

THE STORY OF
METHODISM
IN
NEWLAND

BY
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KINGSTON UPON HULL

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- A CHARGE TO KEEP: An Introduction to the people called Methodists.
CHARLES WESLEY AS REVEALED BY HIS LETTERS
THE SOCIETY OF FRIENDS AND EARLY METHODISM
THE METHODIST PILGRIM IN ENGLAND
THE STORY OF CLEETHORPES AND THE CONTRIBUTION OF METHODISM
METHODISM AND THE LOVE-FEAST
TREASURE IN EARTHEN VESSELS: A play.

To
GEORGE WADDINGTON
(1815-1901)
AND HIS DESCENDANTS

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N.B.—The illustrations marked * are taken from material kindly loaned by the Director of the Hull Museums, Mr. J. B. Fay.)

Foreword

It is desirable from the outset to understand the viewpoint from which this little book is written. Though I am mainly concerned with the story of one particular Methodist Society, I have widened my horizon in two directions, and narrowed it in others.

I have tried to tell something of the story of Newland itself, for social and spiritual movements can only be understood in their local and historical setting. I have also tried to recapture the atmosphere of events and trends by means of authentic quotations, even though in themselves some of these quotations may seem unimportant or even trivial.

My second widening of the horizon, prompted by similar reasons, is an attempt to tell the story of the Newland Methodist Church as a part of the history of Methodism in the East Riding, and of the Church generally in North Hull, though with special reference to the other Methodist churches in the area.

With one minor and one major exception I have confined myself to events rather than people. Scores of familiar names do appear in the book because of their association with movements or typical illustrations of those movements. But this does not necessarily imply that the omitted names are unimportant. Many scores more might have been mentioned, and should have been mentioned if I had made any real attempt to record the story of the devoted families who have been the lifeblood of the church. But—'their names are recorded on high.'

Another limitation is that I have concentrated my attention on pre-urban Newland, gathering together the history of the last half-century into relatively few pages, especially considering the far greater wealth of material available.

This book has been written under peculiarly difficult circumstances, and I am conscious of a number of loose ends hanging about. At the same time I have tried to check all my statements carefully, and 90% of the book is based on firsthand documentary evidence. I had hoped both to tie up some of the loose ends of research and to give chapter and verse for all the statements made. Time has prevented the one, and space the other. I have therefore provided only a relatively few specific references by way of numbered notes to be found at the end. Phrases incorporated in the text, however, should serve to indicate the main authorities used or quoted, which are listed in the bibliography following the notes.

My warmest thanks are due to many for their willing and generous co-operation. In addition to those named in the bibliography I would like to thank the following for information or the loan of documents: Mr. Norman Boyes and 'the three Boyes' his sisters, Mrs. L. Cavinder, Mr. C. Corner, Mr. J. A. Davison, Mr. C. B. Deeth,

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I am deeply grateful to the advertisers for helping to subsidise what will be recognised as far more than half-a-crown's worth, and to Mr. John Petch for his willing services as advertising manager; to Mr. T. E. and Coun. G. Waddington for generous assistance with the blocks; to our printers for the closest co-operation in what has been technically a difficult undertaking; and to my family, colleagues, and "Newland" friends for their understanding and helpfulness during the turmoil of the last month or two, when even a long series of very short nights has not enabled me to give full attention to other tasks.

FRANK BAKER.

'ALDERSGATE,'

136 COTTINGHAM ROAD,

HULL.

17th March, 1958

The Story of Methodism in Newland

Old Newland

When the Newland Wesleyans settled into their new School-Chapel in 1901, they found it natural to glance at their beginnings, as far as those beginnings could then be discerned. During the 1902-3 session of the Mutual Improvement Society, Mr. Fred Edlington read a paper entitled "Reminiscences of Old Newland."¹ Actually, it is much more difficult for us in 1958 to imagine the Newland of 1901 than it was for the folk then to recall the Newland of 1858, when the first Wesleyan Chapel was built—harder even than it was for them to visualise the Newland in which John Wesley had preached seventy years earlier still. Building development and the changing pattern of social customs have combined to wipe away most traces both of the quiet hamlet which John Wesley knew, and even of the developing village, fast becoming a suburb of Hull, of Fred Edlington's youth, leaving us an ill-defined area barely distinguishable from the city of which Newland now forms a part.

If we go back far enough we come to the time when the phrase "Old Newland" is not only vaguely disturbing, with its conjunction of "old" and "new," but definitely incorrect. No-one can say to a hundred years or so when the first settlers erected their huts on what was in truth "new land" recovered from the Humber silt, and still subject to occasional inundation from the river.² Originally it may well have been an independent Norse settlement, though it was included quite early both in the manor and in the parish of Cottingham, noted in the Domesday Survey. The first distinct mention of Newland which I find is in 1276, when the property of Joan de Stutevill (supposedly the first woman to ride side-saddle) passed on her death to her son Sir Baldwin de Wake. His inheritance included the following services:

Cottingham. 27 bondmen doing works worth 13 L. 10s. yearly,
and a boon work worth 8s. 4d.
Hule. 44 bondmen doing works worth 11 L.
Neuland. 16 bondmen doing works worth 48s.³

Although Newland was thus mentioned quite independently of Cottingham, when the extensive Wake property descended to John, Earl of Kent, in 1348, with the manor of Cottingham there came not only "a capital messuage well built with a double ditch, and enclosed by a wall" (which had entertained King Edward I), five hundred head of deer in a park of four leagues' circuit, and ferries at "Hesill" and "Stanferry," but also the "members" of Cottingham—"Hulbank,

Doucevale (Dunswell), Newland, Eppelworth, Northous, and Pilford." Later, Newland seems to have been regarded as a separate manor, perhaps identical with the manor of Cottingham Sarum.⁴ Nevertheless, the hamlet continued to be a "member" of the parish of Cottingham until the Hull Extension Act of 1882 incorporated the more ancient southern part into the borough, the way having been paved by earlier extensions of the boundary. When King Henry VIII visited Hull in 1541, among the many improvements which he ordered—and which were indirectly paid for by the dissolution of the religious houses of the area—was a ditch to be cut from Newland to Hull.⁵ A century later, in 1650, the Commissioners of the Commonwealth Parliamentary Survey of all the benefices in the country recommended a still closer link:

We think it fitt and very necessary that Skulcots and Newland be united and made a parish, in regard that there is in Sculcotts but eight or nine houses and the tithes thereof very small, soe that being annexed together the tithes thereof will be worth yearly 70 li. 10s.

We think it very fitt the houses of Hull banke be annexed to the same, and the Church of Scullcots be removed to some convenient place nere Newland which will be about the midway between the said places and not above a mile distance from Newland.⁶

These recommendations, however, like the others in the report, were not acted upon, and almost two centuries elapsed before Newland had its own Church.

In the event the Dissenters took the initiative, though in a most inconspicuous way. In 1709 a handful of them—possibly an off-shoot from the strong Independent cause at Cottingham, whose first chapel was built in 1692—secured a licence for using the house of Margaret Dent, spinster, of Newland, as a Meeting House for Dissenters.⁷ This tiny cause apparently survived for a short time only, not to be revived until 1906, with the transference to magnificent premises in Newland of the Congregational Church which had worshipped in Providence Chapel, Hope Street, Hull, since 1797.⁸

John Wesley and Richard Terry

Methodism in Newland almost certainly derived its original inspiration from Hull, just as it looked to Hull rather than to Cottingham for many things. The first tiny Methodist cause in Hull was founded about 1746 by Elizabeth Blow from Grimsby. The handful of people who used to meet in a house in or near Humber Street soon had to face opposition. They sought the protection of the law, and as evidence of their loyal churchmanship brought before the magistrates their textbooks—the Bible and Queen Elizabeth's *Book of Homilies*. When John Wesley first preached in Hull in 1752, however, "clods and stones flew on every side," and he did not return until 1759, when he stayed (as on subsequent occasions) with Thomas Snowden, in the High Street.

It was probably at Snowden's house that Wesley met young Richard Terry, ex-schoolmaster of Gilberdyke, who had come to try his hand at business in Hull. During his bachelor days he appears to have lodged with Snowden, and by him to have been introduced to the Methodists, then worshipping in the tower of De La Pole's

Suffolk Palace. On 24th April, 1767, Wesley addressed a letter "To Mr. Richd. Terry At Mr. Thos. Snowdon's in Hull." It was a reply to one of Terry's requesting advice on his projected marriage to Miss Ann Avison, daughter of a well-known Newcastle organist. Wesley felt on sufficiently friendly (indeed fatherly) terms to write:

I see no Objection (as I told Miss Avison) to your Marriage. But I would not advise you to determine hastily, with regard to your staying or not staying at Hull. Of this you wou'd probably be able to judge better a little while hence. You wou'd then see, How it agrees with her Health. And in what manner her Relations behaved. And these two Circumstances wou'd then make it plain, Whether you shd remove from Hull or not.

Wesley added a warning postscript in answer to Terry's hint that there might be better prospects for them in London:

I doubt, if you was in London, You or She wou'd soon leave our Society, as Mr. Bullivant & all his Family have done.⁹

Richard Terry did marry Miss Avison—hence the name of his more famous son, Avison Terry, once Sheriff and twice Mayor of Kingston upon Hull. He did stay in Hull, becoming a prosperous merchant, engaged in the Baltic and the Italian trade, and founder of the wealthy though now forgotten firm of Richard Terry & Sons. Nor did he leave the Society of the People called Methodists. On 30th April, 1774, Wesley wrote "To Mr. Richard Terry in Hull" (Hull was small enough and Terry prosperous enough for such an address) pouring cold water on Terry's project of running a charity school in the Manor Alley preaching house, and closing:

If we live till July, I shall willingly accept of your kind invitation. I am, with love to S[ister] Terry,

Your Affectionate Brother

J. Wesley¹⁰

This visit of 7th July, 1774, was probably Wesley's first real introduction to Newland, though he had passed through it before. Here Terry had bought a cottage on the southern corner of Beverley Road and the lane leading from Newland to Newland Clough, almost opposite the waste ground where in 1779 the first Schoolhouse was built.¹¹ He enlarged the cottage, and later replaced it by a veritable mansion, Newland Grove, later known as Grove House.¹² Newland seemed to be a "coming" place, described ten years later as "a pleasant village about one and a half miles from Hull, where several opulent tradesmen's country houses are situate."¹³ Wesley continued to keep in touch with the Terrys, and to see them (even though briefly) whenever opportunity offered.¹⁴ He not only conducted family prayers in the Terry household, but on at least one notable occasion preached to a group of Newland folk under the copper beech tree on the front lawn of Newland Grove—where now the Fire Service have their football pitch. This was on Saturday afternoon, 17th June, 1786, when he expounded a favourite text, Ephesians ii.8, "For by grace are ye saved through faith."¹⁵ Actually Wesley also passed through Newland on his 87th and last birthday, prevented by haste rather than the early hour from stopping at Newland Grove. He had



NEWLAND GROVE, THE HOME OF RICHARD TERRY
(From the photograph by W. J. Dalton in Thompson's *Hull Methodism*)

left Hull in his chaise at 6-0 a.m., after rising at 4-0 a.m. for private prayer, a preaching service in the George Yard Chapel at 5-0 a.m., and still more private prayer.

Richard Terry shared with Thomas Thompson, the first Methodist M.P., who built Cottingham Castle for his retirement as "an opulent merchant and banker," the leadership of Hull Methodism—though Thompson was by far the greater driving force, and a local preacher to boot. When in 1786 it was planned that the Pocklington Circuit should be formed out of the Hull Circuit, it was Terry who put up to Wesley the principle which this hiving off of a great country section seemed to support, namely that the itinerants should be allowed a little more "concentration" in their labours. This evoked Wesley's wrath:

We totally reject the thought of a preacher staying a fortnight together in one place. There is no precedent of this in England, nor shall be as long as I live.

To put the matter beyond question Wesley enclosed a copy (drawn up by some of the preachers who knew the area) of the itinerary which he wished those stationed in Hull to follow, knowing no settled home, but completely dependent upon Methodist hospitality, sleeping in a different bed almost every night. A part of this "Methodist Plan," covering several weeks, reads thus:

Beverley, Sunday & Monday . . .
Skitby, Tuesday.
Cottingham, Wednesday.
Newland, Thursday.
Hasel, Friday.¹⁶

Already in 1786, then, Newland was not only an occasional preaching-place for John Wesley himself, but a centre for his preachers' regular ministrations. Undoubtedly Richard Terry had much to do

with this. After Wesley's death he continued to plead for that same kind of Methodism which Wesley himself had introduced, the kind that maintained the closest possible links with the Established Church, yet continued to stress evangelistic preaching and Christian fellowship outside the jurisdiction of the parish priest. Thomas Thompson was mainly responsible for the famous circular letter—dated "Hull, 4th May, 1791"—which called on Methodists throughout the country to affirm their loyalty to "Church Methodism" by refusing "to have the Sacrament administered amongst us by the Methodist Preachers, [or] to have Preaching in the Methodist Chapel here during the hours of Divine Service in the Church." Thompson was mainly responsible, but the letter also carries the signature of Richard Terry.

Terry continued a member of the George Yard Methodist Society until his death. Although in 1803 he subscribed ten guineas for the "Cottingham Volunteers" (against George Knowsley's £250 and Thomas Thompson's thirty guineas), he had headed the list of subscribers to George Yard National Defence Fund in 1798 with a gift of £100, and his son Avison gave £50.¹⁷ Methodism lost a great friend when Richard Terry died at Newland Grove on 16th May, 1804, aged 69.

Early Methodism in Newland

The story of Methodism in the East Riding during the late 18th and early 19th centuries is one of rapid growth in membership, necessitating more itinerant preachers, and involving frequent divisions of their circuits. In 1771 the Hull Circuit was formed out of the York Circuit. It covered practically the whole of the East Riding and was periodically reduced by the formation of the Scarborough Circuit in 1775, the Pocklington Circuit in 1786, the Holderness (or Patrington) Circuit in 1809, and the Beverley Circuit in 1824. By this time Hull and the immediate neighbourhood was itself rapidly becoming too unwieldy a unit, and after the matter had been discussed for some years, in 1839 it was divided into two circuits, with the River Hull as the basic line of demarcation. George Yard Chapel remained at the Head of the East Circuit, and Waltham Street became the head of the West Circuit, of which Newland was a member.

Finance was a problem even in the early days, when the main source of income towards the upkeep of the preachers was the pennies brought in at the weekly class meetings. Newland Society is said to have contributed £2 to the Hull Quarter Board in 1806.¹⁸ The Quarterly Meeting Minutes for 6th July, 1812, set out the scale of allowances for the three travelling preachers then on the circuit:

Preacher	5	5	0
Wife	4	4	0
Child	2	12	6
Servant	3	3	0
Washing & Turnpikes	1	1	0

Even with such modest allowances (as they now seem) the Circuit Stewards experienced real difficulty, and the same Quarterly Meeting devised a scheme to meet the £100 deficiency which had arisen. The Hull societies were asked to contribute £65 10s., Beverley £10 10s.,

The SUNDAY PLAN of the METHODIST PREACHERS in the HULL CIRCUIT, 1808.

Preachers' Names	May		June		July		August		September		October		Places of Meeting		Hours			
	1	8	15	22	29	5	12	19	26	3	10	17	24	31	7	14	21	28
Joseph Bradford	1	8	15	22	29	5	12	19	26	3	10	17	24	31	7	14	21	28
John Braithwaite	2	9	16	23	30	6	13	20	27	4	11	18	25	1	8	15	22	
James Needham	3	10	17	24	31	7	14	21	28	5	12	19	26	2	9	16	23	
Abraham E. Farrar	4	11	18	25	1	8	15	22	29	6	13	20	27	3	10	17	24	
Henry Stevenson	5	12	19	26	3	10	17	24	31	7	14	21	28	4	11	18	25	
Thomas Thompson	6	13	20	27	4	11	18	25	1	8	15	22	29	5	12	19	26	
John Bruce	7	14	21	28	5	12	19	26	3	10	17	24	31	6	13	20	27	
Thomas Cussons	8	15	22	29	6	13	20	27	4	11	18	25	1	7	14	21	28	
Thomas Williamson	9	16	23	30	7	14	21	28	5	12	19	26	3	10	17	24	31	
Joseph Neal	10	17	24	31	8	15	22	29	6	13	20	27	4	11	18	25	1	8
Matthew Otley	11	18	25	1	9	16	23	30	7	14	21	28	5	12	19	26	3	10
George Cookman	12	19	26	2	10	17	24	31	8	15	22	29	6	13	20	27	4	11
Thomas Slater	13	20	27	3	11	18	25	1	9	16	23	30	7	14	21	28	5	12
Thomas Reeves	14	21	28	4	12	19	26	2	10	17	24	31	8	15	22	29	6	13
Richard Ellis	15	22	29	5	13	20	27	3	11	18	25	1	9	16	23	30	7	14
John Hill	16	23	30	6	14	21	28	4	12	19	26	2	10	17	24	31	8	15
James Hewwood	17	24	31	7	15	22	29	5	13	20	27	3	11	18	25	1	9	16
Sampton, Middleton	18	25	1	8	16	23	30	6	14	21	28	4	12	19	26	2	10	17
Frederick, Swaithe	19	26	2	9	17	24	31	7	15	22	29	5	13	20	27	3	11	18
James Wheel, sen.	20	27	3	10	18	25	1	8	16	23	30	6	14	21	28	4	12	19
Henry Eadson	21	28	4	11	19	26	2	9	17	24	31	7	15	22	29	5	13	20
Thomas Livingstone	22	29	5	12	20	27	3	10	18	25	1	8	16	23	30	6	14	21
Robert Jackson	23	30	6	13	21	28	4	11	19	26	2	9	17	24	31	7	15	22
George Storace	24	31	7	14	22	29	5	12	20	27	3	10	18	25	1	8	16	23
John Hobson	25	1	8	15	23	30	6	13	21	28	4	11	19	26	2	9	17	24
John Mason	26	2	9	16	24	31	7	14	22	29	5	12	20	27	3	10	18	25
Thomas Ryder	27	3	10	17	25	1	8	15	23	30	6	13	21	28	4	11	19	26
William B. Briggs	28	4	11	18	26	2	9	16	24	31	7	14	22	29	5	12	20	27
J. H.	29	5	12	19	27	3	10	17	25	1	8	15	23	30	6	13	21	28

LOVE FEASTS.—GEORGE YARD, June 26th, and October 2d.
 BEVERLY, July 3d, and October 9th.
 COTTINGHAM, May 15th.
 NEWBALD, May 29th.—Service to begin at One o'Clock.
 SPROATLEY, Whit-Monday, June 6th.
 ALDBOROUGH, June 19th.

SACRAMENTS at SCOTT-STREET, June 5th, July 31st, September 11th, and October 23d.
 The Local Preachers will meet every Friday Evening at Half past Seven o'Clock in the New Vestry, in GEORGE-YARD.
 The Quarterly Meetings for the Stewards, Leaders, and Travelling and Local Preachers, will be held in GEORGE-YARD Vestry, June 24th, and October 3d, at Ten o'Clock in the Morning.

