it to the Hyndman Trustees.

Building: Built by Sir George Wheler in 1693 for the use of his tenants.

Clergy: Revd. Rewland, morning preacher, 1769/70 (LDVR-G).

Revd. Dr. Mayo, afternoon preacher, 1769/70, 1773/4, 1778, 1782, 1786 and 1790 (LDVR-G).

Revd. Parker Rowland, morning preacher, 1773/4, 1778 (LDVR-G).

Revd. John Hutton MA, curate, 1780 "on the nomination of Granville Wheler of Otterdon in the County of Flint Esq." (LG/Ms 9549 p83) also 1782, 1786 and 1790 (LDVR-G).

Revd. Josiah Pratt 1810-?, Secretary of CSM. Curate, 1814, 1818 and 1822 (LDVR-G).

Revd. Cherry, lecturer, 1814 (LDVR-G).

Revd. Price, lecturer, 1814 (LDVR-G).

Revd. Edward Bickersteth, MA, assistant minister, 1827, preached on "Justification by Faith Alone" at Tavistock Proprietary Chapel Weekly Lecture in 1827 (The Record, 1/1/1828).

Host Parish: Christ Church, Spitalfields, in the County of Middlesex.

APPENDIX B

PROPRIETARY CHAPELS IN THE REST OF ENGLAND

The following Proprietary Chapels have been located.

WINCHESTER.

1. **ST. JAMES, Ryde, Isle of Wight.** 1827-Present (2002). Portsmouth Diocese was formed in 1927 and from that date St. James was and is part of that diocese.

Proprietors: 1827 W Hughes Hughes, Barrister at Law erected the chapel - "capable of comfortably holding 650 persons (including 200 free sittings in the galleries for the poor)". Church Society Trust.

Building: Designed by Greenway Robins (????-1853) in 1827-8 in the Gothic style. (Colvin 1995:826).

Architect - Greenway Robins, Esq. of Walworth, Surrey.

Clergy: Revd. Augustus Hewitt, MA (brother of W Hughes Hughes, proprietor). 1827-1830 and 1841-1849.

Revd. Richard Waldo Sibthorpe, MA, BD. Minister 1830-1841.

Revd. William Nathaniel Tilson Marsh, MA. Minister 1850-1856.

Revd. Henry Ewbank, Minister MA.

Revd. William Henry Redknap, MA. Minister 1865-1898.

Revd. Rowland Richard Cousens, BA. Minister 1898-1914.

Revd. George Crowhurst Rubie, LTh. Minister 1915-1925.

Revd. Reginald Saumarez Eddleston, MA. Minister 1926-1930.

Revd. Willaim Augustus Doherty, MA. Minister 1930-1934.

Revd. Ernest Edgar Montague Green, MA. Minister 1934-1974.

Revd. Tom Berrington Newby, FCA. Ministere 1974-????

Revd. James Leggett, Minister 1997-present (2002).

Histories: Stephen GREEN, MA, (1975). [Son of Ernest Green, minister, 1934-1974]. *St. James's Church Ryde, Isle of Wight*. Ryde: Robert Vale Printer Ltd. [All the information, except where otherwise stated, was taken from Stephen Green].

Items of Interest: This chapel was built after the passing of the Forty Year Act, 1824 and the sanction of the bishop and the incumbent were obtained.

In 1923 the "Church Council" was requesting that the Bishop of Winchester allot a parish to St. James but without success.

2. **ST. THOMAS, Ryde, Isle of Wight.** (????-1950s).

3. **ST. PAUL, Jersey.** 1817-Present.

Building: For photographs of inside and outside the chapel see Simmons A, "A Brief History of St. Paul's Church".

Clergy: Revd. F Atkinson, incumbent, 1880-1882.

Revd. R Boyce, incumbent, 1882-1890.

Revd. H Smyth, minister, 1890-1893.

Revd. E Pryce, minister, 1893-1900.

Revd. C Hindle, minister, 1900-?

Revd. A Poynder, minister, 1910-?

Revd. A Simmons, minister, 1923-1930.

Revd. Nigel Holmes, minister, 1968-1978. Congregation increased from 12 to over 150. (*Church Times*, 19/11/99).

Revd. R D Guinness, temporary minister, 1978-1979.

Revd. M A Field, minister, 1979-1982.

Revd. Canon Arthur Bernnett, temporary minister, 1982-1983.

Revd. Michael Stear, minister, 1983-?

Revd. Paul Brooks, minister, 1994-present.

Host Parish: St. Helier, Jersey.

Legal Case: A case between Ed. Dupre, the Dean of Jersey and the proprietors of the chapel is described in chapter 7 (The Law, Ethics and Proprietary Chapels) of this thesis and in Simmons A, "A Brief History of St. Paul's Church, Jersey".

History: Simmons A, "A Brief History of St. Paul's Church, Jersey", a series of articles which were published in the St. Paul's Church Magazine. Part 1 appeared in December 1926. The Jersey Library does not have a complete set of all the original church magazines so it is not possible to state when the 11 subsequent instalments were made. (Letter to the author dated 16/10/00)

Anon. *History of St. Paul's Church*, (1996), a nine page booklet privately printed and circulated, a draft copy was sent to the writer of this thesis.

Items of Interest: When the post of minister became vacant in 1900, there were more than 150 applicants for the post, the choice being determined by "an open ballot of Seatholders". The church was consecrated by the Bishop of Winchester on 13 May 1912. (Anon. A Brief History of St. Paul's Church, Jersey. no date, no publisher.)

4. CHRIST CHURCH, Westbourne. Was originally a proprietary chapel but was described in Crockford's [2000/1] as a Conventional District and has a incumbent.

Clergy: Revd. John Alexandra Motyer, minister 1971-1981.

Revd. B C Ruff, incumbent, 1990-2001.

Revd. Alasdair David Maconnell Paine, MA, 2002-Present.

Items of Interest: There exists a "Declaration of Trust" by the Trustees dated 6 March, 1913. This Declaration refers to a church known as St. Nathanael's (later referred to as a proprietary chapel) which was in the parish of St. Peter's, Bournemouth and from that time the church would be called Christ Church, Westbourne. The purpose of the Deed was to maintain the evangelical witness which already existed in St. Nathanael's Church. The services had to be the canonical services of the Church of England and Holy Communion had not to be administered in the afternoon or evening.

In Crockfords (2000/2001) the chapel is described as a Conventional District.

14/03/2002 - in a private conversation with the present minister, the Revd. Alasdair Payne there is no district attached to Chrich Church and the Church is financially independent from the diocese and the congregation is responsible for the minister's stipend

BATH AND WELLS.

5. CHRIST CHURCH, Bath. 1798-Present.

Proprietors: The Trustees had to include the Bishop of the Diocese, the Archdeacon of Bath, the Patron and Rector of Walcot (in which the chapel was situated) and others (Bath Christ Church: Trust Deed, 6 May 1801). William Wilberforce of the Clapham Sect was one of the trustees.

