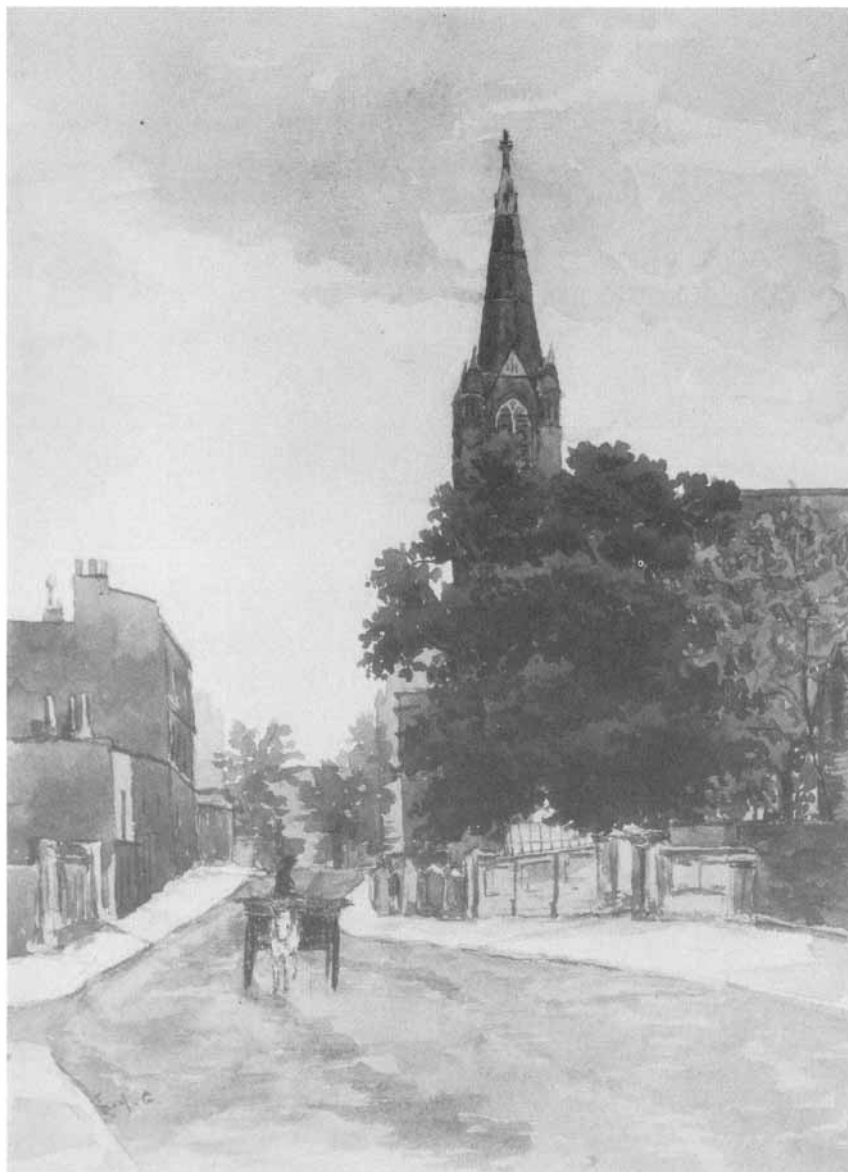


ESSEX CHURCH IN KENSINGTON 1887-1987

HISTORY OF A UNITARIAN CAUSE

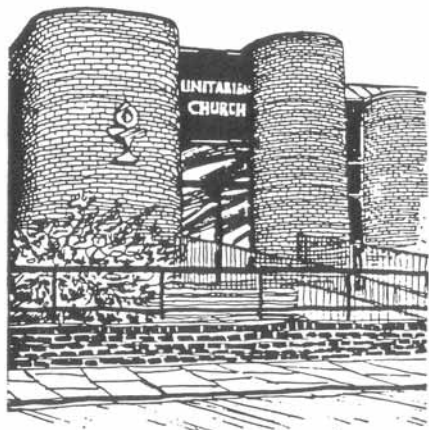
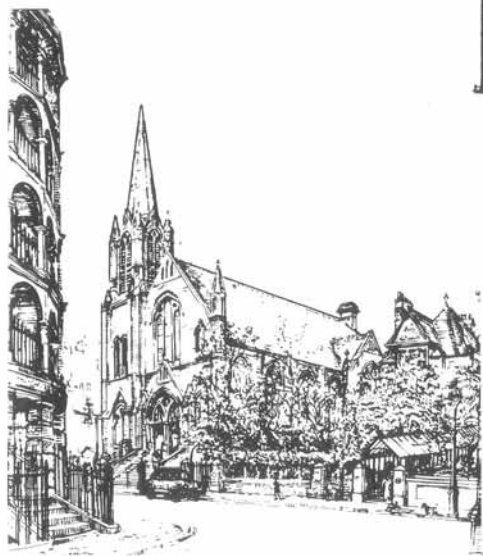
by Raymond Williams



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COVER PICTURE: The Church in 1888 from a watercolour by Elizabeth A. Gladstone painted when she was 29. The family lived at 17 Pembridge Square. Her father, an F.R.S., was a chemist and social reformer. One sister wrote the classic 'Notting Hill in Bygone Days' and another married James Ramsey MacDonald, the future Prime Minister. Note that Mall Chambers are not yet built (Royal Borough of Kensington and Chelsea, Local Studies Library)

FOREWORD

This book presents a history of Essex Church over the last hundred years, since its rebuilding on the Kensington site. Those who know Raymond Williams' love of cricket will not perhaps be surprised that his initial proposal for the title was 'A Century for Essex' (though he supports Middlesex himself!). In a sense that should have been 'Another century for Essex', since the church traces its origins back to 1774 when Theophilus Lindsey formed the first avowedly Unitarian congregation in the country in Essex Street, just off The Strand (where Unitarian Headquarters stands today). Perhaps the full history of that first century still remains to be written, though references to it will be found in the text, in Appendix C, and in the Bibliography.

It is a great pleasure to welcome this volume. The reader will find here not just the story of Essex Church in Kensington, but a good deal relating to the history of Unitarianism in this country and not a little social history thrown in as well. The contribution of Essex Church to the wider denomination is not inconsiderable, as is here documented, and includes three General Assembly Presidents from within its membership. I am sure this work has been a labour of love for Raymond Williams, who has himself been intimately involved with the life of Essex Church for the last thirty-six years, and remains so today.

It is right too that I should pay a particular tribute to William Featherstone, church treasurer and no mean historian himself, who has amplified many of the footnotes compiled the appendices, and — with only a little help from myself — gathered together the fascinating illustrations which accompany the text. He too has had the responsibility of seeing this work through the press.

April 1987

Howard Hague
Chairman of the Congregation

ACKNOWLEDGEMENTS

We are grateful to many people for assistance with the production of this history. The author in particular wishes to thank Mrs Betty Johnston (nee Gimson) who spent much time going through the bound volumes of *The Inquirer*, noting any references to Essex Church. We are grateful too to the following for information and assistance:

Mr John Creasey, Librarian at Dr Williams's Library, for permission to quote from the Lindsey Hall Minute Book and the Lindsey Library manuscript catalogue

Mr Brian Curle, Local Studies Librarian, and his staff at the Royal Borough of Kensington and Chelsea Libraries and Arts Service

Mrs Elizabeth Featherstone (who also typed the manuscript)

Mrs Ivy Gorman

Mrs Elaine Parker

Rev. Francis Simons

We express our thanks to the following for giving permission to reproduce photographs:

Mrs Ivy Gorman

Royal Borough of Kensington and Chelsea Libraries and Arts Service

Royal Commission on Historical Monuments – National Monuments Record

Unitarian Headquarters at Essex Hall

Victoria and Albert Museum

PART 1 1886–1914

A paper on The Origins of Essex Church, Notting Hill Gate, London, by the Reverend John C. Ballantyne, the minister of the church, was published in the Transactions of the Unitarian Historical Society in 1940. As its contents will be unknown to most readers, I shall start this centenary memorial with a summary of Reverend Ballantyne's Origins.

Although the engraving in the church's possession, showing the Essex Street Chapel, founded in 1774 by Theophilus Lindsey, shows the chapel full to overflowing at the centenary service of 1874, the picture is misleading. For, by that date, the great exodus of citizens from the City was in full swing. Prosperous merchants, bankers and the like, were no longer content to live where they worked, and the great withdrawal to the suburbs, or further afield, was under way. As a result, attendances at the chapel in Essex Street had dropped to a mere handful.

But at the same time a vigorous missionary effort to spread the Unitarian cause was being conducted by the Reverend Robert Spears, who established chapels in many parts of London and neighbouring counties, some of which still flourish today (e.g. Southend)⁽ⁱ⁾. Robert Spears can, in fact, be regarded as the second founder (after Lindsey) of Essex Church, for in 1867 he had decided, with backing from the British and Foreign Unitarian Association, to engage a room with the object of "forming a Free Christian Church at the West End of London". The room was found, in Sir Isaac Newton's old home in Church Lane, Kensington⁽ⁱⁱ⁾ and the first services were held there on 14th April, 1867.

The new cause suffered several removals: at one time to Linden Grove (now Linden Gardens), at another to the Victoria Hall on the site of the Royal Gardens Hotel⁽ⁱⁱⁱ⁾. The congregation was growing, under the chairmanship of James Heywood, M.A., F.R.S., M.P., "one of Kensington's most distinguished citizens" and in 1874 a Sunday School, which by 1881 had 215 members on its Register, was started. The first settled minister was the Reverend Charles Howe in 1873, and in the following year the infant church made its last move to a settled site. Alderman Sir James Clarke Lawrence, Bart., M.P., who was to become Lord Mayor of London, bought and donated a piece of land in what was then known as Kensington Gravel Pits, or alternatively The Mall (now Palace Gardens Terrace)^(iv), and a temporary church was erected. As it was of corrugated iron, not surprisingly it was known as the "Iron Church".^(v)

In April 1883 the Reverend Panton Ham concluded his ministry at Essex Street Chapel. No successor was appointed, and the trustees decided it was time to follow the exodus of citizens and move westwards. The Reverend Charles Howe, minister of the Iron Church, had died early in 1883 and no successor was appointed. At Essex Street, they had a valuable site and buildings. The busy British and Foreign Unitarian Association, and the equally busy and growing Sunday School Association, looking for additional space, wished to take over the Essex Street site and buildings, moving from their headquarters in nearby Norfolk Street. They were willing to pay £10,000, but the Essex Street property had been valued at £15,000. Sir J.C. Lawrence and his brother, Edwin, were the joint owners of the site in Kensington^(vi); this was valued at £5,000 and the brothers offered it as a gift, provided the Essex Street property was retained “for the benefit of the Unitarian body at large”. Meanwhile the Kensington congregation had already raised over £4,000 for a new larger church with school and manse. So the bargain was struck, the £10,000 came to Kensington, and the Charity Commissioners approved.^(vii)

The demolition of the Iron Church began in August, 1885 and new building was commenced. The foundation stone of the present church (called in the documents Essex Chapel) was laid by William Rathbone, M.P., on 25th February, 1886, and the opening of the church “for public worship” took place on 4th May, 1887.^(viii)

Services were continued there, uninterrupted by two World Wars, until the Spring of 1973 when, as will be recorded later, this church too was demolished. A photograph of this building, in red brick, can be seen in the church library.

Most of the activities connected with the Iron Church had to be suspended. For instance, we are told in a Sunday School report of March, 1888, that the Sunday School did not restart until 29th January, 1888, but by the time of the report, two months later, the number on the books had risen to 95, with average attendance of 70. The School had a Lending Library of over 500 books, and when the scholars had their summer outing to Cheam, the Metropolitan railway took 63 children there and back at half-price (2½d.), while 17 older scholars were charged 4d. Their 80 teas cost 6d. each – but the teachers fared better with 9d. teas, and lunches at 1s.6d. The youngest scholars, too small to travel, were entertained with a piece of plum cake by Mr. and Mrs. Edwin Lawrence. On 26th January, 1889, 130 girls and boys were present “to see the magic lantern entertainment”, and prizes for attendance and good conduct distributed.

From lists of addresses of Sunday School teachers, who may be regarded as typical of members of the church congregation, it appears that most lived within walking distance of the church, as no doubt did the scholars, though some lived further afield (Finchley, Ealing). But it is equally evident that, even in those years, many left the district after a few years, and the area was even then assuming its modern character as a dormitory for birds of passage. Mr. Ronald P. Jones, then Secretary, in the Committee's report for the year 1904, writes of the death of a member: 'though her personal connection with the Church had ceased'. Of another member, he writes: 'the removal to Bradford of . . . has also deprived the Church of much valuable help in many branches of its work'.

That the new church had launched many social activities, as well as Sunday worship, is reflected in the Reverend Frank Freeston's letter introducing the 1904 Report, when he speaks of: 'Some people only wish for a Sunday Church with a quiet meditative service; others wish for an "Institutional Church", full of week-day activities and socialibilities.' A problem which still exists today.

One other resignation, from a Sunday School teacher, Miss Helen Booth, is reported in the Minutes (Sunday School), of 4th October, 1901: 'Miss Booth was thanked for all her long years of service in Essex Church, and for her previous help in the Iron Church.' In December of that year she was presented with "a purse of £3 as a gift from the teachers in recognition of her services to the school" on her leaving the neighbourhood to reside in Peckham.

The mention of the Iron Church is a reminder that in his paper, referred to earlier, Mr. Ballantyne had lamented that all the early papers and records of the Iron Church had been lost, although he paid eloquent tribute to the work of the first minister, the Reverend Charles Howe, in building up the new cause. However, the Minute Book of the Sunday School, founded in March, 1874, is among our surviving records. From *The Christian Life* we read that "Sunday last (6th May, 1877) was an interesting day at the Notting Hill Iron Church. The Sunday School, which has been gathered together under the auspices of this congregation, held its first public anniversary." But difficulties soon arose; the printed report of the Sunday School Committee of The Mall Church, Notting Hill, whilst boasting of its 95 scholars, complains of cramped space, otherwise numbers could soon be doubled. Nor were all the scholars models of behaviour. A minute of 26th November, 1878, records "that a charge of incendiarism had been brought against one, Henry White, by one of the neighbours to the chapel",

and goes on to lament that Henry White had, in the previous week, set fire to the chapel. Unfortunately, the minutes make no mention of Henry's fate.

Something of a very different character is recorded in the 1901 Report of the Sunday School, meeting in the new church. Queen Victoria had died at the end of January, and a service was held in the Schoolroom on 3rd February, in which all the scholars joined, in memory of the Queen. The minute book contains a copy of the hymns prepared by the Sunday School Union as a memorial service, with recommended Scripture readings. At the close of the service, a picture of the Queen was presented from the minister, the Reverend Frank K. Freeston, to each child. We are not told who defrayed this expenditure – it must have been fairly large, as the Report records 198 scholars on the books.

The foundation stone of the new church was laid by a prominent Unitarian of the day in 1886, and the services commenced in the following year (Appendix C). As most readers will not have seen that church, which was demolished in 1973, a not-too-detailed description of it may be of some help (see illustrations and Appendix G re Surviving Items)^(ix).

A flight of stone steps led up from The Mall pavement to a large vestibule. On either side (North and South) were swing doors. That on the South side led into the room which was used for the sale of religious books and periodicals. That on the North faced two flights of stairs, one leading down to the Schoolroom which lay below the main body of the church, the other leading up to the gallery which was erected at the rear of the church over the vestibule. Two further sets of swing doors led into the North and South aisles of the church. The main sets of pews lay between the aisles, but smaller sets lay on the other side of each aisle. The church was about ninety feet in length, forty-five in width, with the height to the gable end sixty-four feet, lying almost exactly on an East-West bearing. At the eastern end of the South aisle was the organ console (later the organ console was moved to the end of the North aisle pews)^(x), and at that end a door led into the minister's vestry. A similar door at the end of the North aisle gave into the choir vestry. Fronting the congregation as they sat or stood in the pews was the marble-floored chancel, raised a foot or so from the level of the pews. On it stood, on each side, choir stalls, richly carved, a reading lectern, and at the extreme East end of the church a communion table backed by a fine mosaic reredos. The pulpit, in carved oak, with angels' wings to each side, was at the north end of the chancel (see Appendix G). There was seating for some 500 persons.