L. Keady, Printer, Market-Place, Hull.

Cottingham £6, "Seathorn" [Seaton] £5 5s., Welton £2, Preston £1 1s., Anlaby, Sunk Island, Patrington, Newland, and Paull, £1 each, Burton [Pidsea] 10/6, Woodmansey, Newbald, Skirlaugh, Hull Bridge, Hollym, and Riplingham, 10/- each, and Marfleet, Withernwick, and "Gunberthorn" [Thorngumbald] 5/- each. A "Plan for the Local Preachers Horse Hire" was approved by the same meeting, Newland being asked to contribute 5/6 to this fund, although the Hull Preachers were not furnished with horses for such a short distance. The societies listed here contain thirteen extra names, in addition to "Drypool and Groves," bracketed with Hull: Sutton, Stoneferry, Walkington, Skidby, Willerby, Elloughton, Ellerby, Sproatley, Keyingham, "Ross" [Roos], Coniston, Hessle, and Aldborough.

There was still no actual "assessment" of the societies' regular contributions to the Quarterly Meeting, though this loomed nearer with a resolution of September, 1815, when a further deficit of nearly £63 had accumulated, and the Horse Hire Fund had become £91 in arrears:

Resolved that a Circular Letter be sent to each Society in the Circuit requesting them to make the Weekly Collections in their Classes with regularity, so that with the Ticket Money they may be able to bring to this board quarterly a sum equal to Two Shillings and One Penny for each member in their Classes." [I.e. 1d. per week plus 1s. when the Class Tickets were distributed.]

Whether Wesley's proposed Thursday preaching service at Newland continued without a break we cannot tell. Joseph Benson, who supervised the building of the George Yard Chapel, would be responsible also for implementing Wesley's plan. He returned as "Assistant" or superintendent preacher for a further term of three years from 1797 to 1800, preaching his farewell sermon at Newland on 18th July—a Wednesday.¹⁹ Thursday, however, continued to be the regular "preaching service" day until well into the present century.

From at least 1808 onwards Newland Methodists also held a regular Sunday service, at 6-0 p.m., as may be seen from the "Sunday Plan of the Methodist Preachers in the Hull Circuit" for that year. Not once in six months, however, did the itinerant preachers conduct a Sunday service in this inconspicuous hamlet, no more than they did at the much more important Cottingham. By this time they were occasionally dignified by the title of "ministers," and had become a little more localised, being claimed especially by rapidly growing societies in rising towns. Between May and October, 1808, the redoubtable Thomas Thompson preached once at Newland, while on other Sundays the Methodists there worshipped under only slightly less prominent laymen such as Thomas Cussons, or James Henwood—whose portrait hangs in the vestibule of Wilberforce House.

Earlier in the day at least some of these Newland Methodists would have attended their parish church at Cottingham, or possibly All Saints at Sculcoats, or one of the Hull churches. Here too they would (for the most part) be married, buried, and take communion. These days when it was normal to be both a good Methodist and a good Anglican were gradually passing, though in this area the process was delayed

by men like Thompson and Terry. Almost imperceptibly, however, the ways divided, so that Avison Terry was not, like his father, a Methodist Anglican, but an Anglican with Methodist sympathies.

This lack of violent sectarian rivalry in Newland (as in Evangelical Hull generally) meant that the Methodists felt little need to register their meeting places under the Toleration Act. We cannot but be thankful for the cause, though we must regret the effect, namely that we can discover little concrete information about the early Methodist preaching-places in Newland. A tradition has survived—but only just!—that the first Methodist Society in the area used to meet in a farm-kitchen on Clough Road. That is certainly the kind of thing we should expect. Unfortunately any selection from the three or four possible candidates is little more than guesswork, except that there would be a tendency to meet as centrally as possible, that is, as near to Cottingham Road as possible. I would therefore guess at the farm which earlier this century was pulled down to make way for Worthing Street. The fact that it was on the land of the sympathetic Terry makes it the more likely.²⁰

From the very early days the tiny Methodist Society played its part in the work of Overseas Missions. Hull, indeed, was one of the great centres of Methodist missionary enterprise. This may be attributed partly to the influence of William Wilberforce, but much more to that of his friend and colleague Thomas Thompson. Thompson was one of the prime movers in the formation of the Wesleyan Methodist Missionary Society in 1814, and was its first treasurer. He was also Treasurer and Chairman of the Society's branch or "auxiliary" in the York District, which included Hull, from its inception in 1815 until his death in 1828.

In the Society's third annual report—that for 1817—tiny Newland figures separately:

Newland,	£	s.	d.
Chandler, Mr. George	0	10	6
Chandler, Miss	0	10	6
Walton, Mr. George	0	10	6
Small Sums	0	9	0
	2	0	0

Chandler had founded a whiting works in Newland—at Providence Mills. Walton was one of the original trustees of the Waltham Street Chapel, and had recently moved out to Newland, though he did not remain long, no more than did Chandler.

In 1818 a new name was added, that of David Purdon. His 5/- went to atone for the reduction of Walton's half-guinea to 5/-, and his disappearance from the lists thereafter. David Purdon was a Hull Methodist who had moved out to Newland with his family, and was so enthusiastic that in 1825 he was appointed to the Missionary Committee of the District. His son John died in 1824 and was buried in the Waltham Street vaults, where he himself was buried in 1833, aged 62. One son was left, another David, who remained in Newland for a few years. We find him listed in the 1840 *Directory* as a wheelwright, and in the 1841 Census as a builder, aged 34, with a wife and

two small children, David and Mary. A few years later, however, he left Newland, and the name practically disappears.²¹

That good churchman Avison Terry commenced an annual subscription to the Methodist Missionary Society in 1821, and in 1830 the only sizeable contribution reported by the Newland Methodists was this from an Anglican! Other friendly Anglicans gave an occasional donation, like John Breeding in 1823, and Peter Hunsley, the brick manufacturer, in 1825. The "small sums," though varying greatly, gradually increased, and together with the annual missionary collection amounted to £2 11s. in 1827 and £2 19s. 9d. in 1828.

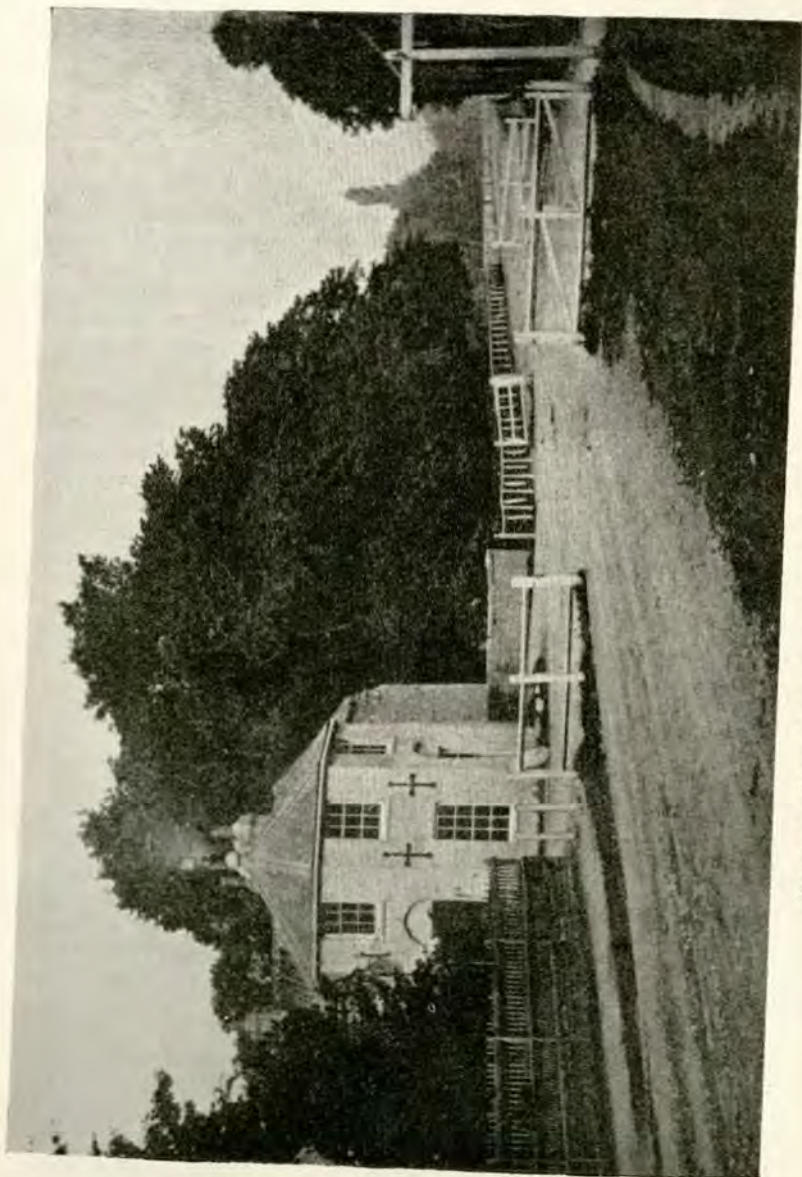
The Barn Preaching House

Eventually a more suitable and permanent building became available for the Newland Methodists. It was only a barn hard by the Toll Bar. A tradition has been handed down by the family of Frederick Martin, the Methodist Nurseryman and Florist who laid out all the gardens in Newland Park, and whose home and headquarters on Cottingham Road was pulled down to make way for the Training College, that rhubarb was forced under the box-seats in the barn.

Nevertheless this humble place of worship provides an interesting example of Anglican-Methodist co-operation. Even before any church was erected, the vicar of Cottingham or his curate conducted occasional services in Newland. At one period these were held in the old school-house, which was pulled down and rebuilt in the 1830's.²² At another time—probably immediately prior to the opening of St. John's, Anglican services were held in this barn on the southern corner of Beverley and Cottingham Roads, the building being the property of Avison Terry, whose enthusiasm provided the driving force for the erection of St. John's, consecrated by the Archbishop of York on



ST. JOHN'S CHURCH, NEWLAND, 1833
(From *Newland Parish Church, Hull, Centenary, 1833-1933*, Plate II)



NEWLAND TOLL BAR (demolished 1871) FROM CLOUGH ROAD
(By courtesy of the Director of the Hull Museums)

23rd September, 1833. This event would free the old barn for Methodist use alone—and it seems at least possible that it was used even during the period while Anglican services were being held.²³

Apart from a photographic glimpse of the building behind the old toll bar, we are enabled to visualise the forerunner of the first Wesleyan Chapel by means of the return made at the Religious Census of 1851. (This Religious Census was the bright idea of Lord Palmerston, who thus secured for us a detailed picture of England and Wales at worship on Sunday, 30th March, 1851.)²⁴ We discover that the spiritual home of the Newland Wesleyans was “erected before 1800,” and was “a separate and entire building used exclusively as a Place of Worship (except for Sunday School).” It contained sixty sittings, not divided into free or other, and in 1851 there was still only an evening service, on this particular Sunday attended by fifty-five people.

At St. John’s that day only an afternoon service was held—we notice that it was still possible to attend both. The church, or chapel-of-ease, contained 250 free and 250 “other” sittings, and the estimated attendance was 110 in the general congregation and 30 for the Sunday School. The average attendance over the year was reckoned at 100 and 35 respectively. From the 1851 Census returns the total population of Newland at that time was 133, with another 29 at Newland Tofts. Fewer than two hundred people lived within a mile’s radius, westward of the River Hull. The church attendance was therefore very good, even when one considers the undoubted overlapping between Methodists and Anglicans, and the fact that St. John’s also served (and still serves) Dunswell, which also had its own Methodist New Connexion chapel, acquired in 1816.

With 55 people in sixty seats, underneath some of which rhubarb was growing, the time seemed ripe for extension, yet in fact the actual membership was very small, not much larger, if any larger, than in 1839, when a young local preacher named George Waddington first took services in the place of worship which he described as “a very poor one.” He knew no one at the time, and went round from door to door inviting people to come to the service. The congregation was nevertheless small, and (he gathered) the membership smaller still. The first full details of membership recorded in the Quarterly Meeting minutes of the West Circuit (in March, 1843), are these :

Waltham St.	....	....	705
Scott St.	....	....	455
Gt. Thornton St.	....	....	326
Hessle	....	....	50
Anlaby	....	....	36
Newland	....	....	13
Swanland	....	....	6
			1551 Total

Lowly Newland ! Only thirteen members ! Even so, the membership fell to eleven in September, and to nine in December. The special services conducted that winter by the American Methodist revivalist, the Rev. James Caughey (after whom Caughey Street was named) made a temporary difference, it is true. Five hundred members were added to the Hull East Circuit, and 533 to the West Circuit. Alas,

the pattern noticed elsewhere was to be seen at Newland: in June, 1844 the membership had doubled to eighteen, plus one member on trial, but by the following June had dwindled again to twelve, and hovered in the lower 'teens for some years. Nevertheless the old barn preaching house was a centre of evangelism and fellowship not to be despised, and when the Wesleyan Conference first assembled in Hull, in 1848, Newland had its share in the great occasion, welcoming Conference representatives to conduct their services at 6-30 on Sunday evening on and Thursday at 7-0 p.m.²⁵

George Waddington

A tiny country cause depends much on local leadership. The Chandlers and the Waltons had been birds of passage. David Purdon had died, and his family had forsaken Newland. Eventually, however, there came a man who stood firm and enduring as a rock, a man of faith and vision and consecration. Around him the fluctuating little group rallied so as to become a Methodist Society with a real future. I have no hesitation in claiming that to George Waddington and his

descendants Newland Methodism owes more than to any other family.

George Waddington was born at Ebberston, near Pickering, in 1815. Both his parents were Methodists. His father had inherited a good business after his own father's early death, but had failed twice, and was forced to a life of little more than casual labour. His mother, who seems to have been a Miss Gibson, "bore her hard lot with patience, and did the best she could for her family." There is no doubt that his father's misfortunes strengthened, if they did not inspire, George Waddington's industry and thrift. In 1826 the family moved to the Martin-Lordship, a mile from Stillington, where they worshipped at the Wesleyan Chapel. During a revival in the area in

1831 George and his



GEORGE WADDINGTON, 1815-1901

younger brother Robert were converted, and a cottage-meeting was started in their own home at Martin-Lordship, conducted by local preachers on weeknights.

It was therefore as a convinced Methodist that in 1834 George Waddington reluctantly set out to work in York, greatly missing his parents, especially his mother. The York Methodists quickly made him feel at home, however, and asked him to become, first a Prayer Leader, and then an Exhorter. His first preaching appointment was at Stockton-on-Forest, where he conducted the service under the supervision of David Hill, a great missionary enthusiast, whose son of the same name became the well-known missionary to China. Not only David Hill, but a memorable missionary meeting addressed by Barnabas Shaw from Africa and Benjamin Clough from Ceylon, injected the young man with an undying enthusiasm for Overseas Missions.

In 1837 George Waddington came to Hull, at the request of his brother, and soon found himself worshipping in the George Yard Chapel. He preached his trial sermon in the Pottery Chapel before the Rev. Richard Reece, who had twice already been President of the Conference. Reece's encouragement made him wonder once more whether he was indeed himself called to the ministry. He recalled the words spoken to him in 1836 by the Rev. Richard Lyth, just setting out on the thrilling adventure of the successful pioneer mission to the Fiji Islands—"You will soon be following me!" George Waddington's next superintendent discouraged him, however, and the church at large lost a potential missionary, though the church in the East Riding gained one of its greatest workers.

What happened next sounds strangely unlike modern youth:

Having given up all idea of the ministry, I told my dear mother that I should now look for a suitable companion for life. She directed my attention to the young lady who ultimately became my wife, namely Ann, the daughter of Mr. John Warters, Norton Malton, and strange to say I found that we went to the Sunday School together at Malton when we were children.

They were married on the 30th December, 1840, in the parish church at Norton, near Malton, and he brought his bride to Hull. Here, about a year later, their first child, Samuel, was born. Thinking to improve his position, George Waddington started in business on his own in Shipton, near Market Weighton, where two more children were born, Jane and Ann. He was doing nicely there when his brother again urged his removal, this time to Beverley, where Priscilla and John Waters were born. He found that he had made a mistake, however—he does not go into details—and "resolved to leave as soon as a favourable opportunity presented itself."

That opportunity came at Newland, which he already knew from his preaching expeditions. Here he seems to have taken over the business of a young man named George Pullan, who appears in the 1841 census returns as a tanner. Waddington came in 1849, and in the 1851 census described himself as "Fellmonger, Leather dresser, &c." Adjoining his own premises was a small glue factory recently established by another Methodist from Hull, Henry Carrick.

In Newland were born the remaining four of the Waddingtons' family of nine, and were baptized in the Waltham Street Wesleyan Chapel—Mary Elizabeth in 1850, Sarah in 1852, George in 1854, and

Thomas Gibson in 1857. The last-named became the real inheritor of his father's good works, as of his business, which in the following generation also came down to the youngest son. Mrs. Waddington's elder sister Mary helped look after the large family, joined later by George Waddington's widowed mother, who lived to be 84, and was buried in St. John's churchyard in 1863.

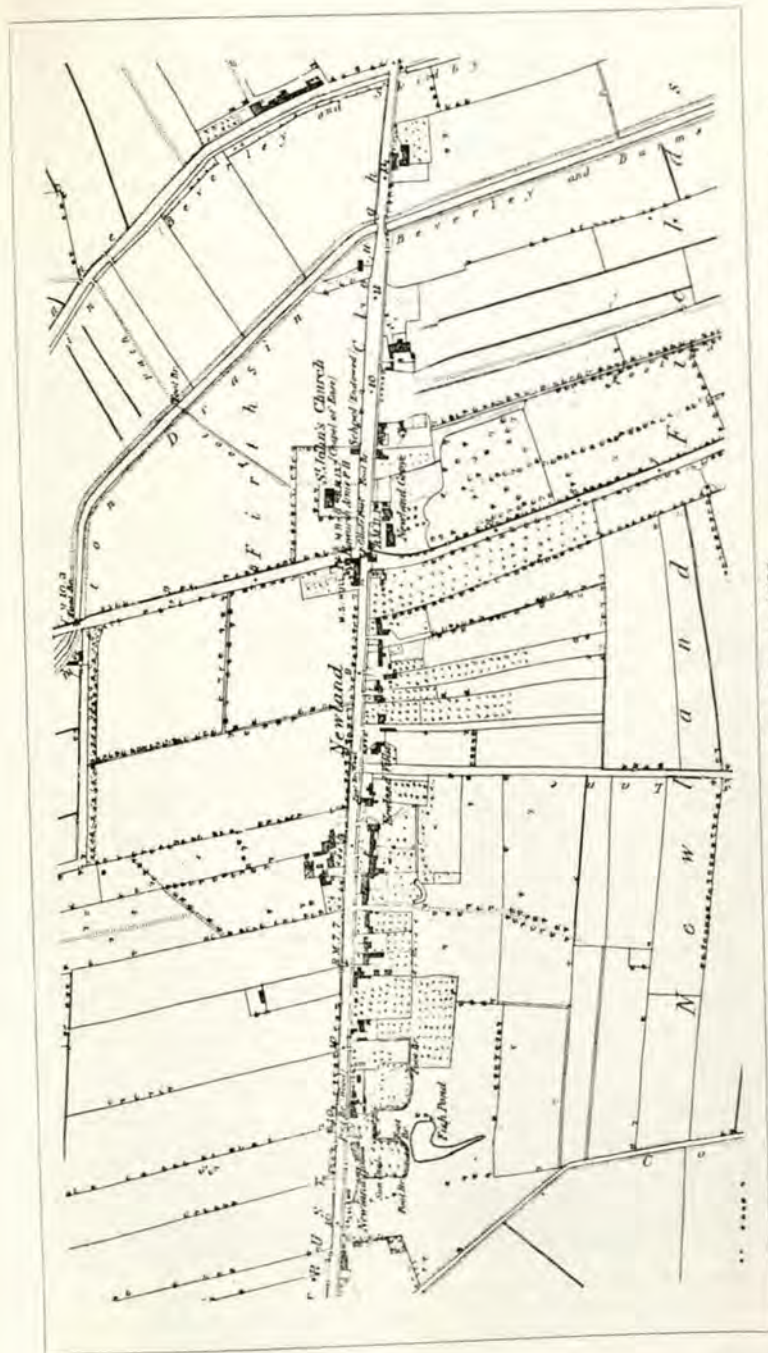
The quality of George Waddington may be gathered from the first entry in his day book: "Let Justice and Truth direct the hands in which this book is concerned." It causes little surprise that almost immediately he was appointed Steward of the Wesleyan Society at Newland, and in that capacity signed the official returns for the Religious Census of 1851. Under his leadership the tiny group at Newland took new heart. The adventurous though temporarily frustrated faith of George Waddington is undoubtedly reflected in a minute of the Hull West Circuit Quarterly Meeting held on 29th March, 1852:

A proposition from the Newland Society, to be permitted to raise monies for the erection of a new chapel there, was ordered to stand over for the present.

