

EARLY MEETING HOUSES

By H. Godwin Arnold

PART ONE

TO THE stranger entering a Quaker Meeting House for the first time the form and arrangement of the building may well be so unfamiliar as to make it seem quite unrelated to religious buildings shaped for forms of worship more familiar than the silent meetings for which it is the setting. It might be more correct to regard it as almost the simplest form of a hierarchy of church types in which at least four principal forms are to be found as well as several intermediate. In Great Britain these may be distinguished as Roman Catholic, Anglican, Presbyterian and Quaker. On the Continent Lutheran churches provide parallels with the second and the Reformed and Anabaptist churches with the third. There may be a parallel to the Quaker meeting house in the meeting houses of the Dutch "Collegiants", but as will be seen later, this is not certain enough for it to be said to be significant. In the seventeenth and early eighteenth centuries the name "meeting house" was generally applied to the meeting places of protestant "dissenters" from the established Church and we may accept that as providing the boundaries of our field of study and limiting it to two of the four main types of church building mentioned. As further limitations this study is confined to the century from 1650 to 1750, and, in the main, to England and Wales.

The Congregationalists trace their origin to the sixteenth century and there is evidence of congregations of Separatists meeting as early as 1550. The Baptist churches in this country owe their origin to John Smyth, a Separatist exile in Amsterdam who in 1609 reinstated the baptism of adult believers as the foundation of church membership.

The Society of Friends owes its first inspiration to the work of George Fox, and much of its organisation is still as he shaped it. He started preaching in 1647 at the age of 23, and in the next year formed his earliest settled congregation at Mansfield. The year 1652 brought a significant increase by bringing in large numbers of the "Seekers" of Westmorland who had been in the habit of worshipping together in silence apart from all other churches and sects. Numbers increased, in spite of persecutions which with varying severity lasted until 1689,

and emigration to America which has been estimated at an average of 500 members a year during the last quarter of the 17th century. Numbers are at first uncertain but they have been estimated at 40,000 or at most 50,000 by 1679, reaching a peak early in the 18th century.

The Presbyterians as a denomination have a more chequered history. From a high peak when they had the majority in the Westminster Assembly appointed in 1643 by the Long Parliament to reform the doctrine and worship of the Church of England in a Puritan direction, their influence declined catastrophically in the century following.

Unitarianism appeared in this country in the writings of John Biddle, who led conventicles in London in 1652-4 and 1658-62. In 1774 Theophilus Lindsey opened in London the second Unitarian conventicle in England and the denomination was established.

John Wesley began his field-preaching at Kingswood in 1739, but his followers may properly be considered established as a separate denomination by the constitution of the Methodist Conference in 1784.

Among all these denominations Friends and Unitarians are distinguished by having more old buildings of merit than the remainder. This is in each case at least partly due to historical accident. Probably fewer than a dozen Methodist chapel buildings now date from before the nineteenth century. Of these, by far the finest is that at Bristol, built in 1758, the first Methodist chapel in the world. This has a high place in any list of Nonconformist buildings for its beauty and interest, without consideration of its historical associations, but, for its denomination, it stands alone. In Cornwall several early buildings escaped later rebuilding, and are worth seeing. The Congregationalists and Baptists have a modest number of early buildings but, having both enjoyed a period of expansion and rebuilding in the first quarter of the nineteenth century, these are now in a minority. The tradition of independency in these two denominations as against the Quakers' organisation and fondness for accurate records, make it difficult to ensure that these two lists are as complete as the other.

Quakers reached the peak of their numbers in the early part of the 18th century. In many country district meetings were kept alive each by the influence of perhaps not more than one family. As numbers declined rather than increased, lessened by removals, by disownments and by emigration to America, there was rarely any need for new buildings, and between then and the present day many buildings have been sold, a process which still continues. There

were periods in the 1770's and the early 19th century when a fair amount of rebuilding took place, almost entirely in the towns and cities, but there still remain at least a hundred buildings from the first hundred years of the Society.

Unitarianism owes much to Joseph Priestley, originally an Independent, under whose influence a group of churches "stood out from the common ranks of Dissent and avowed their Unitarian position". By the end of the 18th century, as has been said, almost all the old Presbyterian and some general Baptist congregations were Arian or Unitarian. So it happens that a high proportion of Unitarian chapels are the buildings originally built by the Presbyterians in the early 18th century. As compared with the early Friends meeting houses, they are larger and more stately and ornate. The reasons for this may be several: the first may be put down as Friends' greater emphasis on simplicity in furniture and buildings.

A second reason may perhaps be that these buildings largely belong to a later generation, more wealthy and secure than that to which the majority of early Quaker buildings belongs. Some of the latter date from before the Toleration Act, and so, being illegal and only erected with at best the encouragement or connivance of, and at worst in spite of, the authorities, it is not to be expected that they would be elaborate.

By the 1720's, the time to which many of the Presbyterian meeting houses belong, the position of Dissenters was very different. Although they were excluded from the Universities and from any share in central or local government, and although penalised by disabilities for many years after this, their place in English society was by then secure.

The first point of distinction to be made between Quaker meeting houses and those of other churches is that in Great Britain the former are invariably designed for a manner of worship which has no liturgy, in which anyone present is free to take part in the ministry and in which the sacraments are not observed. In the latter the form of worship may or may not be liturgical but the conduct of the service is in the hands of one minister, and both the sacraments or ordinances of Baptism and the Lord's Supper are observed. The classical form of the Non-conformist meeting house is of a single room or hall with a raised pulpit in a convenient position against one wall. Galleries are usual to bring as many as possible within speaking distance. In the Scottish Presbyterian churches it was general until the middle of the 19th century to have, below and surrounding the pulpit, a reading desk or "lattron". There, during the early Reformed period when the number of ordained ministers was limited, lay readers (normally

the parish schoolmaster) were commonly appointed to "read the Commoun Prayeris & the Scriptures" and to act as precentors in leading the singing. A similar feature is common in old meeting houses in England: that at that old Independent chapel at Walpole, Suffolk, is nearer to the Scottish form than most.

Organs were unknown before the late 18th century. This was of course true of most Anglican churches, particularly outside the towns. In both, the singers and musicians usually had their place in a gallery.

The Reformed attitude to Baptism is expressed in the *Westminster Directory of Public Worship*, adopted in Scotland in 1645, as "Nor is it to be administered in private places or privately but in the place of public worship and in the face of the congregation where the people may most conveniently see and hear". Hence the usual practice was to use a small silver or pewter basin fixed by a bracket to the pulpit.

Calvinist practice in the administration of the Communion took the form of the common meal of the Christian fellowship, seated round one table. Catholic, Lutheran and Anglican practice is for the sacrament to be received kneeling, and since large numbers cannot kneel round one table with dignity and convenience altar rails provide a seemly alternative. In a somewhat similar way the difficulty of providing for large numbers of communicants eventually led the Church of Scotland generally to abandon its older custom of sitting at tables and to adopt that of communicating in the ordinary pews. This was denounced by the General Assembly of 1825, but is now general. It had been employed by the Zwinglians and by the 17th century Independents in England and it was not unknown in the Church of England before the time of Laud. There, however, it was put down, at least part of the reason being that it then provided a cover for the Puritan-minded to abstain from kneeling and from entering the chancel. The former classical practice in the Scottish Presbyterian churches, and that still observed in the Calvinist churches of the Netherlands, was for the communion to be taken by the congregation seated on benches at long tables put up in the central space of the church, expressing it as a common meal at which as many as possible sat down together. It was a common but by no means universal Reformed custom to have in addition to the temporary tables for the congregation a small permanent table, the "head table", at which the minister and his assistants communicated. John Knox's intention was, like that of other reformers including Luther, Calvin, Wesley and the Tractarians, that communion should be regular and frequent, but practice for the majority reverted to attendances three or four times



FIG. 1. Come-to-Good, Cornwall, 1707

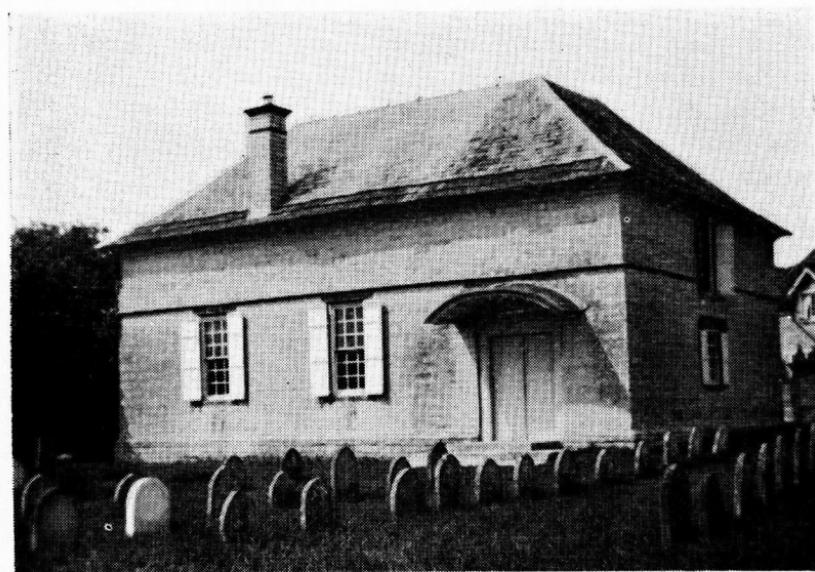


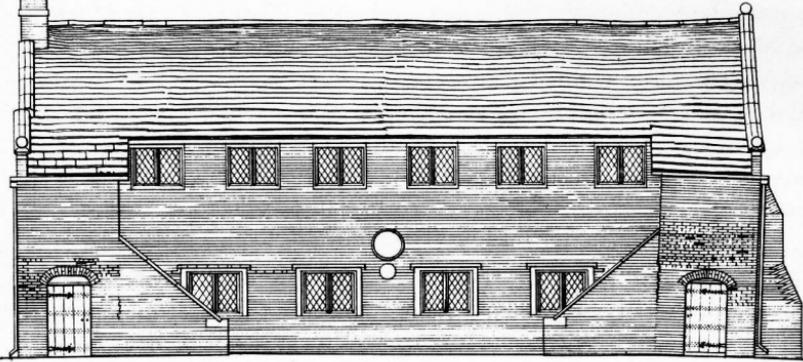
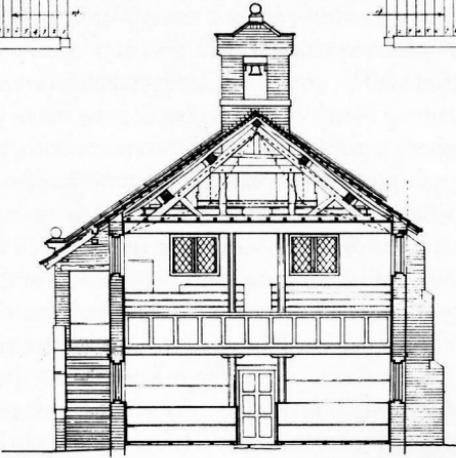
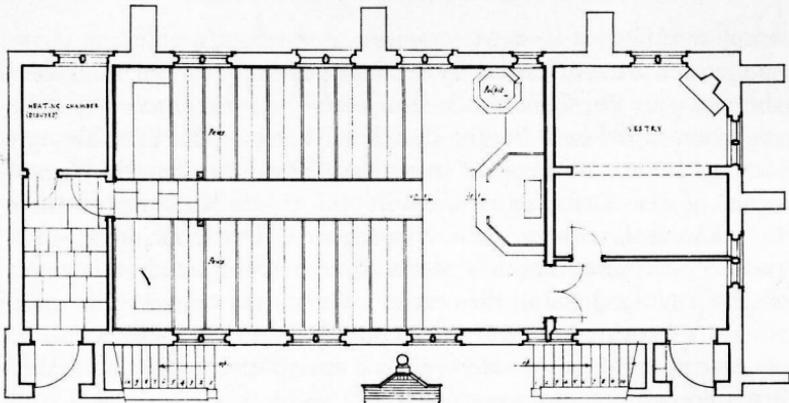
FIG. 2. Long Sutton, Somerset, 1717.

a year—not necessarily out of lack of respect for the sacrament, often out of highest regard for it. However the effect was—since it was not felt right that “the Lord’s board should be spread and none partake”—the tables were for most Sundays not seen, and in spite of the fact that the pews had of course to be laid out so as to provide a space or a wide passage in which the tables could be erected when needed, their influence in determining the form of the church could easily be overlooked. Seeing only the high pulpit, it could be supposed incorrectly that preaching was the only function for which these churches were planned.