Illumination came, by day, from the tall Gothic windows set in the walls of red brick, and with faintly tinted glass^(xi). So strong, however, was the sunlight which poured through these large windows that blinds had to be fitted to protect the gentlemen's eyes and the ladies' complexions, whilst some of the windows could be opened for ventilation. At a later date, some of the original glass windows were replaced by stained glass, the gift of members' families, and the three windows at the East end, above the reredos,^(xii) had beautiful figures in the Burne-Jones style, representing Faith, Hope and Charity.

From the outside the church appeared to be a large one, in red brick surmounted by a steeply-pitched tiled roof. At the East End the church abutted on a high wall, alleged to be by Sir Christopher Wren, as it bounded the long drive to the mews of Kensington Palace.

The Church site was bounded on the North by the pathway leading to the cottages, which still remain, and to the stairway up to the outside door of the choir vestry. A deep area was excavated on the North and South sides of the church, to allow light in the daytime to the Schoolroom windows. In the North area was stored fuel (coke at first, later oil) for the boiler which provided heating and lay below the choir vestry. Lighting for both church and schoolroom was at first by gas, later by electricity. (The church had to be closed for several weeks for the installation of the electric lighting in 1925).

The outward appearance of the church was further enhanced by a tower, built at the North West corner, and surmounted by a steeple – these can be seen in the illustrations^(xiii). In the basement, below the church, beside the schoolroom, was a capacious storage space for crockery, tables, Sunday School equipment etc., as well as the kitchen. The schoolroom was the same size as the church above it. Its furnishings were simple; rows of glass-fronted shelves along the East wall housed the Sunday School lending library, fixed benches for seating ran along the North and South walls and, extending from the East end, a small stage which was used by both the School and the church congregation.

Music played an important part in both; each December the Messiah was performed in the church, and an almost compulsory feature of those times was the annual rendering of a Gilbert and Sullivan operetta. Forms and chairs for both school and the audience at musical, dramatic or other performances emerged, when required, from the store.

To give a picture of the many activities of both Church and School in the first decade of this century, the annual reports and minute books offer

the following:

The original intention to build a church, schoolroom and minister's manse does not yet appear to be complete, for the minister (Frank Freeston) was living at "Essex House" in New Road (renamed Hillsleigh Road in 1910), Camden Hill. It is not clear whether this property was owned or (almost certainly) leased.^(xiv) The manse adjoining the church site (not used as the minister's residence) was used to hold some of the many weekday and night activities which were transferred to Lindsey Hall after 1910. Essex House, however, was also used for some committee meetings, though not those of the full congregational committee, whose 16 members included no less than three Treasurers, the Secretary and Auditor (1905). The affairs of the church and school were so numerous that the Minister was provided with an Assistant Minister, who lived in lodgings in Bayswater, usually a young man recently out of college. It is interesting to note that in 1905 this was the Reverend Arthur Golland, father of the Reverend Brian Golland, who is well-known as the recent Secretary of the General Assembly, and still happily working as Secretary of Manchester College, Oxford.^(xv)

Other notable members were Ronald P. Jones, architect and later President of the General Assembly, Sir Edwin Durning Lawrence, Bart., and Sir John Brunner, Bart., M.P., whose son, Sir Felix, was for many years a Trustee (till 1974) and who died as recently as 1982. The Chairman, Mr. Wallace Bruce, was the father of Mrs. Minnis, who also served as Secretary to the Church Committee in the 1950's. The long-serving organist was Mr. Albert Joll, who died in August, 1914; then Mr. Alfred Stock was appointed and served as organist until the 1960s, and whose bequest we still enjoy in providing our church choir and music. Mr. Herbert Gimson, who with his wife and family have done so much for so many years for Essex Church, first appears as a new subscriber in the Report for 1906, and by the following year had already been elected to the Committee of the congregation.

So much for personalities, with apologies to many who have had to be omitted; now to activities, which I will list briefly.

Services were held each Sunday in the morning and evening, and on other special occasions. Special collections were taken for various causes: the Assistant Minister's stipend (£150) was covered by donations from members: pew rents and membership subscriptions likewise exceeded the Minister's stipend (£500). The activities listed in the Reports of those years include the Congregational Society, the District Visiting Committee,

the Dorcas Society^(xvi), the Church Guild, Mothers' meetings; and the Sunday School, with its own officers and some twenty teachers, had a Library, Band of Mercy, Band of Hope, Savings Bank, Girls' Sewing and Drill Class (Swedish drill was very popular in those years), Girls' Club, Youths' Club which embraced drill, football, cricket, gymnastics, and to which in 1908 was added a company of the Boys' Own Brigade – not to mention concerts, socials, games, dancing, and Summer and Winter treats. Staffing all these varied activities must have been a headache! Many of those who gave their services were church members – these seem to have numbered 150 or so.

A notable development took place in 1910. The inadequacy of the available premises to cater for the many activities that were going on, as well as the difficulty the Sunday School had in trying to cope with nearly 200 scholars in one room, was acutely felt. A member, Mr. Edwin Tate, generously offered a donation of £3,000 which three other members made up to £5,000, to provide on a site near the church a new Institutional Building, containing three complete sets of rooms – a Congregational Hall, panelled in oak to seat about 180, with cloakrooms etc., suitable for concerts, lectures and church meetings; a Men's Club' and 'a set of rooms for other clubs, classes or societies', both the latter portions being available for Sunday School work. Mr. Tate's £3,000 was used as an endowment "to provide for the rental of this site", because he also defrayed the whole cost of the erection of the building, and all its furniture and equipment – it became known as Lindsey Hall. "Mr. Tate's gift is without parallel in the history of our London churches" wrote the Secretary, Mr. Ronald P. Jones, himself one of the other three contributors and the architect^(xvii).

The year 1914, as the Secretary noted in his report, was one of considerable 'trial and anxiety', bringing 'to a close a long and important chapter in the history of the Church'. The trials began with the breakdown in health of the Assistant Minister (Reverend H.E.B. Speight) who left at the end of March. Happily he was restored by a spell of convalescence and emigrated, to take charge of the Unitarian Church at Victoria, British Columbia. 88 members of the congregation contributed generously to the expenses of his illness and removal. The next month saw the death of Sir Edwin Durning Lawrence, one of the founder members of the Church, and the Reverend Frank Freeston, who had been minister for nearly 22 years, announced his intention of retiring at the end of December. In May, Rupert Potter (father of Beatrix Potter and a relative of Ronald Potter

Jones)^(xviii) like Sir Edwin, a founder member of the Church, passed away. A new Assistant Minister arrived on 1st June, but was only engaged to serve for three months, later extended to the end of the year. On 4th August, the First World War involved the country in hostilities, while the congregation was awaiting the decision from the Reverend J.H. Weatherall, Minister of Bank Street Chapel, Bolton, with a reputation as a fine preacher, who had been asked to succeed Mr. Freeston. On 18th August, Mr. Weatherall accepted. During the remaining months of the year the church was involved in heavy expenses: the Manse had to be repaired and redecorated for the incoming Minister, while the whole drainage system for both Church and the adjoining manse, having been condemned, had to be replaced. The report for 1914 also announced Mr. Stock's appointment as the new organist, and lists the members of the church, school and a men's club who were already serving by 31st December in the Army (none in the Navy or Air Force) – they number 31. Eloquent tribute was paid to the Reverend Frank Freeston for the valuable contribution he had made to the life of the church, and the Foreword to the Report is written by the new Minister. He alludes to a decline in attendances – with so many young men in H.M. Forces, that is not a surprise.

NOTES

- (i) see Appendix B for further details
- (ii) Newton House was on the site of Bullingham Mansions in Church Street.
- (iii) the account of the dedication of the new church mentions Mr. Canning preaching to a faithful few in an "upper room" but not where it was. It is also stated that it was the 'merest accident' that the Swedenborgian Church next door had not been bought in around 1871.
- (iv) We are aware of three pictures of the Gravel Pits. One by John Linnell is in the Tate Gallery and illustrated in the relevant volume of the Survey of London XXXVII. Two by Mulready are at the Victoria & Albert Museum and featured in a recent exhibition of his work. There seems to have been some strong artistic connection in the area, see note of previous ownership of the site. The account of the 1886 Foundation Stone laying mentions the very good foundations on a good gravel bed although the towers were taken down to clay. It also mentions that, until the church, there were no buildings with architectural features or character.
- (v) It was supplied and erected by C. Kent of Euston Road, 'Iron Building Manufacturer'. It appears to have been previously at Honor Oak, Forest Hill (Appendix B re the connection between the Reverend Robert Spears and Forest Hill). Illustrations Local Studies Library, Royal Borough of Kensington and Chelsea, reference 65:1873.
- (vi) The Survey of London states that the Lawrences bought the land from William Hutchins Callcott; two houses stood on the site, home of the Callcott family for several generations, including John Wall Callcott, a composer, and Sir Augustus Wall Callcott, the painter.
- (vii) The Essex Street Chapel was (and the present church still is) governed by a Trust Deed of 7th January, 1783, and as such registered with the Charity Commissioners. Their consent is therefore necessary to any variance to the Deed, such as was involved

- in the change of site.
- (viii) See Appendix C which contains extracts from both ceremonies; the inscription of the foundation stone read “This church has been erected by the Trustees of Essex Street Chapel, Strand, founded in 1783 by the Reverend Theophilus Lindsey, many years vicar of Catterick, Yorkshire, and this memorial stone was laid by William Rathbone, Esq., M.P., 24th February, 1886.”
 - (ix) The architects were T. Chatfeild Clarke & Son, Bishopsgate, but primarily by Chatfeild Clarke himself who supervised the work without a Clerk of Works, no doubt as a means of economy and as a fellow Unitarian. The cost is quoted as £10,321 and the builder J.T. Chappell of Lupus Street, Pimlico (see Appendix D for further details of the architect).
 - (x) The organ was the gift of a member of the congregation, Miss J.D. Smith of Ascot, and was by Kirkland of Holloway Road.
 - (xi) The definitive style is open to doubt; at the Foundation Stone laying it was said to be Early English, but the account of the Dedication refers to Early Pointed Gothic. Victorian Gothic is possibly a fair description. The red brick was dressed with Portland stone. The roof (waggon headed with coned and projecting hammer beams) and fittings were of pitch pine or stained deal, perhaps the latter if economy had bitten by the time the Dedication Service was written up.
 - (xii) The reredos itself was a work of some distinction still in existence (see Appendix G and illustration). It was of Caen stone (as was the pulpit) canopied with alabaster and with mosaics of encaustic tiles by Mr. Anstey of Regents Park.
 - (xiii) One other exterior feature of the church commands mention; transferred from the front of the Essex Street chapel was a statue of a Sunday School boy by Hugh Stanmore. This was a memorial to the founders of the Sunday School movement (see Appendix H). Following the demolition in the 1970’s the statue was placed in store, but deteriorated so badly as to be irreparable. The height of the steeple is variously stated as 116 or 124 feet.
 - (xiv) It was rebuilt and extended in 1897-98, the architect being Thomas Arnold, A.R.I.B.A. Mr. Freeston is listed in local directories as the first occupant.
 - (xv) In 1907 the Assistant Minister was the Reverend R. Nicol Cross, M.A., from 1922 until 1928 Minister at Roslyn Hill Chapel, Hampstead.
 - (xvi) This appears to have been an earlier version of the Women’s League. A principal activity was the production of clothes for the poorer Sunday School children so that they should be suitably equipped when being sent by the church on holiday.
 - (xvii) See Appendix E.
 - (xviii) Although the Potters’ Unitarian allegiance was not normally to Essex Church, they did visit it occasionally. Beatrix was not an enthusiast, however, saying she called herself Unitarian because of her father and grandmother. Unitarianism as she knew it in London “I have no respect for . . . their creed is apt to be a timid illogical compromise”. (The Journal of Beatrix Potter 1966).

PART II 1914 – 1918

The First World War, like the Second, provides an interlude in the story of the church, when much of its activity is suspended by the pressure of external circumstance. We get little information from the annual Reports of these war years, as after 1915 they are reduced in accordance with the stringent economy of the nation's time of trial, to the barest essentials, and most of the information about what the church was doing, or not doing, comes from the Report of 1915, which I shall use principally to describe those years, and from that of 1919, restored to its usual dimensions, and looking back on the austerities which the war had occasioned.

In his foreward to the 1915 Report, the Minister, now living at the Manse adjacent to the church, and without an Assistant Curate, laments the commonplace worldliness, which has not sent the multitudes into the churches, but is heartened by the devotion with which members attend the services. Elsewhere in this, and subsequent Reports, we learn that the darkened streets had reduced the attendances at evening services on Sundays, and had led to the suspension of some of the weekday evening activities. Another item appearing for the first time in the Accounts is an insurance against damage by aircraft (the threat of German Zeppelins). From the Treasurer's Report of 1915 we learn that, in spite of the Minister's lament, church attendances had actually increased, as had the weekly offertories and pew-rents. Special collections, in fact, including one for the British Red Cross, had exceeded £500 in the year for the first time. Subsequent Reports show these sums increasing in the following years, but so do the expenses; these may be attributed to the wartime inflation, when the gold sovereign and half-sovereign vanished from circulation.

In spite of the pressure on the pound, other activities continued as best they could, together with some new ones. Aid for mothers of poor families, with sick children, is provided, with sick-notes to hospitals, hand-outs of food and blankets or clothing. Mr. Stock, the organist, makes valiant efforts to maintain the musical part of the services, in spite of his own war-time service and the shortage of men and, surprisingly, boys for the choir. Mrs. Gimson keeps the music ringing in the Sunday School, which still mounts a Christmas entertainment.

The number of men from Church, School, Choir and Club serving in the Forces had risen to 52 (two of whom were killed in action in 1915, seven in 1916 – three in one day, presumably in the dreadful slaughter on the Somme – and two in 1917). The memorial tablet to those who

fell was erected in the church in 1919, and can now be seen in the Church Library. Many soldiers, sailors or war workers were associated with the church during the years of war, many of whom sent messages to the Minister – “the worship and fraternity of the Church were treasured by men and women severed from home and friends by national service.” Nor did the church neglect refugees, particularly those from Belgium – fortnightly meetings were held in the Lindsey Hall of working parties for the Belgian Hospital Fund, and parcels of garments, bandages and worn clothes were made and despatched. Besides this, ladies of the District Visiting Committee were visiting the 200 families connected with the Mothers’ Meetings and Sunday Schools, while the Dorcas Society was making garments for poor children (80 distributed to the Mothers Meeting at the 1915 Christmas Treat). At the same time two ladies were running a Provident Club, for some 60 members who came to make small savings in the Coal and Boot Clubs or the Penny Bank. Naturally the activities of the Men’s Club were reduced, as the Treasurer (Mr. Ronald P. Jones, who was also Secretary of the Church) was away on war service (as a “Staff Motorist”), and the Secretary went straight into the Royal Flying Corps in August 1914. Replacing them, as general factotum and Acting Church Treasurer, was Mr. Herbert Gimson.

This account of the reduced or restricted war-time activities of the church can give us a fuller realisation of what a busy place the church must have been when going at full steam ahead before 1914.

Coming to a new ministry in London in war time cannot have been easy for the Reverend Weatherall, and it was not made easier to bear by the long illness of his first wife, who died in December, 1915. A brief entry in the Report for 1917, however, informs us of his re-marriage, and the second Mrs. Weatherall is soon taking an active part in the work of the church, as we can see from the 1918 and 1919 Reports.

PART III 1919 – 1945

The First World War had not only had enormous political consequences, with the disappearance of three of the great Empires in Europe, and the rise of a new but very significant force, international communism, and the unrest and revolutionary force of that creed as it spread into nearly every part of the world. There were also profound social changes resulting from the war in the 1920s. Young women cut their hair short and also shortened their skirts. These were outward manifestations of a shift in influences in family patterns of behaviour. At the same time Messrs. Ford, Austin and Morris were bringing cheap motoring within the reach of many families, who were tempted to move away from central London to outer suburbs or the country, where the railways soon followed to provide the means to make them commuters.