The reason for the delay was probably that the Quarterly Meeting had just sponsored a scheme to build a chapel at Brough, and a new chapel in Scott Street was also under consideration. For the time being the old barn must suffice, but a vision and a hope had been kindled. In less than five years the dream was on the point of fulfilment.²⁶

Newland in 1853.

It is desirable at this stage to clarify our picture of the Newland in which the first Wesleyan Chapel was soon to be built. Actually it is very hard to define "Newland," for the civil and ecclesiastical boundaries have overlapped and varied considerably. The two western hamlets of the parish of Cottingham, namely Newland and Dunswell, together with Hull Bank and some scattered farmhouses, were served by St. John's from 1833, and the area was gazetted as a separate parish in 1862. The rapid growth of Hull during the last century has led to the hiving off of sections of this still large parish to form St. Augustine's and St. Alban's. Similarly the advancing tide of Hull's boundaries has successively paused on the southern outskirts of Newland, moved on to its axis, the Cottingham Road, and thence has spread still farther north to engulf the whole of Newland proper, though it does not yet wash over the outpost of Dunswell in the ancient parish of Cottingham and the modern parish of St. John's. By taking various definitions of the term "Newland" it would be possible to include in our survey no fewer than eight existing Methodist churches, or even nine. It is necessary, therefore, to arrive at some definition which will usefully serve us, even if the purists might find fault with it. For simplicity we may describe this somewhat amorphous entity as a circle of one mile radius, having at its centre the crossing of Beverley Road, Cottingham Road, and Clough Road, minus the Sutton-Stoneferry territory nibbled away by the windings of the River Hull on the north-east, and minus the large slice of the Sculcoates-Stepney area cut off to the south-east.



NEWLAND IN 1853
(From Lt. Elphinstone's Survey, 1852-3; published by the Ordnance Office in 1855 on a scale of 6 in. to 1 mile)

We can visualise the Newland of a century ago, thus defined, by the aid of Lieut. Elphinstone's survey for the Board of Ordnance in 1852-53, supplemented by the large-scale 1838 survey by George Wilkinson, and the original Census Returns.²⁷ We commence our conducted tour in each case at the Toll Bar, through which travellers from Cottingham or Beverley must pass in order to enter the narrow road to Hull. (A few favoured people, like William Gardham with his milk-cart, are able to by-pass the toll keeper by means of private roads—in his case by going down a cart-track commencing in Clough Road beyond Newland Grove, and coming into the Hull Road at Rose Cottage.) The toll-keeper in 1841 was John Parker, in 1851 James Ely, and shortly afterwards, a staunch Methodist, John French

Travelling due east, we pass on the left St. John's Church, the rebuilt schoolhouse, and thus over two drains to Green Lane—now Oak Road. Most of the area between Green Lane and the River Hull is given over to the Brick and Tile works, adjoined by the filter bed and reservoirs of the Hull Water Works. At Newland Clough we note the Blue Ball public house and a ferry across the river. On the right side of Clough Road we see only Terry's estate, two small holdings, and three farms, in addition to the tiny pin-fold, on the widened margin of the road, a hundred yards east of Green Lane.

From the Toll Bar to the south we pass through orchard and woodland estate on both sides of the Beverley Road until we reach the city boundary at Rose Cottage, which juts out on the west, just before the turn into Sculcoates Lane.

To the north, along Beverley High Road, there are only fields, with Etherington House (still standing solidly) about fifty yards along on the right. A further fifty yards brings us to the guide post at the Cross Bridges—the junction of Green Lane, the high road, and Endike Lane. Still another fifty yards, and we are on the outskirts of the magnificent estate of Hull Bank House, known more recently as Haworth Hall from its best known occupants, who were lords of the manor of Cottingham Sarum.

At last we turn to the real hamlet of Newland, as we walk along the "Cottingham Branch of the Hull and Beverley [Turnpike] Trust." On the right is the Haworth Arms (formerly the "George IV"), later to be replaced by a more pretentious hostelry built behind it, and incorporating the old stone mounting block in its eastern wall. A row of cottages adjoins it on the west. We come then to a farm where later Auckland Avenue was to be laid out, and one more before we reach the outskirts of Cottingham itself—Inglemire House, still standing. There is also a farmhouse in the middle of "Inglemire Lane" whose eastern end enters Beverley Road only by what is now called Inglemire Avenue.

The bulk of the population of Newland lived on the left of the road from the Toll Bar to Cottingham. Indeed the basic Newland Open Field system was on the southern side of the hamlet, including the area now bounded by the Cottingham Drain on the west and the Barmston Drain (and possibly in earlier days the river) on the east,

and divided into three roughly equal areas by the Beverley Road and Tofts Lane—now Newland Avenue. We pass seven or eight small blocks of buildings between the Toll Bar and Tofts Lane, on the eastern corner of that lane being John Gardham's small farmhouse, set well back from the Newland (or Cottingham) Beck, over which it is approached from the Cottingham Road. The two fields stretching halfway down the lane are only a fraction of the 120 acres that he farms. Across at the other corner of Tofts Lane is the even smaller farmhouse of John Pearson, "cowkeeper of 30 acres," approached



PEARSON'S FARMHOUSE, CORNER OF NEWLAND TOFTS LANE
(By courtesy of the Director of the Hull Museums, from
a photograph of the drawing by Stephen Hudson, 1894)

from the lane itself *via* a narrow bridge over the beck. Adjoining Pearson's cottage along the road is Newland Villa—now The Newlands—and its surrounding land. Until recently it had been the home of Mrs. Rennard, but now Miss Mary Ann Wright, daughter of Commissary General Charles Wright, lives here, with her female staff of three. George Blakeston, her coachman-cum-gardener (taken over from Mrs. Rennard) occupies the adjoining cottage. Five more houses (one of them empty), a tree-bordered lane leading to the centre of what might have been Newland West Field, and then we come to William Riley's smallholding, on which later his heirs built the row of six houses to the west of Falmouth Street. Adjoining Riley's is property later to be occupied by Edward Robson, the brewer—who had sufficient sense of humour to entitle his little mansion thereon "Hop Villa," later transformed into the Marist College. Next come the premises taken over by George Waddington and Henry Carrick, with two cottages at the rear. After that, a farmhouse, and so to Newland House, the seat of John Hewetson, backed by an estate much more elaborately laid out than that of Newland Grove at the other end of the village, boasting not only a sundial, but a large retort-shaped fishpond. Fit prelude this to the glory that was to be Newland Park. A little farther along the road we come to another house, and a small farmhouse, just before we reach the narrow bridge over the Cottingham Drain. Fifty yards farther along still is the mile post set down three miles from Hull, just this side of Inglemire House.

Retracing our steps we cross the bridge into Tofts Lane, the future Newland Avenue, known colloquially as "Mucky Peg Lane." It contains not a single building apart from Pearson's tiny farmhouse at the corner on our right. On both sides for most of the way down are open ditches. At the southern end a narrow bridge over the Cottingham Drain takes us left and then right along the Derringham Dike. The path is still called Newland Tofts Lane, though this name is gradually being replaced by "Princess Bank," the future Princes Avenue. "Tofts" is an ancient word of many meanings—a message, the land adjoining a message, a building site, an eminence in flat country. This whole area called Newland Tofts—in another half-century to be covered by "The Avenues"—is really an addendum to Newland proper, and only sparsely settled. As we plod our way towards the Botanic Gardens, the Zoological Gardens, and the General Cemetery—the most recent of the three to be laid out—we pass only three farmhouses, though there is another on the northern border of the Tofts.

Altogether this hamlet of Newland, which we have thus briefly surveyed (ignoring Hull Bank and Dunswell), contains something like fifty or sixty homes, including two large mansions, and several quite substantial houses. Its population is well under two hundred, and mainly occupied in dairy farming. Baines' *Directory* for 1823 (abridged by White's later directories) contrasts the basic Cottingham industry of fruit-growing and market-gardening with that of Newland, where "there is a great extent of pasture and meadow land, from which Hull is supplied with milk and butter." Although in 1851 there were no fewer than eighteen completely different occupations among the

forty-six adult males living in Newland (including Newland Tofts), twenty-eight out of the forty-six were occupied in agriculture. White's *Directory* for 1851 actually lists twenty-six cowkeepers and five farmers among the forty-six Newland people whom it names. Some of the details are somewhat difficult to interpret, but the general picture is quite clear—Newland was a village of cowkeepers, stiffened by a few artisans and manufacturers, and polished by a comparatively large proportion of "gentry" and black-collar workers.

The First Chapel, 1858

We have seen that at the eastern corner of Newland Tofts Lane lived John Gardham, a farmer. It was his death on 21st July, 1856, that paved the way for the building of the first Methodist chapel on what seemed an ideal site. By his will he made careful provision for his large family, leaving to his wife Ann an annuity of £20, the house, orchard, and garden at the corner of Newland Tofts Lane, and the four acres of pasture land stretching down the lane. There were annuities of £12 to his four surviving daughters, together with £150 when they reached 21. The residue of the property was divided between his sons John, Robert, and Samuel. Mrs. Gardham decided to sell out—why is not clear.²⁸ The Methodists were ready. For £45 the Waltham Street Quarterly Meeting, through their representative James Marris Hamilton, a Hull Merchant, purchased 300 square yards with a frontage of 42 ft 0 in. on the Newland Beck, and 64 ft. 4 in. down "Toft Lane."

No time was lost. Long before the freehold was secured for £11 15s., which was seven months later, the actual building had been set in hand. The *Hull Advertiser* for Saturday, 11th May, 1857, thus describes the stone-laying:

The foundation stone of a Wesleyan Chapel and Schoolroom was laid at Newland on Monday last by Mr. John M. Hamilton, merchant of Hull. The proceedings commenced with singing a hymn, after which a prayer was offered by the Rev. G. Dickenson. A silver trowel, appropriately inscribed, was then presented to Mr. Hamilton by the Rev. Joseph Hargreaves in the name of the chapel trustees, on which he immediately commenced the operation of spreading the mortar. The stone being lowered to its place and properly levelled, it was declared duly and truly laid. A short but appropriate address was then delivered by Mr. Hamilton, who was succeeded by the Rev. J. Hewitt, who made some very interesting statements as to the progress of chapel building in the Wesleyan Connexion, and alluded to the fact of Mr. Wesley himself having about a century ago, on a certain day, preached at Beverley at noon, Newland at four in the afternoon, and at Hull in the evening. The Rev. R. Leake then gave out another hymn and Mr. Hewitt offered the concluding prayer. The weather being unfavourable, the company in attendance was not so numerous as had been anticipated.

Like most new Methodist ventures, the projected chapel at Newland depended greatly on outside support, particularly from the friends in the Hull West Circuit. Another opportunity for their generosity was provided by a "Tea Meeting" on Monday, 15th June, when about nine hundred people assembled, mainly from Hull and Cottingham. The *Hull Advertiser* (which leaves the venue uncertain, though it was almost certainly Waltham Street), states that

“Mr. Hardy, surgeon, of Hull, presided, and after tea addresses were delivered by the Rev. Messrs. Hargreaves, Leake, Hall, Waddington, and others.” On that occasion the proposed opening date was announced as “in about three months” (vain hope!), and “Mr. Botterill of this town” was named as the architect.

William Botterill of Hull was not only a good Methodist but a good architect, recognized as such throughout the country. At this very period he was engaged on the Orphan House Wesleyan Schools in Newcastle, the successor to John Wesley’s famous northern headquarters. Mr. Bernard W. Blanchard has pointed out that Botterill was the first in this district to use neo-Gothic architecture for Non-conformist buildings, and that the Wesleyan Chapel at Newland was his pioneer effort. He was following the lead of the Wesleyan Chapel Committee, which had sponsored the Rev. F. J. Jobson’s “advanced views,” as expressed in his *Chapel and School Architecture* of 1850. Jobson was born in North Lincolnshire, and was himself an architect, deriving much of his inspiration from the parish churches of the East Riding, Patrington Church being an especial favourite. In his book he presented a drawing of a model village chapel, and Botterill’s design is obviously based on this, with its three-light window at the northern end, its entrance by a side porch on the east, and the stepped-down schoolroom behind. Later the same architect was able to offer a version of Jobson’s model town chapel in the Beverley Road Wesleyan Chapel, built in 1861.²⁹

On 19th October, 1857, the land that had been secured for the Circuit by Hamilton was conveyed to named trustees, who held it according to the precedents laid down by the Wesleyan Model Trust Deed of 1832. The land was conveyed for £50, the balance of some £20 for legal costs being obviously regarded as a contribution made by the Circuit to Newland. The sixteen trustees named in the indenture were “all of Kingston-upon-Hull” with one exception—“George Waddington of Newland, Fellmonger.” They included the architect, William Botterill. The superintendent preacher, William Burt, was also a party to the transaction.

Even though William Botterill was known as “the jerry-builder’s terror”—or perhaps because of it—the building did not rise as quickly as had been hoped. The expected three months stretched into six months, to nine months. Eventually, the great day dawned, and across the first page of the Trustees’ Account Book George Waddington wrote: “Newland Chapel opened for Divine Worship on the 21st March, 1858. G. W.” Identical accounts of the opening appear in the *Eastern Counties Herald* for Thursday, 25th March, and the *Hull News* for Saturday, 27th March, both published by William Stephenson:

The new Wesleyan Chapel at Newland was opened on Sunday last. Sermons were preached in the morning by the Rev. W. Burt, in the afternoon by the Rev. R. Leake, and in the evening by the Rev. W. B. Pope, and after the last an address was given by the Rev. J. Cheeswright. The chapel was crowded, as was also the school-room communicating with it, at each of the services. In the afternoon, also, a sermon was preached by the Rev. W. Burt in the open air, to a considerable number who could not obtain admission to the chapel. The collections amounted to £16 10s.

The newspaper accounts do not mention the fact that at the morning service the first entry was made in the newly acquired baptismal register. The baptism was not of a Waddington, as we might have expected, and perhaps hoped. It was of Alfred the son of Matthew and Ann Duggleby. They had obviously been “saving up” their baby for the great occasion, for he was nearly three months old. The Rev. W. Burt added a note to the date in the baptismal entry, 21st March, 1858—“The day on which the Chapel was opened. W.B.”

The three ministers concerned in the opening services were those stationed on the Circuit, Burt being the superintendent and Pope a future President of Conference.³⁰ During the following week, ministers from other circuits were called upon to conduct special services—Rev. Alfred Barrett of Leeds on the Wednesday, and Rev. Peter M’Owan of York on the Thursday, the latter gentleman preaching both at Newland and in the Waltham Street Chapel. Towards the total cost of £509, “several munificent sums” (to quote the *Advertiser*) had already been given by “parties residing in Hull, and by others in the locality.”



FIRST WESLEYAN CHAPEL, NEWLAND, 1858
(Block by courtesy of the *Hull Daily Mail*)

The reporter furnishes an unusually full and interesting account of the physical details of the new building, after remarking its “striking contrast to the old meeting house near the turnpike-gate.”:

The building is of white brick, with stone dressings, and is a very neat little building in the Early English style. The entrance is by a projecting porch, with arched doorway. The sides of the

building are divided by buttresses, with a lancet window in each compartment. The end fronting the street [i.e. "Newland Street", otherwise Cottingham Road] has a large triple window of the same character, with louvre in the gable above for ventilation. The roof is covered with slate, with an ornamental crest at the ridge.

Internal dimensions of the chapel 37 feet 6 inches by 25 feet 9 inches, and the school-room, 22 feet by 14 feet. The roof is nearly open to the ridge, with the timbers exposed to view, the principal trusses being framed with curved ribs, springing from moulded stone corbels on each side.

The pews and sittings are formed with stall ends, and low backs, giving accommodation for about 160 persons. The pulpit, of semi-octagonal form, is situated in the centre of one end, with a communion enclosure in front, having a moulded oak rail, supported on pillars and metal scrollwork. A door on each side of the pulpit communicates with the school-room. All the internal wood work and fittings are stained in imitation of oak, and varnished. The appearance of the interior of the chapel is light and elegant, and it is lofty and well ventilated

The brickwork was executed by Mr. Cressey, of Hull, and the carpenter's and joiner's work by Messrs. J. and J. Benton, of Grimsby.

This was still the day of very small things, of course, even though the new chapel provided something of a peepshow for the whole area, and made architectural history in Hull. This may be seen from the account books of the local trust treasurer, George Waddington. (It is worth remarking that for over a century the trust treasurer has always been a Waddington, the office being held by four generations in turn.) The first entry was made on 19th March—one gallon of oil at 4/6 and a dozen lamp wicks at 1/-. Thus the worshippers were ensured of oil in their lamps for the first Sunday evening service. The lamps themselves, like the old stove, seem to have been brought across from the barn. Every month or two, however, a pound or two of candles were bought (at 10*d.*) to provide supplementary lighting. Caretaking was not a heavy item of expenditure then, and William Shaw's half year's salary as Chapel keeper was £1 10*s.* 6*d.*

Gradually, new items of furniture were added to make the place a little more attractive, for George Waddington maintained strongly that "every place of worship in the land should be such as one would not be ashamed of the Queen entering." There was a Stand at 12/6 and a chair at 7/6, and (is there some story behind this?) "3 New Pew Doors 18*s.* 6*d.*" There was 5¾ yards of Brussels carpet at £1 5*s.* 10½*d.*, together with 1/6 for making it up; also two mats at 4/- each, and two hassocks, at 1/6 and 6/6 respectively—surely one for the preacher's knees, and the other for his Bible! The Church must advertise, so there was "1 Board Posting Bills 1/3."