There remains from the 17th century an interesting group of meeting houses, early and nearly related in design, in the north-east of Cheshire. These, at Knutsford (1689), Dean Row, Wilmslow (1689 or 1693) and Macclesfield (1689) were originally Independent and are all now Unitarian. In *The Story of Dean Row Chapel* by W. H. Burgess a letter from the Rev. Alex Gordon is quoted which makes the point that in these and other former Independent meeting houses of his knowledge, the Ancient Chapel of Toxteth near Liverpool, and Yarmouth, the table was placed end-on to the pulpit, whereas the usual Presbyterian arrangement was for the table to be broadside to the pulpit. It is not certain how far this distinction can be maintained—certainly it is contradicted in some of the larger and later Scottish Presbyterian churches where, when two, three or more parallel tables were set up, either in a space generally occupied by benches for the poor, or in spaces made by removing the partitions of pews, the tables were end-on to the pulpit, but it would not be surprising if, in view of the differing attitudes of the two Churches, these found expression in differing types of plan.

In both these denominations the earliest buildings are built to a rectangular plan of narrow span (about 20 feet) with a gallery at each end and the pulpit at the centre of one of the long walls. That some of these are oriented east and west suggests that a reminiscence of church naves formed their pattern. Later examples built for congregations larger and more prosperous were more ambitious, and generally took a square form with a gallery on three sides. This plan seems to derive from Continental models, in which connection it is perhaps significant that one of the earliest is the Old Independent Chapel at Norwich, built in 1693.

An arrangement apparently intermediate between that described above—which may for economy be called Presbyterian—and the Quaker pattern appears to be represented in Picarts’ *Les Ceremonies et Coutumes Religieuses de tous les Peuples du Monde* (Amsterdam 1736)



UNITARIAN CHAPEL
 DEAN ROW, WILMSLOW, CHESHIRE
 c. 1693



FIG. 3. Unitarian Chapel, Dean Row, Wilmslow, Cheshire, 1693.

where illustrations of both Mennonite and Anabaptist churches show the pulpit and latron flanked by a raised panelled pew for the elders of the church. On a tiny scale this feature can be observed in the arrangement of the little Baptist church at Winslow, Bucks., although the fittings are not as old as the structure. The illustrations in Picarts' volumes of the Collegiants' assembly in Amsterdam and of their communion at Rynsberg show congregations seated facing inwards in rooms with raised benches round three or four sides, and in the latter case a table spread in the centre. There is an opinion that some of the early Baptist churches in this country resembled these in having at one side or end a raised elders' gallery exactly as is found in Quaker meeting houses, but ancient buildings are few and mostly altered, and the point seems hard now to prove. Indeed such a reference as that in Dr. Whitley's *Baptists of North West England*, 1913, to a place on the Yorkshire border where a pulpit was built complete before there was a building for the worshippers to meet in suggests otherwise.

Turning now to the Quaker meeting house, we reach almost the simplest form which a building for worship can take. This has neither altar nor communion table, and no pulpit. Rows of benches face towards a "ministers' gallery" which usually takes the form of two tiered fixed seats running across one end or side of the room, where sit those charged with the oversight of the meeting.

Essentially the meeting house is no more than a room with such simple arrangements for worship as have been described, but the need to provide occasionally for larger gatherings than ordinary, such as the Monthly Meeting of Friends from several neighbouring meetings, and to provide a room for women to meet separately for business, led to the introduction in most meeting houses of a gallery which could be opened into the main room by hinged or sliding shutters, and sometimes also of a room below the gallery which could be similarly opened up.

In size early meeting houses show remarkably little variation; a rectangle about thirty feet by twenty inside the walls, and holding about a hundred people is a very common size. The examples selected, from different regions, and now to be described, show how the same essential shape is translated into the form appropriate to the traditional materials of the district, with Brigflatts in Yorkshire built of a hard intractable stone and roofed with heavy stone flags at one extreme, and Come-to-Good in Cornwall, built of cob and roofed with widely overhanging thatch, at the other.

A chart of the building or conversion of meeting houses and of

their sale or closing illustrates the state of numbers and the degrees of toleration. Twenty claim dates before 1670, from then until 1682 there are sixty-six more, the renewed outbreak of persecutions between 1681 and 1686, caused building to cease for two or three years. Twenty more are dated from the two years 1688 and 1689, and from then the annual rate of building rises to a peak in the year 1698 when twenty-three meeting houses were added. After that the rate of increase falls until by 1740 it is about one new building a year, with another one rebuilt. From a decade later losses by sale or closing run steadily at about two a year for a century or more, and the process continues to this day. Between the years 1694 and 1791 the minutes of *London Yearly Meeting* record the answers by the several Quarterly Meetings to the query "How many meeting houses builded and what meetings added in each county since last year?" These returns are not complete, and in fact account for only about half of the buildings known to have existed.

The majority were new buildings to which the meeting removed after using for a time the premises of a Friend, such as a farm kitchen or a barn, or a hired room. Some were buildings converted from such other uses. Record or tradition mentions many cases of the gift of a cottage converted to a meeting house, but many of these have since been replaced; of the examples described later Almeley Wootton is stated to have been originally a pair of cottages (although from the building it appears more probable that it was only one). The strength of the Society and the distribution of meeting houses was by no means uniform throughout the country. The first gathering of numbers was in the North, and to this day the three counties of Yorkshire, Lancashire and Cumberland have the greatest concentration of early buildings. In the Midlands, Warwickshire and the north-western quarter of Oxfordshire provide another numerous group. Losses, although steady, have similarly been far from uniform. In Wiltshire and Nottinghamshire they have been almost complete; for the latter county it is recorded that in 1800 six disused meeting houses were sold for sums between £20 and £80 each, for the former, of ten which remained in 1800 five may still exist, some rebuilt, but none is now in use. In Somerset where a dozen have gone six of interest still remain.

PART TWO

FRIENDS MEETING HOUSE, COME-TO-GOOD, KEA, CORNWALL.

The meeting house stands in a sudden dip in a narrow winding lane which was, before the cutting of the present main road some

fifty years ago, the high road from Truro to Falmouth. The origin of the name, according to the English Place-Name Society, is "Cwmty-coit", meaning "the coombe by the dwelling in the wood".

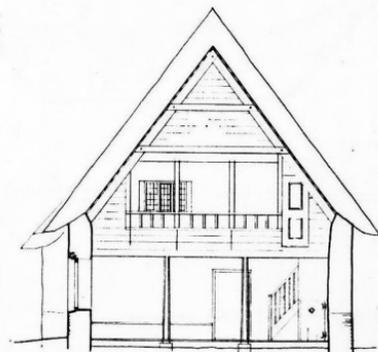
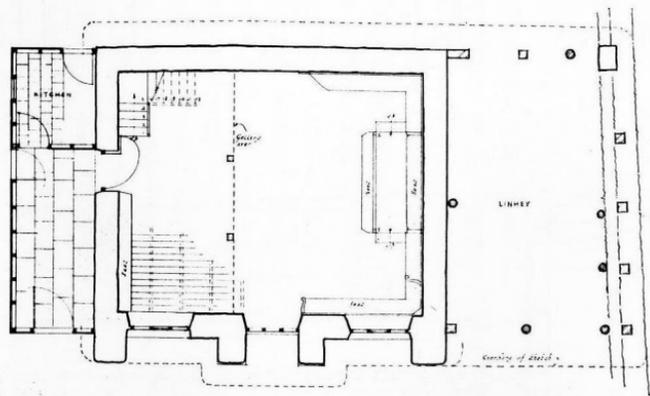
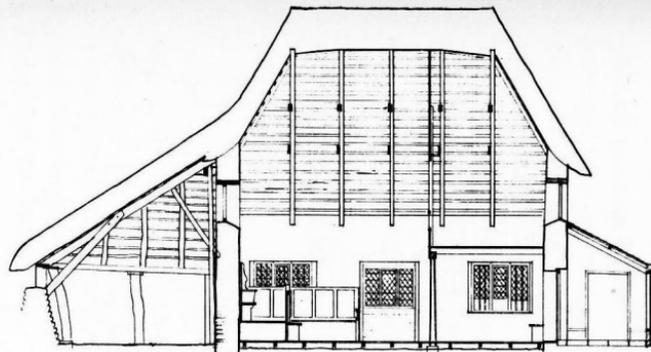
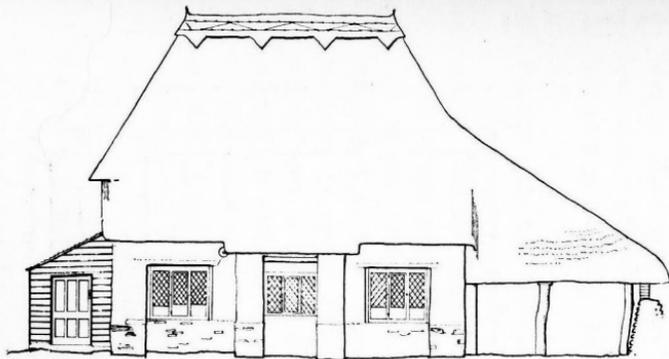
The original group of Kea Friends first met in the farmhouse of Walter Stephens, and later in a room on his premises for which they paid rent. There is ample evidence that the meeting house was built in 1707 on a site near the farmhouse at a cost of £53 8s. 3d. The date of 1710 is given by Thomas Gwin in his journal, where he writes under 13th of 6th month that he had been present at the first meeting for worship. It may be that the building was not completed in 1707, for apparently a second subscription was raised by Friends in 1710. "It was a rainy day", Thomas Gwin wrote, "and abundance of people were out that could not get in and some went away again". The gallery was added in 1717 and cost £15 10s. 0d. As there was no meeting at Truro for many years after this time, Friends came to worship at Come-to-Good from the whole surrounding district, though their numbers were never large. In 1755 the Friends of that day obtained a lease of the present meeting house and burial ground for 1,000 years at the nominal rent of 1s. a year. Some years after the opening of the meeting house, Gwin writes of a thousand people at Kea (Come-to-Good) Monthly Meeting. There was an overflow meeting outside, and he sat on horseback and spoke to the people.

The reply from Cornwall Quarterly Meeting in 1711 to Yearly Meetings query about new meetings settled and new meeting houses built records: "One Meeting House built in Key parish".

FRIENDS MEETING HOUSE, LONG SUTTON, SOMERSET.

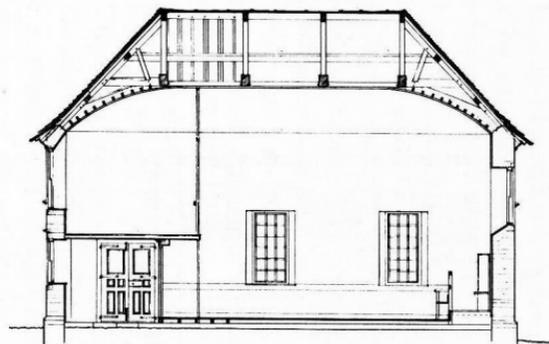
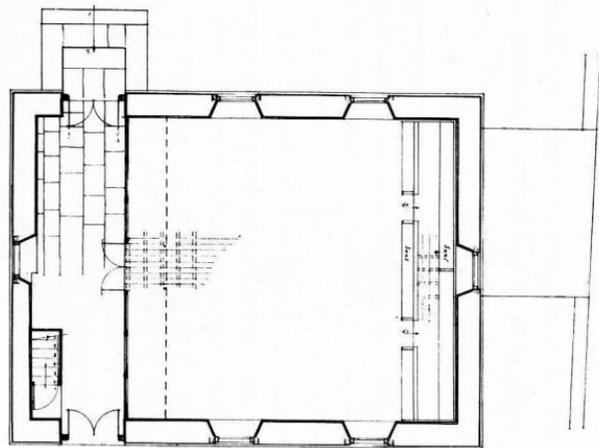
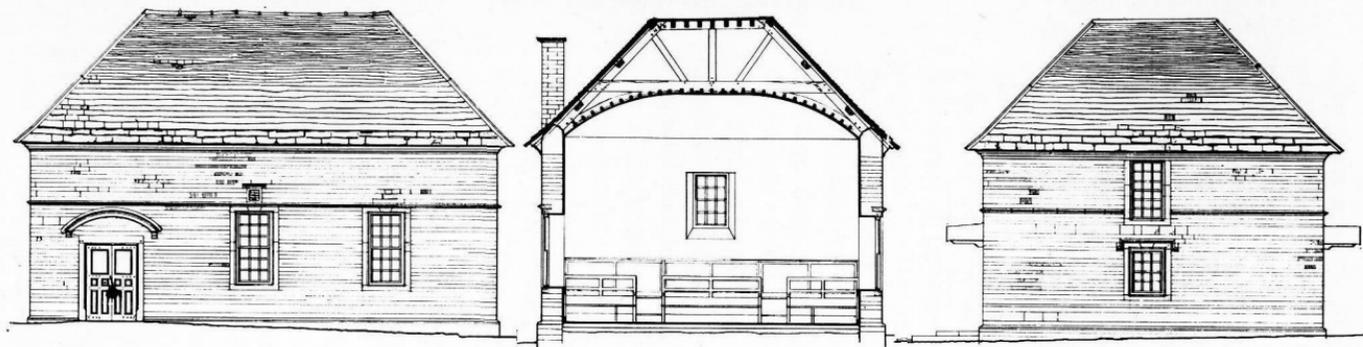
This is one of the most beautiful of meeting houses and although it cannot equal Jordans in its historical associations nor in the beauty of its setting, in architectural interest it exceeds even that well-known meeting house. The unusual height, the large roof and moulded cornice, the bold doorways and good proportions, while not departing from Quaker simplicity, give it more than ordinary architectural "presence". About forty meeting houses still survive from this date or earlier, but of these it is fair to say that only those at Ifield (1675), Brigflatts (1675) and Hertford (1670) equal in interest this one at Long Sutton, and only the Gildencroft meeting house at Norwich (1699) exceeded it. The last was unfortunately burnt in the "Blitz" and has been reconstructed on a smaller scale.