Essex Church could not escape the effect of these social movements. Quite apart from the young men of the church who were lost in the war, the Minister himself was affected by the tragic death of his son in a motorcycle accident while attending a summer camp near Deal in 1922. Members began to move their homes out to the new life on the Metropolitan Railway which the poet Betjeman has chronicled. The pre-war habit of attendance at Sunday worship was weakening as families divided, while it became more difficult to maintain weekday evening activities when former participants were now anxious, after a day's work in London, to get home to Leatherhead or Great Missenden.

In writing the previous paragraph, I have tried to summarise a movement extending over nearly half a century, and whose effects were essentially gradual. For in the Report for 1920, which lists the many former institutions of the church, now restored, in either Schoolroom or Lindsey Hall, the Minister observes “an increase in the frequency” of members’ attendance at Sunday service, whose chief preoccupation he describes as “to evoke, fortify and train the diviner impulses of the soul”. In that year it is interesting to note that Mr. R.P. Jones, returned from war service, is Chairman of the church committee, Mr. H. Gimson is Treasurer, and Mr. Mennell makes his first appearance as church caretaker, an office he was destined to hold for almost thirty years. Two names unfamiliar to present members are those of Ivy Larkin and Millicent Lammiman as Sunday School teachers – they will, though, recognise the latter better as Mrs. Millie Bowsher, whose long association with the church ended only with her death in 1983. Another family with long associations with the church

is that of the Larkins – there were three of them holding office in 1920, and today they are represented by Mrs. Ivy Gorman (nee Larkin) and her family. To such as those the church is indebted for the core of members whose membership, once formed, remains lifelong.

Among the institutions resumed in 1919 was the Boys' Brigade, and to it in 1920 was added the Girl Guides and the Happy Sunday Afternoons⁽ⁱ⁾. The former Men's Club was replaced by the Institute open to both sexes from the age of 14 upwards (about 80 members in 1920). The Sunday School, however, lost Miss V. Preston, who for 25 years had been its Treasurer as well as holding other offices, and five other teachers. The Play Class, organised by Mrs. Gimson, performed "Pirates of Penzance" (abridged) and, to celebrate the Mayflower Tercentenary "The Pilgrim Fathers", with casts of 26 and 29 scholars. Finally, on 12th December, the War Memorial in the Church was dedicated.

The 1922 Report, although lamenting the death of Dr. E. Weatherall, the Minister's son, contains some cheerful news. By extending church membership through envelope subscriptions, to members of the Institute and other affiliated bodies, 75 new members were added to the roll of church members; the Sunday School had 99 enrolled members, and the Boys Brigade 26 members. The Minister, acting as a University Extension Lecturer, gave a course of 20 lectures in the Lindsey Hall with an average attendance of 100. In 1923 the number of subscribers is given as 252, following a further gain of 44 new members, one of them Miss Jessie Elsley, who was destined to remain with us for the rest of her life, a period of over 40 years. Mrs. W. Minnis, the Sunday School secretary, gave birth to twin sons. But Mrs. Buckton, who for 23 years had run the Savings Bank connected with the Mothers' Meeting, was obliged for reasons of health to resign. Mrs. Gimson's annual operatta "was better than ever". Another long-serving member, a Sunday School teacher, Mrs. Cook, had to retire after 25 years of teaching "on account of advanced age". In 1924 and 1925, during the rebuilding of the neighbouring Church of Christ Scientist, that church used Essex Church for Wednesday meetings, and relations between the two churches were cordial.

1924 and 1925 saw further increases of 57 and 46 subscribing members, offset by losses through death and removal (25 and 29). The 1925 membership figure reached 301 – but the 1925 Report records the small number present to hear the Minister's "extremely powerful and earnest preaching". The Sunday School is dwindling too; only 85 scholars on the books, with an average attendance of 74. 1925 saw two improvements

in the church — the installation of overhead electric lighting and, suddenly, a new boiler for church heating.

1928 had some interesting events. The Unitarian General Assembly was formed by amalgamation of the National Conference and the British & Foreign Unitarian Association. The final service of the latter was held in Essex Church, with the Reverend Lawrence Redfern as preacher. Two long-standing members of the church and Committee passed away, Sir John Brunner, Bart., and Mr. Edwin Tate, the donor of Lindsey Hall. Mrs. Tate promised a memorial stained glass window in her husband's memory — this became the large West window over the gallery, and Lady Brunner also gave a stained glass window, in the North aisle, in memory of Sir John Brunner, Bart., in 1924 (now at Hampstead church). A further memorial window was that in memory of the Worsley family.

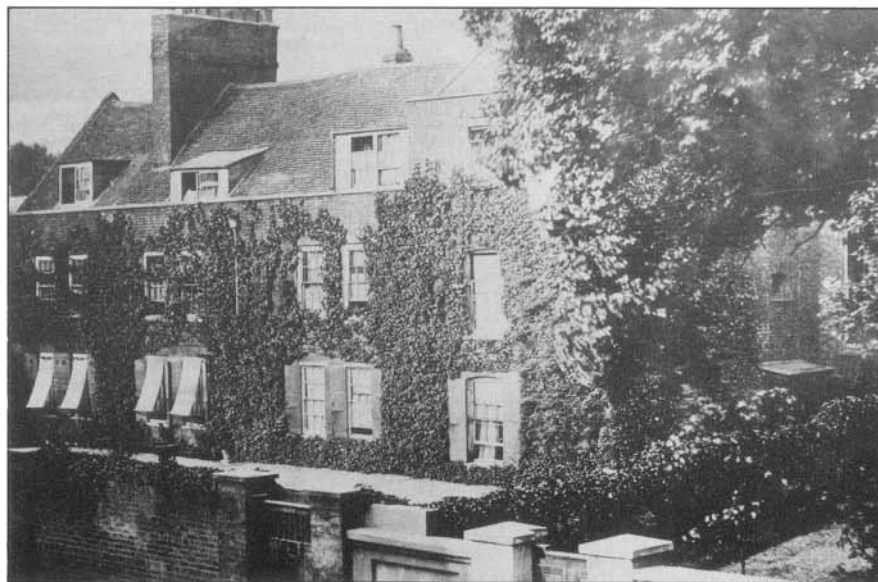
One-way traffic in the Mall “has come to stay”. The resultant roar did not much disturb the services in church, but was “a serious menace to the health and strength of a scholar and thinker such as Mr. Weatherall”. Mr. Ronald Jones added another to his many gifts to the church — beautiful oak panelling in the Minister's vestry. This necessitated the removal of the large library of books, possessions of the most part of Theophilus Lindsey. These were donated for preservation to Dr. Williams's Library⁽ⁱⁱ⁾. In this year, the number of new subscribers exactly balanced the losses, leaving the total for 1927 and 1928 at 304. Mr. and Mrs. Herbert Gimson were presented with Long Service medals for 25 or more years' teaching in the Sunday School. Mrs. Gimson's annual opera performance (Ruddigore in 1928) included an excerpt from *The Marriage of Figaro* by five members of the Play Class. Miss Betty Gimson's Junior Play Class produced a version of *Snow White and the Seven Dwarfs*, whilst Mr. Peter Gimson (still an active Trustee of the Church) started teaching in the Main School.

Mr. Weatherall's scholarship is in evidence in 1929. He gave courses of sermons on the Philosophy of Relativity, on Mysticism, and on the Sacraments, while in Lindsey Hall he lectured on Greek Drama and Greek Poetry for English Readers. Members who held distinguished offices that year were Mrs. Sydney Martineau as President of the G.A., replacing the late Sir John Brunner; and Mr. R.P. Jones, who held office as President of the London District Provincial Assembly. Mrs. Martineau had only joined Essex Church in 1926, and was not elected to the Church Committee until 1931.

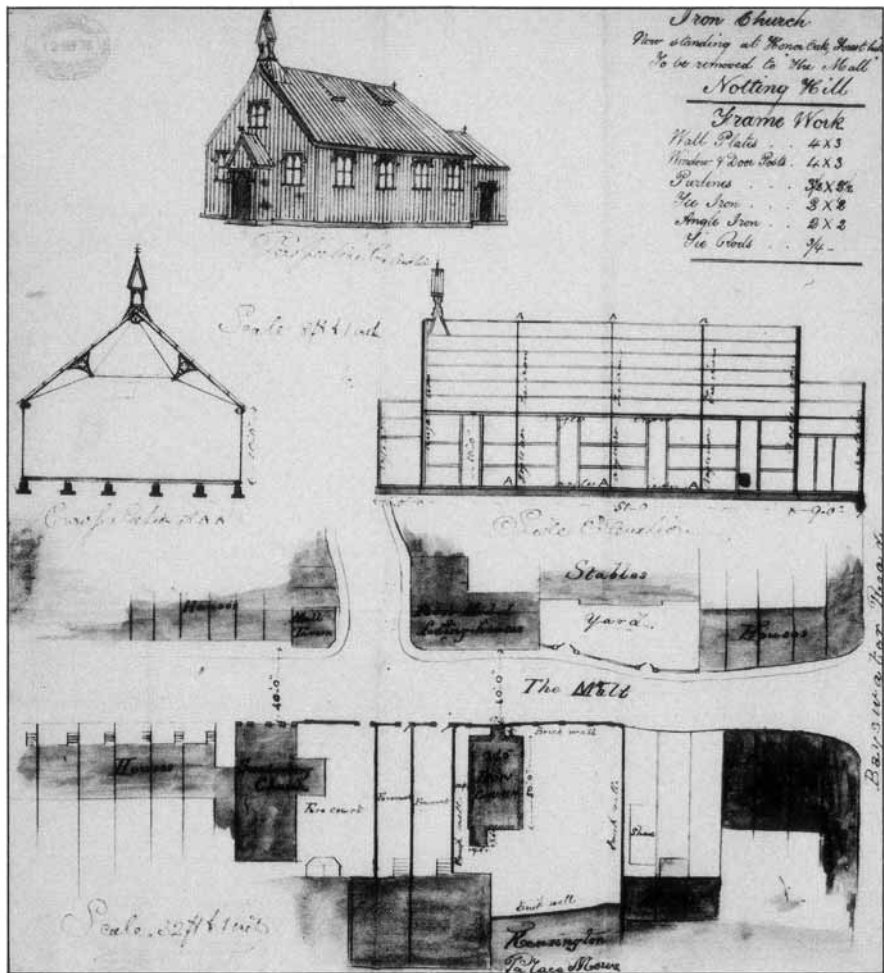
Mr. Weatherall concluded his ministry after 16 years, on 31st December,



Before the church came to Kensington. "Near the Mall, Kensington Gravel Pits", painting by William Mulready, 1786 – 1863 (Victoria & Albert Museum FA136).



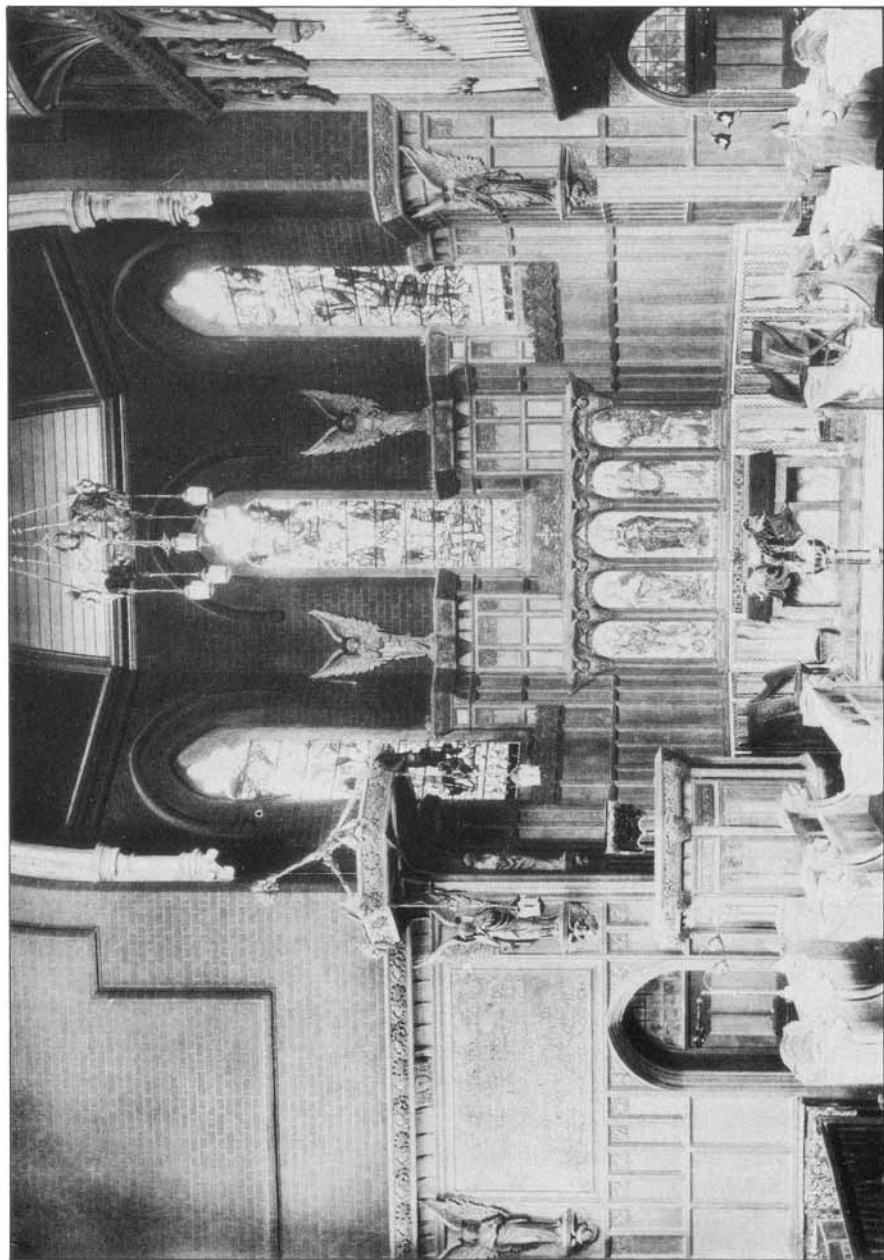
The Mall, Notting Hill Gate, Old Houses erected c1710, the home of the Callcott family, purchased by Sir James and Edwin Lawrence as the site of Essex Church (Royal Borough of Kensington & Chelsea Local Studies Library K66/682).



The Iron Church, deposited site plan, elevations and perspective drawing of the first church on the site. (RBK&C Local Studies Library 65.1873).



The 1887 church. Ink drawing by A. Allsop, showing the Manse roof above the trees to the right of the Church.



The Chancel area, showing the rich decoration on pulpit, choir stalls and organ case. Note the light fitting and the angels.

1930, in order to have a break before starting his next post, as Principal of Manchester College, Oxford, in the following September. He had seen most of the old families who had been the early mainstay of the church pass away either by death or removal, and many of the younger members of those families had not kept up a connection with the church. Nevertheless, their places had been filled, and numbers increased, by newcomers. But numbers in the books are not members sitting in the pews, and the church was beginning to feel the general decline in religious observance which was a national trait, and not particular to Essex Church. I shall pass over the short ministry of Reverend R.H.U. Bloor quite briefly (1st February 1931 to August 1934). He came to Essex Church from a 14-year ministry at Brighton. Like Mr. Weatherall, he was a University Extension Lecturer on literature and drama, and his resignation in 1934 was due to his decision to devote himself whole-time to the academic life. Mr. Stock had resigned in 1933 as organist, although he later returned to the church to which he was devoted.

Starting his ministry in January, 1935, the Reverend J.C. Ballantyne, though no less a scholar than his predecessor, came from the very different background of a long ministry in a Liverpool Domestic Mission. At the time, the long-serving Chairman of Committee, Mr. Jones, who welcomed him, was honoured as the President of the General Assembly. Mr. Ballantyne decided that the Manse was not suited to the needs of his family because of the great volume of heavy traffic passing through the Mall. The Manse was let, and the minister took No. 1 Palace Gardens Terrace, much quieter and more pleasant.

By this time, the falling-off in church attendance, and consequently in income and mid-week activities, could not be ignored, and although older members left legacies to the church, the Treasurer was happy to receive a grant from the Little Portland Street Fund to help pay for repairs to the church steeple.