There was also—most important this!—one "Pew Letting Book" at 11/-. Pew rents were to be the basic source of income for many years to come, and the first entry on the cash side of the book is "April 1. 107 Seat Rents £10 14*s.*" Although three collecting boxes were provided at 1/- each, and a "Collecting Book" at 8*d.*, these were only for very special occasions like a Sacrament or a love feast or the quarterly collection for Circuit funds. You couldn't be having collections every Sunday, and charge pew rents as well! When a special need arose a special method must be devised to meet it. The old stove, for instance, kindled with coal and continued with "coak,"

proved insufficient for the larger building, well-built though it was. And so a subscription list was opened to defray the cost of £7 5*s.* 6*d.*, with an additional £2 1*s.* 6*d.* for installation. George Waddington headed the list with 17/-, and after him came John Oxtoby and Matthew Dugelby with 10/- each. Among the twenty-six subscribers occur the familiar names of French, Dixon, Cochran, and Pearson. In 1860 another subscription list was opened, "Towards New Lamps, Clock, Matting, &c." This time there is a list of forty-eight names.

Some of these subscriptions come from Anglican sympathizers like Miss Wright of Newland Villa, reminding us of the two-way traffic between the communions. At York there is preserved a valuable series of returns made for the Archbishop's Visitation in 1865. That for St. John's, Newland, was prepared by the Rev. Simmonds Attlee, grandfather of the Hon. Clement R. Attlee. One of his most interesting answers is to the archbishop's question about dissenting places of worship:

Two Wesleyan Chapels [that at Dunswell actually not Wesleyan, but Methodist New Connexion] which having been established before a resident ministry at the church here gained considerable hold upon the people. There are not, however, more than 12 families who wd. call themselves, I believe, positive dissenters, and some of these regularly attend church.

A new source of income was tapped in 1860, the first "Chapel Anniversary," celebrated on 8th and 9th April. The combined collections at the three services, however, were only £3 3*s.* 5*d.* For some years it was a struggle, particularly with a debt of £100 still on the chapel. The loyal group managed to pay off £10 each year, however, as well as the obligatory interest. This end of Newland's affairs was handled by Mr. Hamilton, who as Circuit Trust Treasurer was responsible for financial oversight and for auditing the local treasurer's books. The circuit, through their own treasurer, placed any local trust balance which accrued during the year against the debt, and made good any deficit.

In 1864 the circuit made a determined effort to liquidate the debt to the Wesleyan Chapel Committee. Although the local Newland Chapel Anniversary brought in a normal £2 2*s.* by way of two collections, the Circuit Schedules provide evidence that the Hull churches rallied round with a special "Newland Anniversary" of their own, so that the record sum of £21 17*s.* 8*d.* is recorded as the total proceeds of the 1864 Anniversary. Accumulated savings of £42 18*s.* were withdrawn from the Savings Bank, Mr. Hamilton advanced £29 15*s.* 7*d.* free of interest, and Newland's debt to the Chapel Committee was paid off—or rather transferred to the circuit. This balance due to the circuit was reduced to £18 8*s.* 5*d.* in 1865 and to £4 4*s.* 8*d.* in 1866. This was indeed a case of the strong helping the weak.

With such generous help the struggling Newland Society was able to get onto its feet. At special services in February, 1866, collections were taken for the installation of gas fittings. On 28th August a harmonium was bought for £16, the carriage being 10/6. That same autumn another subscription list was opened "Towards Harmonium"—a magnificent effort, with fifty-four subscribers of

1/6 and over, £1 3s. in "Small sums," collections of £2 11s. 6d., and a grant of £2 15s. 6d., from the Sunday School Committee to make up the balance.

The Sunday School

A Wesleyan Sunday School of sorts was in operation in the old barn in 1851, and probably for some years before that. It was reorganised by George Waddington and John French, the toll-collector, and reopened in the spring of 1855. William Riley Foster was proud to have been the first scholar to go through the door after it had been opened by Samuel Waddington³¹. The collections of £1 2s. 1½d. at the first "Anniversary" on 15th April that year enabled George Waddington (who was treasurer of the Sunday School, as of the Trust) to purchase Bibles and Testaments, Attendance Cards, and Reading Books. Removal to the new premises paved the way for more efficient working, with all the paraphernalia of admission books, teachers' and scholars' registers, catechisms, hymn-books, anniversary hymn-sheets, School Library, rule-books, and "rewards," the latter both in the shape of improving books and of a trip to Withernsea, Hornsea, Beverley Westwood, or even Bridlington. The first of these (to Withernsea) was in 1862.

The catechisms were those published by the Wesleyan Conference, the rules those prepared by the Hull West Circuit. Discipline was strict, and the Circuit charged Superintendents "to command perfect stillness before commencing or changing any School-exercise." George Waddington supplied every scholar with a copy of a little document which is worth reprinting in full:

RULES AND PRAYERS

to be

Committed to Memory by the Scholars.

1. I am to be at the School before half-past Nine o'clock every Sunday morning, and before Two in the Afternoon, with my hands and face clean and hair combed.

2. On entering the School, I am to kneel down and say—
Blessed be Thy Name, O Lord, for bringing me to School this day. Forgive my sins, and incline my heart to learn. Bless my Teachers, and School-fellows; and let Thy Holy Spirit enlighten and convert our souls, for the sake of Jesus Christ our Lord and Saviour. Amen.

3. When in the School, I am solemnly to join in singing and prayer, cheerfully to do as I am bidden, and carefully to attend to the instructions of my Teacher and Superintendent.

4. In going to and returning from School, I am to walk quietly in the streets, remembering it is the Sabbath day, upon which God has said we must neither work nor take our own pleasure.

5. On entering the Chapel, I am to kneel down with the other Scholars, and say—

O Lord, I am now in Thy house; help me to worship Thee aright, and to understand what I hear. O, may the thoughts of my heart, and the words of my mouth, be pleasing to Thee, through Jesus Christ our Lord. Amen.

6. I am not to forget to practise, every day of the week, the good things I am taught on the Sabbath.³²

During the week the children went (for as long as their parents felt they could afford it) to the Church School, founded in 1779, endowed with £100 in 1813 by Joseph Meadley, rebuilt in the 1830's, and now (to quote the 1865 Visitation Returns) "supported by the

Children's Pence, Capitation Grant, Subscriptions, and Collections in Church, and an Endowment of £4 p.an." In spite of the inevitable pressure to attend the Church Sunday School as well, it is interesting to note that even after an increase in the numbers there, which by 1865 had risen to about seventy, the Wesleyan Sunday School still catered for "about 40," according to Mr. Attlee, but actually for at least fifty, according to George Waddington's purchases of rewards.

The superintendents from 1855 until 1863 were Waddington and John French, and even after they had retired from office they both continued to keep an eye on the school and to help out as superintendents in an emergency. One of Waddington's admiring proteges tells how the young teachers regarded his wise caution:

Though for years he was not called Super, yet his watchful eye saw to the proper working of all in connection therewith: anything us young upstarts would have done soon had the mild check-rein pulled up, and the cautious words of warning kept matters in their place.³³

The extant Minutes of the Sunday School commence in 1868, when the Superintendents were John French and James Bosomworth, and the Secretaries T. D. Carrick (son of the glue manufacturer) and Waddington's eldest son, Samuel. No statistics of scholars are given but there is a careful account of the attendance of the twenty teachers and officers. There are columns for "Absent," "Sick," "Late," and "Filled all appointments." Only two had "Yes" in the last column during the first seven months, Mr. French and Mr. Carrick. Mr. Bosomworth had been away through illness three times, while Samuel Waddington had on three Sundays simply been absent. After two Waddington girls, Jane with one sick mark and two late, and Mary with one sick and one late, the next best record is that of Mr. Robert Corner, with only three late marks. The amount of lateness

among the teachers is both sad and surprising, no fewer than fourteen having been late at least once: Miss Bosomworth held the record with twenty late marks out of a possible thirty! Among the absentees John W. Waddington must have disappointed his father, with five late marks and seventeen times absent, while in 1869 he is recorded as "never attended," and then as resigning. To one delinquent the secretaries wrote in 1870 "inviting him to a more regular attention to his duties as Teacher." The official comment passed on the quarterly schedule in February, 1872, was "Improvable."

As in modern times, there was some debate about the advisability of giving "Christmas Rewards." The eighty books and two Bibles purchased from John Bee in 1869 cost



ROBERT CORNER

£2 19s. 7d. A debate in the quarterly teachers' meeting for 2nd November that year, however, resulted in a victory for prizes, though another type of reward was discarded :

After a conversation on the subject of giving Tickets as a sign of good conduct, & punctual attendance, It was moved by Mr. Bosomworth & Sec. by S. W[addington], That the good conduct Tickets be discontinued.—An Amendment was moved by Mr. French & sec. by Mr. Pearson, That the Tickets be discontinued altogether. *Amendment carried.*

Even in the good old days of strict discipline, children were not always as well-behaved as they might be, witness the following minute of 9th August, 1870 :

A conversation took place as to what could be done to improve the mode of Transition out of the School into the Chappel, when it was thought that if the Teachers would each follow with their Classes instead of remaining seated until the Children were all out, it would greatly assist in keeping better order.

Sunday School Anniversaries were great days. In 1858 a Love-feast formed part of the celebration, no less than 5/8 being paid for the bread. In 1859, however, came the more normal pattern of Sunday services and Monday tea and evening meeting. This 1859 week-end cleared £7 17s. 3d.—almost sufficient to pay the year's expenses, which in normal years, indeed, the Anniversary did cover. Newland looked to Hull for support on these occasions, and when in 1871 it was suggested that the preacher should be Dr. John H. James (the superintendent minister, elected President at the ensuing Conference) an amendment was moved calling for "a stranger," since "Newland in a great measure depends on Friends coming from the Town (Hull) who would not come to hear preachers they can hear at Home."

Newland Sunday School was not content to bow to authority willy nilly. In 1874 a resolution "that the Conference list of Lessons be used in the School" was lost, and it is interesting to note that at the half-yearly inspection of the school carried out in April, 1875 by the two Circuit Inspectors, the report states :

The order of the School appears to be very fair, and the attention of the Scholars sustained. We find the Conference List of Lessons are not used, but would recommend their use, as securing uniformity in teaching.

From the very beginning in the new chapel the needs of Overseas Missions were urged on the children. It could hardly be otherwise, with George Waddington as superintendent ! Accordingly we find that in the *Second Annual Report of the Wesleyan Juvenile Missionary Offerings, in the Hull West Circuit*, published in 1859, Newland has a tiny section to itself :

Newland	£	s	d
Bray, Miss	0	5	10
Hume, Miss	0	2	6
Waddington, Miss	0	10	6
Winship	0	1	9
	£	1	0
		7	

It is a far cry to 1957, with 88 collectors raising £233 under the enthusiastic leadership of Miss Gladys Boyes, but it is good to know that the same spirit was already evident.

The Development of Newland

By the 1870's Newland was really beginning to feel the pressure of the rapid expansion of Hull. As a residential village a few miles away from a growing city, some gradual development was natural. In fact, however, the borough extension of 1882 had brought the city to Newland's doorstep, so that the village was henceforth subject to housing development along the southern perimeter inwards as well as from the Cottingham Road centre outwards. The full details are difficult both to collect and to assess, for Newland, though a topographical entity, has always formed part of some other ecclesiastical, political, or administrative area. One hint of the difficulties may be seen in the fact that the mother parish of Cottingham does not appear twice with the same area throughout the decennial census returns.

In 1801 the population of the parish of Cottingham was returned as 1927. It grew, at a gradually accelerating pace, to 3131 in 1861. The number of houses increased at a similar rate. Between 1861 and 1881, however, both houses and population doubled, and a note in the 1871 census ascribes the great increase to "facilities for communication by railway, inducing persons to reside there." Newland was even more accessible from Hull, even though in this instance the railway was of little importance. It seems likely that at the beginning of the century there were something like 120 people in Newland, living in about thirty houses. The actual census forms preserved at the Public Record Office show that in 1841 there were 137 people inhabiting 34 houses described as in Newland or Newland Tofts ; these had increased by 1851 to 162 people in 40 houses.³⁴

In 1865 the incumbent of St. John's estimated the population of the parish (including Dunswell) as 700, and the Wesleyan trustees in 1866 reckoned that 500 people lived "in the immediate neighbourhood" (i.e. excluding Dunswell). Even allowing for inaccurate guesses these two estimates confirm each other in pointing to a remarkable increase even during the 1850's and 1860's. During fifteen years the population had trebled.

There is not the slightest doubt that this rapid growth continued, and even accelerated, during the 1870's and onwards, until in the early decades of this century the rate slowed down, though spasmodic development still continued. Although there was building along the main thoroughfares, particularly Beverley Road, Cottingham Road, and Tofts Lane, the main development in the 1870's was the opening up of "St. John's Wood" by the laying-out of Londesborough Street (later renamed Lambert Street), De Grey Street, and Queen's Road, with Princes Road as their axis. This was followed by the building of "The Avenues" on Newland Tofts, to serve which the stately Princes Avenue Church was erected, to the design of Gelder and Kitchen, in 1905. The now thickly populated area on the western side of Newland Avenue was developed later, beginning with Sharp Street. In 1892 this was the only street on that side of Newland

Avenue, and contained only twenty-seven houses. (Ella Street is counted as part of the Avenues development area.)

In De Grey Street lived Joseph Temple, who was constantly sniping at the Cottingham Local Board (of which he was a member) for their alleged mismanagement of the building development, the unsatisfactory water supply and the lack of proper sanitation. The Methodists were drawn into some of this agitation over the building development, particularly as it concerned Tofts Lane itself, which had gained an unenviable reputation as "Mucky Peg Lane." As an instance we may quote the following newspaper extract for 28th November, 1876 :

Newland Tofts Lane. A meeting of the owners of property in Newland Tofts-Lane was held in the Methodist Schoolroom, Newland, on Tuesday last, to discuss the desirability of repairing and making a good road in Newland Tofts-lane. The attendance of owners was only limited. Mr. Waddington, who represented the chapel trustees, was unanimously voted to the chair.

The chairman stated that this "private road" was "in a very bad state," and suggested that the owners should be asked to make a good road, each paying for his own frontage, when they could hand it over to the local Board for subsequent upkeep. Doubt was expressed about Mr. Haworth's agreement to this, since most of the land on the west belonged to him, and was let off for agriculture, so that he would not benefit greatly. Joseph Temple got in his usual dig at the Local Board, who (he maintained) already treated Tofts Lane as their own property, and should therefore make it good unaided. A committee of four was elected as "a deputation to wait on the owners of property in the road"—four Methodists. It was not until 8th November, 1889, however, at another public meeting in the Wesleyan School Room, that the property owners finally agreed to stand their proportion of a scheme to make a good road 37 ft. wide.³⁵

As late as 1894 writers were still complaining about the insanitary condition of the larger Newland, and particularly about its varied odours. "What with paper mills, chemical factories, gas-works, blubber boiling houses, tan yards, oil extracting depots, and manure works," wrote one, "we have every variety of smell that the nose can wish for." Another asks :

How long are the long-suffering inhabitants of this beautiful suburb going to put up with this foul, evil-smelling odour? It would be far nicer . . . to dwell in a nice savoury pigstye than in Newland. I should not mind if the smell stopped outside the house, but it penetrates into the rooms. When a door is opened, in comes a whiff, enough to knock you down. When I go out of the house, the last words I hear are, 'Do shut the door quickly, and don't let 'IT' in !'

This gentleman signs himself "Turned up."³⁶

Still others were disturbed at the loss of rural amenities, one example being the local rhymster (signing himself "C.H.L.") who warmly supported the writer "Index" in his campaign against the wholesale slaughter of trees :

I Would, Man, Spare That Tree.
(Air : *Ye Gentlemen of England*.)
Ye gentlemen of Newland,
Who live at home at ease,
How little do ye think upon
The danger to your trees ;
Whenever ' Index ' comes your way
It causes him to frown,
He sees the jerry builder
A chopping of 'em down 37

Wesleyan Expansion

The Wesleyans in rural Newland did their best to serve their growing population as a developing suburb of Hull. Many of the folk in the new housing areas, however, then as now, refused to be served, nor acknowledged that they needed the message or the services of the Church. In any case those who were church-minded were much more attracted to the fashionable town churches. The actual membership of the Newland cause did not keep pace with the great increase in the population, but all the time it was becoming consolidated, preparing for the big influx that seemed likely, from children if not from parents.

From a membership of about a dozen (sinking once to nine) in the 1840's, by September 1872 a record 63 had been reported, though the general average fell again to something around fifty. In 1885 it slumped to 43. In 1880 (as for many years) John French conducted one class meeting and George Waddington was the leader of two. In June 1881 five members "ceased to meet," and in December that year three removed. So it continued, the intake of new members hardly preserving the class-meeting nucleus of the Society. In 1883, Brother Waddington's small Sunday class meeting fell through, or was incorporated with his strong Thursday evening class.

Throughout this period, however, congregations were apparently increasing, albeit gradually. The 150 sittings were sufficient for the normal congregations of about a hundred, but inadequate for special occasions. The Sunday School was becoming really overcrowded.

In 1866 the trustees bought from John Edlington, the Methodist joiner whose land surrounded the chapel on three sides, a plot at the southern end containing 63 square yards. They also entered into an agreement to buy a further 1290 square yards (including Edlington's own cottage) to make a tidy rectangle for future development. The application to the Wesleyan Chapel Committee for permission to enlarge the premises, dated 1st November that year, shows that the main pressure was in the Sunday School, where fifty to sixty scholars were assembling in a room 22 ft. by 15 ft. The enlargement was designed to accommodate a further fifty children. At the same time a small, but interesting, addition was made to the chapel, namely "An Orchestra behind the Pulpit," complete with "brass rod" and gas fittings. This tiny gallery, seating twelve, could serve either for a choir or for instrumentalists. Instrumentalists there were, however, including the sons of John French. They were mainly violinists, but a trombonist provided "body"—and doubtless some amusement for the children.

Permission granted, the work was speedily completed, and on 3rd March, 1867, the Chapel and School were reopened, the celebrations overflowing to a second Sunday, and ending with a great tea. Celebrations, yes. But also money-raising events! The entire cost of the enlargements had been estimated as £150, but was in fact £174, £80 of which had already been raised. The inevitable subscription list was opened, "Towards Enlarging School &c." Again George Waddington headed it, with £5—a large gift for those days. Others gave with corresponding generosity, and Miss Wood and Mrs. Leadley went round with collecting cards for smaller contributions, bringing in nearly £3 each.

Meanwhile the legal formalities were proceeding over the "site for the future enlargement of the Chapel." The actual conveyance of this land by John Edlington in August, 1867 was made the occasion for the formation of a new trust. This time the trustees included four Newland people, George Waddington and his eldest son Samuel, both described as fellmongers, John French, toll collector, and William Shaw, farmer. The trustees borrowed the purchase money of £200 from "Miss Warters"—clearly Waddington's sister-in-law—paying her 4½ per cent. interest. The rent received from John Edlington for the cottage which he still occupied on his former land exactly balanced the interest to Miss Warters. Scope for future extension seemed to have been ensured.

In 1873 a still farther enlargement was undertaken, the erection of a gallery for the congregation this time, at the end of the chapel adjoining Cottingham Road. At a cost of £82 the seating accommodation was thus raised to two hundred. Again there were special reopening services on two Sundays, 12th and 19th October, with a Love Feast on the second Sunday afternoon. Again a subscription list was opened, which gained the support of Anglicans as well as Methodists. In addition to Miss Wright we notice on this occasion the name of "Mr. Robson £2 2s." He was the Robson of Moor & Robson's Brewery, and from Hop Villa used to attend either Anglican or Methodist services almost indiscriminately, until some of the Wesleyans upset him with their Temperance propaganda.