From notes in the building it appears that the house opposite the



FRIENDS MEETING HOUSE
 COME-TO-GOOD, KEA, CORNWALL
 1707

FIG. 4. Come-to-Good, Cornwall, 1707.



FRIENDS MEETING HOUSE
LONG SUTTON, SOMERSET
1717

FIG 5. Long Sutton, Somerset, 1717.

present meeting house was formerly a meeting house and caretaker's cottage. An old photograph shows this building as it was after the conversion, but before more recent alterations when the thatched roof was replaced with tiles. In 1717 a wealthy Quaker, William Steele, gave a piece of orchard opposite the old meeting house, together with £200 to build a new meeting house on condition that Friends hauled the materials. This they did. On a small panel over the window in the centre of the north side is inscribed:

Ex Dono
Willmi. Steell
Anno Dom
1717.

The building is still held from William Steele's trustees on a 1,000 years' lease for a rental of 2s. per year. Steele died in London before the building was finished, and by a special Act his body was exhumed and brought here, where it is said to rest under the great stone outside the south door. He left the valuable "Charity Farm" and other bequests to Friends to punish his only daughter for a run-away marriage to James Fisher of Somerton.

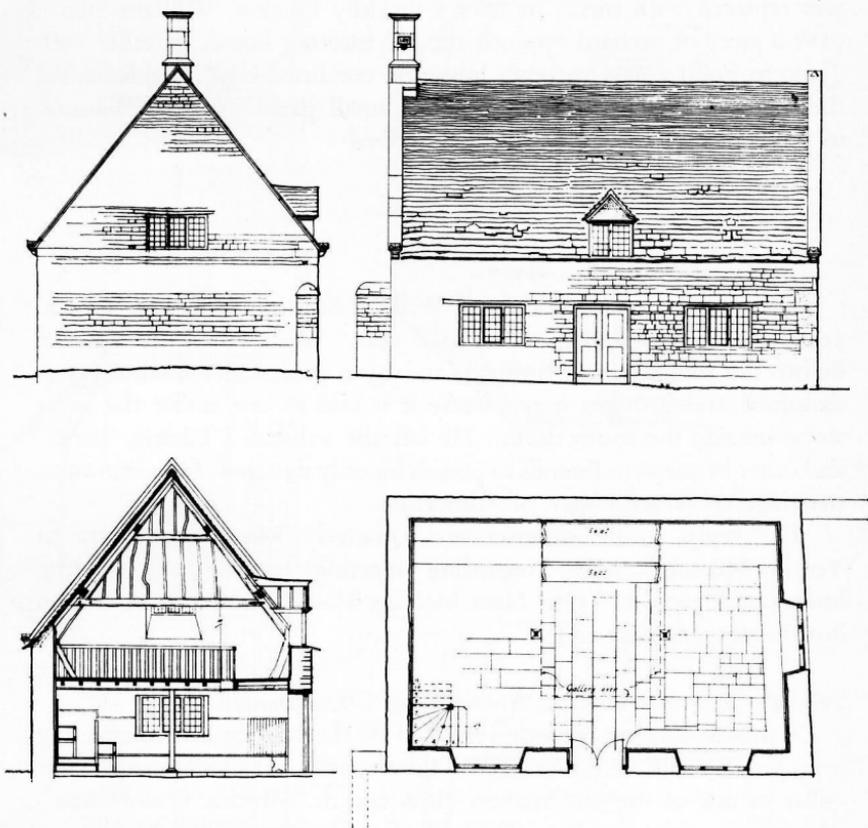
The reply from Somersetshire Quarterly Meeting in 1720 to Yearly Meeting's query regarding meetings settled and meeting houses built records: "One New Meeting House Built at Long Sutton but no new Meeting added".

FRIENDS MEETING HOUSE, ADDERBURY, OXFORDSHIRE.

There appears to be little recorded of the history of this meeting house. The date 1675 is carved on the chimney stack and on the lower collar of one of the roof trusses. It is said in "Historic Oxfordshire" that it was given by Bray D'Oyly of Adderbury. The Meeting is mentioned in the "Almanack for the use of Friends 1794" when Banbury Monthly Meeting met in turn at Banbury, Adderbury, South Newton (South Newington), Sibbard (Sibford), Shetford and Barton. It probably closed in the early 19th century.

The building stands at the north-west corner of a walled burial ground. Opposite, on the south side, stood until recently what was originally the Women's Meeting House, which was later made into a cottage for a caretaker. This dated from the early 18th century.

The meeting house was let in 1955 to the Adderbury Parish Council for use in connection with a new graveyard. When I visited it in 1958 I found that the cottage had been demolished and the meeting house had been damaged by vandals.



FRIENDS MEETING HOUSE
 ADDERBURY N^o BANBURY, OXFORDSHIRE
 1675



FIG. 6. Adderbury, Oxfordshire, 1675.

Of Bray D'Oyly it is recorded that he lived at the Manor House, West Adderbury, and that he removed to Uppeside (of Buckinghamshire) some time after 1675 and before 1680. George Fox came to Bray Doyly's in 1673 when he "set up in the country two or three more meetings".

Besse's *Sufferings* gives under Anno 1661: "Bray Doyley of Adderbury was prosecuted in the Hundred Court for a claim of 13s. for Tithes. He demurred to the Jurisdiction of the Court as having no right to take cognizance of Tithes; this he produced some statutes to prove, which the Jury desiring to inspect, were forbidden by the Court, who arbitrarily ordered them to go out and find for the Plaintiff. They accordingly found 13s. Debt and Costs of Suit. Whereupon the Court ordered them to go out again and find *treble Damages*, which they would not do: Nevertheless the Court proceeded to give Judgment as if they had so done; and ordered Distress accordingly, by which a Cow was taken from him worth £3 10s. He had at another time two cows taken from him worth £7 on pretence of an Outlawry against him for Tithes.

In 1674 he lost by distraint for attending Meeting for Worship five Cows & fifty six sheep worth £32.0.0."

From a comparison with others of the same date it can be estimated that his meeting house cost £250 to build.

FRIENDS MEETING HOUSE, ETTINGTON, WARWICKSHIRE.

In 1681 Samuel Lucas in his will devised to trustees a small close for a burial ground and meeting house for the use of Friends. The date of the building is not known; meetings were still being held at his house until 1684. The returns of meetings settled and meeting houses built, made by Quarterly Meetings to Yearly Meeting do not help to date it more precisely; Warwickshire notes in 1692 merely "Meeting houses recorded". Volume 8 of *Warwickshire County Records* states that it was licensed in 1689 and that the slate roof was renewed in 1894.

BAPTIST CHURCH, TEWKESBURY, GLOUCESTERSHIRE.

There appears to be little known of the early history of this building. The date of 1623 is commonly given to it in references, e.g., M. S. Briggs' *Puritan Architecture*. Notes in the church say that a deed dates back to 1623, and minute books date from 1655 and that the chapel was built in 1690. The same notes say that the fittings are later in date, and that the building was reduced in size in the middle of the

19th century. This was done by walling up the galleries and converting the spaces cut off into cottages. These cottages are now closed and disused by order of the local Council.

A new chapel was built in Barton Street in 1805.

FRIENDS MEETING HOUSE, ALMELEY WOOTTON, HEREFORDSHIRE.

"As for Roger Prichard, the Lord blessed him in his basket and his store, and his heart and his house were open to friends, and he built a fine meeting house at his own charge and also gave a burying place, and settled both upon friends for that service, and lived and died in love and favour with God and in unit with his brethren". So wrote Richard Davies in his diary in 1669 of Roger Prichard of Almeley Wootton.

The earliest reply by Herefordshire Quarterly Meeting to the Yearly Meeting's query "How many meeting houses builded and what meetings added since last year?" appears to be in 1692 and merely states "Meeting Houses mostly recorded", so giving no confirmation of the date of this building, which is generally supposed to date from 1672. It is also commonly said that it was formed from two cottages, but a close inspection makes this seem unlikely, and the architect for the restoration confirms this view.

The meeting house was admirably restored by Mr. Herbert Powell, of Hereford, during 1956. An exact and detailed report of the work that was done is in the Minutes of the Meeting. The whole is a lengthy document, and there is only room here to mention a few of the more important points. The stone sub wall originally founded on the bare earth, was taken out and rebuilt on a concrete base; the decayed oak sole plate was renewed and new feet spliced on to many of the uprights. The floors were taken up and reconstructed with honeycomb walls, new joists and old boards. The main beam of the gallery was replaced with one which, with other oak used in the work, came from the recently demolished portion of Hampton Court, near Kingston. This beam may yet mislead amateur archaeologists, as it has on the underside the blocked mortices of a stud partition. The wattle panels had mostly been replaced at various times with brick, three are now preserved in the gallery, the remainder have been renewed with a cavity construction of laths and horse haired plaster. The roof was re-tiled with handmade tiles.

FRIENDS MEETING HOUSE, BRIGFLATTS, NR. SEDBERGH, YORKSHIRE.

When George Fox came to Sedbergh in 1652, he stayed with Richard Robinson at Brigflatts, then a hamlet of flax weavers on the

banks of the River Rawthey, a mile or so outside the town on the road to Kirkby Lonsdale. Richard Robinson sold to Friends in 1660 for 10s. a piece of ground for a burying place. In 1674, although the Conventicle Act was still in force, land was bought on which to build a Meeting House. This was built on a co-operative principle; those who had timber gave it, others carted materials or gave their labour.

An account of the Meeting House by Jean Armstrong reprints extracts from the minute books which from 1677 give evidence of the history of the building. In 1714, it was agreed that "John Coupland have £5 for gallerying the Meeting House". The materials cost £6 10s. About this time the Meeting House was plastered; previously two members had been appointed each winter to stick moss under the slates to keep out rain and snow. The Women's Meeting House was partitioned off with moveable shutters in 1749.

From about 1900 this end of the building was used as a caretaker's cottage, the building being repaired in 1905.

FRIENDS MEETING HOUSE, FARFIELD, NR. ADDINGHAM, YORKSHIRE.

It appears that about the year 1654,¹ Anthony Myers, a yeoman, of Catgill near Bolton Abbey, was reached by the message of the travelling Quaker preachers, William Dewsbury, Christopher Taylor and Gervase Benson, and gave them hospitality, arranging meetings for them at his house. About 1600, he gave the land for a burial ground, on part of which the Meeting House was built in 1689. For the life of a Quaker meeting to depend closely on the interest of one family settled in that spot for several generations is quite common, but here the interest appears to have been perhaps more than ordinarily a proprietary one. This building is particularly given the air of being a family chapel by two things, the first being the presence of five large table tombs of the Myers family, almost unique in a Quaker burial ground and, at the time when they were erected, against the regulations of the Yearly Meeting. The other is the style of the Hall which looks not so much the residence of a "yeoman" as of a "gentleman". Farfield Hall was rebuilt in 1728 by the Lord of the Manor of Addingham, George Myers, Junior, whose father, George Myers, was an agent and a friend of Lord Burlington.

The sale of the Hall in 1805 ended the Quaker connection. The Meeting House ceased to be used for worship about 1840, and in 1862, Addingham Meeting was reported as being discontinued.

¹ Much of the information about Quakers at Farfield has been published by Mr. H. R. Hodgson in a pamphlet entitled "Quaker Sketches".

There are in the graveyard five large low table tombs, a most exceptional survival, possibly unique, in a Quaker burial ground, as well as a number of smaller slabs, all inscribed with excellent lettering and bearing late 17th and early 18th century dates. Grave-stones were first prohibited in Quaker burial grounds by a Minute of London Yearly Meeting in 1717 which also urged the removal where possible of those existing. This was renewed in 1766 presumably because many still remained even then. It is recorded in the Minutes of Guisborough Monthly Meeting in Yorkshire in 1756 that three Friends were to arrange for the stones in Lowna Burying Ground to be removed and put to such uses as they thought proper. It was not until 1850 that it was decided that plain headstones of uniform design were not inconsistent with Quaker principles. Other 17th century slabs are to be seen at Rawdon, Yorkshire, removed from a graveyard at Leeds.

UNITARIAN CHAPEL, DEAN ROW, WILMSLOW, CHESHIRE.