Mr. Ballantyne had brought with him two keen interests, in Scouting and St. John Ambulance work, and he soon introduced these at the church, acting as chaplain to both groups. Unfortunately these activities did not long survive the expiration of his ministry, but never was his constant practical interest and enthusiasm for people's welfare put to a severer test than with the outbreak of the Second World War, and particularly after 1940, when London suffered devastation from air raids. Many families, bombed out from their homes in the City and East End, sought temporary refuge in "safe" Kensington before moving on to relatives or evacuation

in the country. A lot of rescued furniture was stored in the Schoolroom, or by Mr. C.H. Major, elected to the Committee in 1933, at his premises in Church Street⁽ⁱⁱⁱ⁾. Many of the refugees were glad to sleep in the Schoolroom where church members tended to their wants. One flying bomb victim was the Chairman, whose house in Hornton Street was bombed; he later moved to a new home at Edgware, which he bequeathed to the General Assembly, as a house for the Secretary of the General Assembly. He also left £2,000 to Essex Church, which over many years he had done so much to beautify. It seems very likely that the dispersal or loss of church records of these years was due to the upheavals of war.

Other events during Mr. Ballantyne's ministry, of national or local significance, may be briefly noted. In May, 1935, the Silver Jubilee of King George V was celebrated in the church, as elsewhere, but in the following January, during his first anniversary service, Mr. Ballantyne had to pay tribute on the death of the King. In 1936, Miss Mabel Beames, who had been a former member, Sunday School teacher and Captain of the Girl Guides company, having qualified as a minister, gave her first address in the Church, on taking up appointment as Assistant LDPA Minister^(iv). In the summer of that year the former minister, Mr. Weatherall, welcomed the Women's Social Hour members on a visit to Oxford University – he was Principal of Manchester College, Oxford.

4th May, 1937, saw the celebration of the 50th anniversary of the church opening for public worship. The event was also celebrated by a History of the church, written by Miss Anne Holt, a member for many years, and a qualified Unitarian historian^(v). Principal McLachlan of Unitarian College, Manchester, conducted the service.

Flood-lighting, donated anonymously, had been installed outside at the rear of the church, to illuminate the three fine windows, designed by Henry Holiday, and set over the communion table^(vi). Although a debit balance in the accounts was presented to the Annual General Meeting in March, 1938, a vote of confidence in the committee was passed. A month later, at the annual G.A. meetings, three people with Essex Church connections were prominent – Mrs. Sydney Martineau, now Chairman of the Congregation; the minister, who at the Public Meeting spoke on Peace and Pacifism in view of the threatening international situation, and the former minister, Mr. Weatherall, who gave the Essex Hall lecture.

Another long-serving member, Mr. G.G. Armstrong, who that year was President of the LDPA, spoke in October, 1938, at a soiree when Essex Church was host to other London churches, expressing optimism “in spite

of the problem of continuing migration to more distant suburbs''. This reflects declining attendance at services, yet only two years earlier (March 1936) the Sunday School anniversary had drawn a congregation of nearly 300^(vii).

That the members were far from being self-centred or inward-looking is shown by a letter to the Sunday School scholars, at New Year, 1939, from a centre in the Rhondda Valley, thanking them for Christmas presents sent for children of distressed miners.

At the AGM in 1940, Mrs. Sydney Martineau presiding, the minister gave an account of his ARP Lectures^(viii), and the work in progress in Kensington on behalf of refugees, including friendly collaboration between the different religious bodies. Not for nothing did Mr. Ballantyne gain the nickname "The Saint of Kensington".

On Christmas Eve, 1941 Lady Horsley died. She had been a member for many years, attended with great regularity, served on the G.A. Council, and supported personally right to the last weeks of her life (she was 86) every effort in public service by the members or the minister.

In spite of the strain of war and the flying bombs, a new venture was inaugurated on the 1st June, 1944. A newly formed branch of the National Adult School held its first meeting by invitation in Lindsey Hall. The minister spoke of the very alive branch he had conducted for 16 years in Liverpool, and he had the full backing and approval of the church committee for this new activity..

On 31st August, 1947, for the first time, evening service from the church was broadcast on the Home Service. It was largely supported by many friends from other London churches. The church was full, making the singing a great success. As estimated air audience of three to four million people listened.

NOTES

- (i) Also known as Pleasant Sunday Afternoons, and founded by John Blackham in 1875 they were a feature of Nonconformity and it is believed still continue in the Baptist Church. It was a social occasion of tea and cakes, hymns and readings. It also had links with the ICF movement towards Socialist Christianity led by 'Woodbine Willie', G.A. Studdert Kennedy, a famous First World War padre.
- (ii) See Appendix F – the Library was deposited on permanent loan in 1929, but not actually donated to Dr. Williams's Library until thirty years later.
- (iii) Mr. Major, a supporter of the church for many years, kept an antique shop, which still bears his name, in Church Street.
- (iv) It is pleasing to record that Miss Beames, although now living some distance from the church, is still a subscriber and takes a keen interest in the activities of Essex Church.

- (v) Miss Holt, who died several years ago, wrote what was a primarily a History of the Essex Street Chapel, i.e. of the congregation before its move to Kensington.
- (vi) Henry Holiday was a leading participant in the Arts and Crafts Movement of which William Morris was a main progenitor. Essex Church was not the only Unitarian church beautified by his work – A window in the West Aisle at Hampstead by him dates from 1887; there is an 1899 window at Sheffield Upper Chapel, and one at Sheffield Unity depicting Security, Truth, Mercy and Peace. (Unitarian Heritage).
- (vii) 1938 appears to have been a year in which matters of the wider religious spectrum were consistently addressed. On 3rd July the Reverend Will Hayes, leader of the Free Religious Movement-Towards World-Religion and World-Brotherhood, gave an address on the Great Mother – The Gospel of the Eternally – Feminine (hyphens seemed popular in this movement) at Lindsey Hall, and the Movement appears to have held regular Sunday services there as well as maintaining a bookstall in the premises.
- (viii) A.R.P. – Air Raid Precaution, a voluntary wartime organisation, concerned with prevention of bombing, as its name suggested, e.g. maintenance of the ‘Black Out’ (exposed lighting could be a guide to bombers) and other general Civil Defence style tasks.

PART IV – 1946-1970

On Mr. Ballantyne's 15th anniversary, in January, 1950, the service was a special thanksgiving for all the help given to the church since the end of the year, enabling repairs and renovations to be made to both the interior and the outer fabric of the church. Mr. Ronald Jones had given oak panelling, rescued from his bombed home, to be installed in the choir vestry. Stained glass windows had been repaired, new flooring installed in both church and schoolroom; and the organ had again been overhauled and new pipes installed, together with lighting improvements, and new railings fixed in the Mall.

A few months later, the G.A. Annual Service was held at the church with a packed congregation, followed by a reception with a cheerful welcome provided by church members. Yet the congregation continued to be depleted by death or removal of its members – many who subscribed lived too far distant to attend. One who passed away in December, 1950, was Edward Larkin, a member for many years, committee member, and holder of several offices. When his widow was leaving the district to live with her daughter, Mrs. Gorman, a farewell party was held at the church.

In 1951 the church had its first centenarian – Miss Mary Kilgour, although retired and living in Sidmouth, had her 100th birthday. She was still a subscriber. Earlier she had been closely associated with two other members, Lady Lockyer and Miss Leigh-Browne, in founding the first hostel, known as College Hall, for girl students of London University.

During the year, special services were held to mark the Festival of Britain.

Mr. Ballantyne, through a series of Family Worship circles, had attracted many young people to the church – 20 of them admitted as new members in 1952 – and in 1953 these formed the Kensington branch of the Unitarian Young People's League while Mr. G. Witcher, who had succeeded Mr. H. Gimson as Superintendent of the Sunday School, was President of the London Unitarian Sunday School Society, an office he had to relinquish, however, in 1953, when he left the district.

At the same time, as a letter from the minister pointed out, a flourishing branch of the International Friendship League was meeting for lectures, music recitals and social intercourse at the church; for by this time Lindsey Hall had been let to a repertory theatre group, as church and school activities no longer required its use.⁽¹⁾

1956/57: It was at this time that money was being collected for the rebuilding of Essex Hall. The old Hall had been demolished in the war

by enemy action. Many Essex Church members were among the subscribers, and the Church Chairman, Mrs. Sydney Martineau, laid the foundation stone of the new Hall on 8th June, 1957.

In 1957 Mrs. Emma Larkin, at 91 the oldest member, died in April, followed in May by Miss Sarah Tidmarsh, who had been a member for over 40 years. But the main event in 1957 was the resignation of the Reverend John Ballantyne, upon completion of 50 years in the ministry, 22 of them at Essex Church. An official farewell meeting was held on 1st July, at which many tributes were paid and a cheque for £540 in a purse was presented.

An invitation to succeed him in the ministry at the church was extended to the Reverend Graham Short, who arrived in time for his younger children to start the September term at local schools. 1960 was characterised by special efforts in aid of refugees. In March a party of members and friends from Lewin's Mead Church in Bristol came to give a performance of "By the Waters of Babylon" to "alleviate the hopeless suffering of refugees", and the collection came to over £100. The following month the G.A. Annual Service was held in Essex Church and, after it, the "Lindsey Club" as the young people of the church now called themselves, held an Assembly Supper, where about £30 was also collected for World Refugee Year. Before the service, however, the steeple had had to be removed from the church tower. Pieces of masonry had been falling from it, to the danger of passers-by. This was but one symptom of the decay of the church fabric which was causing much concern, and which was to accelerate in succeeding years.

Two events stand out in 1961. In January the committee entertained members and friends of the congregation, who were received by the President and Chairman of the Church, Mrs. Sydney Martineau and Mr. T.H. Hollingsworth. The latter had joined the church on coming from Wales to work in London, and was prominent in the G.A. where he soon became our third member to achieve the honour of being chosen President (1966). In October the lady who had symbolised Essex Church in the eyes of British Unitarians for over thirty years died suddenly. Mrs. Sydney Martineau had been in her pew the previous Sunday. She was ill for only three days, but at the age of 92 she passed away on 8th October. She had been Chairman of the congregation from 1938 – 1957, when she was made Honorary President. She had for many years edited and largely written the Annual Reports, and was noted for her generosity towards church funds, much of it anonymous.

Between these two events in 1961, Mr. Mennell, who had been a most faithful caretaker for over 30 years, retired. It was a symptom of the times, so much more affluent than when he had commenced his service, that a successor could not be found without the bait of a rent-free flat as accommodation. To provide this, the basement of the Manse, no longer needed by the minister, was converted.

In 1962, on the Tercentenary of the Act of Uniformity, which had led to the great ejection of priests from the Established Church, the Essex Church Branch of the U.Y.P.L. (Unitarian Young People's League) organised a public meeting, held at the church.

By this time, the attendances at evening service had fallen so low that the committee decided to discontinue them. The number of children attending the Sunday School had also dwindled to a mere handful, and it was only a matter of a few years before it too disappeared.

In spite of this, morning service on 29th July, 1961 was recorded for broadcasting by the Dutch radio service, on behalf of the International Association for Religious Freedom. It is interesting to note that the organ was played by the minister's daughter, Janet, as Mr. Stock, the church organist, was on holiday.

In 1964, a large congregation assembled on 12th July, to hear Dr. Preston Bradley, famous minister of The People's Church in Chicago. But our own minister, Mr. Short, had surprised everyone by tendering his resignation, to take the pulpit at the Unitarian Church in Brighton. The completion of his children's education enabled him to leave London, where the polluted atmosphere was most injurious to his health.

The minister called by the Church Trustees to succeed the Reverend Short was the Reverend Eirion W. Phillips, who came to London from the Welsh churches of Ciliau Aeron and Rhydygwyn. As he was Welsh-speaking, the Trustees agreed to an arrangement by the District Minister, Reverend E.D. Davies, that Mr. Phillips should also be Minister to the London Welsh Unitarian Congregation. At his induction service in Essex Church, the church was filled. A choir some 60 strong, as well as other members of his Welsh congregation, had travelled to London to bid him farewell and wish him God-speed in his new ministry. It was very uplifting to hear the glorious and fervent music which filled the church. Yet Mr. Phillips' ministry was to prove a sharper turning-point than any yet in the history of the church.

For long the form of service and worship at the church had been Christian-centred. Yet more liberal and Humanist ideas had been spreading

through Unitarianism in the country, and these began to be experienced at Essex Church too. Another significant change had been seen and heard in the music of the church. Long past were the days when the organist could recruit a large choir of men and boys; now, in spite of the efforts of Mr. Stock, the long-serving organist, the choir was reduced to a quartet of paid professional singers. The youth element of membership had drifted away; both the U.Y.P.L. and the Sunday School disappeared. Lindsey Hall, of which the church had once been so proud, was swept away in a comprehensive redevelopment scheme for Notting Hill Gate. In spite of the attraction of a rent-free flat, it became difficult to find satisfactory caretakers, and the minister sometimes found himself having to attend to the oil-fired boiler for heating the church, in emergencies. The tiles on the church roof were rotten, the bricks badly flaking, as a result of nearly 70 years of atmospheric attack, and the committee and trustees were facing acute and frequent demands on the church's financial resources to maintain a building which was wearing out. The organ, too, was in need of a complete overhaul, the cost of which was defrayed by Miss T.A.C. Durning-Lawrence, the last surviving member from a family which had been largely responsible for the founding of the church (and, incidentally, the last member who regularly drove to church in a chauffeur-driven Daimler or Rolls Royce!). The service of rededication of the organ in March, 1965, was conducted by the Reverend Dr. John Keilty, Secretary of the G.A., and concluded with a recital by the organist of Hereford Cathedral. The following month a further recital was given by our own organist, Mr. Stock, and another organ recital followed the induction service for the Reverend E.W. Phillips. At this event, on 3rd June, 1965, the *Inquirer* reported that "the refreshments, even by Essex Church standards, were quite memorable."

Mr. Ronald P. Jones, for so long a prominent member both of Essex Church and of the General Assembly died, aged 89, on 2nd October, 1965. He had joined Essex Church in 1904 on coming to London from his native Liverpool. As an architect, he was well-known for his service and advice to many Unitarian churches. He designed and built the church at Cambridge. As a Liberal in politics, he served as a Councillor for South-West Bethnal Green (he always had a special interest in the Mission Church in Mansford Street). To Essex Church his benefactions seemed never-ending. He was one of the donors of Lindsey Hall which he was responsible for building. He was the Hall Treasurer from its opening (1911) until it was demolished. In it he played the piano for the Drill Classes, so he

presented a Bechstein grand! In the church itself he had donated a carved font, the carved pulpit and choir stalls, marble tiling in the chancel etc. By his will, he gave £2,000 to the Church.

Mr. T.H. Hollingsworth, the Chairman, on his election to the Presidency of the G.A. in 1966, was described by the Inquirer as “the product of many years of high level administrative experience – a man of authority – (with) a self-attachment to high principles which is both salutary and infectious”.⁽ⁱⁱ⁾

During the 1966 Assembly meeting, the Church and Hall were used for several meetings, and the young people of the church, led by Malcolm Johnston, gave a number of entertainments during the year. Miss E. Gorman also frequently deputised at the organ for Mr. Roberts, who was on leave from April to December on an official visit to South Africa for the Royal College of Music. At the Annual General Meeting in February, 1967, Mr. Herbert Gimson, who for so long had served as Church Treasurer, again announced his wish to retire, and eventually he handed over to a number of successors, who served for short terms, including Malcolm Johnston, Mr. Gimson’s grandson. Malcolm was also involved in organising a Music Workshop for the LDPA at Essex Church in June, 1967, when he also became Treasurer.

During 1966 Miss Jessie Elsley, who for many years had conducted the Sunday School, was in failing health and, in her absence, Mrs. Phillips and other helpers ran the small school. Early in 1967 Miss Elsley died and Miss Durning-Lawrence organised a collection for a memorial to her life and work for the church. This took the form of a silver boat-shaped rosebowl. Alas! during the dispersal of the church’s treasures in and after 1973, this rosebowl disappeared. Miss Durning-Lawrence was also at that time responsible for the flowers at each morning service, and paid for summer and winter outings for the Sunday School scholars. The 1968 Report records that only six scholars remained. It also pays tribute to Major Taylor, a long-serving member of committee (died in October) and to Mr. Roberts, who had been organist in succession to Mr. Stock for several years.