No more could reasonably be done to the chapel without destroying its architectural integrity. In any case there was as yet no really pressing need for more than the two hundred sittings. The Sunday School, however, was growing rapidly, and approaching the two hundred mark. In 1889 the trustees arranged with John Edlington "to take down and remove the old Dwelling House and other buildings" which he occupied on their land, and to erect "two privies for the use of the Chapel and School, together with coal and dust places, as may be appointed by the Local Board of Health." As recompense he received the cost of all new materials needed, the use of the surplus materials for any fresh premises which he might erect on the remaining land, and a reduction in his rent for such premises from £9 to £8 per annum. The agreement was drawn up and witnessed by the chapel's architect, William Botterill, who had come to live at

Brookside, Newland Park, and who was apparently in charge of the operation. The "Foundation Stone Laying of the Sunday School Enlargement" took place on 10th June, 1889. The work proceeded apace, and the "Sunday School Enlargement Re-opening Services" were held on 1st and 4th September, with "Continuation Services" both at Newland and Queen's Road on 10th and 11th November.

Queen's Road Chapel

The enlargements of the Newland Wesleyan premises were designed mainly to accommodate the children of unchurched parents. For the most part the adult worshipping Wesleyans of the new housing areas had their eyes on Hull and the south rather than on rural Newland in the north. The Quarterly Meeting of the Waltham Street Circuit knew this, and made little attempt to divert the flow northwards along Newland Tofts Lane to a predominantly rural cause, whatever "Father Waddington" might think or say about its potentialities.

In 1875 the Waltham Street Circuit Trustees secured a site for a large town chapel on Spring Bank, and in 1876 another site was sought at the Beverley Road side of the park donated by that munificent Methodist, Zachary Pearson. The purpose in each case was avowedly to erect "a first class chapel . . . to suit the case of those families who are desirous of having pews in the Waltham Street and Beverley Road Chapels, and who cannot now obtain them." A fund of £10,000 was opened for this double project. There were three dissentients to this policy, and we wonder whether one of them was called Waddington—even though he would realise the needs of rapidly growing Sculcoates as well as the demands of the fashionable "Park" area.

Things moved quickly. At the June Quarterly Meeting, 1876 :

Mr. W. Sissons reported that he with Mr. D. Goy had purchased a site of land on the left hand side of the Beverley Road (opposite Rose Cottage) containing 2019 yds at 18/6 per yd, which with the cost of drawing &c would bring it to 20/-. The proper deeds were being made out, & as soon as possible School Premises would be erected, which would also afford accommodation as a Preaching place.

On 12th August the site was conveyed to nineteen trustees—all of Hull—on the trusts of the 1832 Wesleyan Model Deed. The foundation stone for the new chapel was laid in November, even before permission to erect had been sought from the Chapel Committee in Manchester. The form of application described the population as "dense and yet increasing" in a "new neighbourhood," and stated that the chapel was needed because of "want of accommodation in present chapels to meet the demands of many who are waiting for seats." The building was to be 90 ft. long and 57 ft. broad, and to contain 1150 sittings, 950 being to let, 100 for Sunday School children, and 100 free. The architect was Samuel Musgrave, and the style "classic." The total cost was £9,000, and a heavy debt still remained when the chapel was opened in 1878, in spite of a "Grand Bazaar" which raised over £1,700.



BEVERLEY ROAD AND QUEENS ROAD CHAPEL, 1883, by F. S. SMITH
(By courtesy of the Director of the Hull Museums)

After a somewhat hesitant beginning in temporary premises the Queens Road cause was a great success. Membership rose rapidly, from 57 in June, 1880 to 80 in December, and in succeeding Decembers to 171, 193, 209, and then in 1884 to 280. By 1885 the Queens Road Society had become so strong that there was no hesitation in making it the head church of a new Circuit, although the 1884 plan for the division of the West Hull Circuit had envisaged Beverley Road Chapel as the head. The amendment that a new circuit with two ministers should be formed from Queen's Road, Scott Street, Oxford Street, and Newland, was moved by Mr. George Waddington, seconded by Mr. W. Marshall, unanimously adopted by the March Quarterly Meeting, and approved by the May District Committee and by the Conference.

Primitive Methodism in Newland

The "Ranters," or Primitive Methodists, had also reached over the Hull boundary into Newland. Hull was, of course, the second headquarters for this great evangelical movement, which made even more speedy progress than Wesley's Methodism had done a century earlier. By the Centenary Celebrations in 1907 there were in the Hull District 11,800 members of the Primitive Methodist Connexion, with 195 chapels and 18 other preaching places. All this began with the visit of William Clowes in 1819 and the building of the Mill Street Chapel, whose membership was 856 by the end of that year. Within a generation several other Primitive Methodist chapels had been built in the city area, none of them able to cope adequately with their great

opportunities among the "working classes." Like the Wesleyans, the Primitive Methodists followed the population, and "St. John's Wood" had a goodly share of their attention. Indeed they had a great stake in this area, for was not William Clowes himself buried in 1851 in the General Cemetery on the southern outskirts of Newland Tofts, so greatly honoured that a crowd of ten thousand gathered to pay their tribute, and to hear the obituary address delivered by that rising minister, the Rev. George Lamb, who was twice President of the Conference, and greatly beloved in Hull.

Jubilee Chapel was built on Spring Bank in 1864, and in 1878 Ebenezer was erected to accommodate the overflow. Meantime St. John's Wood was being missioned by the "Ranters" from its very beginnings. The first streets opened up off Queen's Road were Vernon Street and Argyle Street—re-named Elm Street and Maple Street to avoid confusion after the incorporation of the area in Hull. The Primitive Methodists of the Hull 2nd Circuit, with Clowes, Jarratt Street as their head society, speedily opened a little chapel at the northern end of Argyle Street, and a sandstone table in Mr. L. Kennington's workshop yard, entered from either Maple Street or De Grey Street, reads "Primitive Methodist Mission Room, 1870." (Another tablet on the wall is indecipherable.) This building was registered for worship "as heretofore" on 1st May, 1872, as "St. John's Wood Primitive Methodist Chapel situated at Argyle Street." The 1876 directory speaks of it as a "chapel," although earlier directories call it a "mission room." In 1886 this was replaced by a building in Willow Grove, between Elm Street and Princes Road, entered through a stable yard. The members worshipped in a coachhouse, and used the saddle-room for a vestry. This was registered as the "Primitive Methodist Mission Room situated at Willow Grove, St. John's Wood." ³⁸

Their Trust Minutes show that already in June, 1888, this group was looking out for more commodious and permanent premises, and trying to make the best arrangement they could for relinquishing their tenancy in Willow Grove. Having inspected land both in De Grey Street and Lambert Street, they leased 1,170 square yards in Lambert Street, facing Princes Road—the very heart of the development area. In July, 1888, they secured from "James Gough of the firm of Messrs. Gough and Davy, Savile Street" an option to purchase the land within two years at 7/6 per square yard, or at 8/- within five years.

The money-raising began: entertainments in the three town chapels, a Tea and Public Meeting in brother Isaac Naylor's large marquee (Naylor was an evangelist, who emigrated to America), and a Bazaar, complete with collecting cards. A fortnight later, still with only £100 in hand, they rescinded their decision to erect a wooden building on brick foundations, and decided that it must be of brick throughout, even though, with the land, it would cost £830. Tenders were quickly secured, and that of Benjamin Nicholson of London was accepted. It was for £417 12s. The stone-laying was fixed for Wednesday, 17th October, and the contract called for the building to be covered in by 10th November, and completed by 31st December.

The actual erection proceeded at the same furious pace, so that the trustees were actually enabled to arrange the opening of the "New School Room" for Christmas Day. The local minister, the Rev. Jonathan Goldthorpe, performed the ceremony, there was a Tea and Public Meeting on Boxing Day, and special services on the following two Sundays. The trustees decided "that there be no Seat Rents but the Offertory to be taken Morning & Evening." Tea Meetings, Bazaars, Entertainments, and Special Services followed in quick succession. The land was purchased in 1890 by borrowing more money, making a total debt of £550 at 4%. The St. John's Wood Primitive Methodists would seem to have done enough chapel-building for some years, even though this only purported to be a Sunday School, situated well to the rear of the plot of land.

By December 1892, however, the trustees were seeking designs for their projected new chapel, and asked the Hull 2nd Circuit to help in organizing a united bazaar to raise funds. When deciding to advertise for designs, however, the trustees were cautious enough to resolve "that we distinctly inform each of the competitive architects that we shall not hold ourselves responsible for making any payment for the plans of a chapel for which we fail to secure a contract for a sum not exceeding £2,500 inclusive of architects' fees." In April, 1893, Mr. T. Brownlow Thompson and Mr. Gelder were selected as joint architects. It was the future Sir Alfred's first major commission. At that same meeting on 21st April, 1893, the following minute was



GEORGE LAMB MEMORIAL CHAPEL, LAMBERT STREET

passed: "That we suggest that the new Chapel be called the George Lamb Memorial Chapel."

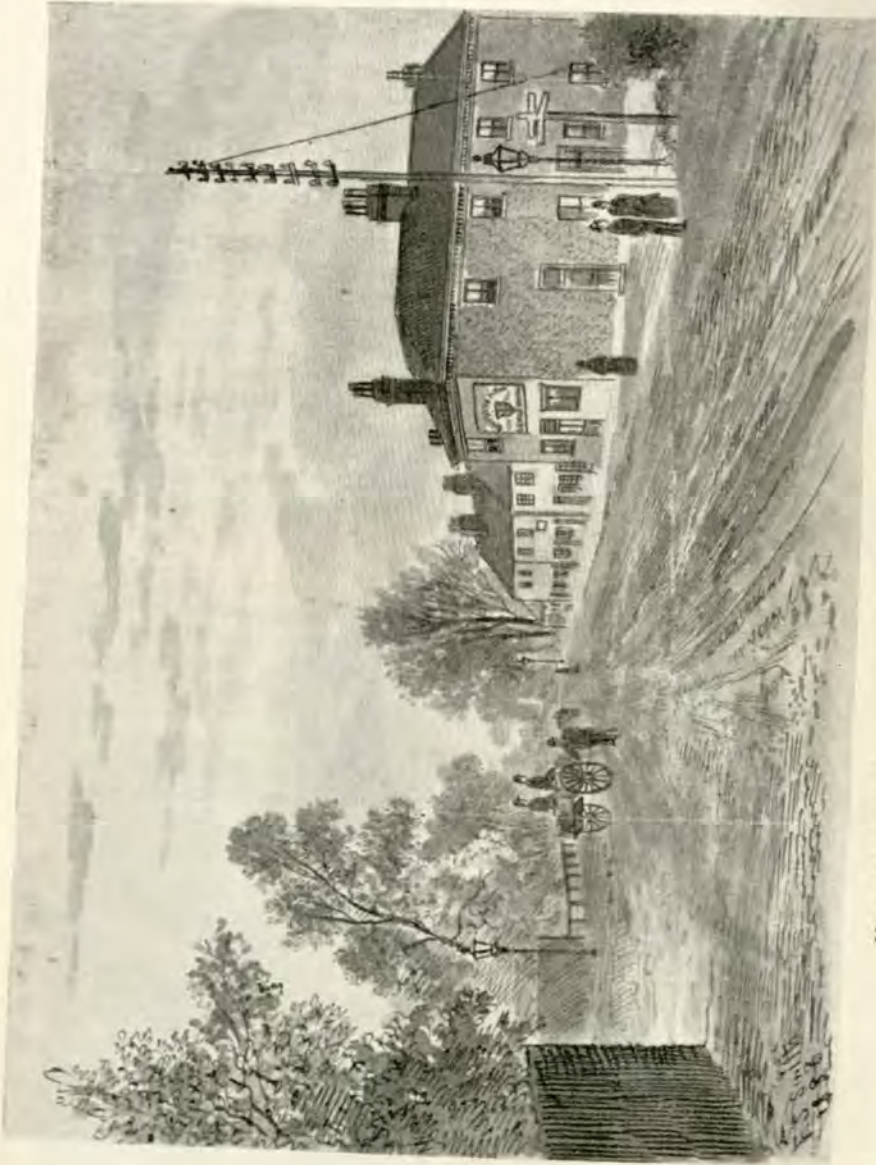
More money was borrowed, there was more canvassing of the neighbourhood, more bazaars, etc. It was agreed that seats in the new chapel should be let, and a special concession was made, "That all persons taking a pew of six sittings and upwards be allowed a reduction of one seat per pew." There were to be collections as well, although a meeting on 30th August, 1893, decided that these should be limited to Sunday evenings except on special occasions. The opening service was fixed for 26th July, 1894, and the George Lamb Memorial Chapel was soon recognized as one of the outstanding sanctuaries of Primitive Methodism, housing one of its most progressive congregations.

With the building of the large School Hall in 1903, on land purchased from John Smirthwaite in 1901, the magnificent premises as we know them today were completed, though they were burdened with a heavy debt for some years. Far more of a burden, however, was the provision of the ministers' house at 86 Cottingham Road, which remained mortgaged throughout the forty years 1914-1954. The palmy days of one of the renowned chapels of Primitive Methodism lay behind it when in 1937, after Methodist Union, the Lambert Street Primitive Methodist Circuit amalgamated with the Queen's Road Wesleyan Circuit. At the time Lambert Street had a membership of 218, against Queen's Road's 222, and Newland's 376.

A New School-Chapel

Meantime, the Newland Wesleyan cause was not making as much spiritual progress as George Waddington desired, even though the Sunday School had almost two hundred scholars. He sometimes wondered whether they would do better by linking up more closely with other village societies rather than looking to the town. Perhaps, indeed, greater pressure might be exerted upon the townsmen by a group of country causes than by his voice alone, no matter how persuasive. He was deeply concerned about the rural Christian witness in general, and in 1886 was appointed to the District Committee set up "to collect information respecting Village Methodism in accordance with the direction of Conference."

In December 1888, having completed fifty years as a Local Preacher, George Waddington retired from active service—and became even more concerned (if that were possible) about Newland. At the Quarterly Meeting in December, 1893, following the news that negotiations with the Beverley Circuit for the transfer of Cottingham and some adjoining Methodist Societies had fallen through, he really got to work. He urged that the Town Missionary might "spend part of his time in visiting at Newland," and that the Quarterly Meeting "would appoint a small committee to consider the present state of the smallness of the Newland congregation." The meeting felt unable to do anything about the Town Missionary, whose duties had already been settled, but a committee of ten was appointed to study the problem of Newland.



HAWORTH ARMS CORNER, FROM CLOUGH ROAD, 1888, by F. S. SMITH
(By courtesy of the Director of the Hull Museums)

Still nothing happened. At last, however, the persistent old gentleman won his battle against inertia. At the June Quarterly Meeting in 1895 it was announced "that the Newland Committee for considering and reporting on the best means to be used for improving the cause at Newland be convened during the coming quarter by Mr. Waddington." At the following Quarterly Meeting he reported that the Committee had at last met, but, "after having decided to invite the Rev. M. Fletcher to reside . . . and work in the district . . . regretted that he had made other arrangements." This time the matter was not shelved. A minute of the Quarterly Meeting for June, 1896, records :

Bro. G. Waddington made a statement as to the employment of a Supernumerary Minister for Newland, and after the matter had been spoken to by several brethren it was decided on the motion of brother Cussons seconded by bro. Larder that the circuit committee be called together with power to act in this matter, the remuneration to be raised entirely outside the circuit board.

In September, it was left for the committee "to take action when opportunity offers." In June, 1898, the matter was still not settled, and the ball was thrown back to Newland, the trustees there being asked "to consider their case and formulate a scheme at the earliest opportunity." The September Quarterly Meeting added that the circuit ministers were prepared to hold special evangelistic services at both Queen's Road and Newland.

At long last, the Quarterly Meeting for December 1898—the same which appointed Joseph Rank as Circuit Steward—realised that at least the physical needs of the Newland Society must be tackled quickly, for the Sunday School was growing every year, and now had 266 scholars, with every prospect of a continuing steady increase. It was resolved :

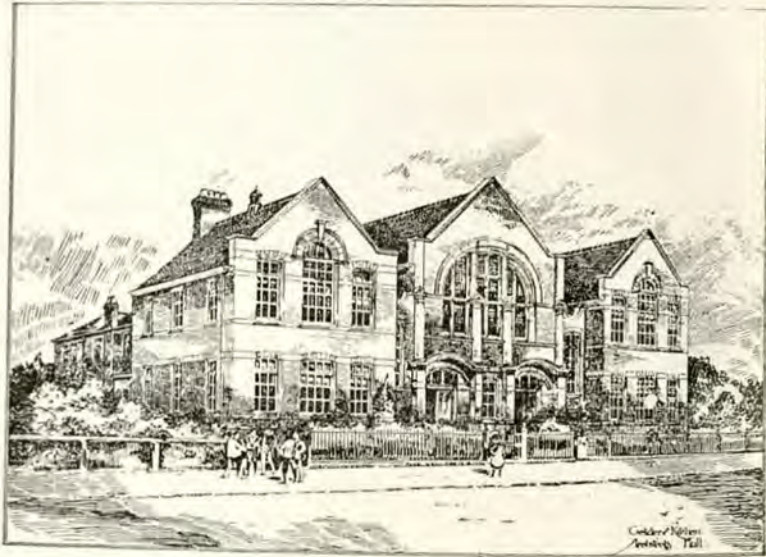
That the Sanction of this Quarterly Meeting be given to the building of School premises at Newland, to be used for Preaching and School purposes, at the cost of about £3500.

This project, together with the liquidation of debts on Queen's Road and Scott Street chapels, was accepted as a circuit scheme, and a circuit committee was formed to direct operations.

Negotiations had already begun for exchanging their buildings and land for the Port of Hull Society's larger site on the opposite side of Newland Avenue, where stood the cowkeeper's cottage. Difficulties were ironed out during an interview between Joseph Rank, acting for the trustees, and Thomas Stratten, Chairman of the Port of Hull Society. It was agreed that the chapel trustees should pay 5/- per square yard for the balance of land in their favour "after deducting the portion (if any) required by the Corporation for road-widening"—the Corporation did in fact take a strip 12 ft. 9 in. wide. The Port of Hull Society agreed to allow the Wesleyans to use their old chapel and school at a nominal rental of 20/- per annum until the new building was opened, and also agreed to the removal of the furnishings, except "the heating apparatus and piping and any closets &c. fixed to the freehold." In drawing up the deed of covenant on 25th March, 1899, the Trustees stipulated that the Port of Hull Society should

covenant that they will immediately after the Chapel Trustees finally quit the property purchased of them, take down the major portion of the existing buildings, particularly that part now used as a Chapel, and that the remainder of the present buildings and any buildings hereafter to be erected on the land shall not at any time be used for public worship nor as a clubhouse nor for the manufacture or sale of beer, ale, or other intoxicants.

All except the clause about pulling down the existing buildings proved acceptable, and the official form of consent to sell the property was signed on 1st March, 1899 by the Rev. Hugh Price Hughes, as President of the Conference.



WESLEYAN SCHOOL CHAPEL, 1901
(From the architect's drawing)

Four firms of architects were invited to submit designs for the new School-Chapel, the designs themselves being denoted only by a caption. That on the chosen design was "20th Century," which proved to be by Gelder and Kitchen, who were accordingly awarded the contract. The architect suggested that more land would be a distinct advantage, especially since a new chapel was eventually planned for the main road frontage. The trustees therefore agreed to purchase 469 square yards adjoining on the south, mortgaged by John Robert Edlington, joiner and wheelwright, who was also prepared to sell a further strip of land 17 ft. 9 in. wide. When the three conveyances were completed the trustees owned a roughly rectangular plot with 125 ft. frontage on the Cottingham Beck, and a frontage of 208 ft. 9 in. on Newland Avenue.

