

PLACES OF WORSHIP BY DENOMINATION

1.0 CONGREGATIONAL

1.1. Bridge Street Meeting c. 1682-c.1983

Congregation History:

The congregation was issued its first licence in 1672, meeting at premises on St.James Back. [The exact location unknown, and outside the scope of this research.] The congregation moved to a former theatre in Tucker Street (NB BRO gives the date of this move as 1682, Jones gives 1686, Latimer unspecific). Until the mid-C18, Tucker Street and Lewin's Mead meeting houses shared a minister; the last minister in common was Strickland Gough. Both termed themselves Presbyterian. From the early C19, Tucker Street shifted towards Congregationalism and Lewins Mead to Unitarianism.

In 1784, during the **ministry of Rev. James Davies of Carmarthen**, the commissioners of Bristol Bridge required the meeting house for the laying out of Bath Street as part of the new approaches to Bristol Bridge. The congregation erected a new chapel on Bridge Street which opened for worship on August 24 1786. The congregation moved from here to Clifton Down in 1868. (BRO 41208)

Latimer records a slightly confused version of these moves: 'The congregation traces its existence to 1682, when a licence from Charles II (still exhibited in the vestry) was granted to John Weekes to preach in a room in St James's Back. Subsequently the congregation removed to a building erected as a theatre in Tucker Street; and upon that place being demolished for the erection of Bath Street a migration took place to Bridge Street, where the basement of the chapel was leased to a wine merchant for cellarage.' (Latimer, Annals of Bristol III, 1887, 443.)

Clifton Down Congregational Church became part of the United Reformed Church, but ceased to function probably in 1983 and the church was closed. Building converted to housing c.1987-8.

Sites and Buildings

1.1.1 Tucker Street (c.1682/6 -1786)

Grid ref: 359129, 172892

Address: On W side of Tucker Street (the street was destroyed by laying out of Bath Street.

According to Latimer, the building was built as a theatre.

Archive material:

BRO 39399/CD/F/9a Correspondence regarding sites of old and new meeting houses in Tucker Street and Bridge Street; 1780 - 1786

1.1.2 Bridge Street Chapel (1786-1868)

Grid Ref: 359018,173007

Address: Bridge Street, N side.

Map refs:

Mathews Directory 1794; key i.

Plumley & Ashmead sheet 24, key 87.

Building History: Presumably purpose-built. Opened August 24 1786. Abandoned as a congregational chapel in 1868; subsequent history currently unknown. An unidentified 'Bridge Street Hall' which served briefly as a Synagogue in 1893-6 may be synonymous with this building (see 30.1). An aerial photograph of c.1935-9 shows the site had been rebuilt by then.

Building Description: N side of Bridge Street, directly S of St Mary le Port church. Building c. 45' square. The large entrance doors were on the N side, reached by a narrow lane abutting St Mary le Port churchyard, and this in turn was reached via 10-12 steps at the W side of the chapel. The ceiling was supported on 'stout painted pillars'. There were bonded cellars beneath the chapel for the storage of wine and spirits. (Memories of W.C. Taylor, Bristol Congregational Monthly February 1947, p.2)

Images:

Archive Material:

BRO 39399/CD/PL Bridge Street Congregational Chapel and Clifton Down Congregational Church: Plans

BRO 41208; Bridge Street (Formerly Tucker Street) Congregational Chapel.

Description: For previous deposits from this chapel, see accession number 39399. For a copy of the register of baptisms 1714-1837 held at the Public Record Office, see microfilm F95 (PRO ref RG 4/388). This register is believed to have been rescued when the Bridge Street Chapel was demolished and kept in private hands until it was donated to the Record Office. It was started in response to the amendment of the 1783 act granting a stamp-duty on registration of baptisms, marriages and burials and runs until 1823. This fills a gap in the register of baptisms at the PRO mentioned above

Bibliography:

Loud hymn-singing audible from adjacent Anglican church of St Mary le Port, September 16, 1843; see J. Leech, Rural Rides of the Bristol Churchgoer, p. 7.