Walter H. Burgess's *Dean Row Chapel, Wilmslow*, gives an excellent account of the history of the chapel and its ministers and of the building. The exact date of its opening is uncertain. Tradition says it took place in 1688, but the *Review of Nonconformity* at that time vaguely locates the congregation as being "in the upper part of the County". *The Manchester Socinian Controversy* says that "The chapel was erected in 1693".

The building is one of a group of at least three in the district built to the same plan. The others are: Knutsford and Macclesfield, for both of which M. S. Briggs gives the date of 1689. The church at Hale Barns, Altrincham, is also said to be influenced by the design of those at Dean Row and Knutsford. If so, that would add a fourth to the list. The Macclesfield chapel is smaller than either of the others and, having been given a Gothic dress in the early 19th century, now shows little of its original construction. In comparing Knutsford and Dean Row, it appears that the former is probably the earlier by a few years. It is a few feet smaller (54 feet by 22 feet as compared with 60 feet by 23 feet) and must, I think, have been constructed more soundly. It may therefore be the origin of the type, but the likeness between these two is so close that they could both be by the same designer.

The plan is extremely simple and consists basically of a rectangular hall, with the pulpit at the centre of one of the long sides (the north). Lobbies extend for the width of the building at both ends, with galleries

above and porches in front. External staircases symmetrically placed lead to corresponding porches at gallery level, which are covered by a continuation of the main roof slope. The whole design is direct and original, architecturally effective, and appropriate to a Non-conformist place of worship.

Dean Row appears to be better known, and as it has its principal front facing south whereas that at Knutsford faces north, it certainly has a more picturesque appearance. As, however, Knutsford preserves its original interior arrangement, it is to the student more worthy of attention.

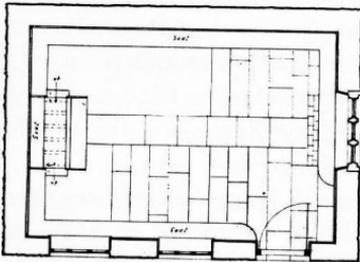
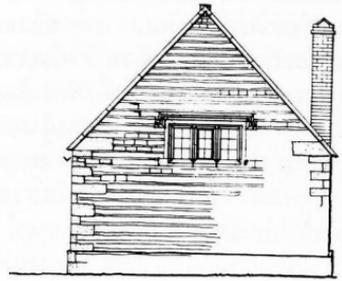
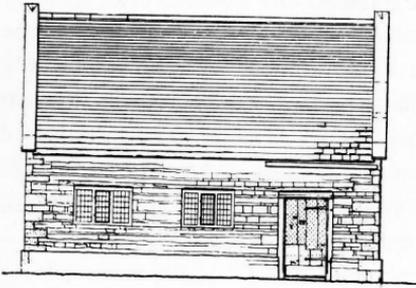
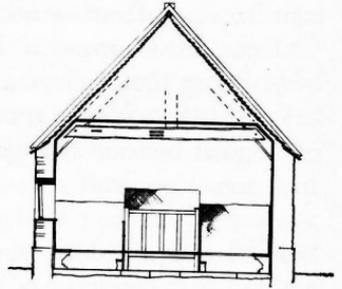
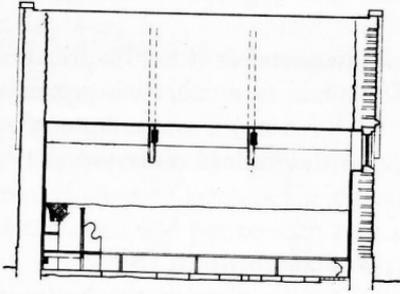
FRIENDS MEETING HOUSE, JORDANS, NR. BEACONSFIELD, BUCKS.

The first meetings of Quakers in Jordans were at the house of William Russell, Old Jordans Farm. In 1671, Friends bought from him a part of the Well Close for use as a burial ground. More land was bought in 1688 and the meeting house built, partly with the sum of £20 left by the widow of Isaac Penington a few years earlier. There is a record of the meeting house being closed for some weeks in 1733 for alterations, but it is not known what these were. The loft over the stables was altered in 1867 to form a room used once a year for the business meetings of Women Friends. The building was not in regular use after 1801 until 1910 when, many Friends having settled in the neighbourhood, it was reopened. It is, of course, well known and much visited for having in the burial ground the graves of William Penn and his family.

BAPTIST CHAPEL, WINSLOW.

This building, if the date of 1625 is correct, is probably the second oldest Nonconformist place of worship remaining in the country, the oldest being the Congregational chapel at Horningham, Wiltshire, of 1566. In the Report of the Royal Commission on Historic Monuments for Buckinghamshire, the building is dated 1695. The porch bears this date with the initials W.M.G., but, according to notes by Mr. W. G. Chowles of Winslow, the date refers to the porch alone. The initials are those of William and Mary Gyles, and the building was erected in 1625.

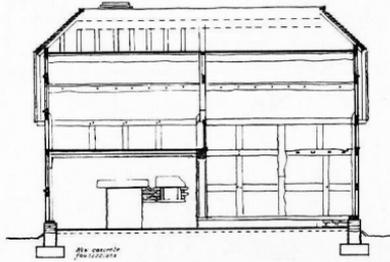
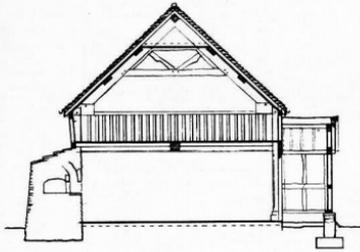
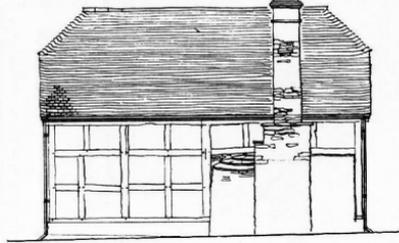
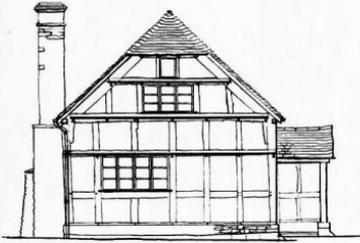
The building derives its name of Keache's Chapel from a celebrated Baptist preacher, Benjamin Keach, chosen as pastor in 1660, and imprisoned in 1664 for preaching at Winslow. The Chapel accounts record that the building was repaired in 1821. In 1827, to provide for an increase in the congregation, the narrow gallery was added, and the



FRIENDS MEETING HOUSE
 ETTINGTON, N^o STRATFORD,
 WARWICKSHIRE c. 1689



FIG. 7. Ettington, Warwickshire, c. 1689.



FRIENDS MEETING HOUSE
 ALMELEY WOOTTON, HEREFORDSHIRE
 1672

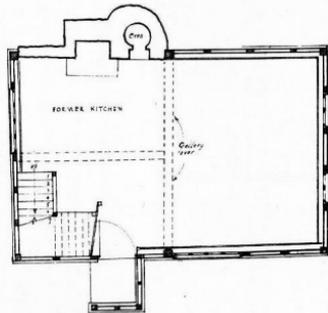
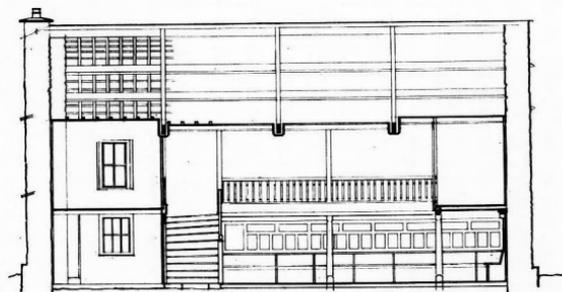
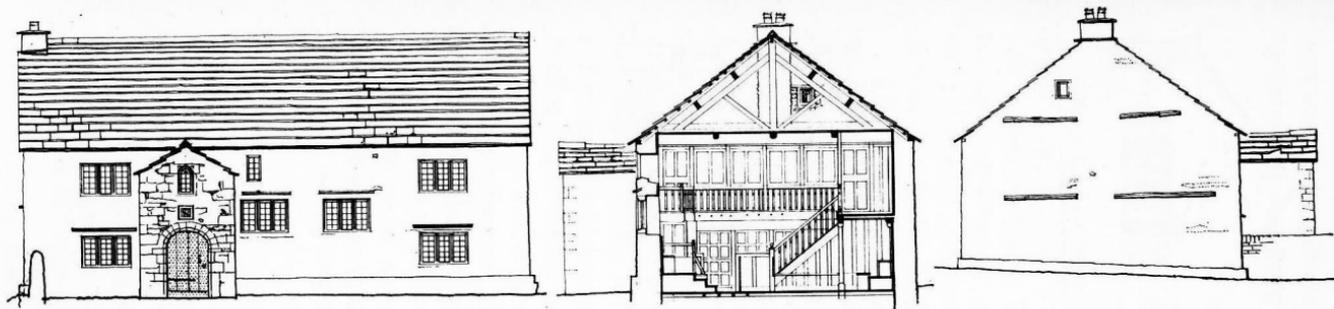


FIG. 8. Almeley Wootton, Herefordshire, 1672.



BAPTIST CHAPEL . TEWKESBURY . GLOUCESTERSHIRE
1690

FIG. 9. Baptist Chapel, Tewkesbury, Gloucestershire, 1690.



FRIENDS MEETING HOUSE
BRIGFLATTS N^o. SEDBERGH, YORKSHIRE
1675

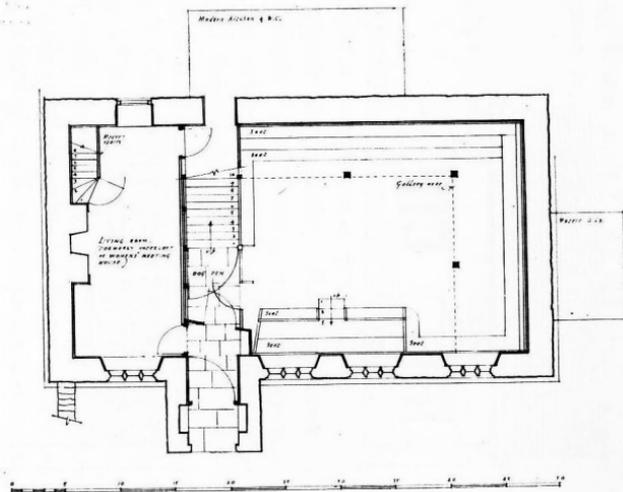
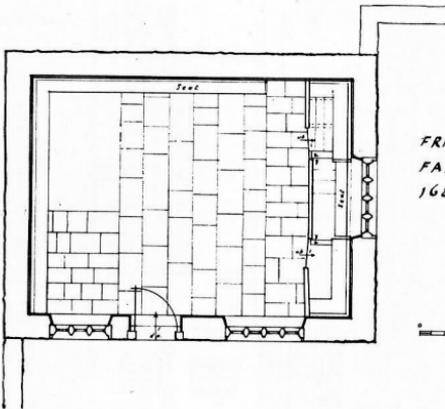
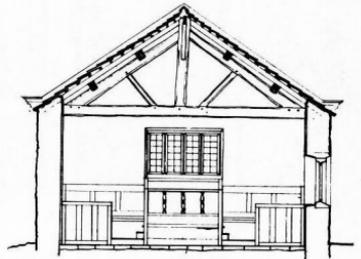
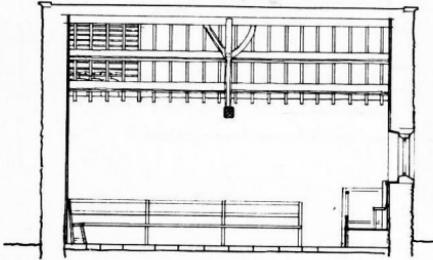
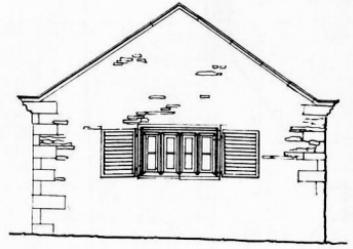
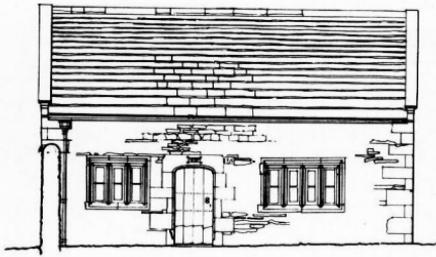


FIG. 10. Brigflatts, Yorkshire, 1675.



FRIENDS MEETING HOUSE
 FARFIELD, ADDINGHAM, YORKSHIRE
 1689



FIG. II. Farfield, Yorkshire, 1689.

doorway at the east end below it was made.² An old pewter Communion Cup and plate are preserved.

PART THREE

Walls.

Four main types of walling are to be found in the buildings surveyed, namely: cob walling on a stone base as at Come-to-Good; half timber as used at Tewkesbury and Almeley Wootton; brick at Jordans and Winslow, and at Dean Row where it is used with sandstone copings; and lastly stone which is used at Adderbury, Long Sutton, Ettington, Farfield and Brigflatts.