The land was conveyed to a new trust, based on that appointed in 1892, on which the increased number of Newland members reveals the maturing of the cause. Both Samuel Waddington and William Shaw had

sought their discharge, and of the old trustees only six remained on the 1892 trust, the staunch Newland representatives George Waddington and John French being now joined by William Botterill, who had come to reside in Newland Park. Most of the fourteen new trustees were "of Newland," comprising Richard Riley, farmer, Thomas Gibson Waddington, fellmonger, Robert Corner, merchant's clerk, William Riley Foster, joiner, Elijah Bashan, farmer, Robert Moss Collingham, gentleman, Robert Carlton, draper, John Williamson, grocer, and Jabez Graham, gardener. The others were also local people: three from Beverley Road—Simpson Clarke, printer, William Cussons, grocer, and Charles Field, grocer—together with Smith French of Gladstone Street, schoolmaster, and Thomas Ryder Runtou of Westbourne Avenue, merchant.

There were some variations in the membership of the 1899 trust to whom the school-chapel land was conveyed. In the conveyance of March, John French was described as "Weighing machine proprietor," for after the closing and demolition of the toll bar he had been furnished with a weigh-scale for vehicles, adjoining Mallison's smithy. His name is omitted from the two later conveyances, for he died in May that year, aged 69, his widow Martha surviving him for eight years. Nine of the 1892 names are omitted, and the following added: Joseph Rank, miller, Charles Charter, house and estate agent, Thomas Smith, sack merchant, Charles Aaron Ross, ironmonger, Robert Towell, baker, William Lawson Foulston, glass bottle manufacturer, John David de Lacy, painter, William Henry Wheeler, stationer, William Anthony Haller, railway clerk, William Adam, printer, and Albert William Corner, architect's clerk.

Tenders for the new building were invited from twelve Hull firms and three from out of town, and the first item for the Annual Trustees' Meeting on 20th March, 1900 was the opening by the architect of the fourteen tenders received. They ranged from £5083 8s. 6d., the lowest, up to £6826 17s. 10d. A minute adds:

These were truly styled 'terrible figures' by the Chairman, and showed an enormous increase on the estimated cost (£3750) of a year ago. This was stated by the Architect to be owing to the advance in wages, the strike, and the tremendous increase in the price of materials—ranging from 25 to 50%.

The trustees plied the architect with questions about economy by using cheaper materials or by deferring part of the scheme, or by both. The tender of Goates, Finch & Panton for £5758 was accepted, however, subject to the proviso that the cost must be whittled down to something around £5000 by the omission of six rooms at the rear, and by other economies. At a later meeting the trustees succumbed to persuasion (aided by special donations, including £50 from the architect) so far as to include the six rooms, but to reduce the cost by substituting asphalt for concrete as a bed for the floor, ordinary flooring for wood blocks, and cast iron for wrought iron in front of the rostrum and gallery.

Uninscribed memorial stones were laid on Thursday afternoon, 14th June, by Mrs. Rank, Mrs. French, Mrs. T. G. Waddington, Mrs. T. Smith, Mrs. S. H. Holmes, J.P., Mr. T. Walker, J.P. (of Bolton)

Mr. G. Waddington, and Mr. W. S. Cussons. The Sunday School scholars had been supplied with leather collecting purses, and these were received by Mrs. Gelder, who that year was mayoress as well as wife of the architect. All the girls were primped out in their Sunday School Anniversary white frocks, and even the boys looked reasonably tidy. In the evening a public meeting was held in the Queen's Road Chapel, when the Mayor-architect took the chair, Mr. T. G. Waddington as Church Treasurer and Sunday School Superintendent presented a financial statement, and three visiting ministers spoke—one of them a future President of Conference, the Rev. Simpson Johnson.

The Corporation's electricity supplies were nearing the area, and were expected to be available by the winter of 1901, and so electric wiring was installed from the beginning, with gas as a temporary arrangement in the entrance and assembly hall only. The old organ was brought across from the other building, some improvements being made. The opening had been arranged for 29th March, 1901, and Hugh Price Hughes had promised to preach on the occasion, but in the event both date and preacher were altered. The last services were held in the old chapel on Sunday, 14th April, 1901, with a lovefeast in the afternoon. The following day the new building was registered for public worship, and on the Thursday afternoon, 18th April, the Assembly Hall was opened by Mr. T. R. Ferens, J.P., after which the Church Parlour, Infant School, Young Men's Room, and Young Women's Room were opened by other representatives. There followed a dedicatory service conducted by the superintendent minister, the Rev. George Marris, the preacher being the Rev. F. Luke Wiseman, who also addressed the public meeting at night. Special services followed for a month, after which normal activities were resumed, though with an added excitement and expectancy.

Also with an added burden. The total outlay was eventually increased to £7,743. Even with a grant of £800 from the Twentieth Century Fund, a debt of £1,200 remained. A successful three-day bazaar in the Assembly Rooms was organised by the circuit during December 1902 in order to meet their three-point programme. The treasurers for the event were the Circuit Stewards, Joseph Rank and T. G. Waddington, and their target £1,000. Such was the financial strain, however, that the promissory note for a £400 loan from the Chapel Committee was not cancelled until 1913.

"Our Dear Father Waddington"—as the Quarterly Meeting had described him as early as 1888, had lived to see another of his dreams come true. He was spared to watch from his bathchair the progress of the building, although he was too ill to attend the opening ceremony. A fortnight after the School Chapel was dedicated to its great task he was called to higher service. His mortal remains were interred with those of his wife in St. John's churchyard. He could truly say, however, "Lord, now lettest thou thy servant depart in peace . . . For mine eyes have seen thy salvation."

A Resident Minister

Actually only a part of the dream was fulfilled. The problem of spiritual leadership remained. But George Waddington's vision and

challenge could not be denied much longer. It was obvious that Newland needed and merited much more ministerial oversight. In December, 1901, the Quarterly Meeting debated a suggestion that the second minister should live there. This was tacitly accepted, the superintendent minister easing the transition by pointing out that in any case the old Scott Street cause "would retain its position as Second Place on the Plan." The details and even the actual decision were left to the circuit stewards. The junior circuit steward, Thomas Gibson Waddington, was in this as in so many Christian labours, such as local preaching, the trust treasurership, and the superintendency of the Sunday School, able to take up where his father left off.



THOMAS GIBSON WADDINGTON

The house fixed on for the minister was "Ashleigh," so lately the home of old Mr. Waddington, and adjoining his factory. Thus, when the Rev. John W. Colwell came here in September 1902 as the first resident minister, he was literally following in the footsteps of one who had so long prayed and pleaded for a Newland minister. Different furniture had to be provided, and this problem was finally solved by the senior circuit steward, Mr. Joseph Rank, paying almost half the £375 needed—and giving some of his own furniture into the bargain, which still finds an honoured place in the present manse.

One minor consequence of securing a resident minister was that on 27th November, 1902, the Newland Wesleyan Church was at last registered for the solemnization of marriages. Not that this privilege was much used at first. The Wesleyans still went along to the parish church for most of their weddings and funerals, and even for a number of their baptisms. The first wedding in the School Chapel was between Arthur Butler Mayman, son of Thomas Edwin Mayman, schoolmaster, and a daughter of Thomas Sanderson, retired builder, who signed herself in full as Sarah Ann Caroline Alice Victoria Sanderson. The Rev. Joseph Reaney conducted the service.

Many will wish to recall the succession of ministers since Mr. Colwell came in 1902. He was succeeded in 1905 by the Rev. John T. Watts, whose wife commenced the Women's Meeting. In 1908 came the Rev. Henry J. Cundy, followed by the Rev. Joseph Reaney in 1911, the Rev. J. Napier Milne in 1915, the Rev. Frank Uttley in 1916, and the Rev. George H. B. Brewin in 1921. With the coming of the Rev. Edwin Holt from Peckham in 1924 a new era opened, of which more hereafter. Mr. Holt died at a comparatively early age, but

all his successors are still living—Rev. John Talbot (1931), Rev. A. Wesley Massey, M.A., B.D. (1936), Rev. A. Stanley Burton (1940) Rev. Arthur Whitbread (1944) Rev. William Whittle (1950), and the present writer in 1955.

Growing Activities

Sunday School work and youth activities flourished in the new premises even more than the prophets had believed possible. By 1910 there were almost eight hundred scholars, and the commodious premises were strained to capacity. Even during the third year of the 1914-18 war Councillor Watson Boyes could report an average attendance of nearly six hundred scholars every Sunday afternoon! With much trepidation the trustees allowed some social activities to creep into the week-night young people's programme, and a minute of the 1911 annual meeting reads thus:

After a very full & lengthy discussion it was agreed to grant the use of a room for reading & recreation, but that cards, billiards, & the like, would not be allowed, & the following gentlemen were appointed Committee to consider & report further to the Trustees: The Secy., Treas. Chapel Stds, Mr. Charter, Mr. A. W. Corner, & Rev. H. J. Cundy.

The war years led to further extensions in the use of the premises. A room was loaned to the Special Constables, and another as a rest room for V.A.D. patients. The Trustees turned down an application from the Director of Education for using a part as a day school. Throughout these years the Sunday School Superintendent, Councillor Watson Boyes, accomplished an almost superhuman task, keeping in regular and frequent touch by letters with all the young men of this huge school who served in the Armed Forces, writing in all some thousands of greatly treasured letters. It was he who in 1918 asked for a Special Quarterly Meeting to "consider the question of after war conditions in relation to the return of our young men," and it was he who continued to be the moving spirit in this adventure in caring. To him more than to anyone else was due the measure in which links with service-men were preserved, whereas in many churches the "war generation" was completely lost.

After-war conditions led to a still further relaxing of the jealous guarding of the uses to which the premises were put, even though the Sunday School never recaptured its pre-war dimensions. In September, 1921, a sub-committee was appointed to share out the rooms equitably, and its arrangements were these:

That *Boys & Girls Life Brigade* have the use of the Primary Room & the Junior Room on Tuesday & Friday evenings.
Band of Hope, use of Primary Room on Mondays 7.0 to 8.0.
Young People's Club, use of Primary Room Wednesdays from 8.30 to 9.30: Church Parlour as a Club Room Monday, Wednesday, Thursday, & Friday evenings from 7.0 to 9.15 p.m.
Large Hall & Church Parlour for their Socials, Concerts, etc.

Conditions were laid down, of course:

It is to be strictly understood that no gambling be allowed, & that the whole proceedings be carried out in a fit & proper manner.

Further that all programmes be submitted to the minister for his approval & sanction.

It was also agreed that these organisations should be asked to contribute something towards the cost of Electric Lighting & Heating.

The following winter, when the Boys' Brigade and Girls' Life Brigade expanded in their use of the premises, and the Band of Hope met on two evenings, a further condition was made quite clear: "It was agreed that all Lights should be out by 9-30 unless an extension had been granted."

The Mutual Improvement Society had been formed in 1900, just before the transfer to the new building. The members met on Monday evenings at 8.0. The rules were based on those of the much older Waltham Street society, formed in 1870, the duties of the individual member being summarised thus:

To see that the ruling of the Chair is obeyed, that the Society increase in numbers, that every other member and visitor is made welcome, to shake hands with someone fresh at every meeting, to assist in making the meetings bright and successful.

It is interesting to peruse a sample syllabus for the session 1907-8. The subjects included "Demonstrations on the Electric Telegraph (on actual Instruments, &c.)" by Mr. C. E. Hampton, a schoolmaster who was soon to become one of the trustees. There were also various talks "illustrated with limelight views." Perhaps the most interesting point for those days of sectarian rivalry is the inclusion of a paper on John Milton given by "Rev. Canon Lambert (Vicar of Newland)."

In 1912 the Wesley Guild avowedly replaced the weeknight preaching service on Thursday evenings, but in fact took over most of the functions and methods of the Mutual Improvement Society. The programme was equally miscellaneous, including one evening thus described in Mr. George Thorp's voluminous diary:

'Holiday Papers' by Mesdames Taylor, Midwood, Garbutt, Singleton, & Messrs. E. Allen, Smith and Watson Boyes, Junr. Very good papers. Ladies with one or two exceptions inclined to be frivolous.

Mr. Thorp's description of another evening brings the early history of Newland Methodism peculiarly close:

Lecture by Rev. E. Blackall, 'John Wesley'. Most interesting. Rev. Mr. B. very good lecturer. It appears he gave a discourse last year on the early years of John Wesley's ministry, and tonight was the conclusion. Wished I had heard the first part . . . One of our member's (Mrs. Wilson's) Grandmother heard Mr. Wesley preach.

The general health of the Society improved, though more gradually, along with that of the Sunday School and the youth organisations. Indeed for the first twenty years of the century a still fashionable but somewhat declining Queen's Road was occasionally finding its membership figures lower than those of the former village cause, which reached 200 in 1910 and 200 in 1920. A special Quarterly Meeting in 1905 studied the problem of the circuit debt, together with the sad decline of Scott Street and Fountain Road, coupled with the overcrowding at the Oxford Street Mission. In 1906, Dr. Pope of the Chapel Committee suggested that these three causes should be replaced by a modern Mission Hall, and in 1908 this section of the circuit was transferred to the Hull Mission with this object in view.

In 1912 Cottingham, Skidby, Riplingham, Little Weighton, and South Cave were transferred from Beverley to the tiny remnant of the Queen's Road Circuit, together with a minister and manse at Cotting-

ham. In 1921 there was an attempt to move the superintendent minister either to Newland or possibly Cottingham, but after consideration of this matter was "postponed indefinitely."

Little change was to be seen in the general ordering of church activities, though with the growth in membership more fellowship meetings were held. The weekly activities were thus set out in the syllabus of the Mutual Improvement Society for 1907-8 :

Divine Worship :	Sunday, 10-30 a.m. 6-30 p.m.
	Thursday : 7-30 p.m.
Sunday School	9-30 a.m. 2-15 p.m.
Adult Bible Class	Sunday : 3-0 p.m.
Fellowship Meetings are held	Tuesday, 7-30 and 8-0 p.m.
	Wednesday, 3-0, 7-30, 7-45, and 8-0 p.m.
	Friday, 8-0 p.m.
Band of Hope	Tuesday : 7-30 p.m.

Prayer Meetings were held more frequently than now, Communion Services less frequently. One innovation is thus described in George Thorp's diary for 7th January, 1912 : "Covenant service afternoon. New Communion service with separate cups first used, presented by Mr. & Mrs. Carlton." (Mr. Robert Carlton was a draper, and a trustee ; Mrs. Carlton was the Women's Meeting pianist ; they and their six children lived on the Cottingham Road frontage of Newland Park.)

One of the interesting new features was an "Annual Social Gathering of the congregation"—the "Congregational Social" for short. This was held on some evening in the spring, and consisted of a very miscellaneous programme to suit all tastes—opening hymn and prayer, musical items, recitals, competitions, and refreshments, concluded with a hymn and the benediction.

There were many red-letter days when famous preachers occupied the rostrum. At the Chapel Anniversaries in 1903-5 the special preacher was the Rev. Thomas Champness, a series of visits broken by his death. Mr. A. E. Trout recalled the last occasion : "After a sermon which stirred the hearts of us all, he retired to the vestry. Here he was so exhausted that he had to take medicine and lay down for a time to recover."³⁹ The following year the first resident minister was invited, the Rev. John W. Colwell, and after that a former superintendent, the Rev. George Marris, for three years, and then Mr. Colwell again in 1910. This proved to be the commencement of a series of annual appearances which ceased only with the building of the new chapel in 1928, when the anniversary services were incorporated with the opening.

The Musical Side

The Newland Methodist Church has been greatly blessed in those who have led the musical side of the worship—though it would be dishonest to pretend that there have been no ups and downs, no hearty disagreements over the tempo of the hymn-singing, nor any of those occasional sharp emotional twinges which seem inseparable from the artistic temperament.

The orchestra does not seem to have been brought over from the old building to the school chapel, though a band still played for the

Sunday afternoon Bible Class. The organist-choirmaster did come over, however, in the person of Mr. A. W. Corner, son of Robert Corner, both of whom were trustees. He was both versatile and a man of initiative and "drive," so that hardly a season passed by without his organising some special musical event, from the Circuit Festival of Praise in the Beverley Road Baths in 1911, and the "Pianofair" which in 1919 resulted in the giving of a piano to the trustees, to the Christmas entertainment when the school platform represented a box of crackers, which one by one took life to perform their varied turns. "Will" Corner died in 1918, greatly beloved, as well as greatly missed, after twenty-seven years as organist.

Mr. Corner's successor was Mr. W. E. Hare, with Miss Elsie Boyes, L.R.A.M., as deputy. Their enthusiasm led to the building of a new two-manual organ (incorporating much of the old one-manual instrument) by Messrs. Foster and Andrew of Hull. The improvements were scheduled to cost £750, but with the addition of alterations to the rostrum for the choir and the redecorating of the schoolroom, over £1,200 was spent. Most of the money was raised before the instrument was purchased, and the rest was wiped off with a bazaar. The organ was opened in the spring of 1920, complete with an electric blower. The trustees were cautious, however. The services of George Davis, the faithful organ-blower, were retained—and were occasionally needed !

An unsolicited testimonial to the organist, choir, and congregation at this period is contained in a letter to the *Hull Daily Mail* of 25th May, 1921. It was written by an anonymous visitor from Birmingham, and enables us to recall the atmosphere of those days :

I received a most courteous welcome from the official in the porch, and was conducted to a seat and provided with a hymn-book. Soon after the organist entered and took his seat at the organ, and commenced a prelude. Stealing through the vestry door came a sound of the choir, chanting an opening collect in the key given from the organ, while the organist played a quiet, restrained accompaniment. The choir then filed reverently and quietly into their seats on the rostrum, and when the minister rose and gave out the first hymn one felt himself surrounded with a quiet, reverential atmosphere, and after the first line or two of the hymn I felt, as our forefathers used to say, I was in for a 'good time.' The choir and organist entered fully into their set part. They led the singing of the congregation without any of that striving for effect which so often, alas, spoils our services, and the congregation responded and sang intelligently, reverently, and heartily, and one felt that each worshipper was part of the whole family.

The visitor went on to describe the impression left by different parts of the service—the simple chanting of the Lord's Prayer, the choir's rendering of Sir Frederick Bridge's anthem "Crossing the Bar," the lovely accompaniment provided by the organist, the evident sympathy between himself and the choir, and a sermon worthy of the service. (No names were mentioned—they probably were not known—but George Thorp's diary shows us that the preacher on the occasion was the Rev. Frank Uttley.) It was the musical side of the service, however, which particularly impressed the visitor. He liked what was to him a novelty, but "a capital idea to train the congregation to new tunes"—after the collection "the choir sang a short hymn to a new

tune, one of the verses being sweetly sung as a solo by one of the ladies." Perhaps his greatest tribute to the "highest musical intuition" of the voluntary choir was this :

They realised what I heard an old professor say to a chorus, 'Sing so that the hearers will say not how well you have sung, but rather, 'I never appreciated the beauty of the piece so well before.'