1.1.3 Clifton Down Congregational Church 1868- c.1983

Grid Ref: 356976,173231

Address: Bridge Road, Clifton

Building Description: Architect . Charles Hansom, 1867-8. Gothic Revival, in the Decorated style of c. 1280-1330. Tall steep roofs, and the base of a transeptal tower at the ritual NW. High quality carving, especially in the vaulted three-bay porch facing the road. The interiors were and the rear and W side wall were removed in the rebuilding as housing c. 1987. The E and N (entrance) facades survive, now housing.

Images:

BRO PicBox/2A/Pemb/12 – engraving, 1871.

Archive:

BRO Building Plans 7/129 and 8/32, 1866-7.

Bibliography: Jones, Bristol Congregational Monthly, October 1945.

1.2. Castle Green meeting 1652 - present

Congregation History: Established reportedly in 1652 out of a group meeting since 1613 in private houses and temporary buildings. On February 10 1675 a meeting of the church was besieged during a service, although this may not indicate a permanent chapel (Latimer I, 370). 'The Corporation, in September 1678, granted to Ichabod

Chauncy, a professor of physic and a prominent Dissenter, a lease for four lives of a piece of void ground in Castle Green at a rent of £2 6s 8d. A new chapel for the congregation worshipping in that locality was soon afterwards erected on part of this site.' (Latimer I, 388). The chapel was completed probably c. 1679, but certainly before 1683 (Latimer I, 419). The congregation grew dramatically after 1777 under the leadership of Rev. Joseph Hoskins (d.1788) and several enlargements were made to the building. The congregation remained here until 1902 when it moved to a new Castle Green Chapel, Greenbank Road, Easton. The congregation is extant, now a United Reformed Church.

Sites and Buildings:

1.2.1. Castle Green Chapel c.1678 - 1900

Grid Ref: 359303,173149

Address: Castle Green

Map refs:

Plumley & Ashmead 1828, sheet 15, key 92.

Mathews Directory 1794, ref. p.

Building History: Original chapel of c. 1679 on S side of Castle Green, c. 30' E of Norton's Court. This was rebuilt or enlarged twice during the C18: between 1730-40, during the ten-year incumbency of Rev William Vawdrey. Of this early C18 structure nothing is known. It was enlarged in 1782. It was seemingly rebuilt again in 1815. Repair work was done after damage by fire in a nearby building on 19 September 1889, including repairs to the organ. The last service was held on Sunday 30 December 1900. The chapel and schoolroom were sold for over £3,000.

During the interim period (i.e. January 1901 – September 1902) before the opening of the chapel at Greenbank (1.2.2, below), the Castle Green Meeting seemingly met at a Congregational hall in Hinton Road, Easton, opened in 1889. After the congregation moved out in 1902 the use of the building is unknown. It survived at least until c. 1930 when it is visible in an aerial photograph of the Castle district (CRL, Pictorial Survey 397). The Castle district was heavily bombed between 24 November 1940 and 11 April 1941, and the area around the chapel site was cleared completely between 1941 and c. 1950. Now a park.

Building Description:

It is shown on Ashmead & Plumley's map of 1828 as a rectangular building, c. 40' by 60', the short sides facing N and S. Direct access from Castle Green. Access from the S via a narrow alley on the N side of Castle Street. By the C19 there are references to a schoolroom associated with the chapel

The façade as it appeared in the early 20th century probably dated from the alterations of 1815. It had broad round-arched windows with Gothic interlaced glazing,

The two known surviving photographs of the interior (see below) show panelled galleries supported on slim, probably cast-iron, columns to the long sides. On the short side between two tall windows, a central late C18 pulpit-dais with stairs up on both sides. The panelled backboard (probably mahogany) is topped by a Neoclassical urn (cf. Unitarian Meeting House, Lewins Mead.) Their style suggests they were fitted during the enlargement of 1782. The timber railing to the dais was replaced by one with fancy cast-iron balusters, of late C19 design. These were reinstalled at the Greenbank chapel (below); extant.

A C19 photograph exists of the door to the schoolroom (see Churchcrawler website). It may be part of a C17 structure: door with four-centred arch, and a door heavily panelled with bolection mouldings, perhaps late C17.

Images: Two photographs of interior (held in the archives of Castle Green U.R.C., Greenbank Road, Easton; reproduced on Churchcrawler website.)

Drawing of exterior by Samuel Loxton, early 1900s; CRL Pictorial Survey 3190, misidentified as 'Upper Maudlin Street'.