In 1969, after twelve years in the office of Chairman, Mr. T.H. Hollingsworth retired, and I was elected to succeed him in April. The following month Malcolm Johnston gave up the office of Treasurer, being succeeded by Miss Elizabeth Gorman, whose sister Berenice had already been serving on the committee carrying out some of the financial work. Three very active newcomers that year were Michael Savage, who married Berenice Gorman, and David and Ann Arthur⁽ⁱⁱⁱ⁾. Perhaps the most

interesting event was the institution of a Christmas dinner and entertainment for older members of the neighbourhood, organised by Michael and Berenice, helped of course by other willing hands. Two old members, Mr. C.H. Major and Mrs. Marjorie Minnis, who had both served the church for so long, passed away. Mrs. Minnis had, in fact, spent "something like seventy years in Sunday School and church attendance". The year also saw the first visit of the Reverend Robert Palmer, whom we shall encounter again later, of Nashville, Tennessee, on exchange with the London District Minister. Mention should be made of Philip Bird, a young Canadian and very talented organist, and of a new caretaker, who arrived in December and, within a week, gave birth to her first-born!

Unfortunately in 1970 Michael and Berenice Savage and Philip Bird^(iv) all left us to work elsewhere, the last-named in Australia. Mr. and Mrs. Phillips were both in hospital early in the year, and then went to the U.S.A. on exchange with the Reverend Bob Cumings, who came from Taunton, Massachusetts, to Essex Church for six months.

NOTES

- (i) Although it suffered wartime damage Lindsey Hall, or at least the Main Hall, survived for a considerable period in the charge of the New Lindsey Theatre Club. They opened 15th April, 1946, with Priestley's 'Long Mirror'. The stated aim was to create a centre for contemporary dance, presenting plays of real consequence by dead and living dramatists and by new authors, under the founder Peter Coates. They ceased to use the Hall in early 1958 and it was demolished by May, 1958, to be replaced by the present office development.
- (ii) For the years 1935-1962, when church records are missing, the above has been drawn largely from the pages of *The Inquirer*, or from surviving members, to whom I am most grateful for their reminiscences. The Annual Reports and many monthly Newsletters resume at this point and I have largely relied on them to guide my own rather faulty memory of the events which follow – see previous comments concerning loss of records.
- (iii) David, though now domiciled in Hull, is still a Trustee of Essex Church. Ann is now ordained into the Unitarian ministry, and is Information Officer at Unitarian Headquarters.
- (iv) John Lewis, who replaced Philip Bird as organist, had a high reputation in the field of electronic music in this country. He died in 1985. He left Essex Church in 1973 and was succeeded by David Smith.

PART V 1971-1987

The year 1971 started sadly for the church with the death of Miss Theodora Durning-Lawrence on 31st January, She had been a most munificent benefactor for many years, and her passing was mourned by many members and friends. Her death occurred at a time when trouble hit the church. Quite apart from a large block of ice falling from an over-flying aircraft and tearing a large hole in the church roof, the church boiler finally gave up the ghost, and its replacement was very costly. The committee was compelled to take ‘‘a long hard look at the future of the church . . . should a complete redevelopment, with a new church, be undertaken to replace the loved but failing Essex Church . . . ? (I quote my own Chairman’s Report for 1971). At the Spring Annual Meeting, the Committee (and the trustees) were authorised to explore the costs of either a complete overhaul of the existing building, or replacement by a new church with flats attached. In November, through the help of Mr. Tom Atterton, a partner in a firm of architects, the facts were placed before the congregation. Probable cost of necessary and urgent repairs was £16,000 – almost beyond the resources of the church; or a new church, with flats for minister and caretaker, with 24 adjacent flats, taking up the whole of our site, which a property developer was prepared to erect on 99-year leases, the church retaining the freehold. This latter scheme was approved by the members and confirmed by the Trustees. At the end of the year the local authority intervened, with planning permission for only 18 of the proposed 24 flats.

In view of this weighty problem, it seems almost a comical irrelevance that, besides conducting several weddings in the Church during 1971, the Minister also officiated at two mid-channel services of marriage, outside territorial waters in the Straits of Dover, – one involving the film star, Jennifer Jones – and earned himself headline publicity in the national press.

The question left unresolved at the end of 1971 was soon answered by the property company agreeing to accept the reduction of flats by the Kensington Borough Planing Committee. This then led to a year of many meetings, some of them very long, for drawing up contracts, obtaining Charity Commission approval, a host of details concerning the new church and minister’s and caretaker’s flats, landscaping, car parking, and hosts of other details. In between all this, the minister and Mrs. Phillips had to look for new accommodation, as their manse was to be demolished. They eventually found a house in Highgate, which the trustees (through

their solicitors) had to buy, and so on and so on. By the end of the year 1972, the church was making arrangements about what portions of our property (such as wall tablets) we could retain for the new church and what we could dispose of to members and friends, and what would have to be abandoned in the demolition. The Reverend Graham Short, the former minister, secured our agreement that the recently refurbished organ should go to his church at Brighton. Several donors of stained glass memorials (or their descendants) chose to recover the windows. Much of the finely carved choir stalls and other wooden decorations went to our chapel at Hampstead, whilst the fine mosaic reredos was sold to a Catholic church in Kensal Rise. (See also Appendix G).

1972 ended with the now usual Christmas dinner for the neighbouring old folk, and the minister and members all looking ahead, rather gloomily, to total demolition early in 1973. The year had not been made easier for me by my mother's hospitalisation, involving almost daily visits, and her death in September.

The last service in the "old, and to many members, the beloved" church was held at the beginning of April, 1973, and the A.G.M. for 1972 followed, the last event before the premises were handed over for demolition. This took some time, and much more than the usual care, since the organ, stained glass, the books from the library and so on, had to be carefully disposed of. Mrs. Ivy Gorman, then living at Ringwood, in Hampshire, offered her garage as a store for the books and church records. The minister and his family were also packing for their move to Highgate.

During the period when we were to be without our own church, the congregation was able to meet for Sunday worship, at first in a room at St. Mary Abbot's Church Hall; the Vicar, being, like our Minister, a Welshman, had kindly offered us this facility. Meanwhile the property developers were running into difficulties and, at the time demolition started, no final contract for the new church had been drawn up, and no builder had even been approached. For a crisis of unprecedented proportion was descending on the property world, and it was to be over four years before a new church was ready for us to occupy. For most of that time, our site in Palace Gardens Terrace was just a horrid hole in the ground. It was not to be expected that a bare, almost starkly furnished room, with an indifferent piano, would attract new members or perhaps even hold the loyalty of old members. Changes in personnel did not help, either. Miss Lily Skelton, who had been Secretary for some years, and myself both, for personal reasons, had to give up our offices; Miss Elizabeth Gorman

gave up the Treasurership to become Secretary; whilst David Oliver, a young South African, who was with us for a short time, acted as Treasurer until October, 1974, when Mr. and Mrs. Arthur became Joint Treasurers. Fortunately our organist and choir members remained with us, and Mrs. Elaine Parker, who sang contralto, became our new Chairman during the year. I was still in office, however, when the main event of 1974 took place – the Bicentenary celebrations of Theophilus Lindsey's founding of Essex Street Chapel on 17th April, 1774. The London District marked the event by a pilgrimage to Lindsey's tomb in Bunhill Fields Cemetery, at which the Reverend Phillips gave the first prayer (before dashing off to take his London Welsh service), while Essex Church's celebrations took the form of a buffet reception in St. Mary Abbot's Hall, in the presence of the Mayor and Mayoress of Kensington. The guest speaker was the Principal of Manchester College, Oxford, the Reverend H. Lismer Short.

Other developments occurred in 1974. We at last signed the contract with the property developers. By that year the situation in their industry was so grim that they abandoned the idea of building 18 flats around our premises, so the modified plan had to go to Kensington Planning Committee and the Charity Commission.

Neither of these is remarkable for speed in arriving at decisions and we were left to contemplate the much more welcome prospect of having only the church, manse, hall, vestry and library, and caretaker's flat – a building on a much smaller scale than originally envisaged, and much more evidently a church.

Incidentally the organ for the new church was delivered that year, and had to be stored for three years before it could come into service.

It is odd that the 1974 Annual Report makes no reference to the Lindsey Bicentenary celebration, though that for 1973 looks forward to it.

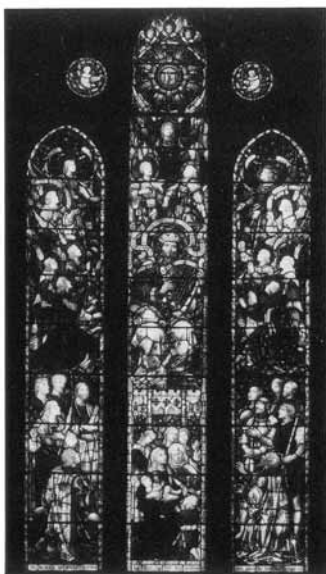
1975 saw us obliged to quit St. Mary Abbot's Church Hall. We were able to secure the use of the premises of the British Humanist Association headquarters in Prince of Wales' Terrace for our Sunday Services. There was no piano so David Smith, the organist, was obliged to transport a portable organ to and fro each week. It almost goes without saying that the changes I have been describing had reduced the number of members in fact to the lowest level the church had known. 1976, though, brought two contrasting events, one sad, the other hopeful. The sad event was the departure of the Minister, Reverend Eirion Phillips, at Eastertide. The hopeful event was the appearance, at last, of builders working on the site in Palace Gardens Terrace.

During these years, 1973-1977, when we had no church, the landlord of The Mall Tavern (now the Gaiety) had very kindly placed a room at our disposal to hold meetings of committees and trustees, and this facility had to be used even more frequently as we tackled the two problems of equipping and fitting out the new church, and of filling the vacant 'pulpit'. I must pay tribute to Elaine Parker, the committee chairman, for the mileage she covered in attending to the countless details of preparing the new church for us to use, and of finding accommodation for, and looking after the comfort and needs of the two relief ministers who came to us for six months each from the United States. I had been helped by the General Assembly Secretary, through his American Unitarian Universalist contacts, in securing the late Dr. Tracy Pullman and Reverend Robert Palmer, two retired Unitarian Universalist Association ministers, to minister to us. Their stay coincided with the completion of the new building, and it was the Reverend Bob Palmer, who was already familiar with London from his previous visit as Acting District Minister (see above) who conducted the first service, on 24th July, 1977, in our present church.

I spent a good deal of space in Part 1 describing the 1886 church, as many readers will not have seen it before it was demolished. Suffice to say that the new building has a simple dignity, with gentle curves and an atmosphere conducive to meditation and worship. It suits our needs for worship and fellowship very well and has drawn many favourable comments from visitors. Some of us, no doubt, regret the passing of the old building but I think I can say that we have come to appreciate the special qualities of the new building. Our architect, Mr. Tom Atterton and the builders Ashby and Horner, have shown great sensitivity to our needs as a congregation. Also the building is much in demand as a meeting place and performing centre for many groups.

One of the most faithful members of committee and trustees, whose help I greatly valued, Lt. Colonel J.A.C Kidd, did not live to see the new church opened, and three other long-standing members passed away soon after its opening – the former Chairman, Mr. T.H. Hollingsworth, the former Secretary, Miss Lily Skelton, and the former Sunday School teacher, Mrs. Millie Bowsher.

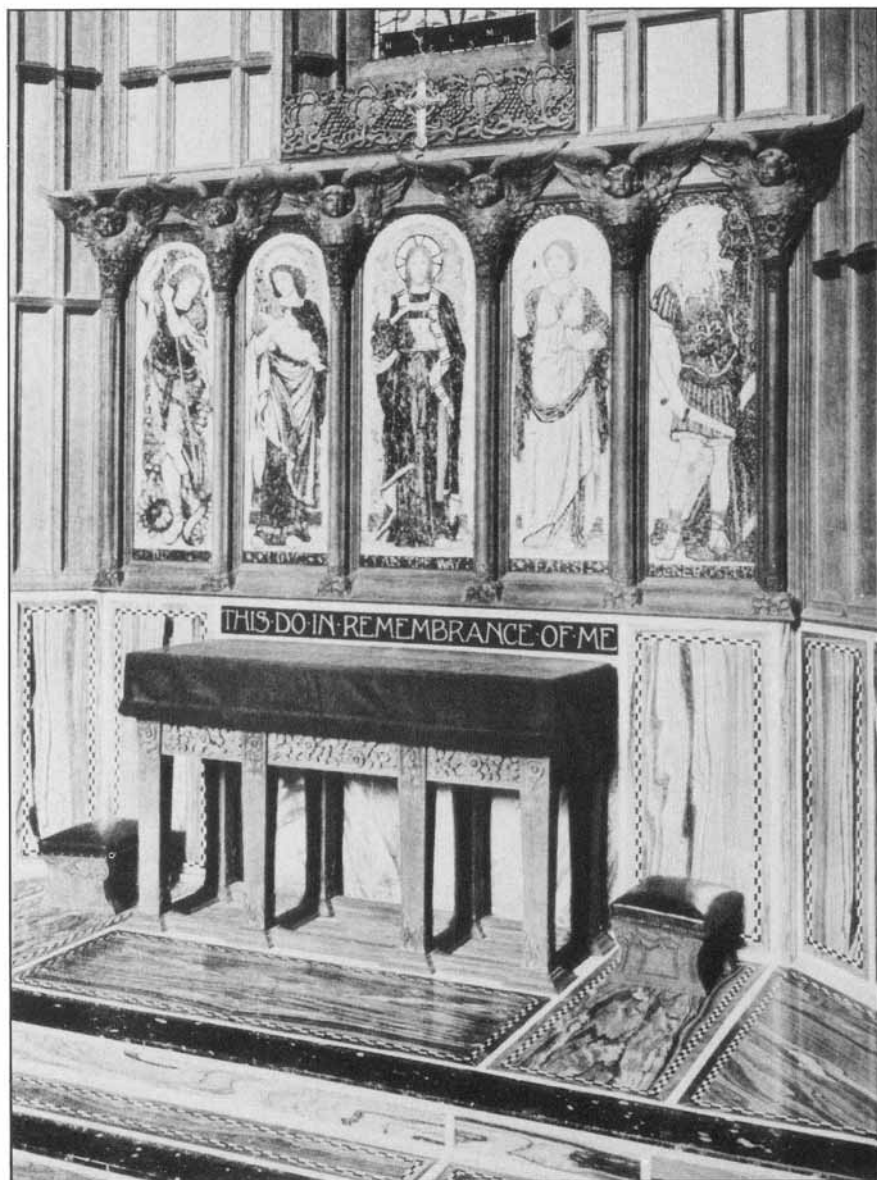
The minister appointed to succeed Reverend Eiron Phillips was the Reverend Frank Clabburn. Mr. Clabburn, a lively enthusiastic and gifted minister did much to revive and rebuild the congregation whose numbers had declined during the fraught period of being without our own building. A style of worship suited to the needs of Unitarians in the late twentieth



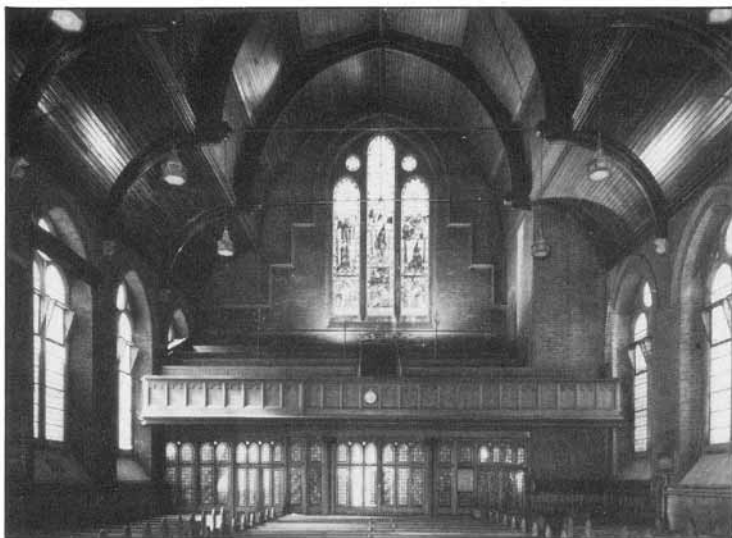
Representative of the rich stained glass given to the church in later years. The north – Worsley – window symbolising Worship and Service of God. (National Monuments Record NMRBB873/2479).