The closing paragraph of the letter is important, for it makes quite clear that this was no special service, even though it had proved so impressive to a critical yet appreciative visitor :

From inquiries I made at the close I find that this was a simple evening service to which they were accustomed, and the look of astonishment on the faces of those to whom I expressed my delight at being at such a service convinced me of the sincerity of their statement . . . They expressed their pleasure at my appreciation, and cordially invited me to come again. A Hull friend of mine to whom I mentioned my experience confirmed it by saying, 'You can't help but sing when you go there.'

Finance

The present generation of Methodists finds it as difficult to visualise a Methodism with no weekly collections as a church where you rent your place in a pew (or even the whole pew) by the half-year. Yet both were true of Newland Wesleyan Chapel, in common with most others, until just within living memory. The church's first collection journal covers the years 1877-1901, particularly interesting as a transitional period. It will be worth while by its aid to glance once more at church finance.

During 1877 there were only eleven Sundays on which collections were taken at both services. In addition to the four quarterly collections for the Circuit Fund, there were "Collections for Theological Institution & Worn Out Ministers Fund," for Home Missions, the Sunday School, the Newland Chapel Trust (i.e. the Chapel Anniversary), the "Indian Famine Relief Fund," Overseas Missions, and a "Collection for Hospitals" on what was later known as Hospital Sunday. All these were annual events except the special appeal for the victims of the Indian Famine. Another annual event was added the following year, the collections for the "Local Preachers Association." From 1891 onwards the Sunday School Anniversary was spread over two Sundays, although in 1893 the "Repetition" was separated from the "first Sunday" by an interval of two months.

In addition to these collections taken at both services there were a number of collections taken at one service only, namely those for the General Chapel Fund, the Education Fund, the "Kingswood & Woodhouse Grove Col[lection]", and the collections taken for the Poor Fund at the quarterly Sacrament of the Lord's Supper. Strangely enough, the first mention of a Harvest Festival is in 1894, and the first Temperance Sunday collection was in 1896. By 1896 nearly every Sunday had its appropriate collection, and in 1897 not one Sunday was "free."

The main Trust income for heating, lighting, cleaning, and repairs came from the seat rents. Many people rented seats who seldom oc-

cupied them. When the chapel was first opened 107 seats were rented each half year. The number remained fairly constant, however much membership and congregation fluctuated, until the addition of the gallery in 1873. The charges then made were 2/6, 2/-, and 1/- for seats in the body of the church, and 1/6 for those in the gallery. These arrangements were carried forward into the school chapel built in 1901. By that time, however, opposition against the system was in the air, although George Waddington confessed in 1895 that he was "not very favourable to places of worship being free," both because seat rents were necessary and because in some ways they were desirable, provided that they remained moderate, and not exorbitant as in some of the fashionable town chapels. It was this system of cheaper and dearer seats that led to the gathering of the church's elite in one place as witnessed by one of the Sunday School scholars in the humbler—but much more exciting!—gallery :

I must speak of a beautiful sight, Sunday morning service. The pews in the centre and front of the Church were occupied by the young matrons—Mrs. T. G. Waddington, Mrs. R. Riley, Mrs. R. Corner, Mrs. Mallison, Mrs. Foster, Mrs. Rial, in the lovely dresses of that age. Black for Sunday. Long bunched-up skirt, tight little bodice, small silk-trimmed black toques, decorated with tiny bows of ribbon, and with violets or snowdrops and little bunches of lace, tied under the chin with black velvet strings. Best of all, each lady tied a bow of white chiffon under her chin. Dainty ladies, greatly admired by us children up there in the gallery, their husbands busy in various places in the chapel—choir, band stewards, &c.⁴⁰

The New Church

The 1901 School-Chapel had been only the first instalment of a larger scheme. It seemed at times that the second instalment—the church itself—was to be postponed indefinitely, like those at Groves and Hawthorn Avenue, lost during the war, and Bethesda and Portobello, still in active service. In 1901 the trustees had appointed a committee to keep the site for the new chapel tidy, so that it should "present a better appearance from the street." Their treasurer, T. G. Waddington, protested in 1913 against a claim made for Undeveloped Land Duty, saying, "The chapel is to be built as soon as the money can be raised," and being assured that "The Commissioners of Inland Revenue . . . have discharged the duties charged under the above assessments." There were many requests for the use of this plot for various purposes; some wanted it as a site for hoardings, a stone-mason for his showyard. An occasional open air service was held thereon.

A new trust was appointed on 16th February, 1915, and in that same year the trustees agreed "that an effort be made to pay off the existing debt and to go forward with a large scheme for the building of a New Church on the adjoining land." The debt was duly wiped off, and a "Ways and Means Committee" was appointed. Their efforts, however, especially under the stringency of war conditions, were diverted into supporting Mr. Hare's crusade for a new organ. In

1920 there was still only £81 19s. 4d. in the New Chapel Fund, which by 1924 had risen to a mere £95 1s. 0d.

The coming of the Rev. Edwin Holt that year made all the



REV. EDWIN HOLT

difference. Unassuming almost ungainly in appearance, he was a tireless worker, and his enthusiasm infected the somewhat hesitant officers and members of the church. At a trustees' meeting in the June following his arrival in September, 1922, he

outlined the idea and the necessity for a new building, and after a full discussion it was resolved that the Rev. E. Holt, the Treasurer and the two Chapel Stewards be elected to form a committee to make enquiries as to the practicability of a New Building Scheme, and report to a meeting of the Trustees to be held in September.

A new trust was formed on 13th November, 1925, in order that the heavy responsibility might be more widely shared. The sanction of the Quarterly Meeting was secured in 1926, and also their agreement that Mr. Holt should be invited for a second term of three years to see the project through. A bazaar that winter enabled a further £200 to be paid over to the New Church Building Fund.

When the School Chapel had been erected in 1901, Gelder and Kitchen's designs had included drawings for the eventual church. It was natural that the trustees should therefore turn to Sir Alfred Gelder once more. It was also natural that after a quarter of a century he should suggest some modifications on the plans prepared in 1901. In 1927 the trustees received from him building tenders varying from £14,943 to £16,229. Once more they felt that they must cut down the cost. The architect suggested various economies not "detracting from the appearance or utility of the building," and the trustees accepted the lowest tender, that of V. Knowles & Sons, Ltd. The sanction of the Chapel Committee in Manchester was received in March 1927, grants of £200 each being promised from the Chapel Fund and the Atkinson Bequest.

The foundation stones were laid on Thursday, 26th May, 1927. The service was conducted in fine weather by the Chairman of the

District, and the Rev. John W. Colwell—who had come over from Stockport for the occasion—offered prayer. The principal stones were



ALDERMAN WATSON BOYES

laid by the Rt. Hon. the Lord Mayor of Hull (the church's own beloved Alderman Watson Boyes, J.P.), His Worshipful the Sheriff of Hull (Major P. Robson), and the High Steward of Hull (the Rt. Hon. T. R. Ferens, P.C.). It was indeed a civic occasion! Mrs. Boyes—or rather the Lady Mayoress—received eighty-three purses in which almost £136 had been collected. The speakers at the evening meeting included Principal Morgan, recently appointed for the University College whose foundations were laid three months later a quarter of a mile farther down the road. (The prophecy that the building would become a "University Church" has not in fact been fulfilled, though there is real co-operation, for the University hostels have from the beginning been situated

in Cottingham. The church does, however, care for the Methodist students at the Training College, and the minister is their chaplain.) The Treasurer, Mr. T. G. Waddington, was able to announce that in addition to the £10,000 already in hand, the proceedings that day had added a further £1,350.

One unusual money-raising effort for the new church was made possible by virtue of Alderman Watson Boyes being the Lord Mayor of Hull. This was an American Tea in the Reception Room at the Guildhall, arranged by the Lady Mayoress as an effort made by the Sunday School, of which Alderman Boyes had been Superintendent for fifteen years. Over two hundred people attended the function. The cause gained still more publicity when on April 15th, 1928, the Rev. Edwin Holt as Lord Mayor's Chaplain, with the Newland Choir, conducted a Sunday evening service over the air from the Hull Broadcasting Studio.

Meanwhile the builders were making reasonable progress, while the trustees anxiously debated, in a series of protracted meetings, the type of seating to be used. First it was to be all chairs, then "non-tip-up-chairs" in the gallery and benches below, then "seats similar in design to those in Plane St. Chapel but with a less ornamental end," and finally "chairs up and down." These were specially designed, and supplied by a good Methodist firm, Norris & Son. Arrangements were made for the organ to be transferred from the school-chapel to the church, with as many improvements and enlargements as finances would allow. At last, on Sunday evening, 24th June, 1928, the Rev.

Edwin Holt preached the last sermon in the school-chapel, from Exodus 33 : 13-15—" My presence shall go with thee."



NEWLAND METHODIST CHURCH, 1928
(From the architect's drawing)

The opening was fixed for Wednesday afternoon, 27th June. Like many others, Mr. George Thorp left business early and "took car to Newland Avenue Terminus, for the great event of the year, the opening and dedication of our new place of worship." His diary account of the event is far more vivid than any newspaper story—though the newspapers did indeed "splash" the event:

When I alighted in joyous sunshine, Joseph [his son, like his father one of the trustees] without a hat was there to greet me. In addition to him were all the Christian World of Hull and district and their wives. They thronged the paths and the roads, congested the areas within the railings of the old and the new buildings.

We moved on to the front of the Church. All the approaches to the inner circle were blocked by compact masses of men and women. The officials were darting about hither and whither, and everyone was on tiptoe with tense expectation.

A few minutes after the appointed time (3-45) the Rt. Hon. T. R. Ferens, P.C., appeared, accompanied by the Ministers of the Circuit, the Chairman of the District, Rev. H. E. Sidnell, B.A., B.D., and Sir Alfred Gelder the Architect. He presented the key to the Hon. Tom [a favourite nickname for Ferens] after prayer had been offered, and 'Praise God from whom all blessings flow' was sung at the opening of the Dedication Service, when we got inside. Here are three entrances, but getting inside was a job. We went inside in our turn and mounted up to the gallery, where we had a fine view of everything. It is a splendid building.

Prayer was offered by our Superintendent, Rev. W. L. Hann, a hymn was sung, and then came the speeches, all of a very fine character. First the Chairman, then a sermon by the Rev. F. L. Wiseman, a past President of the Wesleyan Conference, the text Psalm 27:4, 'One thing have I desired of the Lord, that will I seek after; That I may dwell in the house of the Lord for ever (or rather) all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.' A magnificent and uplifting discourse, delivered with great freedom and expression and apparently extemporary as his thoughts came to him.

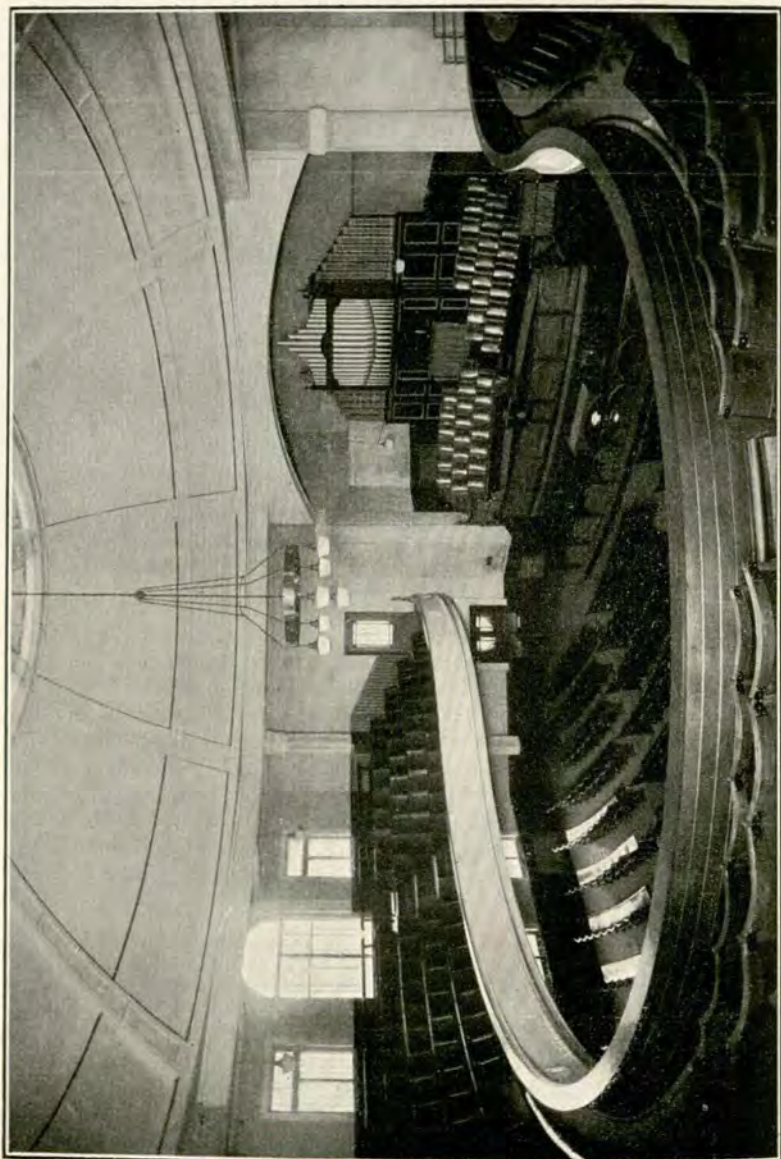
The Dedication over, we proceeded to the Old Church. On entering the main hall we found that the experienced Congregationists had played us a mean trick; they had left the meeting some time before it concluded, entered the tea rooms, and filled every available place. I couldn't find Joseph or his room, so took my road home [to Ella Street], read the newspaper, and set back for the 6-30 sit-down. All the tables full again, but I found Joseph and a chair, and he supplied me with a plentiful and enjoyable repast.

After came the Public Meeting, full to overflowing, platform and rostrum occupied by three choirs, Queen's Road, Cottingham, and our own. In front the Chairman for the evening, F. Till Esq., J.P., supported by the Rt. Hon. T. R. Ferens, the Lord Mayor and Mayoress of Hull, the Sheriff and Lady, Chairman of the District, Rev. H. C. Sidnell, the Circuit Ministers, Deputy Lord Mayor Ald. Watson Boyes, and the Chapel Stewards. All these gentlemen, including the Rev. F. L. Wiseman, spoke, and that excellently well.

Actually the last sentence was to some extent based on hearsay, for old Mr. Thorp, somewhat exhausted by the excitement of the day, found himself unable to keep awake during the marathon festival of speeches, and slipped away home, hearing the remainder afterwards *via* Joseph. But it had been a great day!

The first Sunday in the new church was called "Trustees' Sunday" for all the trustees available were called upon to take up the collection, "first placing a Treasury note for one pound in the box." This was also the first occasion for the collectors to "march in stately procession . . . to the Communion rail" with the offerings. Mr. Holt preached at both services, and on the Sunday evening the choir sang a portion from Mendelssohn's "Hymn of Praise," "the execution of which produced a painful impression"—on one hearer at least! A Communion service followed, when many members had their first experience of coming to the Communion rail, instead of being served by the minister in their seats, as had been the necessary practice in the school chapel.

A heavy debt still remained on the church, and Mr. Holt was anxious to see it liquidated before he left in 1931. The Balance Sheet issued at the end of 1930, however, still showed a deficit of £2,785 8s. 9d. One of Mr. Holt's final efforts was a Gift Day, which raised over £500. The process of whittling away the £2,000 and more which still remained continued into the 1940's, in spite of a three-day bazaar almost every other year. Mr. Holt was at least enabled to keep in touch with the progress made, and in some measure to contribute to it. From 1929 onwards there was a change of preacher at the Chapel Anniversary each year, including one visit from Mr. Colwell in 1935. In 1936, however, there commenced a series of annual Chapel Anni-



INTERIOR OF NEWLAND METHODIST CHURCH

versary visits by Mr. Holt that bade fair to rival the record set up by Mr. Colwell. Mr. Holt's early death in 1943 sadly prevented this. The previous year, however, as the Trust Minutes record, "It was stated by Mr. Waddington that all the money due to the Chapel Committee had now been repaid." Mr. Holt could feel that a great task had been brought to a successful conclusion.

Dr. Luke Wiseman, who had opened both the School Chapel and the Church, was genuinely delighted with the latter building, and spoke at considerable length on the opening day about its architecture. He was "wonderfully impressed with the fine sweeping curve of the gallery, and with the fact that the supporting pillars were so arranged that none of the people sitting in the body of the church had their view interrupted." He described it as an exemplar for "the movement to obtain a characteristic Methodist architecture, retaining the popular idea of a public hall, yet suggesting the dignity that should attach to worship within its walls."⁴¹

Circuit Responsibilities

Many other people were impressed, including the general public who would not have been able to analyse their emotions. Certainly the building itself had at least something to do with the increasing growth of the Newland Methodist Society. During Mr. Holt's four-year ministry in the school-chapel the membership had increased from 260 to 280; during his three-year ministry in the new church it leapt to 355. It continued to increase, with some fluctuations, for the next few years, topping the 400-mark in 1938, receding gradually to 336 in 1945, remaining almost stationary in the 330's for a few years, and then creeping up into the 350's where it now is.

Meantime the Queen's Road Society had been falling on evil times, both numerically and financially. This in spite of the great loyalty of the nucleus of official members, who had dwindled from 269 in 1924 to 196 in 1932, revived to 234 in 1936, and then sunk rapidly during the war years to 125 in 1942, and to 100 in 1952, almost shattered by the wreck of their beautiful sanctuary, yet bravely adapting their school hall for public worship. Already in 1930, it had been recognized that the leadership of the circuit must pass to Newland. The Rev. John Talbot, Mr. Holt's successor, came in 1931 not only to a renovated Beech Grove manse but to the promise of the superintendency in 1932, when the Rev. W. L. Hann left the circuit.

As "head church" Newland has nearly always supplied one of the Circuit Stewards, the succession since 1928 having been Messrs. Watson Boyes, Henry C. Townend, James Shepherd, Cyril B. Deeth, and Dennis Fenny. Several Newland members had occupied that responsible office in earlier years, however, namely George Waddington and his son "T.G." in the "old chapel," as also Robert H. Carlton and the chapel's architect, William Botterill, together with Messrs. William A. Haller, T. G. Waddington again, A. R. Tankard, and A. E. Spring, during the school chapel period.