Aerial photograph of Castle district c. 1930 CRL Pictorial Survey 397.

Archival material:

BRO 776/3 September 28 1678; Lease from corporation to Ichabod Chancy of premises in Castle Green.

BRO 00821; Estate title deeds 262: Castle Green Meeting House, 1804-19.

BRO 14184/23 Two copies of a particulars and conditions of sale of warehouse, offices, storerooms & premises formerly used as a chapel and schoolroom in Castle Green; date 1853. [May be unrelated to Castle Green Meeting?]

BRO 28410/32 Schedule of deeds regarding Castle Green Meeting House, Temple Street Meeting House, Wilder Street. 1677-1814.

BRO 605/3 Printed statement by Charity Commissioners regarding Congregational Chapel and schoolroom, Castle Green; May 11, 1900.

Bibliography:

BRO pamphlet 821; Castle Green Congregational Church, n.d.

1.2.2. Castle Green Congregational (now U.R.C.), Greenbank 1902- present

Architect Frank Wills, 1902. Agreement by Castle Green Meeting to purchase the land was made on 30 June 1897. The population was falling in the city-centre districts around their old chapel, and the area had long since been taken over by industrial and commercial premises. The foundation stones at Greenbank were laid in January 1902; it was opened on September 4, 1902. Wills's instructions were for as big a building as could be had for the money, whilst avoiding 'ugly barnlike plainness' and anything Gothic. Wills chose a plain round-arched style in yellow brick with red banding, and two short W towers with pyramid roofs, of somewhat Germanic derivation. Gallery around all four sides, with bellied cast-iron front; pews and pulpit soon to be removed (2005).

1.3 Lady Huntingdon's Connexion

Congregation History: Founded in August 1775 as Lady Huntingdon's Chapel, St Augustine's Back. It moved to the site at Lodge Street in 1831. At the Religious Census in Bristol (October 30, 1881) attendance was 293 in the morning, 512 in the evening. It continued into the C20 – closure date unknown.

Sites & buildings

1.3.1 Lady Huntingdon's Chapel

Address: Colston Street/Pipe Lane junction

Description: A conversion of a seemingly standard mid-C18 house in 1775, by the addition of three Gothic windows at first floor level, an arched entrance leading to steps up at the right, and a smaller Gothic window at the rear of the building. The building was vacated in 1831 for the new premises in Lodge Street nearby. It was occupied by Salem Free Brethren congregation in October 1842 (see 8.2), as an offshoot of Bethesda Chapel. Salem chapel ceased at an uncertain date (probably

1870s). The building was demolished c. 1903-4 for the Gas Company offices (site cleared again 1935 and 2007).

Image: GW Delamotte, View from the Drawbridge, 1824 (Braikenridge collection), in Stoddard, Bristol before the Camera, 53. Image on CD.

Winstone, Bristol as it was 1914-1900, pl.19 photo of c. 1900

1.3.2. Lodge Street Chapel.

Foundation stones laid 28.10.1829. Opened 17.8.1831. The style was Neo-Tudor; architect unknown (although Henry Rumley and Thomas Foster both did much in this style in Bristol). "Langton [an error for Lodge] Street chapel, built by Lady Huntingdon's Connection, was opened in August [1831]. The building, which cost about £4,500 is remarkable only as being the first in Bristol in which a medieval style was adopted for a dissenting place of worship." (Latimer's Annals, vol.3, p.143) Because of its constricted site against a narrow street and on a steep slope, there are few good images of it. The S end facing Trenchard Street is occasionally seen in photographs. It was demolished in May 1967 for Trenchard Street multi-storey car park.

Images: Reece Winstone, Bristol As it Was 1960-2; pl. 113, taken 12.3.1961.

1.4. Penn Street Tabernacle

Congregation History: 1739 - present

This Bristol congregation was an offshoot of George Whitefield's London Society, which also worshipped in a building known as the Tabernacle. Whitefield arrived in Bristol in January 1737 from Gloucester and instituted a significant evangelical revival, most notably among the Kingswood miners. He preached in the open air at the Bowling Green, Pithay. Meetings were held at Cutler's Hall, Quakers' Friars, from 1739. The meeting moved to Penn Street Tabernacle in November 1753.