Items of Interest: Christ Church, Bath, was a proprietary chapel set up primarily for the "lower order of people" (*Bath Christ Church Trust Deed*, 6 May 1801) the ground floor seats (benches) being free. The gallery seats were rented out at a price which had to cover the ministers stipend and the running costs of the chapel. At that time the parish church of Walcot was non-evangelical and the chapel adopted the same type of churchmanship. However, the Revd. Alfred Peache (1818-1900) purchased the advowson of Walcot Parish Church, Bath and presented it to the Simeon Trustees (Munden 1995: 17) where it remains to this day (2002) and although this caused a change in churchmanship to that of evangelical in the parish church, the proprietary chapel retains it old fashioned churchmanship.

6. ST. MARY, Queen Square, Bath. 1734-1870.

Building: A photograph appears in Jenkins thesis between pp. 10 and 11.

Clergy: Revd. James Sparrow, 1734.

Revd. John Bibley, 1774.

Revd. Sir Henry Rivers, Bt., 1816.

Revd. C A Moysey, DD., 1819.

Closed 1848-1849.

Revd. R Lovatt and Revd. Timothy Loughnan, Rector and curate, 1850.

Revd. Timothy Loughnan, 1854.

Closed 1870 and demolished 1872.

7. OCTAGON, Milsom Street, Bath. 1767-1895.

Building: An eight-sided building.

A photograph of a diagram of a cross-section of the chapel and plans for the ground floor and balcony appear in Jenkins thesis between pp. 15 and 16).

Clergy: Revd. Dr. Dechair, 1767.

Revd. Mr. Chapman, 1776.

Revd. Dr. Gabriel, 1788.

Revd. Dr. Gabriel and Revd. John Gardiner, DD, 1797.

Revd. Dr. Gardiner, 1800.

Revd. George G Gardiner, 1839.

Revd. G G Gardiner and Revd. Fountain Elwin, MA, 1841.

Revd. W C Magee, BD, 1852. Left to become minister of Quebec Chapel in London.

Revd. John H Crowder, MA, 1861.

Revd. J C Erck, MA, 1866.

Revd. P E Phelps, 1868.

Revd. R Hayes Robinson, 1870.

Revd. Timothy Loughnan, MA, 1872

Revd. William Anderson, MA, 1874.

Revd. Henry P Leahey, 1888.

Revd. W D Lawson, 1892.

Revd. J G F Raupert, 1894.

Revd. R Boyce, 1895.

Closed 1895.

8. MARGARET, Brock Street, Bath. 1773-1942.

Clergy: Revd. Mr. Martyn, 1773.

Revd. Dr. Griffiths, 1778.

Revd. John Bowen, 1796 and Vice-President of Bath Harmonic Society.

Revd. Dr. Stedman, 1829.

Revd. William Hutchins, 1835.

Revd. S H Widdrington, MA, 1845 and rector of Walcot.

-ditto- 1848 and Revd. J Strong, curate of Walcot

-ditto- 1850 and Revd. J M Dixon, rector and curate.

-ditto- 1852 and Revd. Langborne, rector and curate.

-ditto- 1854 and Revd. A J McCleane, rector and curate.

-ditto- 1856 and Revd. H J Marshall, rector and curate.

-ditto- 1868 and Revd. A J McCleane, rector and curate.

Revd. J B Collinson, MA, 1860 and Revd. E May, MA, rector and curate.

Revd. Thomas D Bernard, MA, 1864 and Revd. Elmett Brown, MA, rector and curate.

-ditto- 1858 and Revd. T P Keene, MA, rector and curate.

-ditto- and Revd. G T Harding, MA, rector and curate.

Closed 1937.

9. ALL SAINTS, Lansdown, Bath. 1794-1937.

Building: A photograph of a print appears in Jenkins thesis between pages 35 and 36.

Clergy: Revd. Robert John Charlton, MA, 1794.

Revd. Thomas Jacob John Hale, DD, 1816

Revd. William Downes Willis, MA, 1838.

Revd. George Cardew, MA, 1843.

Revd. Harvey Marriott, MA, 1844.

Revd. W N Tilson Marsh, MA, 1848.

Revd. Philip William Douglas, MA, 1849.

Revd. Arthur Maitland Sugden, MA, 1853.

Revd. James Fleming, BD, 1858.

Revd. Edward Lamont Horsley, MA, 1867.

Revd. Elias Thackeray Stubbs, MA, 1872.

Revd. Richard George Handcock, MA, 1888.
 Revd. Robert McCheane, MA, 1890.
 Revd. Richard Wood-Samuel, MA, 1899.
 Revd. William Hawkins Powell, MA, 1903
 Closed 1937.

10. KENSINGTON, London Road, Bath. 1795-1855.

Building: Designed by Mr. Palmer - a plain rectangular building with 650 sittings of which 153 were free (*Kelly's Directory* 1902: 45).

A photograph appears in Jenkins thesis between pp. 36 and 37.

Clergy: Revd. Race Godfrey, DD, 1795.

Revd. Daniel Godfrey, 1825.
 Revd. Mr. Fenwick, 1829.
 Revd. Mr. Godfrey, 1830.
 Revd. Mr. Wallinger, 1831.
 Revd. Edward Tottenham, BD, 1834.
 Revd. W J Watts, 1841.
 Revd. E Rhodes, 1843.
 Revd. D F Morgan, 1845.
 Revd. James Marryatt, 1847.
 Revd. W Tomkins, MA, 1849.
 Revd. William A Robinson, 1852.
 Revd. E Duncan Rhodes, 1855.
 Closed 1856.
 Re-opened. Revd. A R D'Arcy, 1868.
 Revd. W J Pollock, MA, 1874.
 Revd. F A Rodd, 1878.
 Revd. William Haigh Etches, MA, 1888.
 Revd. Thomas Houghton.
 Closed 1917.

11. LAURA, Henrietta Street, Bath. 1796-1890.

Proprietors: The original chapel financing was based upon a system devised by Lorenzo Tonti, a neapolitan banker who developed the system in France about 1654. "The scheme entitled a subscriber to the fund to receive an interest in the building which provided an annuity during his life but could not be bequeathed or transferred: thus the number of subscribers decreased by death, the amount of the annuity to the individuals left increased until the last survivor became the sole proprietor. The number of the subscribers to the Laura Chapel tontine is not known but the ownership soon passed to the Revd. Dr. Randolph, who held it for some years, and after him to the Revd. E W Grinfield, both of them being clergymen in the Church of England" (Jenkins 1948: 40).

Building: Mr. Baldwin was the architect and of the Guildhall Bath. The chapel was designed to seat a thousand people

Clergy: Revd. Dr. Randolph, 1796. A distinguished speaker (Jenkins 1948: 40).