The technique of building in cob is described in detail in Clough Williams Ellis book *Building in Cob, Pisé and Rammed Earth*, and the old saying that cob needs "a good hat and good boots" is well exemplified at Come-to-Good. The walls here are built off a stone base about two feet high of a coarse slaty stone, and are protected from the weather by a thick coat of lime wash and by the two foot overhang given to the thatch. As the material does not give a precise finish and has little strength in tension, angles are rounded and openings are bridged by oak lintels. Under the lincage the walling has not been whitened, and it can be seen that the cob contains not only chopped straw but also smaller stones (about two inches or less) like that of the walling.

The two half-timber buildings, Almeley and Tewkesbury, show interesting differences. Tewkesbury could be called the more primitive in technique, the big curved braces are common in 14th century work, but are rare later. The chapel was built, much as a house would be, to a span of about seventeen and a half feet. The principal uprights, spaced at eight or nine foot centres, are nine or ten inches square, chamfered on the internal angles. They stand the full height of the walls, with a shoulder at half the height to receive the main beams of what were originally the gallery floors, which later became the upper floors of the cottages when the ends of the chapel were partitioned off and converted. The main tie of the roof is formed by collars at the mid point of the rafters with, it may be deduced, arched braces beneath to form the segmented ceiling. In the central space, which is the only part now used as the chapel, owing to the absence of the tie beams at gallery level this construction proved insufficient, and the walls appear

² Since the drawings were made (Fig. 19) the chapel has been restored with the help of a grant from the Historic Churches Preservation Trust.

to have spread at an early date, as the iron tie rod with its scrolled ornaments is probably of the 18th century. Generally, the condition of this building is poor. The feet of almost all the principals in the east wall have decayed and been cut away, and stone pads inserted. A few of the panels of the walling remain in wattle and daub, but many have been renewed in brick.

That the meeting house at Almeley Wootton is in far better condition is partly due to the recent careful restoration, but is at least in part due also to its having been more thoroughly framed together. The technique is typical of Herefordshire and Cheshire with walls framed in panels about three feet square. The panels of the walls at Tewkesbury are about four feet wide and over six feet high; the smaller horizontal members still remaining in the brick-nogged panels must originally have been arranged to subdivide these large panels to allow the use of short wattles. At Almeley, in the restoration the panels have been given an inner and an outer face of lath and plaster with a cavity and a bituminous felt sheet between, and a small lead apron underneath, but in the gallery walls there are preserved three panels of the original wattle filling. The uprights are about three inches by one inch, cut to a diamond-shaped section. The horizontal laths plaited between these are an inch or so in depth and a half to a quarter of an inch in thickness. The main timbers have a slot on the upper face, and holes in the soffits to receive the pointed ends of the uprights.

The brick buildings at Jordans and at Dean Row show marked contrasts both in form and technique. Jordans has its roof hipped on four sides carried out over a coved cornice; Dean Row has gables of shallow pitch with sandstone copings and ball finials at the ridge and on the kneelers. Jordans is built in Flemish bond of a sand-faced brick with vitrified headers; the bricks rise four courses to about eleven inches, but are not absolutely regular. The average size is $8\frac{1}{2}'' \times 4\frac{1}{4}'' \times 2\frac{1}{2}''$. The openings are spanned by gauged arches. Dean Row is built in English bond of a brick of more coarse and open texture, which rises four courses to one foot and is generally $9\frac{1}{2}''$ long. The large bricks which in later work are typical of the North and Midlands, appear to be a product of the brick tax which was in force from 1784 to 1850. The doorways at Dean Row have rough elliptical arches of uncut bricks; the windows have been rendered and their construction hidden, but on the first floor at least they have oak lintels. In a rustic manner Jordans does show some relationship with the new classical style, but Dean Row shows none whatever. The contrast is

even more extreme between that and the handsome meeting house built in Norwich at almost the same date for the Independents, which has a grand order of Corinthian pilasters and quoins and door and window architraves in cut brickwork. It is an instance of a tendency which may be observed in the planning of buildings, in their design, and in the technique of construction, for new ideas to spread from the Continent in the first place to the south and east of the country, while the north and west keep to the old ways.

The half-dozen stone buildings which were surveyed are far too few to give any idea of the range of local style in masonry. For example, there are none in Cornish granite or Cheshire sandstone, and none from the Lake District, all of which materials call for quite different details. Even Adderbury, the only example from the limestone belt, is not up to the best standards of the Cotswold district.

In spite of these limitations, the examples which are included show wide differences. The most accomplished work among these is to be found at Long Sutton in Somerset. This uses two kinds of stone; for the weathered plinth and the general walling a grey lias, banded in alternate broad and narrow courses, and for the string course and label moulds, architraves and date panel a tawny limestone from Ham Hill, some ten miles away. There is a contrast in style between the architraves which are of classical section with "keystone and cantilever" heads, and the string course which is a typically late gothic drip mould.

Mr. P. R. Desa, owner of the local quarry, informs me that the blue lias limestone quarried in that district has several names depending on where it is obtained—Keinton stone, Ribsbury or Upton. Mr. Clothier at Street called his "Saunian stone" from the largest fossils found in his area quarries, but the name did not stick. For this particular building the stone possibly came from Upton, a quarry about a mile away which produces a small quantity of 6-inch stone for building, but the fact of two beds being used suggests that Somerton stone was used. The dressing is "bunched", i.e., dressed with a series of parallel lines on the face of the squared stone, usually three or four to the inch. Fine hewn is six or seven lines to the inch, more expensive and more skilled. The tails of the stones will be seven or eight inches in the wall, the return faces of the quoins show four to six inches.

A similar combination of stones is to be found at Ettington, which uses for the walling a lias showing the same banding in alternate wide

and narrow courses, but inferior to the Somerset stone in that the courses are smaller and the stone has weathered more. The second stone used here appears to be Hornton stone; this is used in quoins and copings, and in the restored mullioned window in the end gable. The door and window openings are bridged by oak lintels; the oak frames of the windows are set back slightly from the face of the wall and the reveals roughly rendered.

Adderbury shows several details absolutely typical of Cotswold masonry, such as the coped gables with kneelers and the chimney formed of slabs built on edge with a little moulded capping and a weathered base. The stone of the walling is squared and coursed, but is more rough and coarse than that found in other districts which show better work. The quoins are of a different stone not unlike Hornton, and these have weathered rather badly through being bedded on edge. The window frames and lintels are of oak. Meeting houses in the same district—at Hook Norton about seven miles away (now demolished), at South Newington and at Armscote—have, instead of the three light windows with oak lintels of Adderbury, two light windows with flat voussoir arches.

All the previous examples have been of regular squared and coursed masonry. The two meeting houses from the North, Farfield and Brigflatts, are both of uncoursed rubble with dressed stone used only for quoins, doorways and windows. Brigflatts lies in the extreme south-west of Yorkshire, in the valley of the Rawthey about a mile from its junction with the Lune. It is not surprising therefore that it is more like the buildings of the Lake District than those typical of Yorkshire. The walls are built of rubble, with a slight batter above a plinth, and are heavily coated with whitewash. The windows are mullioned with drip moulds formed of thick projecting slabs. The roofing slates are carried over the gables with a projecting verge and the chimney stack has upper and lower weatherings of slate. The mullions of the windows and the face of the porch alone are of dressed stone, and such mouldings as there are, are simple as befits the hard Millstone grit, and are gothic in character.

Farfield is more typical of Yorkshire, with its shallow pitched gables with copings springing from ogee corbels. The windows differ from those at Brigflatts in having an outer frame repeating the splay of the mullions, and in having no drip stones. The door head is formed of a single slab of stone, whereas that at Brigflatts is arched with smaller stones.



FIG. 12. Adderbury, Oxfordshire, 1675.



FIG. 13. Ettington, Warwickshire c. 1689.

Roofs.

The rule for roofing materials that the smaller the unit the steeper the pitch can be taken as a general guide, if it is remembered that there is never one particular pitch which is appropriate to each material, but that variations of 5° or 10° are quite possible.

The only flat roof surveyed was that at Long Sutton. This is laid to a pitch of 1° with cast lead sheets averaging 12' by 2' 9" wide, the joints are made with hollow rolls. The use of lead is comparatively rare in the roofs of Quaker meeting houses; the majority of their buildings are no wider than could be roofed in a single span. The larger, square type of building favoured by other Dissenters generally called for a roof of the pattern of that at Long Sutton, hipped on four sides with a central flat, although some are found, for example the 1697 Unitarian (Presbyterian) chapel at Newbury, which have a series of parallel ridges with valleys between.

The roofs at Farfield and Brigflatts are both of Yorkshire flags. These are laid in diminishing courses. The lowest course at Brigflatts has inch thick slabs three feet long and up to two feet wide. At Brigflatts the pitch is 37° , at Farfield 34° . Both have sawn stone ridges. The tiles are holed and hung by oak pegs over battens.

The roof at Dean Row Chapel is of Cheshire sandstone slabs. The original pitch is hard to determine, but was probably about 40° . Owing to the poor construction of the roof, both purlins and rafters have sagged by as much as six inches under the weight of the slabs, and so the pitch is now nearer 35° . The largest stones are not above 2' 6" in length. Fixings and ridge are similar to those of Yorkshire.

Clay tiles are used over a variety of pitches ranging from 44° to 52° . The lowest pitch (44°) is at Almeley, but this roof is unlikely to have been tiled when first built. Most old roofs in Herefordshire are gabled and covered with sandstone flags. This roof has half-hips or "pollard ends", a shape unusual with that material, and somewhat unsuitable for it. It may therefore originally have been thatched.

The tiled roof at Jordans is hipped on four sides, one of which was originally swept down in a catslide, to cover a stable at a lower level, later raised, and the others have a distinct bell-cast carried out over a coved plaster cornice. The pitch is 45° . The hips and ridge are both covered with half round tiles. This roof has been re-laid in recent years with felt and new battens, but the tiles could be seen to be of the old pattern, without nibs, originally fixed with oak pegs.

The roof at Winslow, also of plain tiles, is slightly steeper at 47° , and that at Tewkesbury 52° . Neither could be examined closely as

the roof spaces were not accessible, but at Winslow it could be seen that the scaling was formed by torching between the tiling battens.

The stone slates of the Cotswolds are usually laid to a steep pitch; the roof at Adderbury is at 53° . The Oxfordshire quarry at Stonesfield was probably the source of these slates. In Gloucestershire there were quarries at Guiting and Eyford, and in Northamptonshire Easton and Colley Weston yielded larger sizes than the other two counties. E. Guy Dawber's *Old Cottages and Farmhouses of the Cotswold District* describes the quarrying and laying of these slates. From the section of Adderbury it will be seen how, by standing the rafters on the back edge of a wide, flat wall plate, a tilt is given to the eaves course of tiles, known as a "cussome". The overhang with a smaller slate and a steeper pitch is naturally less than in the North-country examples. Here it is 5", at Brigflatts it is 8". The longest slates are about 23", the smallest $5\frac{1}{4}$ ", all are hung by oak pegs over 1" battens. The stone ridge tiles are sawn in "V" section from a larger block. This roof also is torched between the battens.

The roof at Long Sutton combines two materials; two courses and an undercloak are of stone flags (probably of oolite from Ham Hill), forming a bell-cast above which the roof is laid to a steeper pitch (47°) with rough blueish slates in diminishing courses. This use of two materials is common in Dorset, where one may find stone eaves courses with tiles above, but these being usually at the same pitch throughout suggests that the upper courses were originally in the same material as the lower. The slates at Long Sutton are nailed to 12" boarding except for the eaves courses which, as far as could be seen, were bedded on the walls, but may also have been pegged over battens. This roof has a wide overhang (19") and a moulded wooden cornice.

Come-to-Good is roofed with thatch at a pitch of 53° . This, of course, must have been renewed at least half a dozen times during the life of the building. Photographs taken before the latest renewal show it without the cut ridge, and the sections are drawn in that form. The character of the roof has changed rather toward the angular East Anglian form associated with reed, and away from the softer outline typical of the West Country straw thatch.

Carpentry.

There are conspicuously fewer local differences in practice in the carpenter's trade than in those already considered. The framing of the roofs follows one or other of two chief forms, according to the pitch of the roof. The lower pitches generally have triangular trusses framed

with king or queen posts above main tie beams at wall plate level which, if there is a ceiling, also carry the ceiling rafters. With steeper pitches the trusses are commonly formed by two principal rafters with one or more collars. If there is a ceiling it is at the level of one of the collars, but is supported by additional collars on the common rafters. Common rafters are usually 4"×3" laid flat and pegged to purlins which average 8" square. Thatch allows the use of a lighter structure than other coverings, rafters at two feet spacing being common for this material. The roof at Come-to-Good is unusual in having no common rafters; the thatch is laid on stout battens spanning four feet between principal rafters which are coupled in pairs with upper and lower collars.