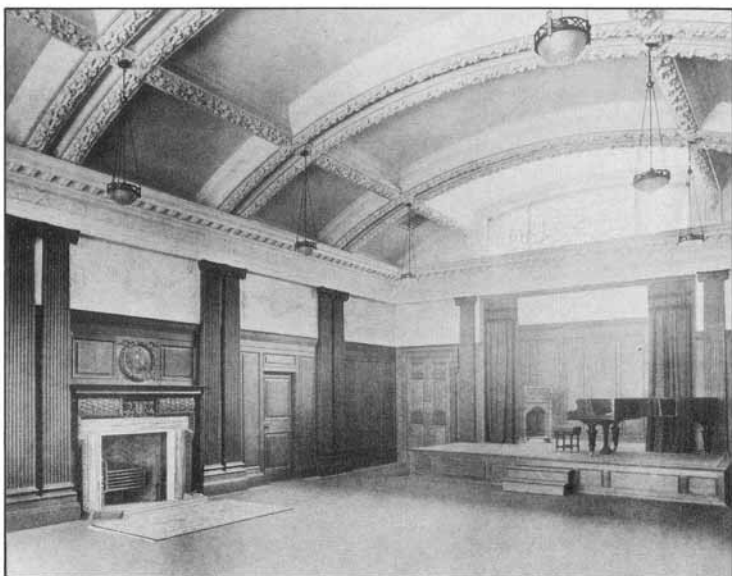
The Font, designed and donated by Ronald Potter Jones in 1908. (NMR BB73/2464).



The Reredos and Altar, encaustic tile mosaic – Jesus, Duty, Love, Faith and Generosity.



The rear of the 1887 church, illustrating the roof, gallery and leaded windows screening the vestibule (NMR BB73/2459).



Lindsey Hall, the Large Hall, from 'The Builder' 19th April, 1912 – the grand piano is that still in possession of the church. (RBK&C Local Studies Library L/5220).



The Church just prior to demolition in 1973; the spire had been removed in 1960. Note the 'Boy Monument' to the right. (NMR BB73/2456).



The 'Hole in the Ground', Essex Church 1973/77. The Czech Embassy fills the background in this September 1973 photograph (RBK&C Local Studies Library KE 73/338).

century was now established at Essex Church. It also became increasingly a centre for various intellectual, cultural and social activities. In his short ministry at Essex Church, the Reverend Frank Clabburn put Essex Church back on the map of Kensington. However, Mr. Clabburn resigned his ministry in 1981 on the occasion of his remarriage and removal to Godalming, where two of our formerly active members, Reverend Mabel Beames and Miss Winifred Connor, are living in retirement. A further interregnum was inevitable and again we looked across the Atlantic for assistance. We were refreshed by the bounce and enthusiasm of Dr. Cynthia Edson. After her all too brief six months' term was completed, we were again fortunate in seeking our old friends, Peggy and Bob Palmer, during August and September, 1981. Several members of the congregation are still happily in touch with Cynthia, Peggy and Bob, on a regular basis.

Late 1981 saw the appointment of the Reverend Francis Simons as Minister.

A new church, new minister; the last decade has seen considerable changes in the life of Essex Church. It is important to enumerate some of these briefly to illustrate the renewal that has occurred following the vicissitudes of the previous few years. It is also important to refer to the embellishment of the new church which has taken place in memory of former members of the congregation and to mention those who have had such an important role to play in maintaining the church – the caretakers. Maintenance has become a word of multiple meanings to our caretakers – Ray and Julia Head, the first to care for the new church and, since June 1981, Margot Cullen. Margot's tasks include administrator, cleaner and gardener! She handles all the many bookings for use of the church property and collects the fees; cleans the building and arranges for its repair and tends the banked gardens, front and back, which are such a feature of the church.

Another feature which meets the visitor's eye on entering the church is the Ballantyne memorial in memory of Jean Ballantyne and her father, the former minister of the church, and which is by their brother and son, David Ballantyne, a distinguished potter. In the church itself a brass plaque on the piano stool commemorates Lt. Colonel Jack Kidd, whose role in the life of the church has been mentioned previously. So have Millie Bowsher and Lily Skelton – an altar cloth and the chancel ropes are in remembrance of the former, the chalice and a pair of fine silver vases in memory of the latter. Inside the covers of the hymnbooks, bookplates will record four other small legacies which were put together for the

purchase of the books.

Finally the life of the church. The ministry of the Reverend Francis Simons has seen many changes and innovations. The re-introduction of evening services has not been an immediate success with a geographically scattered congregation. But a Senior Citizens Group flourishes; on Wednesday the Midweek Fellowship meets for talk, study, fellowship and entertainment. Annual features of church life include Days of Recreation, Sundays of worship, food, music, etc. and which extends our fellowship well into the afternoon; and the Lindsey Lectures, this series of talks by distinguished speakers has produced papers of out-standing quality. A 'one off' event was the Festival of Liberal Religion 6th March 1983, bringing together many beliefs, whilst in 1986 the church held an open weekend, which proved popular with the local community at large and a "Quest" course, an exercise in creating a personal theology in April and May.

So with a backward glance over the recorded 100 years of Essex Church history, it is possible to distinguish two main lines of development – those referred to in the passage from the Reverend Frank Freeston quoted earlier as worship and 'sociabilities'. These latter involved many people from the surrounding area of Kensington who did not attend the church for purposes of worship. But we have moved far on from the days of Boot and Coal Club, of the Penny Bank, and of treats for the Mother's Meeting. We are starting our second century with just as much emphasis on the need for worship as before, but our outreach to the neighbouring community has inevitably changed as social circumstances and conditions have changed in the intervening years. So we started 1986 by responding to an opportunity that was offered to the church, to sponsor a community-care case-worker, based on an office in the church, who can provide a caring response to the needs of those members of our society who do not fit into the neat case-work patterns of the State's Social Services. In so doing we hope we are contributing our share of social responsibility for our neighbours.

And now, as I write these last lines on Essex Church's centenary on its present site, the reader, like myself, may look forward and ask – what of the next 100 years? My task, however, as a historian is over, and my tribe do not usually try to prophesy the future. Suffice it to say that, errors and omissions allowed for, I hope I have presented an adequate and readable account of an Essex century.

APPENDIX A

Ministers of the Church

Reverend C. Howe	1874-1883 (the 'Iron Church')
Reverend Carey Walters	1887-1891
Reverend Frank K. Freeston	1893-1914
Reverend J.H. Weatherall	1915-1930
Reverend R.H.U. Bloor	1931-1934
Reverend J.C. Ballantyne	1935-1957
Reverend G. Short	1957-1964
Reverend E.W. Phillips	1965-1976
Reverend F.R. Clabburn	1977-1981
Reverend F. Simons	1981-

APPENDIX B

Robert Spears (1825-1899) and his foundations

In view of his role in the founding of a Unitarian congregation in Kensington, some account of his work especially in the wider movement may prove of interest.

He was brought up as a Methodist in Newcastle; within that faith's then schismatic state he was of the 'New Connection' and became a local preacher on trial. He was a teacher by profession and this gift was very evident in his later career where youth work was an important feature. At a debate he heard in 1845 he was first introduced to Unitarianism. In 1849 came his conversion, commencing preaching almost immediately and in 1851 he became minister of the Sunderland church. In seven years the congregation had increased from 3 to 120 and he proceeded to achieve similar success at Stockton-on-Tees. Then in 1861 he came to London to a similar forlorn hope at Stamford Street.

The rest of his career follows this pattern of revival and indeed of new foundations as in Kensington. It is difficult to be exact as to the number of churches with which he was involved. *Memorable Unitarians*, published in 1906 by the British & Foreign Unitarian Association, refers to Stamford Street and Highgate (1885) and also mentions specifically Stepney as being one of the 'six new congregations in the metropolis' he established. The *Dictionary of National Biography* lists Clerkenwell, Croydon, Forest Hill, Notting Hill (Kensington) and Peckham, which makes seven with Highgate and Stepney, but perhaps Croydon was not considered part of the metropolis in 1906? In addition the hand of the teacher was seen in the part Robert Spears played in the foundation of the Channing School.

APPENDIX C

Essex Chapel – Laying the Foundation Stone (from *The Inquirer*, 27 February, 1886)

A very large company of members of the Notting Hill congregation and their friends assembled on Thursday afternoon at the Mall, near Kensington-Gardens, to witness the laying of the foundation stone of Essex Chapel, which is about to be erected on the site of the temporary Iron Church, of which the late lamented Rev. Charles Howe was minister for many years. Among those present were Mr. William Rathbone, M.P., the Reverend Professor J.E. Carpenter, the Rev. R. Spears, T.L. Marshall, H. Ierson, W.M. Ainsworth, J. Panton Ham (the late minister of the old Essex-street Chapel), P.H. Wicksteed, W.G. Tarrant, J. Pollard, J. Glanville, A. Gordon (Belfast), R. Shaen (Royston), Miss J.D. Smith of Ascot, Miss M. Sharpe, Mr. Alfred Lawrence, Miss Tagart, Miss Teachemacher, Sir J.C. Lawrence, Mr. and Mrs. Edwin Lawrence, Miss Howe, Dr. Coupland, Messrs. S.S. Tayler, T. Gregory Foster, W.D. Jeremy, James Heywood FRS., I.M. Wade, R.T. Preston, F. Nettlefold, D. Martineau, W.A. Sharpe, Dr. Haward, and T. Chatfeild Clarke, the architect of the church.

The proceedings opened with a hymn, after which the Rev. Dr. Sadler offered up a most appropriate Dedicatory Prayer, concluding with the Lord's Prayer and Doxology.

Sir J.C. Lawrence then read the following Historical Statement:-

“The history of the trust with which the present building is connected may be traced back for more than a century. The Rev. Theophilus Lindsey, a clergyman of the Church of England, who for ten years previously had been the Vicar of Catterick, in Yorkshire, left the Established Church in 1773, and soon after by the assistance of a friend, was enabled to rent, and subsequently to purchase, the building then called Essex House, which was afterwards known as Essex-street Chapel. Here on 17th April, 1774, he preached his first sermon, taking as his text the 3rd verse of the 4th chapter of Ephesians, “Endeavouring to keep the unity of the spirit in the bond of peace”. Nine years later, on 7th January, 1783, he formed the noble trust of which the building to be erected here is the outcome, dedicating Essex-street Chapel to the public worship and service of Almighty God. The Rev. Theophilus Lindsey continued his ministrations at Essex-street to an affectionate and flourishing society until 1793, having during the latter part of this time associated with himself, as co-pastor,

the Rev. John Disney, D.D., Dr. Disney was also a convert from the Established Church, having been Rector of Panton and Vicar of Swinderby.

These benefices he resigned for conscience sake in 1782. He was minister of Essex-street until 1807, and after his resignation, the venerable Lindsey, then in his eighty-second year, had the gratification of taking part in the appointment of his successor, the Rev. Thomas Belsham, another convert from Trinitarian views. Mr. Belsham, who had been minister and tutor at the Independent College at Daventry, had prepared, for the use of the students there, a series of lectures which had for their object the refutation of Unitarianism. The result of these lectures was not a little painful and mortifying to him for many of his pupils adopted Unitarian views. Not only so, but he himself having to review the subject from year to year, found himself compelled at last, though with great reluctance, to abandon the Trinitarian faith in which he had been educated. He had accordingly resigned his ministry and tutorship and retired, as he says 'in the expectation of passing the remainder of his life in obscurity and silence.' But this was far from being the case, for after a short interval he was appointed minister at Essex-street and there he came to be regarded as the great champion of the Unitarian faith, and drew around him for more than twenty years a large and influential congregation.

In 1825 the Rev. Thomas Madge was associated with Mr. Belsham in the ministry at Essex-street, and in 1829 he became sole pastor. Mr. Madge had been originally a member of the Church of England, although at a comparatively early age he adopted Unitarian views. The history of Essex-street Chapel under Mr. Madge is so well known that it is sufficient here to say that he continued as beloved and venerated minister for thirty-four years. Mr. Madge resigned the pulpit in 1859. He was succeeded by the Rev. James Panton Ham, whom we have still among us active in the service of our churches. Like all his predecessors at Essex-street, Mr. Ham began life as a Trinitarian. He held the pulpit twenty-four years, and retired in 1883.

The Trustees of the chapel in Essex-street have now, under the authority of the Charity Commissioners, sold that building to another body of Trustees, by whom, under the name of Essex Hall, it will be devoted to the use of our Unitarian Societies, and to objects religious, philanthropic, and educational. The endowments of the chapel have, under the same sanction, been removed to this place, and it is proposed now to erect here a building in every way worthy of the historical memories of which the above is an outline. This building will be called Essex Chapel, the name

which, according to the old records, the church in Essex-street originally bore. Long may the new church we this day found exist and prosper, and continue the good work begun by Lindsey in 1774." Sir James Lawrence added that at the request of the Trustees he had to ask Mr. Rathbone to lay the foundation stone.

Mr. Rathbone received a bottle from the architect containing the *Inquirer*, the *Christian Life*, the *Unitarian Herald*, the *Times* of that day, and the order of service. Mr. Rathbone then took the silver trowel and laid the stone in a very workmanlike manner, declaring the stone "truly and duly laid". — (applause).

... Mr. T. Gregory Foster, as Senior Trustee of Essex-street Chapel, offered the thanks of the assembly to Mr. Rathbone for his kindness in laying the foundation stone, and spoke of himself as being the son of a beneficed clergyman, who had been led to adopt Unitarianism through the preaching of Mr. Madge at the old Essex-street Chapel. The Trustees, he thought, had done a good work in removing the Trust to the situation where there was a better chance of forming a good congregation, and they would still maintain the same principles, while Essex Hall would become a centre of great usefulness. They wanted some six or seven thousand pounds more to free them from debt, and he hoped they would be enabled to open both church and hall free from debt. — (applause).

Dedication of Essex Church (from *The Inquirer*, 7th May 1887)

The opening services of this new and beautiful church, of which Messrs. T. Chatfield Clarke and Son are the architects, and of which a description has already appeared in the *Inquirer*, took place on Wednesday afternoon. There was a crowded congregation of at least 600 persons, including the ministers and principal members of most of our London churches, and a few from the country. Mr. William Tate presided in his usual admirable style at the organ — a large and beautiful instrument, the gift of Miss J.D. Smith, of Ascot, and the numerous choir was composed of the volunteer members of several of our church choirs including, of course, the choir of the stated congregations which assembled during the building of the church in the Town Hall, Kensington.

Among the large congregation we observed the Revs. Dr. Martineau, P.W. Clayden, T.L. Marshall, H. Ierson, T.W. Freckelton, Dr. Mummery, C.J. Street, C. Corkran, B.D. Burr, R.B. McLellan, Mrs. Madge, many of the principal members of the London congregations, and

several ministers of other denominations.

After a voluntary on the organ the service commenced with Bryant's fine hymn, "Thou whose unmeasured temple stands."

The Rev. W. Carey Walters, of Kidderminster, minister-elect of Essex Church, then offered up a short prayer, comprising the Confession and the Lord's Prayer. The lessons were 1 Kings 1, recounting Solomon's dedication of the Temple of Jerusalem, and John XV. These were followed by Ellerton's hymn, "Lift the strain of high thanksgiving."

Mr. Walters then offered up a long extemporaneous prayer; and the Rev. Dr. Sadler, the preacher of the day, gave out the next hymn, by the Rev. Henry Ware Jnr., "All Nature's Work His praise declare."