Revd. E W Grinfield, 1815.
 Revd. W F Holt, MA, 1829.
 Revd. R L Adams, 1836.
 Revd. Edward Tottenham, BD, 1841.
 Revd. E Whitehead, 1853.
 Revd. R De Haviland, 1856.
 Revd. Edward Owen, MA, 1858.
 Revd. A A Isaacs, MA, 1862.
 Revd. Horatio L Nicholson, MA, 1864.
 Revd. John Macnaught, MA, 1866.
 Revd. James W Rynd, 1872.
 Revd. William Crofts Bullen, 1874.
 Revd. John J Smith, MA, 1876.
 Closed 1878.

Re-opened. Revd. R F Burrow, 1879.
 Revd. Sidney F Arrowsmith, AKC, 1880.
 Revd. Samuel Rogers, 1890.
 August. Closed August 1890.

Congregation: 1805. William Wilberforce (1759-1833), a member of the Clapham Sect, came to Bath to hear the Revd. Dr. Randolph preach (Jenkins 1948: 40).

"A little later" than 1805 a regular worshipper was Moses Pickwick "whose name was one of the very few names from real life that Dickens ever used" (Jenkins 1948: 41).

12. PORTLAND, Bath. 1841-1903.

Proprietors: 1855-1881 Revd. T Leonard Hill and minister.

1884 Chapel lease expired and it was purchased by a committee of members and it cost £2187 including an adjoining house (Jenkins 1948: 86).

Building: A plain building of stone. Built as an independent chapel and after 15 years it was used by the Roman Catholics for a further 9 years but it became a proprietary chapel in 1841. It was improved and enlarged in 1858 and seated 550 persons (Jenkins 1948: 85, 86 & 87).

A photograph appears in Jenkins thesis between pp. 57 and 58.

Clergy: Revd. S H Widdrington, MA, 1841 and rector of Walcot, Bath.

Revd. J M Dixon, 1845.

Revd. W P Douglas, 1848.

Revd. John Evans, MA, 1849.

Revd. J Hale Murray, BA, 1853.

Revd. Thomas Leonard Hill, MA, 1855.

Revd. Francis Pocock, MA, 1882. Resigned through ill-health in 1891 and started a school at Monkton Combe (Jenkins 1948: 86).

Revd. A A Isaacs, MA, 1892.

Revd. Valentine J Rowe (Lt-Col.), 1899.

Closed 1903.

The above chapels are described in some detail together with lists of officiating ministers in Jenkins, W J (1948), *A History of the Proprietary Chapels of Bath*. A University of Bristol MA, unpublished thesis.

CHICHESTER.

13. EMMANUEL, Hastings.

14. ST. MARGARET'S, Cannon Place, Brighton. 1824-1959 when it was demolished (Colvin 1995: 11).

Proprietors: Barnard Gregory built St. Mary's by private Act of Parliament dated 10 June 1825 which empowered the proprietor to appoint a perpetual curate for forty years who was to be paid £150 pa. out of the pew rents. The Act also provided for the building of another proprietary chapel, St. James', but St. James' was never built as this provision of the Act was sold to Charles Elliott who in due built St. Mary's for his son, the Rev. Henry Venn Elliott. St. Margaret's was built as a financial speculation and was dedicated to Margaret because Gregory's wife was a Margaret (Dale 1989: 41).

Building: The chapel was designed by Charles Augustus Busby.

Clergy: Revd. Dr. Edward Everard, first perpetual curate, 1824-1828. From 1825 he was made rector of Southwick, Sussex and held both livings in plurality until 1828.

Host Parish: Brighton Parish Church.

Items of Interest: St. Margaret's was in evangelical tradition and remained so throughout its life (Dale 1989: 41).

15. ST. GEORGE'S, Brighton. 1825-1879 when it became a parish church with a parish.

Proprietors: Built by Thomas Read Kemp to supply worshipping facilities on new housing estate.

1830/1 Kemp sold the freehold and right of presentation to Lawrence Peel (youngest brother of Sir Robert Peel).

In 1889 Charles Lennox Peel (son of Lawrence) sold the freehold and advowson of the church to the congregation for £4,000 who then vested it in the Church Patronage Society (Dale

1989:45).

In 1960 St. George's united with the parish of St. Anne's. St. George's closed and was demolished in 1986.

Building: Architect was Charles Augustus Busby and the cost was £11,000 (Dale 1989:43).

Photographs and/or drawings appear in Dale (1989: 42 & 46).

Clergy: Rev. George Severight, first perpetual curate, 1825-1828.

Rev. James Stuart Murray Anderson, 1828-1851.

Rev Jacob Hugo North, 1851-1877.

Items of interest: Thomas Read Kemp was born in 1782 and read theology at Cambridge. In 1816 he separated from the Church of England and founded a dissenting sect. He built two independent chapels, one in Lewes and the other in Brighton and he acted as minister of the latter one. The sect lasted only 7 years and Kemp returned to the Church of England.

In 1833 the Rev. James Anderson was appointed Chaplain in Ordinary to Queen Adelaide who often attended St. George's Church at the afternoon service and this made the church a fashionable one, so much so, that an extra gallery was added at the west end of the church. (Dale 1989: 44).

16. TRINITY CHAPEL, Ship Street, Brighton. 1826-1984. In 1920s it became Holy Trinity Church but it was never allotted a parish.

Trinity Chapel was built as an independent chapel by Thomas Read Kemp along with one in Lewes. Kemp was a graduate in theology from the University of Cambridge and acted as minister of the Brighton Chapel. In 1823, Kemp returned to the Church of England and sold the freehold of the chapel to the Rev. Robert Anderson who obtained a private Act of Parliament dated 22 March 1826 which allowed him to appoint a perpetual curate for an initial period of forty years (subject to the approval of the vicar of Brighton and the Bishop of Chichester), after which the right of presentation passed to the vicar of Brighton ("Forty Year" Act, 1824). The stipend was £150 per year. Anderson bought the chapel for his own use and became its first minister. In 1878 the Anderson family sold the freehold of the church to trustees for the Church of England for £6,500 (Dale 1989: 54).

Proprietors: Rev. Robert Anderson, first perpetual curate.

Clergy: Rev. Robert Anderson, 1826-1842 (when he died).

Rev. Frederick William Robertson (1816-1853), 1842-1853.

Rev. Dr. Reginald Campbell, perpetual curate 1924-1931.

Rev. Paul James, perpetual curate 1969-1971.

Run on an *ad hoc* basis 1971-1984 when it was closed.

17. ST. MARY'S, Cannon Place, Brighton. 1827-1877 when it was demolished and a new church built (Dale 1989: 63).

Barnard Gregory obtained a private Act of Parliament dated 10 June 1825 which provided for the building of St. Margaret's Chapel and another. The right to build another was sold to Charles Elliott of Brighton who was brother-in-law of John Venn, rector of Clapham and of the Clapham sect and, who in due course built St. Mary's for his son (Dale 1989: 56 & 57).

Proprietors: Charles Elliott, 1827-1832.

Rev. Henry Venn Elliott (son of Charles Elliott) 1832-

Building: Drawings and photographs of both the inside and outside of the chapel appear in Dale (1989: 58 & 59 and 63 & 65).