Some roofs have a ridge beam, others have not. Ridge beams are to be found at Farfield in Yorkshire, and Dean Row in Cheshire, and are the more common form in Hereford generally. They are not used at Come-to-Good in Cornwall, Adderbury in Oxfordshire, nor at Jordans in Buckinghamshire. At the two last, the rafters are halved together at the ridge and pegged.

Photographs of the meeting house at Hook Norton, which was built about 1705 and demolished in 1950, show a good simple roof with two trusses similar to those at Adderbury. The sizes of the members were as follows: principal rafters about 12"×5"; purlins 5"×7"; rafters 2½"×3"; ridge 4"×½"; wall plate 9"×1½", laid flat. One of the trusses, like the two at Adderbury, has the feet of the principal rafters held in by short ties from the ends of the gallery beam.

Very little iron is used in these roofs; all the joints are formed with oak or beech pegs except at Adderbury and Ettington. In these two roofs only the lower ties are jointed to the principal rafters with iron straps. These are held by bolts which are fixed by having a thin iron wedge driven through a slot in the free end, and hammered round into a spiral shape.

The principal woods used are oak and beech. Members are generally chamfered and each part is numbered with incised Roman numerals so that having been first assembled on the ground, they could be correctly placed when erected in the roof. In the four roofs where this is found it is noticeable that it is the individual joints which are numbered, not the trusses.

In at least two of the roofs, Ettington and Dean Row, old timbers appear to have been re-used. The best construction is to be found at Jordans and at Long Sutton. The first, being in the Chilterns, is naturally of beech, some of the tie beams and the posts of the trusses

are not wholly squared, but show the shape of the trunk on one or more sides. Purlins are not jointed but overlapped; the hips are held by dragon ties to the nearest cross beam, and the rafters are coupled at the head without a ridge. The trusses at Long Sutton are of trapezium shape to carry a central lead flat with a slight fall across the building. The hips are jointed to dragon ties and are strutted like the principal rafters. Heavy arched braces to the underside of the main tie beams form a coved ceiling in the meeting house.

The roof at Brigflatts was originally open but was ceiled perhaps about 1714. In the restoration in 1905, the roof timbers were entirely renewed and kingpost trusses of much smaller members than will originally have been used were inserted. The tie beams were cased in lath and plaster to preserve the appearance of the old heavy white-washed timbers, a most successful fake.

Galleries are generally of open joists and boards, carried on a main beam spanning the width of the building. At Come-to-Good the gallery appears to have been originally approached by a ladder to the doorway. The cutting away for the staircase shows that the floorboards, which are $1\frac{1}{8}$ " in thickness, have a primitive form of tonguing and grooving, in which two tongues are formed on one board and two grooves on the next.

Windows and Doors.

In windows and doors, except only for the stone mullioned windows of Yorkshire, the examples studied show remarkably little variation from one district to another. Long Sutton is exceptional in having panelled doors and sash windows, but it is a generation later than most of the others, and in fact belongs to the newer age of the classical style rather than the end of the mediaeval tradition. That apart, it can be said that the usual construction for doors is to nail together two layers of oak planks, the outer vertical, the inner horizontal. Iron strap hinges are nailed through these and hung on hooks driven through $4" \times 4"$ door posts and clenched over. The door nails are set out in a diamond pattern based on the diagonal of the door, and in most cases are of iron with square heads. Brigflatts is of great interest, as here the nails are oak $1"$ square with chamfered angles to the heads, and driven into round holes in the planks. The old square shape was copied unchanged in the heads of the iron nails which came in later. Door latches in wood are common at this time. That at Brigflatts is similar in principle to the common iron pattern with two levers at right angles. That at Ettington is more primitive, having

only a single lever lifted by a tongue passing through a slot in the door. Both have in addition wooden door pulls and heavy rim locks in wooden stocks.

Not all of the doors have any covering, but, of those that have, the broad segmental hoods at Long Sutton, carried on heavy wooden cantilever brackets, are particularly worth studying. At Winslow a little porch was added in 1695, which has open panels in the upper part of the side walls filled with elegant little turned balusters.

Window frames are of oak, generally in three lights; the mullions, $2\frac{1}{2}'' \times 3\frac{1}{2}''$, have shallow rebates to take either fixed lead lights or flat iron casements. The jambs and mullions have ogee moulds on the inner angles, butting against the head and cill which are un-moulded. The windows at Jordans are of the 17th century "croisé" type, a more "architectural" form, but are moulded in exactly the same way.

Sash windows first appeared in this country at least as early as 1604, but were not generally used until the improvement of hanging them with pulleys and counter-weights was introduced, it is thought from Holland, late in the century. Those at Long Sutton have heavy bars in which the beaded mouldings are not mitred at the intersections, but finish against square blocks. I have found this odd detail as late as 1775 in the Congregational chapel at Lyme Regis.

In the two buildings from Yorkshire stone mullioned windows are found. The width of the lights is smaller than in the wood windows: in the former they are 12" in the clear, in the latter 16" is an average width. In the north the leaded lights have 6" square panes; in the south they are usually about 7" high and $5\frac{1}{4}''$ wide. At Farfield the leaded lights which I show in the sectional drawing, appear in an old water-colour drawing, but were replaced with wooden frames in the 19th century restoration. The diamond lattice, seen at Jordans and Winslow, is an older form than the square pane, being imitated, according to C. F. Innocent, from the lattice of twigs which filled the openings of early windows.

For fixed lights, the leaded panes are set directly in rebates in the oak frames or in grooves in stone mullions. Only the opening lights have iron frames, which are hung on hooks driven into the frame. Window fastenings vary widely from place to place, and owe much to the fancy and ingenuity of the smith who made them. At Ettington the casements are held open by twisted "cabin hooks". At Hook Norton spring catches driven into the wood frames were used, with a turn-buckle to hold the windows closed. Elsewhere, quadrant stays fixed in a horizontal position are found.



FRIENDS MEETING HOUSE 1688
 JORDANS, N^o BEACONSFIELD, BUCKINGHAMSHIRE

FIG. 14. Jordans, Buckinghamshire, 1688.

Several of the buildings have external shutters to the windows, as they stood in isolated spots and were closed for most of the week, being used only for Sunday meetings and a mid-week meeting. I am not certain that any of these shutters are contemporary with the buildings, and have therefore only included them in the drawings when they do not hide more important details.

Floors.

It is supposed that the floor at Brigflatts was originally earth, as it is recorded that in 1681 a wooden floor was put in. The majority of the floors were of stone, although some have been covered later with joists and boards as at Long Sutton and Dean Row. At Adderbury some stones had been lifted and it could be seen that they were about 5" thick. At Jordans, far from any source of paving stones, brick is used, laid in herringbone and basket patterns. At Almeley the floor under the gallery was of deal on ash joists laid on top of a stone flag floor. The other end of the meeting house had a floor at a slightly higher level, of oak boards on oak joists laid on the bare earth. This had rotted and, at the restoration, both floors were removed and replaced with modern construction of honeycombed brick walls, damp course, joists and oak boards laid at the level of the original stone flag floor.

The floor at Winslow is of quarry tiles with some slate and marble grave slabs inset.

The construction of gallery floors has been described under the heading of "Carpentry".

Fittings.

Only in the Quaker buildings are the original fittings to be found. At Dean Row the pulpit appears to be contemporary with the building, but it is not in its original position, which was in the centre of the north wall between two windows. Then the gallery would have occupied the other three walls, and the communion table might have been a trestle table placed directly opposite the pulpit in a space on the south side. This appears to have been the case at Knutsford, where such a space still remains, free of pews. The Dean Row chapel having fallen derelict by the mid-19th century, it was, when reopened, rearranged according to the idea of worship then prevailing. The axis of the chapel was changed from crosswise to lengthwise. The pulpit was placed on the line of the central aisle with the table below it—an arrangement typical of the Free Churches, but also used

for the Church of England in some 18th-century buildings in which the designers experimented with bringing altar and pulpit together to form one liturgical centre. It is not clear how far the Free Churches adopted the alternative arrangement in which the pulpit standing high in the centre completely separates the Holy Table from the congregation, although it was certainly to be seen in Wesley's City Road Chapel. It is difficult now to tell how common this was in 18th-century Anglican refurnishings and new buildings, for it only survives in a few churches of Evangelical persuasion. The present arrangement at Dean Row, with the pulpit to one side, reflects a change of feeling when it came to be considered that the high central pulpit gave a minister an unjustifiably exalted and prominent position.

It is not certain how the Baptist Chapel at Winslow was originally arranged; only the table is contemporary with the building.

The chapel at Tewkesbury is more probably still arranged as it was when first built, but certainly the gallery fronts, the pulpit, and such benches as remain are all later. The narrow windows of the elevation were, however, clearly always intended to flank a central pulpit. The movable furniture, table and coffin stools, appears to be original. The Friends meeting houses all have a raised bench with a low panelled dado in front, the whole usually called the Ministers' gallery or "stand".

Two other features which are found in many Friends meeting houses express two elements of Quaker Church Government. These are the Monthly Meeting and the Women's Meeting. The Women's meeting house was occasionally a separate building. Frequently, as at Brigflatts and Jordans, it took the form of an additional room beneath the gallery, which could be opened, when required, into the body of the meeting house by hinged or sliding shutters. Where galleries were similarly divided from the meeting house, they could be opened for the larger gatherings.

At Brigflatts, the panelling is now fixed, but it was on both floors removable. At Hook Norton the panels hinged up against the ceiling. At Long Sutton, on both floors they slide down behind dado panels without counter weights. At a much later date the most elaborate devices are found. At Dorking, for example, the two meeting houses are divided by a pair of shutters which together are twenty-four feet wide and sixteen feet high. These divide horizontally, and by a winch and chains one is raised into the roof and the other is lowered into a slot in the floor.

In the meeting house at Jordans, it will be seen that the panelling

of the "stand" is continued round the walls, but all this woodwork is later than the building. This treatment was more common in the 18th and 19th centuries. Farfield is almost unique in preserving comparatively elaborate woodwork from the time it was built. This has moulded rails and muntins and turned balusters, all in oak. Most of the early examples that remain are either more crudely constructed or less elaborated. That at Ettington is more typical. Here a rare survival is the dado of woven rushes, of which a short length is also found at Winslow.

Inscriptions.

Half the number of the buildings surveyed carry the dates of their construction, and this proportion is typical of Quaker meeting houses at least.

Winslow bears the date 1695 on the porch and the initials "W.M.G." for William and Mary Gyles.

Adderbury is dated 1675, outside, on the base of the chimney stack and, inside, on the lower collar of one of the roof trusses.

Farfield is dated 1689 on the lintel over the door. This inscription appears to date only from the restoration of 1866 but the stone may have been renewed at that time and the old figures copied.

Brigflatts has a sandstone panel, somewhat decayed, over the doorway inscribed Anno Dom 1675.

Long Sutton has in the centre of the north elevation a panel inscribed:—

Ex dono
Willmi. Steell
Anno dom.
1717

Generally there is not more than a simple date but a few other more lengthy inscriptions on Friends meeting houses may be noted:—

Swarthmore, Lancs.

Ex Dono G.F. 1688

(referring to George Fox).

South Newington, Oxon.

Domus haec

Quae Aedificeretur

Anno Dom

1692 R.C. JB

Claverham, Somerset.

This house rebuilt 1729.

(on the base of a sundial which carries a flaming finial).

The lists which follow include as far as possible those buildings from the period before 1750 which still survive; those which although disused or altered may still survive; and also some, of which, through their having been demolished only in the last twenty years, particulars and photographs may still be traceable.



FIG. 22. Baptist Chapel, Winslow, Buckinghamshire, 1625.

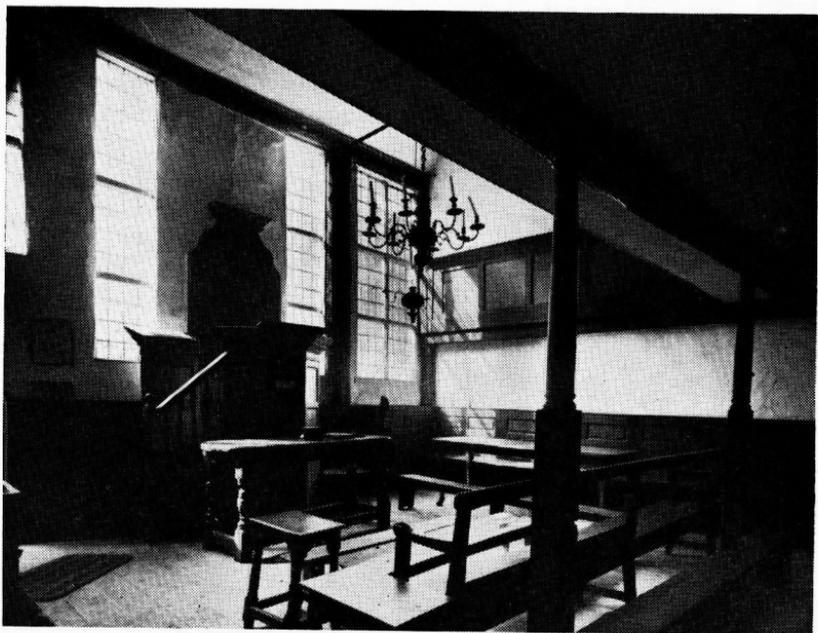


FIG. 15. Baptist Chapel, Tewkesbury, Gloucestershire, 1690.