Dr. Sadler then preached an admirable sermon, eminently appropriate to the occasion, from John iv. 23, describing the spirit of true worship, giving a brief sketch of the life of the Rev. Theophilus Lindsey, the founder of the congregation more than one hundred years ago, and dwelling upon the two cardinal doctrines of the Unitarian faith, the Fatherhood of God and the brotherhood of man, and finally showing the catholic sympathies of true spiritual worshippers. The service was brought to a close with Bishop Walsham How's hymn, "We give The but Thine own."

Immediately after the service the large congregation assembled in the spacious hall underneath the church for tea and social intercourse, and then reassembled in the church at a public meeting, presided over by Sir James Clarke Lawrence, treasurer of the church, who was supported on each side by the Revs. W. Carey Walters, C. Child, minister of the adjoining Swedenborgian Church, R. Spears, Professor Upton, Mr. Frederick Nettlefold, President of the British and Foreign Unitarian Association, Mr. T. Chatfeild Clarke, J.P., Mr. S.S. Tayler and Dr. Aspland, Q.C. — (Speakers).

Sir James Clarke Lawrence, Bart., on taking the chair — "... a gathering of friends who have met to congratulate each other on the successful opening of this beautiful church, and we welcome the minister-elect, the Rev. W. Carey Walters ...".

Dr. Aspland, Q.C. — "... the congregation should now do their duty, and remember that this place was not built only for the sake of those who with some discouragements had kept together, but for the greater number who it was hoped would now be gathered in ..." (applause).

F. Nettlefold — "... why spend so much money, it had been asked,

on this one building, when three or four could have been built in various locations. The answer was, the order of the Charity Commissioners which they were bound to obey . . . but anyone coming into that beautiful building would feel that these people must be in earnest, and when they received such friendliness as that congregation would give they would see that Unitarians are after all not the cold people they are often thought to be . . .”.

Mr. D. Martineau, Treasurer of the London District Unitarian Society — “. . . some had long looked forward to seeing the coming cathedral, and they might fairly think that this church was entitled to take rank with the very best . . .”

Mr. T. Chatfeild Clarke said that the work had been to some extent attended with anxiety, and they had not been without legal and other troubles, which had been mainly surmounted by the kindness of Sir James Lawrence, Mr. Edwin Lawrence, and others. He desired to welcome as publicly as he could the Rev. Carey Walters. He held the sincere conviction that they had invited the right man in the right place.

The Rev. Mr. Child, of the Swedenborgian Church “. . . congratulated them heartily . . . there were in America Swedenborgian Unitarians, and he would like them also to become Swedenborgian Unitarians” — (laughter).

The Rev. W. Carey Walters — “. . . at present he was only their minister-elect . . . He was almost over-burdened with the memories of the past; the mantle of Lindsey and Belsham, and now also of W.H. Channing, seemed to rest upon him . . . he hoped they would help him to bear the burden, and that if he could do any good work in that place (Essex Church) they must not tie him down to any Unitarian orthodoxy or heterodoxy, but give him freedom to preach the truth as it was revealed to his own mind. He must also have freedom in regard to his method of work . . . He would try that his liberty should not interfere with the conscientious scruples of those who differed from him, and would meet their objections with courtesy and consideration . . . Up to this time he had never ministered in a church which was called Unitarian. They called this church a Unitarian Christian Church. After careful consideration he had come to the conclusion that the views he held might fairly be included within Unitarian Christianity”

. . . Mr. Edwin Lawrence — “It seemed very appropriate that their friend next door had addressed them, for it was the merest accident that they had not purchased his church some sixteen years ago.”

APPENDIX D

The Architects of Essex Church

The publication in 1986 of *Unitarian Heritage* enables a more broadly based appreciation of the personalities involved in creating the Victorian/Edwardian Essex Church.

It may have occurred to the reader that the remarks of the architect of the 1887 church at the Dedication Ceremony praising the appointment of the new minister, Rev. Carey Walters, and praising his abilities, were somewhat inappropriate. But that was not the case, for T. Chatfeild Clarke, A.R.I.B.A. (1829-95) was also a Unitarian with some renown in the wider movement. As such his professional abilities, as with other eminent Unitarians, were put to use to the benefit of the movement. As well as Essex Church, Chatfeild Clarke was to be involved in the building or rebuilding of Islington, Stratford and Stroud churches. The Martineau Memorial Hall of 1907 at Norwich Octagon Chapel was also to his design. More importantly, though the original intention following the move to Kensington had been to retain the old chapel in Essex Street, the site was redeveloped and Chatfeild Clarke was the architect of the original Essex Hall destroyed by bombing in the Second World War.

In the early part of this century Essex Church was gradually refitted in the Arts and Crafts Movement style. Much new woodwork, new lighting and other fitments in the Morris style beautified the church. The name of Ronald Potter Jones, M.A., F.R.I.B.A, has featured several times in this history because of his work for and benefactions to Essex Church, as well as in the wider movement, and rightly so. But he was also an architect who designed the new carved oak pulpit (1904); the choir stalls, oak with brass decorations and a new reredos (both 1908). He probably had a hand in deciding the style of the other changes made at that time and thus an important influence on the appearance of the church that many remember. His first work in the Unitarian movement was as a junior in the architectural partnership responsible for the fine church at Ullet Road, Liverpool. When he came to practice in London, he was responsible for the adaptation of Lewes Westgate Chapel, the Aspland Hall at Hackney, and made a gift of as well as designing the pulpit and organ at Bethnal Green. Another example of his designing and giving were the 'Club and Guild' rooms to form a new second floor at Stratford. A member of the Century Guild, he was author of *Nonconformist Church Architecture*

(1914). Finally, he was the architect of what Unitarian Heritage, with obvious regret at the lack of other work from his hands, describes as the two finest twentieth century Unitarian Chapels built – Cambridge and West Kirby (both 1928).

APPENDIX E

Lindsey Hall 1911 – 1931

The main text of this history refers to the building and destruction of the Lindsey Hall which played such an important role in the life at Essex Church in Kensington through the years of its existence. In the Dr. Williams's Library is deposited the Minute Book (ref. 24.158) of the Hall Committee which was a separately managed unit distinct from the administration of the church, although the committee members were often the same. It is, therefore, possible in this Appendix to provide a little more detail of the Lindsey Hall story and in doing so broaden the picture of church activities, at the same time relating it to the wider Kensington community.

The earliest committee (19th July, 1911) concerned itself with fundamentals, the appointment of a caretaker and hiring charges. The role of caretaker was considered as a husband and wife post for which the wage offered was £1 per week, plus £1 per week paid separately for church cleaning. It was also exclusive of cleaning the third floor which contained the Men's Club, amply equipped with billiard table etc., and whose cleaning was their own responsibility. In 1912 a livery and cap was obtained for the husband from Harrods, "messenger pattern". The first caretakers appointed were Mr. and Mrs. Chandler.

A range of hiring charges was agreed, and 500 cards were printed, detailing these; advertisements were also placed in such publications as the Athenaeum and the Musical Times. From one of the cards we can list the figures agreed:

Large hall, afternoon lecture, concert or reception or evening lecture	£3	3s	0d
Evening concert or At Home	£5	5s	0d
Use of Bechstein Grand Piano		10s	6d
Use of Electric Lantern		10s	6d
Use of Electric Lantern with operator		15s	0d
Use of china, glass, cutlery etc. for serving refreshments		10s	6d
Small hall, afternoon or evening	£1	1s	0d
For a Committee meeting		5s	0d

Use of Class room		10s	6d
Large and Small Halls and classroom			
For At Home, reception or Dance:			
ending at Midnight:	£6	6s	0d
after Midnight:	£8	8s	0d

Reduction for series of concerts or lectures.
 Large Hall 5/- charged for attendance to be paid to Caretaker (by 1919 this had risen to 10/- before and £1 after midnight, although no other fees changed)

As will be evident later in this Appendix, building up letting income took some time, and the years of prosperity were few, nevertheless the rooms were used for a wide variety of purposes and by many disparate organisations. This included other faiths; the Brahma Samaj and Swedenborgians were fairly long term lets for the purposes of services, but on a more temporary basis are mentioned the Church of New Jerusalem and the Theistic Church. There were other Unitarian church events, Mansford Street's Annual General Meeting and Acton's Bazaar were held in the Large Hall and there were meetings involving Manchester College, Oxford, and in 1917 the London Domestic Mission of which the Reverend Frank Freeston, the church minister, was then Secretary. Other applications noted as granted in the Minutes include:-

Children's Invalid Aid Association

Fencing Classes	Dancing Classes
The Islamic Society	The Foresters' Lodge
Oddfellows' Friendly Society	Kensington Chamber of Commerce
Sheffield Society of Druids	Orpheus Society
Women's Guild of Art (an exhibition)	A Whist Tournament

and Mlle. Blanchet, Dancing Mistress, appearing at the Alhambra Theatre!

In 1911 Miss Boys applies to hire a hall for a meeting or lecture for the London Society for Women's Suffrage; this was referred to the Church Committee for a decision on 'general principle'; there is no other record to show what was decided.

In the 1980's a successful series of Lindsey Lectures is being held; part of their genesis is found in the Minutes of 4th June, 1912, when a series of Lindsey Hall Lectures was planned. There were to be five (1/- admission or 4/- for five, transferable complimentarys to Unitarian Ministers and a number of magazines). The lecturer was Dr. L.P. Jacks, and his fee five guineas. Although advertisements were widely placed (including the Guardian and Spectator) the series was terminated in March, 1913, after I think only four lectures due to "insufficient local demand". A second series was mooted later in 1913, but the committee had turned to thoughts of a series on Italian Painting — and again the record dies away.

The Great War brought other needs and uses before the Hall Committee. Consultations took place as early as 29th September, 1914, as to its possible use as a Red Cross Hospital. This did not happen, but lettings were made to the Belgium Hospital Fund; Soldiers & Sailors' Families Association, and the War Workers Circle. The committee also discussed free admittance to soldiers in uniform.

What was possibly the largest upheaval in attitudes caused by the War came with the resignation of the caretakers in 1915. Not only was the link with church cleaning severed, but the post was to be a single one and a lady would be considered. The appointee was in fact a Mrs. Watts, the salary still £1 per week and uniform was to be considered (but there is no record of her having got one). The name Watts is a familiar one within the church, and Mrs. Watts was the mother of Amy Watts, well-known to many older members of the congregation. It is worth transcribing both the letter offering Mrs. Watts the post and her reply, since they are interesting social documents, both as regards content and style:-

20th December, 1915

Dear Mrs. Watts,

I have been instructed by my committee to write to ask you if you would be willing to accept the post of caretaker at Lindsey Hall at a remuneration of £1 a week. The duties are as follows — to clean the halls, committee rooms, stairs, kitchen, entrance hall etc. (that is, the whole building except the Men's Club and the stairs leading to it). The committee wish you to be in attendance daily from 10 to 12 in the morning and 2 to 4 in the afternoon (Saturday afternoon excepted) in order to show any callers the halls etc. (you could of course do some cleaning during these hours). Personal attendance is also required when meetings are in progress for

the purposes of opening and closing. At present evening meetings are not very frequent but the Sunday work is considerable. The Large Hall is let every Sunday morning and evening; the Small Hall is let on most Sunday mornings and the Essex Church Sunday School (Infants Department) uses certain of the rooms in the afternoon. When required for any meeting you would be expected to serve refreshments. The caretaker has a list of engagements so as to know when the Hall is free, all persons desirous of hiring the Hall being referred to the Secretary.

Certain ladies on the committee have arranged to attend at the Hall about once a week and you would be able to consult them on any matter. The committee wish you to start your duties (if you accept) on Saturday, 1st January, 1916.

In addition to the wages mentioned you would receive certain gratuities but these cannot be guaranteed.

I shall be glad to hear from you as soon as possible.

Yours truly,
H. Gimson.

P.S. It would also be part of your duties to do the necessary stoking for heating purposes.

20th October, 1915
25 Campden Street

Dear Mr. Gimson,

With reference to your letter of the 20th I shall be pleased to accept the post as caretaker at Lindsey Hall upon the terms mentioned. I will do my best to give every satisfaction, also care of things placed in my charge.

Yours respectfully,
E. Watts

It appears that four weeks' notice was required on either side although not referred to in the correspondence. Neither are holidays, but from July, 1916, a fortnight's paid leave was agreed — provided Mrs. Watts found

and paid for a deputy. From February 1917 3/6d. per week was allowed for cleaning rather than an increase in wages (this appears to have been for materials since mention is made of increasing if the halls were more heavily used). Then two months later the Men's Club was asked to leave because of its deficit (the billiard tables, property of the Hall, were sold for £7 each to a boys' club in Paddington) so that as lettings became more common after the War and involved that floor, the caretaker's salary was rased to £2 per week.

This, of course, underestimates her income; when she left in March, 1920, the gratuities mentioned previously were estimated at £60/70 per annum and the job advertised at £2.10s.0d. per week. But when the appointment was made (Mr. and Mrs. Needly), the wage was fixed at £3.10s.0d. per week in lieu of the gratuities which were to be paid into the Hall account, potentially saving the Hall £10/20 per annum as a result.

Finally, a few brief words about the finances of the Hall. At the committee on 11th April, 1917, it was recorded with obvious gratification that letting income for the first time had exceeded £200 in a six month period. The accounts show reasonable surpluses of income over expenditure from 1915 onwards. The maximum income recorded in the 20 years of the Minute Book extant is £755 in 1924. From 1925 though small deficits were recorded in virtually every year, and by 1931 letting income had fallen to £431, no doubt a reflection of the wider economic situation as well as the local population exodus alluded to in this history.

APPENDIX F

The Lindsey Library

One of the features of Unitarianism almost from its inception, in line with the importance placed upon education, was the church library. Essex Church was thus by no means unique in having a fine library but because of its historical associations, starting with the personal collection of Theophilus Lindsey, it was one of the most important. It is pleasing that much of it is still held as a distinct collection at the Dr. Williams's Library with whom it was placed, as recorded earlier: it is doubly pleasing that since the new church arose from the ashes of the old, a new library has been founded and is continually being expanded for the use of members.

One item in the new library is a copy of the catalogue of the old, the original of which is also held at the Dr. Williams's Library and it makes fascinating reading. The original catalogue is undated, but there is a supplement of six pages dated 1927 and the whole is 86 closely packed pages. These list 89 Bibles, 1421 other works and 370 volumes of periodicals (1882 volumes in all). This does not include duplicates, and there were many of these (many of the Lindsey printed works were duplicated several times, and there were 46 copies of the Book of Common Prayer Revised by Dr. Samuel Clarke). So the total was well in excess of 2,000. The vast majority had imprimaturs in the seventeenth and eighteenth centuries although there were quite a number from the sixteenth and very few, say 100 from the nineteenth or later (including the supplement). The earliest was an Erasmus New Testament of 1518 very much in the spring of printing's history. It was an international collection with works in several languages (many Latin, oddly only one in Greek) and the title pages include Amsterdam, Antwerp, Genoa, Gottingen, Leipzig, Paris and Tubingen as cities of origin.

Obviously many works dealt with theology. Of those associated with Essex Church, Belsham, Disney and Lindsey (18 works including manuscript sermons and prayers) feature and in wider Unitarianism Carpenter, Channing, Martineau are expected but the emphasis on Priestley is interesting. His is the most common authorship in the whole collection, 42, many his early scientific works rather than those of theology he wrote. Baxter, Calamy, Doddridge, Hooker, Lardner and Dr. Williams amongst others feature from Nonconformity. Spreading the net wider, as well as Erasmus, there are works by Bayles, Grotius, Hobbes, Hume, Locke,

Necker and of an earlier age Eusebius, Flaccus, Iranaeus, Justin Martyr, Origen and Tertullian. But there are some oddities – such as Observations on a Journey to Naples wherein the Frauds of Romish Monks and Priests are Further Discovered (1691); or An Account of the Trial and Judgment of the 29 Regicides (hot off the press in 1660); The Insect Hunter's Companion; The History of Greenland (2 volumes, 1787); or The Nature and Use of Lots (1619). Catholic with a small 'c' could well be an epithet addressed to this library.



'The Gondoliers'

Top row, left to right – Margaret Green, Annie Brown, Winnie Connor, Addie Larkin, Mrs. Herbert Gimson, Florrie Skelton, Margaret Enderby, ?.