The architect of St. Mary's was Amon Henry Wilds. There were galleries on three sides.

Clergy: Rev. Henry Venn Elliott, was minister for 38 years and was a "leading and influential" Evangelical (Hylson-Smith 1988: 150).

Rev. Julius Marshall Elliott, (1841-1869) (son of Henry Venn Elliott), minister from 1866-1869 when he died in a climbing accident. In 1869, forty years had passed since it was consecrated and in accordance with the "Forty Year" Act 1824, the patronage passed to the vicar of Brighton and it was given a parish and established as a parish church (Dale 1989: 62)..

Host Parish: Brighton Parish Church.

BRIGHTON. Brighton's population increased from 24,429 in 1821 to 40,634 in 1831, the greatest rise than in any other decade in the nineteenth century and "no less than four proprietary chapels

were erected in Brighton during the decade, and one in the adjoining parish of Hove." (Dale 1989: 41).

Histories of Brighton's Chapels: Dale 1989 and Wagner and Dale 1983.

EXETER.

18. BEDFORD CHAPEL, Exeter. 1832-1956.

Building: A drawing of Bedford Chapel is printer in Francis D, (1995) *Discovering Exeter 7/Lost Churches*.

Clergy: Revd. William Scoresby, 1832. First minister. (Francis D. 1995: 52 & 53).

Revd. W Jackson, ????

Revd. G Walmsley-Dresser, 1920s. (*Devon and Exeter Gazette* 16/12/1926).

Revd. F S Ford, 1930s. (*Devon and Exeter Gazette* 6/3/1930).

Revd. H C Brenton, 1932, and rural dean.

Revd. J W G Westwood.

Histories: Francis D. (1995) *Discovering Exeter 7/Lost Churches*. Exeter: Exeter Civic Society. pp. 52 & 53. A very brief history with a drawing of the exterior of the chapel.

Items of Interest: All the original documents were destroyed with the chapel during an air-raid in WW2. A draft copy of the deed of consecration exist and is kept in the Cathedral Archives and attached to this are two other documents - Schedule A which gives a list of the "names of the twelve Householdors of the Precinct" requesting a chapel be erected, and Schedule B which gives the names of the "Free Contributors of not less than £50 and Subscribers of Shares of £50 each Share". His Grace the Duke of Bedford headed this last list and below his was the name of Sir Thomas Baring, Bart., a member of the famous merchant banking family.

After the war in the 1950s there was a re-organisation scheme affecting 19 parish churches in Exeter. Included in the scheme was the proposed merger of Bedford Chapel with the united benefice of St. Lawrence, St. Martin, St. Paul and St. Stephen. The minister of Bedford Chapel, the Revd. J W G Westwood and the congregation objected to the proposed merger but their objections were disallowed.

GLOUCESTER.

19. MARINERS' CHAPEL, Gloucester Docks. 1849-Present.

Clergy: Revd. James Hollins, chaplain, 1849-1864.

Revd. Stephen Gwilt, 1995 -2001.

Items of Interest: The Church Pastoral Aid Society supported the Mariners' Chapel from its beginning up to the 1960s. Of more recent years the chapel has functioned under the patronage of the Church Society which accepted responsibility of paying part of the Revd. Stephen Gwilt's stipend. *The Mariners' Church*, a leaflet issue by the Church Society in 1995 claimed that "Church Society Trust owns The Mariners and acts as its patron" and also stated that the CPAS "had been contributing towards the stipend since the beginning (this was the first church to receive a grant from them)".

20. CHRIST CHURCH, Malvern Road, Cheltenham. 1840-?????. The cost of building was £18,111.

Building: Robert and Charles Jearrad (local architects) and built by Thomas Newton.

Clergy: Revd. John Browne, minister, 1840.

Congregation: 2075 seats of which 485 were free.

21. HOLY TRINITY, Portland Street, Cheltenham. 1823-????.

Building: Architect was George Underwood. The building was of the Gothic Style Regency or Soanian. The inside was simple.

Congregation: 1350 seats of which 440 were free.

22. ST. JAMES, Cheltenham. 1830-1970.

Proprietors: Three trustees.

Building: Gothic Style.

Clergy: Revd. G Bonner, minister.

Congregation: In 1840, after ten years, the congregation was described as "the most affluent and

fashionable of any in Cheltenham.

23. ST. JOHNS, Berkeley Street, Cheltenham. 1829-1967.

Proprietors: Most of the finance to build came from the Revd. William Spencer Phillips, the first minister.

Building: J B Papworth. It was built in the Greek Revival Style.

Clergy: Revd. William Spencer Phillips, 1829.

Congregation: Seats about 900 persons.

Histories: See below.

Items of Interest: The data given above for the four proprietary chapels in Cheltenham is taken from the two following books: Blake, S T, (1979). *Cheltenham's Churches and Chapels A.D. 773-1883* Cheltenham: Cheltenham Borough Council Art Gallery and Museum Service, and Davies, H. (Second Edition - no date), *The Stranger's Guide through Cheltenham*. Cheltenham: H. Davies.

The building of three proprietary chapels in Cheltenham, Holy Trinity, St. James' and St. John's, provided some 3,700 seats but only 900 were set aside for the poor on benches in the side aisles and "... although there must have been some stigma attached to occupying a bench-seat in a fashionable proprietary chapel" (Blake 1979: 19) and this comment is followed by a quote from Davies (1832: 87) to the effect that "While every facility was thus afforded to the wealthy and the affluent . . . comparatively little care had hitherto been manifested to provide for spiritual instruction of the poor and portionless". Another indication that Blake thought that proprietary chapels were for the more wealthy type of family is a section in his book headed "Churches for the Rich: The Proprietary Chapels 1820-1830." (1979: 11).

LITCHFIELD. The following two chapels are now in the Derby Diocese which was formed in 1927.

24. HOLY TRINITY, Buxton. 1873-present.

Proprietors: Five Trustees. Quite independent and not associated with any Society as some present-day proprietary chapels are (for example, Mariners' Chapel in Gloucester Docks). Holy Trinity Chapel was established due to high church practices in the parish church.

Building: Built by Messrs. Hinch and Bennett.

A photograph appears in Langham (2001: 157).

Clergy: Revd. C S Green, minister, 1882-1914.

Revd. F Peacock, minister, ???-1923

Revd. H S Bunny, minister, 1929 (Anon. *Trinity Church Buxton*, 1973).

Revd. Maurice Handford, minister, 1973.

Revd. Robert Marsden, minister, 1999-present (2002).

Host Parish: Buxton Parish Church.

Histories: Anon. *Trinity Church Buxton*, A fifteen page private publication to celebrate the centenary of the chapel in 1973. No publisher and no date of publication - a photocopy sent to the writer.

Langham, M. (2001) *Buxton: A People's History*. Lancaster: Carnegie Publishing Ltd.