FIG. 16. Almeley Wootton, Herefordshire, 1672.



FIG. 17. Brigflatts, Yorkshire, 1675.

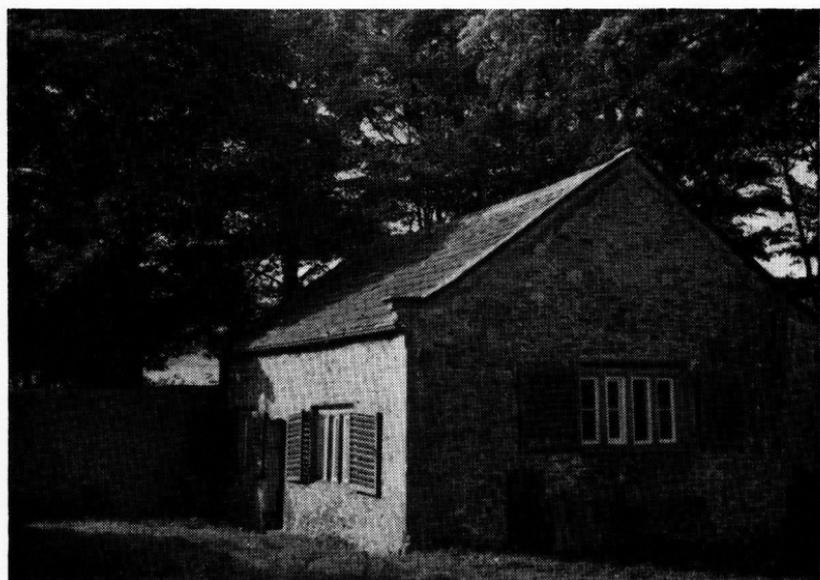
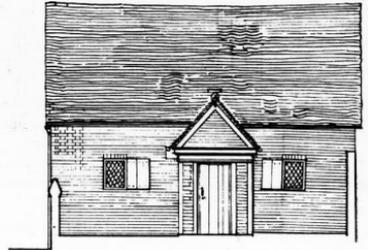
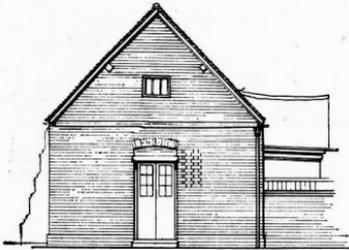
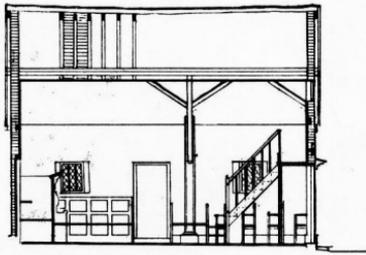


FIG. 18. Farfield, Yorkshire, 1689.



BAPTIST CHAPEL
 WINSLOW, BUCKINGHAMSHIRE
 1625

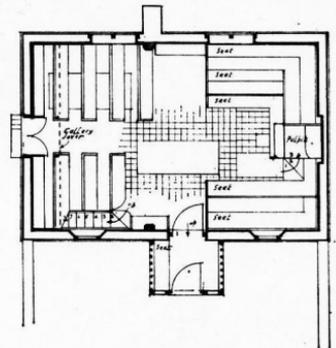


FIG. 19. Baptist Chapel, Winslow, Buckinghamshire, 1625.

FRIENDS MEETING HOUSES
(Asterisk indicates building now closed)

BERKSHIRE		
* Abingdon	1700	Poor. Sold 1959.
* Challow	1675	A cottage converted. Now again a cottage.
* Faringdon	?1693	
* Uffington	1711	Now a cottage.
Wallingford	1724	Unaltered.
BUCKINGHAMSHIRE		
Amersham	1685	? A barn converted.
Aylesbury	1703	
Jordans	1688	Excellent.
* High Wycombe	1688	Demolished 1929.
CAMBRIDGESHIRE		
* Swavesey	1715	Sold 1937.
CHESHIRE		
Low Leighton	c. 1717	
Macclesfield	1705	
* Nantwich	1724	Closed 1922.
Stockport	c. 1705	
* Sutton-by-Frodsham	1734	? Sold.
* Morley (Wilmslow)	1694	Now cottages. New Meeting House 1830.
CORNWALL		
Marazion	1688	
Come-to-Good	1709	
* East Looe	1719.	Closed 1856. ?Still exists.
CUMBERLAND		
Allonby	—	Built or converted 1732-3.
* Alston	1732	
* Beckfoot	1730	
Broughton	1687	Additions or rebuilding 1742.
* Eaglesfield	1711	
* Kirklington	c. 1685-6	Or ?1749.
* Moorhouse	1733	
Pardshaw	1672	Enlarged or rebuilt c. 1705.
Pardshaw Hall	c. 1720	
Penrith	reb. 1734	A house converted 1699.
* Scotby	1718	Closed 1931.
* Whitehaven	1725	Sold to Brethren.
DERBYSHIRE		
* Breach	c. 1693	Some part remained in 1910.
* Furnace Toadhole	1743	
DEVONSHIRE		
* Kingsbridge	1701-3	Closed 1872. ?Sold to R.C.'s.
* Membury	1660	Closed 1775. Now a cottage.
DORSET		
Bridport	1697	Badly altered.
* Poole	c. 1700	Sold.
Shaftesbury	1746	Derelict in 1956.
* Sherborne	1693	
ESSEX		
* Bocking	1707	Sold in 1956.
Maldon	1708	Replaced one of 1697.
Stansted Mountfitchet	1704	Now mainly 19th-century.
* Stebbing	1674	Altered later. Sold 1955.
* Terling	Late 17 c.	Good.
* Thaxted	18 c.	
GLOUCESTERSHIRE		
Cirencester	1673	Enlarged 1809.
Nailsworth	1689	
* Olveston	1696	A farmhouse converted. Closed 1873. Later a Methodist Sunday School.

Painswick	1705	
* Stow-on-the-Wold	? 17 c.	Now part of Youth Hostel. Closed 1852.
HAMPSHIRE		
Alton	1672	£204 subscribed.
* Fordingbridge	c. 1703	Sold 1952, but ? reb. 1835.
* Ringwood (at Poulner)	1692	Closed 1824. Now two cottages.
HEREFORDSHIRE		
Almeley Wootton	1672	A cottage converted.
HERTFORDSHIRE		
Hemel Hempstead	1717	? Much altered later.
Hertford	1670	Good.
KENT		
Canterbury	1688	"Blitzed" 1942.
LANCASHIRE		
Colthouse	1688	
Crawshawbooth	1715-30	
* Eccleston	1716	Standing in 1950. Closed 1791.
* Foulridge	1666	V.C.H. says still exists as "Foulridge Dandy Shop".
* Height	1677	Sold in 1922.
Lancaster	1708	Replaced one of 1677.
Penketh	1736	First M.H. built 1681.
Rockhow	1725	
St. Helens	1679-92	? Rebuilt 1763.
Swarthmoor	1688	
* Wray	1704	Sold 1958. Poor.
Yealand Conyers	1737	1692 M.H. rebuilt after a fire.
LEICESTERSHIRE		
* Hinkley	1730	Closed 1842. Standing in 1958 at rear of shop in Castle Street.
* Somerby	1680	Closed 1802. Sold 1860. Later demolished.
* Wigston	1677 or 8	Now a cottage.
LINCOLNSHIRE		
Brant Broughton	1701	
* Epworth	—	Disused.
Gainsborough	1704	
Lincoln	1689	A new M.H. built 1910.
* Tumby Woodside	—	Repaired 1741. Disused.
NORFOLK		
Norwich, Gildencroft	1699	"Blitzed" 1942. A fragment rebuilt.
Tasburgh (Flordon)	Early 18 c.	
NORTHAMPTONSHIRE		
Finedon	1691	
* Eydon	—	Closed 1869. Now a builders' shop.
NORTHUMBERLAND		
Newcastle	1698	Rebuilt 1805, possibly incorporating part of original structure.
NOTTINGHAMSHIRE		
* Blyth	c. 1700	Sold 1945.
OXFORDSHIRE		
* Adderbury	1675	Let to Parish Council.
Burford	1710	
* Hook Norton	1704	Demolished 1950.
* Oxford	1689	Closed 1746. Existed 1953; Now gone.
* South Newington	1692	Now a Village Hall.
Witney	1712	Possibly replacing one of 1676, much altered since.
RUTLAND		
* Oakham	1719	Existed 1952. Closed 1834.
SOMERSETSHIRE		
Bridgwater	1722	Altered 1801.

Bristol	1747-9	Cost £2,050. Designed by George Tully. First built 1670.
Claverham	1729	Replaced one of 1674.
Long Sutton	1717	1668 M.H. now a cottage.
Portishead	1669	A M.H. given in this year
STAFFORDSHIRE		
Leek	1697	
Leek, Basford Old Hall	—	
Stafford	1730	Good.
SUFFOLK		
Bury St. Edmunds	1750	
* Haverhill	c. 1675-80	Converted 1834 to cottages.
Ipswich	1700	Became in 1797 the Womens M.H.
Leiston	1713	? Rebuilt since.
* Woodbridge	—	Closed 1935.
SURREY		
Capel	1742	Altered. Dull.
Godalming	1748	Enlarged 1808. Good.
SUSSEX		
Chichester	1698	
Ifield	1675	Excellent.
Godalming	1715	Enlarged 1808.
Hurstmonceux	1735	Now mainly 19th century.
Rye	1694	Sold 1753 to Baptists. Still stands as a house.
Steyning	1678	Converted to cottages.
Blue Idol (Thakeham)	1682	A farmhouse converted.
WARWICKSHIRE		
* Alcester	1677	Converted to a house 1835.
Armscote	1672	or ?1705.
* Atherstone	1741	Closed 1873. Now a builders' workshop.
* Baddesley Ensor	1722	Closed 1836. Now Methodist Church.
Ettington	c. 1684-9	Good.
* Henley-in-Arden	1697	Sold c. 1853.
* Long Compton	1670	Closed 1830. Sold 1869.
* Harbury	1705	Closed c. 1795. Sold c. 1830.
Hartshill	1740	
* Radway	1702	Closed 1850 and sold.
Warwick	1695	
* Wiggins Hill	1724	Closed 1830. Sold 1950. Now cottages.
WESTMORLAND		
* Strickland	1681	Sold.
* Tirril	1731	Sold 1932.
WORCESTERSHIRE		
Bewdley	1691	M.H. bought. Rebuilt 1707.
Dudley	? 17 c.	
Evesham	1676	Entirely altered.
Redditch	1702	
Shipston-on-Stour	1685	
Stourbridge	1688	Unaltered.
YORKSHIRE		
* Airton	1706	
* Askwith	1706	? in ruins.
Bentham, Calf Cop	1719	Replaced one of 1680.
* Bilsdale	1733	Closed 1940.
Brigflatts	1675	Among the finest.
* Castleton	1720	Closed 1924.
* Countersett	1710	Now a Baptist chapel.
* Dent	1700	Sold 1834. Stands, much altered.
Farfield	1689	
Halifax	1744	Dilapidated in 1943.
High Flatts	? 1697	

* Hutton Sessay	—	Now a cottage.
* Lane Head	? 1695	? Still standing.
* Leyeat	1702	In 1945 a Village Institute.
* Liversedge	—	Now a cottage.
* Lothersdale	1720	Rebuilt 1798-9. Sold 1959.
* Pontefract	1699	Demolished 1947.
Rawdon	1697	
* Rylstone	1712	Sold 1813. Now a barn.
Salterforth	1678	Rebuilt 1716.
* Scarhouse	—	Converted in 1879 to a house.
* Selby	1692	Sold 1800. Used by Plymouth Brethren.
Settle	1678	Refitted.
Skipton	1693	
* Thorne	1749	Closed 1942. ? Sold.
* Thornton-in-Craven	—	Very old.
* Warmsworth	1706	Restored 1912.
LONDON		
* Mill Hill	1670	Closed 1767. Later "Rose Bank".

IRELAND

Co. ANTRIM		
* Lower Grange	1704	Sold 1906.
Co. CARLOW		
* Carlow	1700	? Now gone.
Co. CORK		
* Youghal	1681	Now Library. Meeting remained in 1830.
Co. DOWN		
* Castle Shane	1722	? Demolished.
Moyallon	1736	
* Rathfriland	1722	
Co. DUBLIN		
Dublin, Eustace Street	? 1692	Now much altered.
Co. KILDARE		
* Ballitore	1708	
Rathangan	—	
Co. TYRONE		
Grange (Womens M.H.)	1680	
Co. WEST MEATH		
* Moate	1694	
Co. WEXFORD		
* Cooladine	—	Succeeded Knockduff in 1700.