Bottom row – Gladys Green, Millie Lanniman, Florrie Gilbert, Carrie Foreman.



5th Kensington Company, 2nd Girl Guide Camp, Heathfield, 1923.

Top row, left to right – Ivy Larkin, Winnie Connor, Gladys Green, Elsie Gilbert, Gertie Kilby.

Middle row – Florrie Skelton (Pilot), Elfreda Bruce (Lieutenant), Cecily Weatherall (Captain).

Bottom row – mostly unidentified, but includes Foremans, Gilberts and Whites.

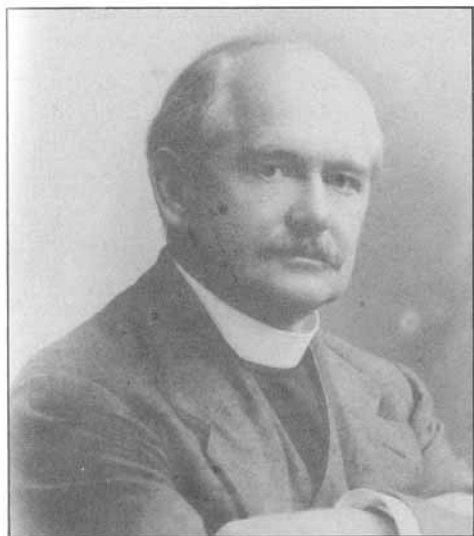


A Sunday School Treat to Epping Forest in the 1920s.

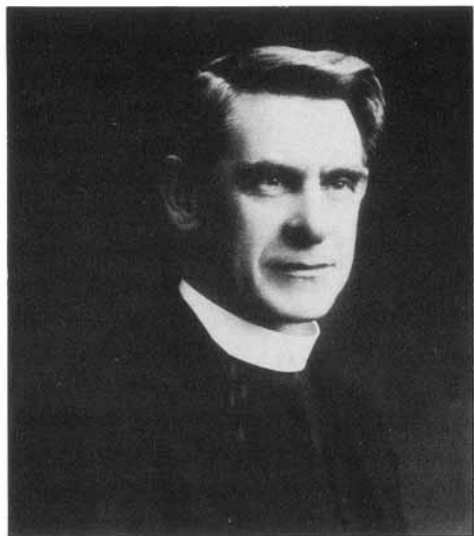
Top row, left to right – Mrs. Cook, Mrs. Doley, Mr. Herbert Gimson, Mrs. Herbert Gimson, Miss Tidmarsh, Gertie Kilby, Reverend Weatherall, Florrie Skelton.

Bottom row – Winnie Connor, unidentified, Lily Skelton, Amy Green, Ivy Larkin, Annie Brown.

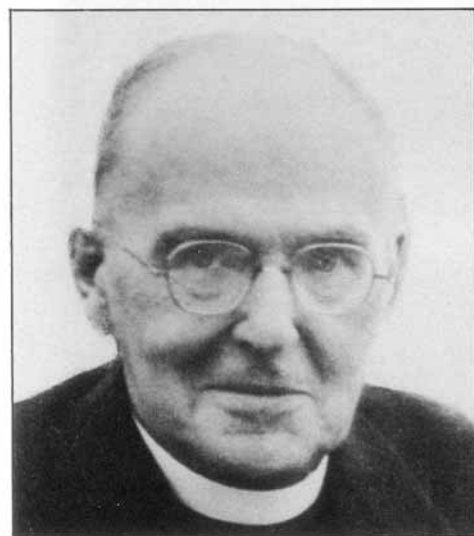
(Photos Mrs I.L.A. Gorman)



Reverend Frank K. Freeston, Minister 1893 - 1914



Reverend J.H. Weatherall, Minister 1915 - 1930



Reverend John C. Ballantyne, Minister 1935 - 1957



Reverend Graham Short, Minister 1957 - 1964



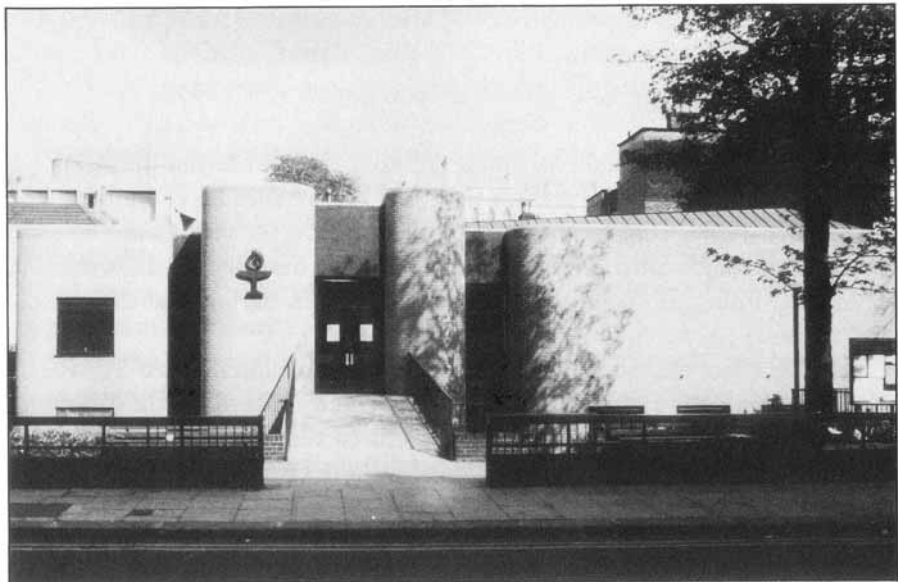
Reverend Eirion W. Phillips, Minister 1965 - 1976



Reverend Frank R. Clabburn, Minister 1977 - 1981



Two eminent members of the congregation whose services to the church are often referred to in this history - Mrs. Sydney Martineau and Ronald Potter Jones, MA., FRIBA.



The third Essex Church in Kensington, pictured shortly after opening and before lettering was inserted above the main door – the photographs cannot do justice to the warm honey coloured brickwork which welcomes visitors.

(Unless otherwise stated, all illustrations are from the Essex Church collection).

APPENDIX G

The Remains of the 2nd Kensington Church 1887-1973

For many it was a sad day when the hoardings were put up in Palace Gardens Terrace and the church they had known and loved commenced being torn down. There was even something pagan about the end; one evening vandals started a fire and one member describes it as being like a 'Viking Funeral'. Soon there was just a hole in the ground to provoke the memory.

But that is not the whole story. Before demolition commenced The Royal Commission on Historical Monuments had recorded the building photographically and some of these pictures feature in this history. In addition, many items were stored pending a decision on their use in the new church, whilst other items were destined to beautify other churches within and without the Unitarian movement. It seems appropriate to record in a publication such as this the present resting place of as many pieces as we are aware of from the old church.

The graceful curving shape of the new church meant that it was inappropriate for many items to be retained. The largest item still with us is the Steinway Grand Piano stored, as were a number of items prior to demolition, and formerly in the schoolroom. The furthest travelled were the lists of Ministers and Sunday School teachers held along with many of the Church records by Mrs. Ivy Gorman in Ringwood, Hampshire. These, with the other relics, are in the church library. They include a pair of angels' wings (the body was stolen) and some memorials (members were offered the choice of memorials being placed in the new church or placed at their disposal). Silver was stored at Essex Hall and the only missing item is the Jessie Elsley Rosebowl not yet traced. Mention is made in the body of the History of the stained glass which beautified the church and this has had a varied fate. The Brunner memorial window (1924) now graces the Hampstead Church gallery; one window stored for a number of years with Whitefriars was eventually sold to a stained glass museum in Ely; other glass was sold to a pop group and to a menswear chain. Four small roundels also still exist, two sold for £50 to a Mr. Donnelly are now in the United States, the other two for £20 to a member are still held locally.

Turning to the woodwork, Hampstead Church was again a major beneficiary – the R.P. Jones choir stalls and font found a home there.

One pew has travelled to Australia with a member, but others donated to St. Mary Abbott's church were allowed to deteriorate in the open air and no longer exist. One carved chair and a kneeler are also with members. The pews were sold at £10 each and angels at £40.

Other major features also still exist. The marble sanctuary floor was sold for £40 to a lady in Chiswick and is laid in her kitchen. The main light fitting should have found a home in Kensington Library but it was irredeemably vandalised. A lesser one, however, has just been restored (1986) and is a splendid feature of the entrance hall of the Dr. Williams's Library with its richly moulded brasswork.

One of the major undertakings was the dismantling and re-erection at the Brighton Church of the fine organ. This was undertaken during very hot summer weather by the late Geoffrey Ramsden and four gallant helpers. There it can still be heard, a tribute not only to its original builders but also to a man devoted to the saving and restoration of Unitarian church organs.

The final item that the church had stored and retained until after the opening of the new church also had a happy fate. Although there was debate as to whether they should be placed in the church, no suitable site could be found and the decision was taken to dispose of the reredos mosaics (see illustration). They were bought for £800 by a remarkable priest, Father Dempsey, for his church in Kensal Rise. A few years later a number of members of the congregation were surprised and gratified to see these mosaics mounted as they should be, above the altar, during a BBC 'Songs of Praise' programme.

There is no doubt that this list is incomplete, and the Church would be grateful if any member or reader who is aware of other items still existing, would provide us with details so that the record can be made more comprehensive.

APPENDIX H

The article written by the Reverend John Ballantyne on the history of the church and printed in the Transactions of the Unitarian Historical Society when reprinted as a pamphlet contained an addendum relating to the Sunday School memorial which provides a concise account of its origins and a full description of the monument itself, and is therefore reprinted here:

The Boy Monument

In 1880 there was celebrated the centenary of the establishment of an Anglican Sunday School by Mr. Robert Raikes at Gloucester. Our own Sunday School leaders, Mr. Frederick Nettlefold and others, with their customary largeness of heart, erected in that year 1880 a memorial to the various originators of Sunday Schools, from the Roman Catholic Cardinal Borromeo in Milan (1580), including the Unitarian Theophilus Lindsey (1764), the Methodist, Hannah Bell (1769) and others, as well as Robert Raikes (1780). It was fitting that this memorial should be erected in front of Theophilus Lindsey's chapel in Essex Street. When the Trustees of that property joined with the Kensington congregation in building the new Essex Church (1887), the BOY (in white Sicilian marble, on a tall red-granite pedestal), was brought to the Mall.

He reminds us daily of that religious education of the young, which it is the duty of every church to recognise and fulfil – an ancient task, made more imperative in these passing years. The Jewish Synagogues, in earliest times, conducted schools for children; the early Christians continued them; Luther in Germany and Knox in Scotland held regular Sunday School classes for the young.

Inscription:

Erected to commemorate the Christian efforts of the Originators of Sunday Schools (members of various churches), from the time of Cardinal Borromeo, 1580, to that of Theophilus Lindsey and Robert Raikes, (1780); in gratitude to God for His blessing on Sunday School labours during the past century, and in the fervent hope that the time may soon come when differences of opinion will no longer separate disciples of Christ in works of usefulness. 1880.

“By this shall all men know that ye are my disciples, if ye have love one to another.”

John xiii. 35.

Name of originators of Sunday Schools carved on the pedestal:

Cardinal Borromeo (Roman Catholic), Milan, 1580

Rev. Joseph Alleine (Nonconformist), Bath, 1650

Mrs. C. Boevey (Church of England), Flaxley, 1717

Rev. Theophilus Lindsey (Unitarian), Catterick, 1764

Mrs. Catherine Cappe (Unitarian), Bedale, 1765

Miss Hannah Ball (Methodist), High Wycombe, 1769

Mr. William King (Whitefieldite), Dursley, 1774

Mr. James Heys (Presbyterian), Little Lever, 1775

Rev. Thomas Kennedy (Episcopalian), Downpatrick, 1776

Rev. David Simpson (Church of England), Macclesfield, 1778

Rev. Thomas Stock and Mr. Robert Raikes (Church of England),
Gloucester, 1780

APPENDIX I

LINDSEY LECTURES AT ESSEX CHURCH 1982-1987

- | | | |
|-----|-----------------|---|
| 1st | 20 June 1982 | Rev. Joy Croft on 'Ralph Waldo Emerson: Renaissance Man' |
| 2nd | 3 October 1982 | Dr Carol MacCormack on 'Charles Darwin: some contemporary philosophical issues'
(subsequently published in <i>Faith and Freedom</i> Summer 1983 Vol 36 No 3 pages 130-140) |
| 3rd | 3 July 1983 | Gayle Graham Yates (University of Minnesota) on 'Harriet Martineau and her brother James'
(she has subsequently published <i>Harriet Martineau on Women</i> , Rutgers U Press, 1985) |
| 4th | 6 November 1983 | Raymond Williams on 'The Founding of Essex Street Chapel' |
| 5th | 27 January 1985 | Dr Norman Pittenger on 'Process theology' |
| 6th | 1 December 1985 | Rev. Gabor Kereki on 'Unitarianism – East and West' |
| 7th | 12 April 1987 | Dr Roy Smith on 'Coming to terms with cults – a personal view of the new religious movements' |

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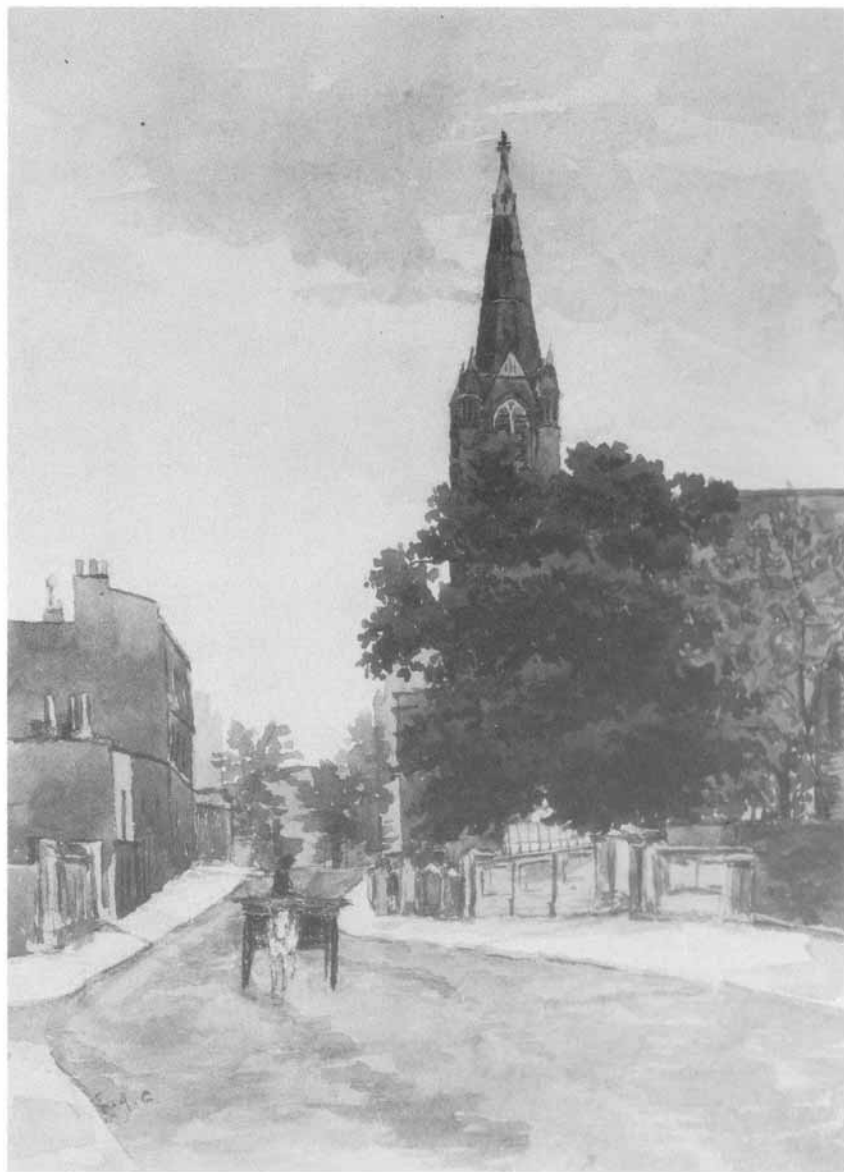
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