Items of Interest: J W Taylor, a solicitor, was very much involved with the origin and running of Trinity Chapel. He gave generously of his time and talents, especially from a financial point of view. He contributed generously to the various appeals and guaranteed the minister's stipend of £200 per year. In 1895, Taylor entered into a public controversy with the minister, the Revd. C S Green about the wearing of the black Geneva preaching gown for preaching and the lack of a robed choir but according to Langton (2001: 159), the real issue was about power in the management and running of the chapel. Writs were issued for libel but the issue was "uneasily resolved" (Langton 2001: 159).

The use of the Geneva gown was discarded in 1995 but there is still no choir although there is a singing group (not robed!) in the year 2002 (Personal conversation with the minister, the Revd. Robert Marsden, 13 March 2002).

Arrangements are in hand for a Peter Walkingshaw, an ordinand at Oak Hill College, North London, to serve his title at Trinity Church, Buxton, and join the staff as an assistant minister in September 2002 (A New Year News letter to the congregation, 2002).

25. ST. JOHN, Ashbourne.

NORWICH.

26. ST. GEORGE, Yarmouth. 1716-???? Built by the Town Council as a proprietary chapel and in due course, became an Anglican Church (year not known). It was the second church in Yarmouth at that time. The reorganisation of churches in the 1950s resulted in St. George's, along with others being closed but because of its architectural significance, it could not be pulled down and became a theatre which is still operative today (2002). (Private conversation with the Team Rector of Great Yarmouth, the Revd. Canon Michael Spencer Woods, BD, on 13 March 2002).

OXFORD.

27. ST. MARY, Reading. 1836-Present. Founded as an independent chapel in 1798 and became a proprietary chapel in 1836. [For a more detailed history see: Dearing (1993)].

Proprietors: Trustees.

Building: A diagram of the original building together with the additions over the years, is printed in Dearing (1993: 30) and various other photographs appear throughout the book.

Clergy: Revd. Charles James Goodhart (1804-92), minister 1836-1852.

Revd. Georfe Ibberson Tubbs (1812_93), minister 1852-1888.

Revd. Hubert Brooke, minister 1888-1895.

Revd. James Consterdine (1852-1925), minister 1895-1915.

Revd. Clifton David Frank Waters, minister 1915-1919.

Revd. Frank Burnett, minister 1919-1922.

Revd. Sydney Robert Skeens (1871-1943), minister 1923-1928.

Revd. Edwin Robert Hewitt, minister 1928-1939.

Revd. Sidney William Saker, minister 1939-1946.

Revd. Oswald Canning Goold, minister 1947-1950.

Revd. Michael Willoughby Dewar, minister 1951-1952.

Revd. Harold Peacock (1905-1988), minister 1953-1961.

Revd. Frederick Thomas Ellis, minister 1961-1963.

Revd. Bryan Edwin Hardman, minister 1964-1965.

Revd. Gordon Murray, minister 1965-1968.

Revd. Dennis Parker, minister 1968-1970.

Revd. Robin A. Leaver, minister 1971-1977.

Revd. Cyril Theodore artin Browne, minister 1978-1984.

Revd. Allan Harold Leslie Bowhill, minister 1984-1990.

Host Parish: St. Mary's, Reading.

Histories: Dearing J, (1993). *The Church That Would Not Die*,

Items of interest: St. Mary's Proprietary Chapel is still extant today (2002).

28. HOLY TRINITY, Reading. 1827-???? Founded as an Episcopal Proprietary Evangelical chapel.

Revd. George Hulme was the first minister But "its Evangelical origins would scarcely be imagined by a Stranger in Reading' today!" (Dearing 1993: 45). The chapel became a parish church with its own parish and still exists today (2002) but it has a changed churchmanship. The present patron being the Society for the Maintenance of the Faith (Crockford's 2000/2001: 1004.).

SALISBURY.

29. ST. MARY, Corsley.

SOUTHWARK.

Emmanuel, Wimbledon. (Extant) see London Diocese Appendix A - No. 16..

WORCESTER.

30. HOLY TRINITY, Leamington Priors. 1847-1899, when it was consecrated and became a parish church. (*Worcester Diocesan Calendar*, 1900: 200)

Proprietors: Patron of the consecrated church, the vicar of Leamington.

Clergy: Revd. William Flory. Balliol College, Oxford and London College of Divinity. From 1876

minister and from 1899 vicar. (*Worcester Diocesan Calendar*, 1900: 200).

YORK.

31. BAXTERGATE CHAPEL, Whitby. 1778-???? In 1863 it was dedicated to St. Ninian, Whitby. It had a high church tradition linked with the Oxford movement.

Clergy: In 1873 the proprietors arranged with the Revd. E C Wigram, Rector of Whitby to accept the incumbency of the chapel and appoint one of his curates to minister in the chapel and the proprietors undertook to pay £150 per annum to the curate.

Host Parish: Whitby Parish Church.

Documents: Woodwark, T H, (probably 1927). *The Proprietary Chapel of St. Ninian in Whitby*. Whitby: Home and Son.

NEWCASTLE. 1882.

32. ST. THOMAS, Newcastle. Patron - the trustees of St. Thomas' Chapel Charity. 1995-present (2001), minister described as master. (Crockford's 2000/2001. p.790.).

APPENDIX C.