The years following the 1914-18 war saw new housing developments in North Hull, as elsewhere, leading to the erection of several



A GROUP OF CHURCH OFFICIALS, 1928

(From L. to R.: Rev. W. J. Hann; G. F. Witherwick; H. C. Townsend; Miss Marjorie Holt; Sam Taylor; Rev. Edwin Holt; A. V. Rial; Mrs. Holt; A. Thorp; A. E. Spring; A. V. Creasler; C. B. Deeth; E. Hucks)

Nonconformist chapels on the outskirts of the Newland area. On 22nd September, 1927, the Baptist Church in Chanterlands Avenue was opened by Alderman Watson Boyes as Lord Mayor. In 1930 St. Ninian's Presbyterian Church was erected farther down Chanterlands Avenue for the congregation which had moved in 1875 to Spring Bank from Dagger Lane. In 1931 the West Street Memorial Primitive Methodist Church was opened in Perth Street, still farther down Chanterlands Avenue. In 1934 a school chapel was built at Derringham Bank, the church itself being now in course of erection.⁴²

One such area was on the doorstep of the Newland Methodist Society. In 1920 the Newland Trustees, partly at the instigation of the District Synod, commenced looking for a suitable site for a new chapel farther along the Cottingham Road. Eventually, in 1927, the Quarterly Meeting asked the Rev. Edwin Holt and Mr. Watson Boyes to see if it would be possible to hold services in the hall which the Hull Co-operative Society were erecting on the North Hull Estate, where about six hundred houses had been built. Inquiries suggested that no room was available, that no further development was yet likely, and that the immediately adjacent land was so dear that "the only reasonable proposition appeared to be to purchase land beyond Endyke Lane and hold it until the Estate was further developed, and the time more opportune for building." In 1932 the site for the new church was dedicated to its long-planned purpose. The operation itself was handed over to the Lambert Street Primitive Methodist Circuit—Lambert Street has become the head of a two-church circuit in 1905—but ready co-operation was given, including the gift of part of the proceeds of a Newland bazaar. The "Endike Lane Methodist Church" was opened in 1934, and until 1937 formed a part of the Lambert Street Circuit. In 1937 this circuit amalgamated with the Queens Road Circuit to become the Hull (North) Circuit. The new church was later transferred to the Hull Mission, and has come to be known as the "Endike Methodist Hall."

Similar developments took place, though not on the same scale, at the close of the 1939-44 war. Those who had for a number of years worshipped in a Bricknell Avenue farmhouse opened a temporary building in 1944, school-chapel premises in 1953, and the church itself in 1957. This Society has throughout been in the Waltham Street (now Trinity) Methodist Circuit. Similarly a new Methodist Society was formed at the Beverley Road end of the North Hull Estate in 1942, meeting first in a private house and then in the local Council School, and from 1947 in a temporary building. After many years of frustration, in 1957 the Clowes Memorial Church was opened—a dual purpose building. This was greatly aided by a sum set aside by the Trustees of the Clowes Chapel in Jarratt Street, Hull, at the closing of that chapel in 1931, and by the great generosity of Joseph Rank himself and of the Rank Trust, though a debt of something like £1,000 still remains on the property.

A few words should be said about Stepney, even though it is just beyond the borders of Newland, by any definition. A preaching centre was established in a cottage in this hamlet in 1745, but the first Methodist New Connexion chapel was built there in 1849—it is now

the "Glad Tidings Hall" at the corner of Cave Street. In 1869 the congregation moved to the beautiful Gothic building across the Beverley Road, and after the opening of the large school premises down Cave Street in 1878 the original chapel was sold. The Stepney Society entered the amalgamated Hull (North) Circuit in 1940, and has played a greatly valued part in the circuit life. With Stepney came the tiny New Connexion cause at Dunswell, which worships in the oldest building in the circuit, erected in 1816, and still within the parish of St. John's, Newland.⁴³

Havoc and Harvest

The Newland Methodist Church suffered some war-time damage, as well as the far more tragic loss of life recorded on the vestibule War Memorial. On 13th March, 1941 an explosive bomb penetrated the roof, completely wrecked the organ, and seriously damaged the remainder of the building. The officials of the Newland Orphan Homes, with whom there has always been the closest co-operation, and some of whose children have formed a large portion of the Sunday School, immediately offered their School Hall for services. The Vicar of Newland, the Rev. A. E. M. Glover, offered the use of St. John's Church for the Sunday evening services, at least until the middle of April. Both of these "generous gestures" were "highly appreciated", but the trustees decided upon a different course. They hired the Monica Picture Theatre for Sunday evening services, at £3 3s. 0d. a service, but accepted the offer of the Orphanage for the morning services. The service and lecture on the Thursday of the Chapel Anniversary that year were taken by the Rev. Allan Roughley in the Lambert Street Church. "Owing to the School being occupied by the Military and the difficulty of obtaining provisions, it was decided that the customary tea be not held."

After first aid repairs the church was reopened on Thursday, 15th June, 1941, and normal services recommenced on the 18th. The replacement of the organ long remained a serious problem. The Coltman Street organ was offered as a gift, and eventually accepted, dismantled, removed, and stored at Newland pending re-assembly, which eventually proved impracticable. On 29th January, 1946 the trustees adopted the New Model Deed of the Methodist Church, and on 6th April, 1948 a new Trust was formed. One of the first minutes recorded by the recently-appointed but greatly-experienced Trust Secretary, Mr. J. A. Davison, was about the organ:

A lengthy discussion took place with regard to the disposal of the parts now remaining of the Coltman Street organ, and the provision of an organ in the Church, but no definite conclusions were reached.

Eventually in 1950 the trustees asked the John Compton Organ Company to construct an Electrone Model 347 for £1,650, which has been in use since that time. The church was reopened on Thursday, 15th June, 1950 and on Sunday, 18th June, Mrs. Woolley, widow of one of the men who never came back, inaugurated the Hearing Aid War Memorial.

During the last thirty years there has been a fair amount of coming and going among our organists. When the new church was opened Mr. A. C. Thompson was organist-choirmaster, and during the interregnum before the appointment of Mr. Ackroyd the church was again well served by Miss Elsie Boyes, as also between Mr. Ackroyd's resignation and the re-appointment of Mr. Thompson in 1933. In 1943, as an organist without an organ, Mr. Thompson again resigned. Miss Doris Boyes served as choirmistress for a time, while Mr. Hare, Miss Elsie Boyes, and then Miss Phyllis Boulton, took over at the piano, accompanied by Mr. Albert Green on the harmonium. With the installation of the electronic organ came the appointment of our present organist-choirmaster, Mr. A. E. Mowforth.

Although the war years were on any assessment years of tragedy, they were not without their compensations. Amid all the destruction and disruptions the Rev. A. Stanley Burton laboured bravely to hold the society together. Wonderful work was done by Mr. Len Cavinder with his Boys' Club, as also by Miss Jean Cavinder and Miss Doreen Waddington in the Girls' Club. The "Mothers and Babies" group founded by Mrs. Howe was another means of proving that the church cared for the families living around them.

During the ministry of the Rev. Arthur Whitbread the clubs were merged into a family fellowship with older people as the "Christian Friendship Club," and many other developments took place from time to time, such as the popular "Family Services" inaugurated by the Rev. William Whittle. For church life is never static, and the methods which help one generation may need to be discarded, or at least transformed, by the next. One thing has remained constant, however, in spite of fluctuations. There has been a continued emphasis on smaller groups meeting for spiritual fellowship, some known as "class meetings," some not. At the present time there are six such groups, quite apart from the various more public meetings.

Much could be said about the warmth and vigour of Newland Methodism in recent years, but for various reasons it must be left unsaid. As one clue to the witness that has gone forth we may name those members who, *at the present time only*, are listed as fully accredited local preachers. They begin with Mr. William Walton (1897) (Mrs. Walton, formerly a Miss Mallison, as one of the oldest members, in association with another, Mr. Walter Rial, will cut the 100th birthday cake at the Centenary Celebrations.) They continue through Mr. W. H. Davies, Mr. F. Bentley, Mr. J. W. Holwell, Mr. H. C. Larby, Mr. G. H. Sleight, Mrs. I. A. Allison, Mr. R. A. Walsham, Mr. J. S. Train, Mr. C. B. Freeman, M.A., Mrs. R. Carlton, Mr. H. Moss and Miss D. Searby, to Mr. R. C. Allison, who is a candidate for the Methodist ministry this year.

As another clue, we look at the remarkable list of Methodist ministers who have sprung from Newland's ranks during the last quarter of a century: Frederick A. Rowe, M.A., now Chairman of the Scotland District; his brother Harold Y. Rowe, now an Anglican priest; Kenneth E. Hodson, Edward J. Hugman, B.A., B.D., A. E. Glendower Jones, G. Rodney Hugman, B.Sc., Ewart T. Wilson,

Frank W. Wilson, B.D., H. Clifford Dibnah, and David Livingstone. George Waddington himself might have offered for the Wesleyan ministry but for discouragement, and the eldest son of Councillor Watson Boyes was diverted into the ministry of the United Church of Canada, where he is now greatly respected as the Rev. Watson Boyes, M.A., Ph.D. One Sunday School scholar has entered the Congregational Ministry—the Rev. Alan Balding, M.A. If we tried to list *all* who have entered pastoral labours of various kinds from Newland we should certainly fail, and two examples must suffice, in Pastor G. Gardiner of the Fig Tree Hall, and Sister Mabel Ashton, of the Wesley Deaconess Order.

Truly a marvellous spiritual fruit still bearing a thousandfold, from the labours, the sacrifices, and the prayers of our forefathers. Yet only a small sample of the rich and varied fertility of Newland Methodism. And still the fields are white unto harvest.

Notes

1. The paper itself seems to have disappeared, but a copy made by Mrs Doris Stephenson has proved valuable.
2. *Transactions of the East Riding Antiquarian Society*, XXV, p. 79; *Calendar of Inquisitions*, 30 Dec., 26 Edw. III.
3. *Cal. Inquis.*, 6 April, 4 Edward I.
4. *Cal. Inquis.*, 1 November, 23 Edward III. Cf. 2 April, 10 Edw. I, and 30 Dec., 26 Edw. III. For the Manor of Newland and Cottingham Sarum, see *Journal of the Cottingham Local History Society*, p. 115. Old Newland Deeds show that Newland and Newland Fields were in the Manor of Cottingham Sarum.
5. *E.R. Antiq. Soc.*, III, p.27.
6. *E.R. Antiq. Soc.*, II, p.33
7. Information kindly supplied by Mr. N. Higson, County Archivist.
8. D. M. Shields : *Newland Congregational Church*, 1906-1956.
9. Lamplough Collection, Methodist Archives, City Road, London.
10. *Proceedings of the Wesley Historical Society*, XXIII, pp. 1-7.
11. Appointment of New Trustees for the School, 1801, in the archives of St. John's Church, Newland.
12. A. E. Trout and F. Young, *Early Hull Methodism*, partly in form of articles for the *Hull Times*, 1931. Cf. Call Roll of the Manor of Cottingham Sarum, 1768-1787, in the custody of the Librarian of the University of Hull.
13. *Strother's Journal*, p. 77 (19th March, 1784).
14. See letters of 1st July, 1776 and 11th August, 1776, to their mutual friend the poetess Ann Tindall of Scarborough, and that of 11th April, 1780 "To Mrs. Terry, at Newland, Near Hull." Cf. an entry for 1782 in the Hull Methodists' Society Account Book, 1770-1788 (in the custody of Mr. B. W. Blanchard)—"To pd. Mr. Terry for Mr. Wesley's Expenses 16s. 0d."
15. *John Wesley's Journal* (Standard Edition), VII, p. 170. Cf. Sheahan's *Hull*, 1866, p. 549. There is insufficient evidence about some of Wesley's earlier visits to Hull to decide whether or not he preached at Newland.
16. *John Wesley's Letters* (Standard Edition), VII, p. 337. There seems to have been some dislocation in the MS from which this is quoted, and the separated Pocklington Circuit is included in the itinerary.
17. Churchwardens' Accounts, Cottingham. *W.H.S. Proc.*, XII, p. 124. Twenty-eight Hull Methodists between them subscribed £740 15s. 0d.
18. S. Marriott : *Outline of Methodist History in Hull*, 1906, using the Circuit Stewards' Book, 1806-1833, which has now been lost sight of.
19. James Macdonald's *Joseph Benson*, p. 360.
20. This tradition has been passed on by Mr. E. G. Hugman, whose grandfather, William Gardham, farmed the second farm on the right down Clough Road.
21. A William Purdon, aged 64, was buried at St. John's in 1874.
22. The tradition of these services has been handed down by other vergers to Mr. W. Frear, the present verger. For the demolition of the original schoolhouse, which does not seem to be generally known, see White's *Directory*, 1840, p. 186.
23. The tradition about the services, recorded in the careful paper on "Old Newland" by F. Edlington, is confirmed by the *Hull News* report of the opening of the 1858 chapel. Edlington's own grandfather seems to have worshipped in this building, and he lived to a good age, while George Waddington was also alive while the paper was being prepared.

Cf. *Newland Parish Church, Hull, Centenary, 1833-1933*, pp. 4-5 (Copy kindly lent by Miss M. Groves).

24. The original returns are preserved at the Public Record Office, London. I am indebted to Dr. Daphne H. Gifford for transcripts from them.
25. Printed plan in my possession.
26. The material for this section is drawn partly from MS reminiscences set down by George Waddington himself in 1895, and now in the possession of the family, partly from the original Census papers in the Public Record Office, and partly from the registers of St. John's, Newland, and of Waltham Street Chapel, Hull.
27. "Plan of the East Part of the Parish of Cottingham . . . Surveyed by Geo. Wilkinson, 29 Bourne Street, Hull, 1838," on a scale of approximately 25 in. to the mile, preserved in the Clerk's Department of the Haltemprice Urban District Council, Anlaby House, Anlaby.
28. Abstract of title, 1856, among the deeds relating to this property in the possession of the Sailors' Children's Society.
29. "Nonconformist Churches in the Hull District," 1955, pp. 48-52. Mr. Blanchard also points out on p. xxvii that William Freeman, the architect of the original Beecroft Street Primitive Methodist Chapel, built in 1873, "used a somewhat cheapened form of the Newland Wesleyan model."
30. Strangely enough, Pope's Christian names were "William Burt," but I do not know what, if any, relationship there was with his superintendent minister of that name.
31. MS notebook by William Riley Foster, "The Waddingtons in connection with the Wesleyan Sunday School, Newland, from 1855 to 1911, by the first to enter the School as Scholar." (In possession of Coun. G. Waddington.)
32. Actually the edition used is a revised edition of 1863 preserved in the Reference Library, Hull, whereas in fact "100 Scholars Rules" were purchased on 11th May, 1858.
33. W. R. Foster, "The Waddingtons &c.", as in note 31.
34. Slight discrepancies in the coverage of the returns may necessitate some adjustment of these figures, which in any case do not cover Stepney House (4 people in 1841), Derringham Bank (1 house with 5 people in 1851), nor the single farm in Inglemire Lane; the toll keeper is omitted from the 1851 Newland returns.
35. News cuttings in one of Joseph Temple's volumes of miscellanea preserved in the Hull Reference Library, Stock No. 14227.
36. *Eastern Morning News*, 4th April, 1894.
37. Volume of news-cuttings labelled "Hull Notes" in the Hull Reference Library, this item apparently being dated between 9th July and 22nd September, 1885.
38. Mrs. Wise, of Withernsea, the youngest of the eight children of Mr. J. Willows, one of the foundation trustees, herself worshipped as a girl in the coachhouse, and until its inadvertent destruction, possessed the first class book of the Society.
39. Typescript, "Newland and its Chapels," Hull Reference Library.
40. Mrs. E. G. Hugman, in a letter to the author.
41. *Hull News*, Saturday, 30th June, 1928.
42. B. W. Blanchard, "Nonconformist Churches," Appendix A.
43. *Centenary Handbook*, Stepney Methodist Church, 1949, the historical section being by Mr. Frank Noble Wood. The Dunswell Chapel was registered for worship on 15th September, 1817, by William Thearne, miller.

Bibliography and Acknowledgments

This is by no means a complete list of the documents used, and references to others are given in the text and notes. Acknowledgments are hereby made to the universal kindness of those approached for help and access to documents, who are named in parentheses.

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- Cottingham Awards, 1771, 1794, and 1838 Survey of East Part of Cottingham, (*Clerk, Haltemprice U. D. C.*)
- Call Roll of Manor of Cottingham Sarum (1768-1787), and Award for partition of Cottm. Sarum, 1809. Transcripts of Sculcoates Parish Registers. (*Librarian, Hull University*).
- Hull Quarter Sessions Records, 1737-52, 1752-66, 1766-86, 1786-1800; Hull Bench Books, 1741-85 (*Town Clerk and Mr. Parrott, Guildhall, Hull*).
- Faculty Books, York Diocese, 1748-1768, 1768-1793, 1793-1816, 1857-1870. (*Registrar, Diocesan Registry, York*).
- Dissenters' Certificates, 1766-77, 1778-93, 1794-99, 1816-34, 1834-52; Abp. Drummond's Visitation Returns, 1764 (Cottingham); 1865 Visitation Returns (Cottingham, Newland); (*Dr. J. S. Purvis and Mrs. Gurney, Borthwick Institute, York*).
- Quarter Sessions Records, Beverley (*Mr. N. Higson, archivist at County Records Office, who himself searched for registration of Newland places of worship*).
- St. John's, Newland; Appointment of new Trust for School, 1801; Parish Registers (*Rev. R. Haw and Mr. W. Frear*).
- Census Returns, 1841, 1851, and Religious Census Returns, 1851 (*Public Record Office, Chancery Lane, London, by kindness of Dr. Daphne H. Gifford*).
- Index to Hull Newspapers, 1794-1825, and references from hitherto unpublished notes (*Mr. K. A. MacMahon, M.A. and his team of research workers. Also to Mr. MacMahon personally for other kindnesses*).
- Hull Wesleyan Quarterly Meeting Minutes, 1810-39; Waltham Street Circuit Minutes, 1839-54, 1872-1885; Waltham St. Baptisms 1815-37 (copy), 1838-79; Waltham St. Marriages, 1841-76; Waltham St. Burials, 1815-37 (copy); 1838-54; Waltham St. Circuit Schedules, 1860-77; 1880-92. (*Rev. W. Hurtle Clarke, Princes Avenue Methodist Church*).
- Queen's Hall Archives, including deeds, and documents relating to old George Yard Chapel, Bethel Chapel, &c. (*Rev. W. Lake*).
- Queen's Rd. (later North Hull) Circuit Minutes, 1885-1910; 1911-31, 1931-7; Circuit Schedules, 1924-31, 1931-58; Lambert St. Trust Minutes, 1888-98; 1908-41; (*In my custody, but in local safes, used by the kindness of my colleague, Rev. Percy Tillotson*).
- Newland Methodist Church: Baptisms, 1858-1909; Marriages, 1902-58; Trust Treasurer's Accounts, 1858-1873; Trust Minutes, 1898-1923, 1924-48; Sunday School Accounts, 1855-1877; Sunday School Minutes, 1868-1874; Leaders' Meeting Minutes, 1900-1917; Collection Journals, 1877-1901, 1901-11, 1911-22, 1922-7, 1928-33; Society Stewards' Account Book, 1904-12.
- Hull (North) Circuit Trust Deeds (including those for Queen's Road, Lambert Street). (*In the Circuit Safe*).
- Parcel of eleven deeds and other documents relating to the 1858 Newland Wesleyan Chapel (*Mr. L. Hartley, Sailors' Children's Society*).
- Diary of George Thorp, estate agent and Newland Methodist trustee, 1847-1939; the diary is in 58 quarto and 10 duodecimo stiff-backed note-books, with detailed weather-notes, and covers 1911-1940, the last section being by his son Joseph. (*In my custody*).
- 6 in. Ordnance Survey, 1855; 10½ ft. O.S., 1891; 25 in. O.S., 1893; Census Returns, 1831 onwards; copy of 1771 Cottingham Award in Wilson-Barkworth Collection, 1929; Hull Wesleyan Missionary Reports, 1815-28, 1830, 1833-4; many other Methodist ephemera; Hull newspapers; miscellaneous material in the local collection. (*The Librarian, Reference Librarian, and Staff of the Hull Reference Library, who have been unfailingly generous and kind*).