UNITARIAN CHURCHES

BERKSHIRE		
* Newbury, Waterside Chapel	1697	To be demolished.
CHESHIRE		
Allstock	1690	Now a school.
Chester, Mathew Henry's Chapel	1700	Founded 1662.
Hale Barns, nr. Altrincham	1723	Founded 1662.
Knutsford, Brook Street	1689	Founded 1672.
Macclesfield, King Edward St.	1689	Gothicked in early 19th century.
Nantwich	1726	Presbyterian. Decrepit.
Wilmslow, Dean Row	1689	
DERBYSHIRE		
* Bradwell, Tideswell	1695	
Chesterfield, Elder Yard	1694	Founded 1662. Interior spoilt.
Derby	1688	A chancel added later.
DEVONSHIRE		
Crediton	1721	Formerly Presbyterian.
Exeter. George's Meeting	1760	Excellent.

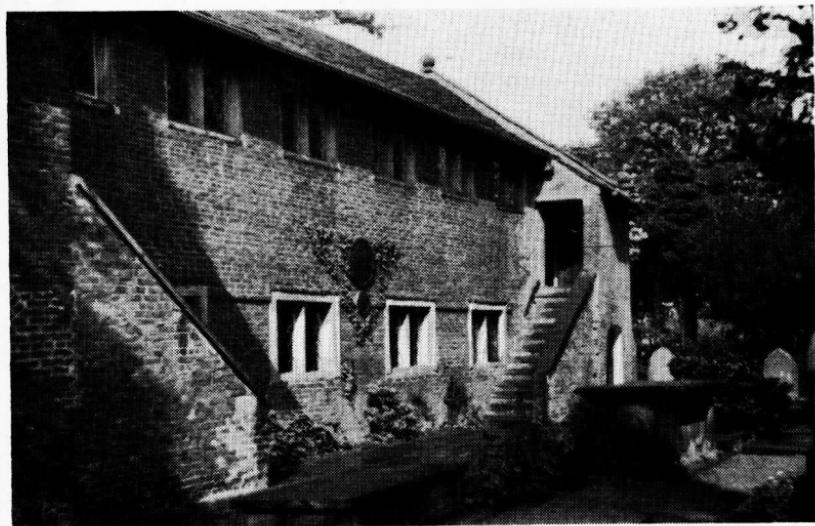


FIG. 20. Unitarian Chapel, Dean Row, Wilmslow, Cheshire, 1693.

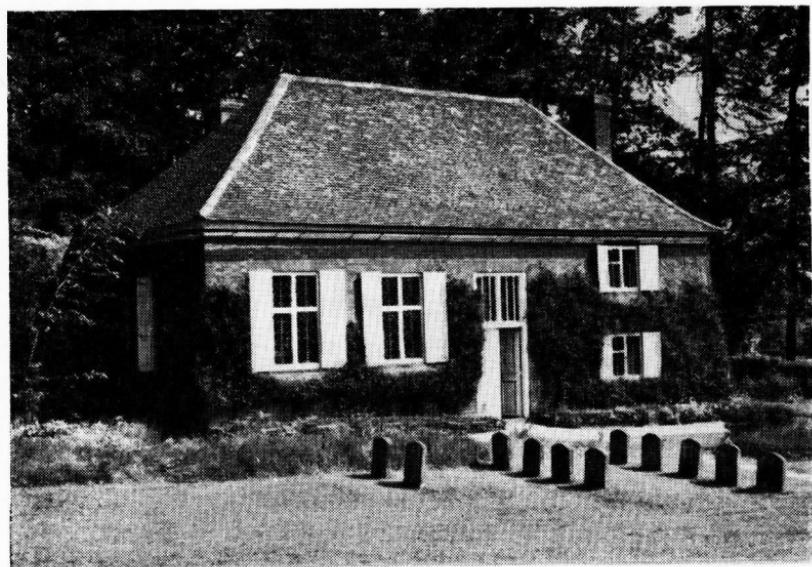


FIG. 21. Jordans, Buckinghamshire, 1688.

Moretonhampstead	1692	Formerly Presbyterian, enlarged 1802. A second chapel in Fore Street in 1786.
Sidmouth	1710	Presbyterian.
Tavistock	—	Formerly the Abbey Hall.
DORSET		
* Dorchester	1720	May not now remain.
GLOUCESTERSHIRE		
Cirencester	? 1648	1672 in Year Book. Fittings renewed.
Frenchay	1691	
Gloucester	1699	
HAMPSHIRE		
Portsmouth	1717-18	Altered 1822. "Blitzed".
Ringwood	1727	Founded 1672.
KENT		
Bessels Green	1716	General Baptist.
Maidstone	1736	Founded 1662.
Tenterden	1746	Good. Founded 1662.
LANCASHIRE		
Ainsworth, Cockey Moor,		
Bolton	1715	Good.
Chorley	1725	Dull.
Chowbent	1721	Still has a "3-decker".
* Egerton	1713	Formerly Nonconformist.
* Gateacre	1723	Dull.
Hindley	1700	
Manchester, Cross Street	1693-4	"Blitzed".
* Platt	1700	Dull.
Preston	1717	Founded 1672.
Rivington	1703	Founded 1662.
Stand, Prestwich	1693	Restored 1818. ? Rebuilt 1955.
Walmesley	1713	
Warrington	1745	
Wigan, Park Lane	1697	
LEICESTERSHIRE		
Hinkley, Great Meeting	1722	Founded 1672.
Leicester, Great Meeting	1708	A chancel added later. Founded 1662.
LINCOLNSHIRE		
Lincoln	1725	Founded 1662.
NORFOLK		
Hapton	1741	
Norwich, Octagon	1754-6	Founded 1662.
Yarmouth, Old Meeting House	—	"Blitzed".
NOTTINGHAMSHIRE		
Mansfield, Stockwell Gate	1701	Baldly altered.
SHROPSHIRE		
* Wem	—	Closed.
SOMERSET		
Bridgwater	1688	Rebuilt 1788.
Crewkerne	1733	Restored 1811.
Ilminster	1719	Founded 1672.
Shepton Mallet	1697	Enlarged 1785.
* South Petherton, Old Meeting	—	Closed.
Taunton, Mary Street	1721	Originally Baptist. Founded 1648.
STAFFORDSHIRE		
Newcastle	1717	Dull. Founded 1672.
Tamworth	1724	Founded 1690.
SUFFOLK		
* Bury St. Edmunds	1711	Formerly Presbyterian. Now a County Library?
Framlingham	1717	
Ipswich	1700	Formerly Presbyterian.

SUSSEX

Billinghurst	1754	
* Chichester, Baffins Hall	1721	Now a Sale Room.
* Chichester, Eastgate Chapel	1728	Formerly General Baptist.
Ditchling	1730	
Horsham	1720-1	Formerly General Baptist.
Lewes	1700	Altered inside. Founded 1662.

WARWICKSHIRE

* Coventry, Great Meeting	1700	Formerly Presbyterian, demolished 1935.
* Kenilworth	—	May have gone.

WESTMORLAND

Kendal	1721	
--------	------	--

WILTSHIRE

* Calne	—	May have gone.
Rushall	1706	Formerly General Baptist.
* Warminster	—	May have gone.

WORCESTERSHIRE

Dudley	1702	Burnt 1715 rebuilt at public expense in 1717.
Evesham	1737	

YORKSHIRE

Fulwood, Old Chapel	1728	Altered.
Kirkstead, Abbey Chapel	1715	A mediaeval building converted.
Malton	1715	Barn-like.
Sheffield, Upper Chapel	1700	Altered.
Stannington	1742	
York, St. Saviour Gate	1692	Formerly Presbyterian.

LONDON

Newington Green	1708	Refronted 1860.
-----------------	------	-----------------

IRELAND (Non-subscribing Presbyterian Church of Ireland.)

Barrycarry, Co. Antrim	1710	
Cairncastle, Co. Antrim	1688	
Cork, Co. Cork	1717	
Moira, Co. Cork	1738	
Rademon, Co. Down	1787	Recently well restored.

Many other Chapels formerly existed, particularly in Wiltshire, Somerset and Devon, but closed during the 19th century. Three in Devon of which

I have a record are:—

Bideford, Great Meeting	1696	
Colyton	1671	Formerly Presbyterian.
Salterton, Gulliford	1744	
and in Oxfordshire:—		
Bloxham	—	
Milton	—	

INGHAMITE CHAPEL

LANCASHIRE

Trawden	1752	
---------	------	--

PRESBYTERIAN CHURCHES

BERKSHIRE

Aston Tirrold	1728	Small, good. Founded 1662.
---------------	------	----------------------------

LANCASHIRE

Risley, Warrington	1706	Founded 1662.
Tunley, Wigan	1691	Founded 1662; at one time Unitarian.

NORTHUMBERLAND

Branton	1720	
Norham	1753	

STAFFORDSHIRE

Stafford	1689	Founded 1672. Enlarged 1836.
----------	------	------------------------------

METHODIST CHURCHES

GLOUCESTERSHIRE		
Bristol, Horsefair	1758	
WARWICKSHIRE		
Baddesley Ensor	1722	Former Friends M.H.

MORAVIAN SETTLEMENTS

DERBYSHIRE		
Ockbrook	1751-2	
LANCASHIRE		
Droylsden	1783-5	
YORKSHIRE		
Fulneck, Pudsey	1748	
WILTSHIRE		
Tytherton	—	

BAPTIST CHURCHES

BEDFORDSHIRE		
Stevington	1720	Restored 1891.
BERKSHIRE		
Wantage, Garston Chapel	—	Demolished 1935
BUCKINGHAMSHIRE		
Aylesbury, Baker Lane	1733	
Winslow	1625	Particular.
CHESHIRE		
Great Warford	1712	
DEVONSHIRE		
Thorverton	1715	Built for Presbyterians.
Tiverton, Newport Street	1730	
GLOUCESTERSHIRE		
Bristol, Hanham	1714	Now Sunday School.
Fairford	1700	Enlarged 1853.
Tewkesbury	1690	
LANCASHIRE		
Hawkeshead Hill	—	Founded 1687.
Tottlebank	? 1680	
LEICESTERSHIRE		
Sutton-in-the-Elms	1650	Now mainly later.
NOTTINGHAMSHIRE		
North Collingham,		
Low Street	Late 17 c.	
OXFORDSHIRE		
Burford	1700	
Cote (Aston Bampton)	1664	
Hook Norton	1787	Good.
SOMERSET		
Tatworth	—	Now part of factory.
SUSSEX		
Rye	—	Now St. Mary's Social Club.
WARWICKSHIRE		
Henley-in-Arden	1724	
YORKSHIRE		
Countersett	1710	Formerly Quaker M.H.

CONGREGATIONAL CHURCHES

BEDFORDSHIRE		
Roxton	1806	Thatched.

CAMBRIDGESHIRE			
Linton	1698	Mainly 1818.	
CORNWALL			
* Launceston, North Street	1712		
DEVONSHIRE			
Beer	1700	Part made into cottage 1825. Formerly Presbyterian.	
Puddington	—	Founded 1670.	
* Stokenham	1715	Formerly Presbyterian.	
DORSET			
Beaminster	1749	Enlarged 1825.	
Lyme Regis	1746	Good.	
GLOUCESTERSHIRE			
Upper Cam	1662	? New chapel 1853.	
HAMPSHIRE			
Andover, Upper Meeting	1700	Enlarged 1839.	
Tadley, Old Meeting	1718	Enlarged 1828; little altered.	
HERTFORDSHIRE			
Hemel Hempstead, Box Lane	1690	Restored 1876. Formerly Presbyterian.	
KENT			
Broadstairs	1601	A mediaeval chapel converted. Now a Mission Hall.	
LINCOLNSHIRE			
Freeby	ante 1698		
NORFOLK			
Norwich, Old Meeting	1693		
NORTHAMPTONSHIRE			
Daventry	1722	Refitted 19th cen.	
Northampton, Doddridge Chapel	1695	Licensed 1695.	
OXFORDSHIRE			
* Adderbury	1820	Closed and sold.	
Bicester	1729		
* Witney	1740	Remained after building of new Chapel.	
SOMERSET			
Frome, Rock Lane	1707	Renovated 1862.	
* Pitminster, Fulwood	1732		
Wiveliscombe	1708		
SUFFOLK			
Walpole	1646	More probably c. 1688.	
WARWICKSHIRE			
Bedworth, Old Meeting	1727	Enlarged 1808. Refurnished.	
Coventry	c. 1724	"Blitzed".	
* Stratford-on-Avon	1714	Later a Hall. Sold 1960.	
WILTSHIRE			
Horningsham	1566		