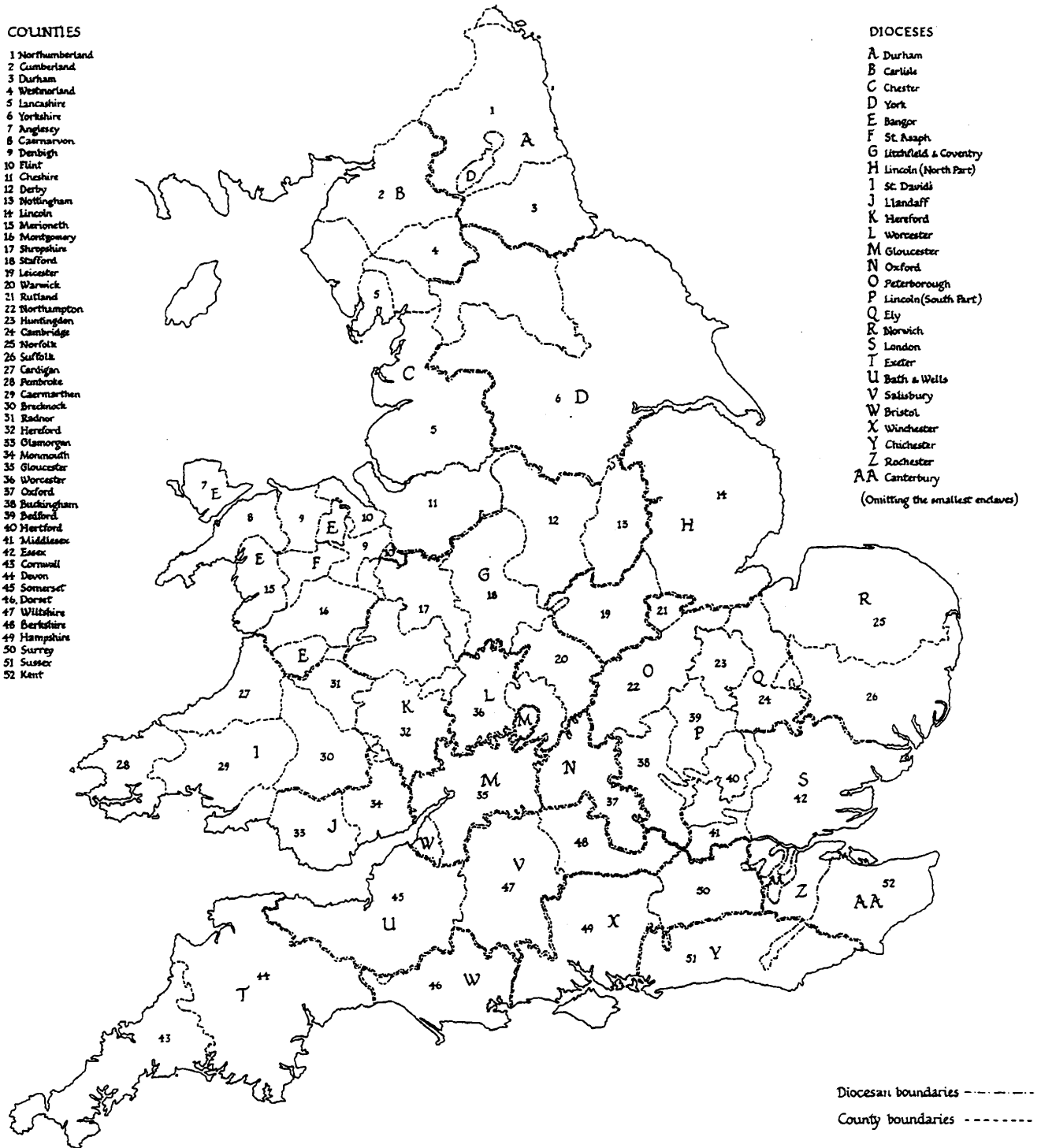
A MAP SHOWING THE DIOCESAN BOUNDARIES BEFORE 1835.

COUNTIES

- 1 Northumberland
- 2 Cumberland
- 3 Durham
- 4 Westmorland
- 5 Lancashire
- 6 Yorkshire
- 7 Anglesey
- 8 Caernarvon
- 9 Denbigh
- 10 Flint
- 11 Cheshire
- 12 Derby
- 13 Nottingham
- 14 Lincoln
- 15 Merioneth
- 16 Montgomery
- 17 Shropshire
- 18 Stafford
- 19 Leicester
- 20 Warwick
- 21 Rutland
- 22 Northampton
- 23 Huntingdon
- 24 Cambridge
- 25 Norfolk
- 26 Suffolk
- 27 Cardigan
- 28 Pembrok
- 29 Caermarthen
- 30 Brecknock
- 31 Radnor
- 32 Hereford
- 33 Glamorgan
- 34 Monmouth
- 35 Gloucester
- 36 Worcester
- 37 Oxford
- 38 Buckingham
- 39 Bedford
- 40 Hertford
- 41 Middlesex
- 42 Essex
- 43 Cornwall
- 44 Devon
- 45 Somerset
- 46 Dorset
- 47 Wiltshire
- 48 Berkshire
- 49 Hampshire
- 50 Surrey
- 51 Sussex
- 52 Kent

DIOCESES

- A Durham
 - B Carlisle
 - C Chester
 - D York
 - E Bangor
 - F St. Asaph
 - G Litchfield & Coventry
 - H Lincoln (North Part)
 - I St. David's
 - J Llandaff
 - K Hereford
 - L Worcester
 - M Gloucester
 - N Oxford
 - O Peterborough
 - P Lincoln (South Part)
 - Q Ely
 - R Norwich
 - S London
 - T Exeter
 - U Bath & Wells
 - V Salisbury
 - W Bristol
 - X Winchester
 - Y Chichester
 - Z Rochester
 - AA Canterbury
- (Omitting the smallest enclaves)



Map 1. The Diocesan Geography before 1835.

APPENDIX D.

PROPRIETARY CHAPELS - DECADE OF ORIGIN AND CLOSURE.

(Data for the graph in chapter 10)

Opened in Decade beginning		Closed in Decade beginning.
1640.	Broadway 1642-1843.	1840.
1650.		
1660.		
1670.		
1680.		
1690.	Holy Trinity, Conduit St. 1691-1877.	1870.
	Wheeler 1693-1842.	1840
1700.	Archdeacon Tennison 1702-1869.	1860.
	Queen Square 1706-1888.	1880.
1710.	Well Walk 1710-1733.	1730.
	Park 1718-1912.	1910.
1720.	Montpellier 1727-1873.	1870.
	Ram's 1729-1933.	1930.
1730.	Grosvenor 1730-1831.	1830.
	Curzon 1730-1899.	1890.
	Clifford 1731-1828.	1820.
1740.	Lock Hospital 1746-1939.	1930.
1750.	Berkeley 1750-1907.	1900.
	Foundling 1753-1926.	1920.
	Spring Gardens 1753-1882.	1880.
	Long Acre 1758-1865.	1860.
1760.	Tavistock 1763-1855.	1850.
	Percy 1765-1867.	1860.
	Charlotte Street 1767-1888.	1880.
	Foley 1766-1831.	1830.
	Brompton 1769-1829.	1820.
1770.	Bedford 1771-1896.	1890.
	Bentinck 1772-1836.	1830.
	Titchfield 1774-1832.	1830.
	Stamford Hill 1777-1827.	1820.
	Fitzroy 1778-1863.	1860.
	Portman 1779-1901.	1900.
	St. Thomas, Hackney 1779-1827.	1820.
1780.	Quebec 1788-1894.	1890.
1790.	West Street 1791-1888.	1880.
	Brunswick 1797-1895.	1890.
1800.		
1810.	Gray's Inn Road 1811-1860.	1860.
	Belgrave 1812-1910.	1910.
	North End 1814-1883.	1880.
	St. George 1815-1904.	1900.
	Bayswater 1818-1880.	1880.
1820.	St. John's, Hampstead 1823-Present	
	Enon 1823-1847.	1840.
	St. Paul's, Kilburn 1825-1897.	1890.
	Hanover 1825-1891.	1890.
1830.	Christ Chapel, Maida Hill 1834-1876.	1870.
	Margaret 1839-1859.	1850.
1840.		

1850.	Holland 1855-1900.	1900.
1860.		
1870.	St. David's Welsh Chapel 1877-Present.	
1880.		
1890		
1900.		
1910.		
1920.		
1930.		
1940.		

Number of Proprietary Chapels which were extant in each decade from 1640 to 2000.

Decade.	Number opened.	Number closed.	Total Functioning.
1640	1	0	1
1650	0	0	1
1660	0	0	1
1670	0	0	1
1680	0	0	1
1690	2	0	3
1700	2	0	5
1710	2	0	7
1720	2	0	9
1730	3	1	11
1740	1	0	12
1750	4	0	16
1760	5	0	21
1770	7	0	28
1780	1	0	29
1790	2	0	31
1800	0	0	31
1810	5	0	36
1820	4	4	36
1830	2	4	34
1840	0	3	31
1850	1	2	30
1860	0	5	25
1870	1	3	23
1880	0	6	17
1890	0	6	11
1900	0	4	7
1910	0	2	5
1920	0	1	4
1930	0	2	2
1940	0	0	2
1950	0	0	2
1960	0	0	2
1970	0	0	2
1980	0	0	2
1990	0	0	2

These figures have been taken from the dates given in Appendix A. There were 45 chapels with both dates. These figures are represented as a graph - see chapter 10.

Two chapels are still extant 2002 - St. John's Proprietary Chapel, Hampstead and St. David's Welsh Chapel.

BIBLIOGRAPHY

* = not used in text.

Acts of Parliament:

- 26 Geo. 2. c. 22. *An Act for the better preventing of Clandestine Marriages*, 1753.
 58 Geo. 3. c. 45. *The Church Building Act*, 1818.
 59 Geo. 3. c. 134. *The Church Building Act*, 1819.
 3 Geo. 4. c. 72. *The Church Building Act*, 1822.
 5 Geo. 4. c. 103. *The Church Building Act*, 1824. (The "Forty Year" Act).
 7 & 8 Geo. 4, c. 72. *The Church Building Act*, 1827.
 1 & 2 Will. 4, c. 38. *The Church Building Act*, 1831.
 2 & 3 Will. 4, c. 61. *The Church Building Act*, 1832.
 1 & 2 Vict. c. 107. *The Church Building Act*, 1838.
 2 & 3 Vict. c. 49. *The Church Building Act*, 1839.
 3 & 4 Vict. c. 60. *The Church Building Act*, 1840.
 7 & 8 Vict. c. 56. *The Church Building (Banns and Marriages) Act*, 1844.
 8 & 9 Vict. c. 70. *The Church Building Act*, 1845.
 9 & 10 Vict. c. 68. *The Church Building (Burial Services in Chapels) Act*, 1846.
 11 & 12 Vict. c. 37. *The Church Building Act*, 1848.
 14 & 15 Vict. c. 97. *The Church Building Act*, 1851.
 17 & 18 Vict. c. 32. *The Church Building Act*, 1854.
 19 & 20 Vict. c. 55. *The Church Building Commissioners (Transfer of Powers) Act*, 1856.
 32 & 33 Vict. c. 94. *The New Parishes Acts and Church Buildings Acts Amendment Act*, 1869.
 34 & 35 Vict. c. 66. *The Private Chapels Act*, 1871.
 47 & 48 Vict. c. 65. *The New Parishes Acts and Church Building Acts Amendment Act*, 1884.
 5 Geo. 4. c. 103.
 4 Edw. 7. c. 46. *An Act to provide for the sale of the Chapel of Saint James Westmoreland Street and for other purposes connected therewith*. 24th June 1904.
Church of England Assembly (Powers) Act, 1919.
Parochial Church Councils (Powers) Measure 1921.

Alford (Edited by his Widow). (1873). 2nd. Edition. *Life, Journals and Letters of Henry Alford, D.D.* London: Rivingtons.

Anon. *A Short History of St. John's, Downshire Hill Hampstead*. No author, no publisher and no date are given but a note on p. 24 stated: "Since this history was first written for St. John's 150th anniversary in 1973 . . .". It was obviously a private publication.

Anon. (no date). *Christ's Chapel, Maida Hill*. (A three page typed history - LCCC LEC).

Anon. (Ed.). *Lectures on the Points of Controversy between Romanists and Protestants*. London: Nisbet

Anon. (no date). *St. Paul's Church (Portman Square) Robert Adam Street, London W.1*. A private publication from the Church).

Anon. *Trinity Church Buxton*. A fifteen page private publication to celebrate the centenary of the chapel in 1973. No publisher or date a photocopy was sent to the writer.

Anon. *Welbeck Chapel, Westmoreland Street, St. Marylebone*. A three page history - LCCC.

Balleine G R. (1909). *A History of the Evangelical Party in the Church of England*. London: Longmans, Green.

Bath Christ Church Trust Deed.

Bath Chronicle, Bath. 15/10/1767.

Baxter R. (1974). *The Reformed Pastor*. Edinburgh: Banner of Truth Trust.

Bebbington D W. (1989). *Evangelicalism in Modern Britain - A History from the 1730s to the 1980s*. London: Unwin Hyman.

Best G F A. (1964). *Temporal Pillars*. Cambridge: C U P.

Betjeman J. (Ed.) (1958). *Collins Guide to English Parish Churches*. London: Collins.

Blake S T. (1979). *Cheltenham's Churches and Chapels AD 773-1883*. Cheltenham: Cheltenham

- Borough Council Art Gallery and Museum Service.
- Book of Common Prayer, The.* (1662).
- Brooks C. and Saint A. (Eds.). (1995). *The Victorian Church Architecture and Society*. Manchester: Manc. Univ. Press.
- Bumpus T F. (no date). *London Churches Ancient and Modern*. London: T. Werner Laurie.
- Callender A. (Ed.) (1980). *Godly Mayfair*. London: Grosvenor Chapel.
- Carter G. (2001). *Anglican Evangelicals*. Oxford: OUP.
- Church Times*.
- *Clark K. (1962. 3rd. Edit.). *The Gothic Revival - An Essay in the History of Taste*. London: Murray.
- Clarke B F L. (1938). *Church Builders of the Nineteenth Century*. London: S.P.C.K.
- (1963). *The building of the Eighteenth Century Church*. London: SPCK.
- Clinch G. (1892.56). *Mayfair and Belgravia*. London: Truslove & Shirley.
- Colby R. (1966.20). *Mayfair - A Town Within London*. London: Country Life.
- Collison P. (1967). *The Elizabethan Puritan Movement*. London: Cape.
- Colvin H. (1995). *A Biographical Dictionary of British Architects 1600-1840*. London: Yale University Press.
- Country Life*.
- Cresswell B F. (1907) "Exeter Churches" article in *Devon Notes and Queries*. A quarterly journal edited by Amery P F S, Amery J S and Rowe J B. Vol. IV Jan 1906 - Oct. 1907. Exeter: J G Commin.
- Cripps H W. - Edited by MacMorran KM (8th Edition). *A Practical Treatise on the Law Relating to the Church and Clergy*. London: Sweet and Maxwell.
- Crockford's Clerical Directory 2000/2001*. London: Church House Publishing. 96th Edition.
- Cross F L. and Livingstone E. (Editors), (1974). *The Oxford Dictionary of the Christian Church*. 2nd edition. Oxford: OUP. p.1133.
- Curl J S. (1995). *Victorian Churches*. London: Batsford/English Heritage.
- Dale A. (1989). *Brighton Churches*. London: Routledge.
- Davies H. (1834). (Second Edition). *The Stranger's Guide Through Cheltenham*. Cheltenham: H. Davies, Montpellier Library.
- Davies Horton. (1961). *Worship and Theology in England - from Watts to Wesley to Maurice, 1690-1850*. Princeton: Princeton University Press.
- Dearing J. (1993). *The Church that would not Die*. Northants: Quotes. pp. 8 and 9.
- Deny W R. (1956). *The Grosvenor Chapel*.
- Devon and Exeter Gazette*, 1926 and 1930.
- Dixon A C. (2000) "Lost and Found in Bloomsbury" - article in the Travel Supplement of the *Daily Telegraph*, 15/01/2000. p. T23.
- Drummond A L. (1934). *The Church Architecture of Protestantism*. Edinburgh: T. & T. Clark.
- Elliott-Binns L E. (1953). *The Early Evangelicals: a Religious and Social Study*. London: Lutterworth.
- English Reports, The. *Ecclesiastical, Admiralty and Probate and Divorce III*. Vol. CLXIII. 1919. London: Stevens & Sons.
- Express and Echo*, Exeter. 31/3/1990).
- Extent and Boundaries of the Diocese of London*. London Guildhall Library. (LG/Ms).
- Falkus M and Gillingham J. (1981). *Historical Atlas of Britain*. London: Granada.
- Francis D. (1995). *Discovering Exeter 7? Lost Churches*. Exeter: Exeter Civic Society.
- Galloway P. (1999). *A Passionate Humility: Frederick Oakeley and the Oxford Movement*. Leominster: Gracewing.
- Gilbert A-D. (1976). *Religion and Society in Industrial England*. London: Longman.
- Gill R. (1999). *Churchgoing and Christian Ethics*. Cambridge: CUP.
- Halsbury's Laws of England*. "Ecclesiastical Law" 3rd edition. p.470.
- Halsbury's Ecclesiastical Law*, Vol. 13. "Canons Ecclesiastical" (1603).
- Hindmarsh D B. (1996). *John Newton and the English Evangelical Tradition*. Oxford: Clarendon Press.
- Hole C. (1910). *A Manual of English Church History*. London: Longmans.
- Holy Bible, The*. Revised Standard Version.
- Homilies, The*. (11938). London: S P C K.
- House of Commons Journal*. (1803). Vol. II.
- Hughes C. (1988). *Words in Time: A Social History of the English Vocabulary*. Oxford: Blackwell.

- Hylson-Smith K. (1988). *Evangelicals in the Church of England 1734-1984*. Edinburgh: Clark.
- Hylson-Smith K. (1997). *The Churches in England from Elizabeth I to Elizabeth II*. Vol. II. 1689-1833. London: SCM.
- Jenkins W J. (1948). *A History of the Proprietary Chapels of Bath*. Unpublished M.A. University of Bristol.
- Kelly's Directory*, 1902.
- Küng H. (1991). *Global Responsibility*. London: SCM.
- Langham M. (2001). *Buxton: A People's History*. Lancasrer: Carnegie.
- LCCC (occasionally CCCL) - an abbreviation for documents housed at the Library of The Council for the Care of Churches, Little College Street, Westminster, London.
- LDB - an abbreviation for the *London Diocesan Book*. A book published annually by the Diocese - back copies are retained in London Guildhall Library and Archives.
- LDVR - an abbreviatuion for *London Diocesan Visitation Returns*. A Return completed by incumbents and ministers in the Diocese of London and returned to the Bishop. They are housed in Lambeth Palace Library, London.
- LG/Ms. an abbreviation for Manuscripts housed at The Guildhall Library, Moorgate, London
- London Gazette*. Order in Council. Apl. 18 - Apl. 21 1687. Issue No. 2235.
- London Gazette*. 12 January 1749 and 13 May 1901.
- Manwaring R. (1985) *From Controversy to Co-Existence*. Cambridge: CUP.
- Marston H J R. *Annual Letter for 1905*. To members of the Congregation of Belgrave Chapel, London. Private publication.
- Marylebone Mercury*.
- McMaster J. (1916). *A Short History of the Royal Parish of St. Martin-in-the-Field, London*. W.C. London: Holder & Son.
- Munden A. (1995). *The History of St. John's College Nottingham*. Nottingham: St. John's College.
- Munden A. and Pollard N. (1998). *Anglican theological, missionary and educational institutions in the United Kingdom and Ireland*. Coventry: Munden.
- Neil C and Willoughby J M. (1959). *The Tutorial Prayer Book*. London: Church Book Room Press.
- Notes and Queries*. (22 October 1910. p.334).
- Onions C T. (editor). (1966). *The Oxford Dictionary of English Etymology*. Oxford: OUP.
- Overton J H. (1894). *The English Church in the Nineteenth Century (1800-1833)*. London: Longmans, Green & Co.
- *Pevsner N. (various dates). *The Buildings of England*. Hardmondsworth: Penguin Books.
- Phillimore R. (1895). 2nd edition edited by Phillimore W G F. and Jemmett C F. *The Ecclesiastical Law of the Church of England*. London; Sweet and Maxwell.
- Proby W H B. (1888). *Annals of the "Low-Church" Party in England down to the Death of Archbishop Taft*. Vols. I and II. London: J.T.Hayes.
- Reed E. (2000). *The Genesis of Ethics*. London: Darton, Longman and Todd.
- Revill J C. (1956). *World History*. London: Longmans.
- Scott J. (1822). *The Life of the Rev. Thomas Scott*. London: Seeley.
- Shinn R L. (1967). "Collectivism". article in MacQuarrie J. (Ed.). *A Dictionary of Christian Ethics*. London: SCM.
- Simmons A, "A Brief History of St. Paul's Church, Jersey." A series of continuing articles, possibly published in the monthly church magazine in 1926. The Reverend A. Simmons was the minister of St. Paul's from 1923 to 1930.
- Stock E. (1899). *The History of the Church Missionary Society: Its Environment, its Men and its Work*. Vol. I. London: CMS.
- *Thomas W H G. (1920). *A Sacrament of Our Redemption*. London: Church Bookroom Press.
- *Thomas W H G. (1930). *The Principles of Theology - An Introduction to the Thirty-Nine Articles*. London: Church Bookroom Press.
- Thompson D. (Ed.). (1995). *The Concise Oxford Dictionary of Current English*. Oxford: Clarendon Press.
- Times, The*.
- Virgin P. (1989). *The Church in an Age of Negligence 1700-1840*. Cambridge: CUP.
- *Wagner A & Dale A. (1983). *The Wagners of Brighton*. London: Phillimore
- *Walker A. (1998). *Restoring the Kngdom*. Guildford: Eagle.
- Woodwark T H. (probably 1927). *The Proprietary Chapel of St. Ninian in Whitby*. Whitby: Horne and Son.

Worcester Diocesan Handbook, 1900.

Young E & W. (1956). *Old London Churches*. London: Faber & Faber.