Initially it had no permanent minister: **a system of supply preachers was used, including Howell Harris and Howell Davies, both Welsh evangelists.** The organisation was fairly loose, with deacons known as 'managers'. Whitefield defined himself as a Calvinist Methodist, and his church presumably bore the same label. According to Rev. I Jones history (1945) it formally adopted Congregational principles only in 1855, with seven Elders elected by the membership (but confusingly a deed of 1860 asserts it as a Calvinist Methodist place of worship; BRO 35481/PT/CP/3a). In all 20th centuries it appears as a Congregational church. The chapel survived the Blitz, but the congregation moved out c. 1957 when Penn Street was being cleared for reconstruction, to join with a pre-existing congregation at Horfield. That church is extant.

Penn Street Meeting is significant as the starting place of the Bristol Dispensary (1775), the Bristol Itinerant Society (1811) and the London Missionary Society (1794-5). Its daughter churches include Anvil Street (1834); Kingsland, St Philip's (1836); Highbury Chapel (1843); Arley Chapel (1854-5); and Whitefield Memorial Church, Ashley Road (extant 1873-1907).

Sites & Buildings

1.4.1 Cutler's Hall 1739-1753.

Gridref:

Address: Cutler's Hall, Quakers' Friars, Broadmead.

Map refs:

Mathews's Directory 1794; adjacent to keyref n.

Plumley & Ashmead 1828, sheet 15, adjacent to keyref 47.

Building History:

Until November 1753, Whitefield's Society met at 'Smith's Hall' near Merchant Street (Latimer II, 306). This is usually known as Cutler's Hall, and was part of the Blackfriars' monastic buildings established here in 1227-8. Surviving features of the building are of C13 date. The Guild of Cutlers had used the former friars' dormitory range since 1499. It seems they moved out c. 1770, implying that Whitefield's Society did not have exclusive use of this building, but merely held meetings when the Guild of Cutlers did not require it. The building was purchased in 1845 by the Quakers as a school: their Meeting House of 1747 was adjacent. The Quakers vacated the buildings c. 1960 and the complex was taken on by the City Council for use as the Register Office. The surrounding area is being rebuilt (2005-7) for the remodelled Broadmead shopping district. Until 2005 Cutler's Hall had been largely disused apart from occasional events, but maintained as part of the Quakers' Friars complex. The medieval friary buildings will be incorporated in the redevelopment.

Building Description:

Location on Plumley & Ashmead's map; at the N side of Blackfriar's Yard, E of Merchant Street and W of the Friends' Meeting House (key 47). A long two-storey hall oriented roughly E-W. Ranges of small C13 single-light windows in the upper floor, probably relating to the friars' dormitory cells. The E gable wall has a large stepped three-light Early English window, c. 1230-50. The S wall was rebuilt or much altered c. 1850 for the Quakers by the architect William Armstrong and his pupil E.W. Godwin, with plate-traceried windows.

Images:

Numerous archive images exist. Current image may be difficult due to the major reconstruction work in progress.

1.4.2 Whitefield's Tabernacle, Penn Street 1753-1958

Gridref:

Maprefs: P&A sheet 16, key 46

Building History: Whitefield laid the foundation stones in 1752, and the chapel was opened on November 25, 1753. Galleries were erected and the church lengthened at a later (unspecified) date. A minister's house was built on adjacent land, building began in 1759. In 1815 an organ was erected in the 'back gallery'. In 1833-4 schoolrooms and a crypt were built on the garden of the minister's house. In 1859 memorial windows were presented by W.D. Wills and a new pulpit erected: the old one was reportedly sent to Marshfield chapel. In 1868 a new entrance was made from Penn Street and the internal lobby and gallery stairs rearranged. In 1887 a new classroom was added.

Two redevelopment schemes threatened the demolition of Penn Street Tabernacle in 1929 and 1938, but neither came to fruition. The buildings were undamaged by the blitz, and **the Welsh Congregational church occupied Penn Street's schoolroom 1940-53 after their chapel was severely damaged** (see 1.5). Finally the buildings were subject to compulsory purchase by the City Council for the south-east quadrant of the Broadmead shopping centre. An appeal to save the buildings in Summer 1957 was

turned down by the Minister of Housing and Local Government, and the chapel was reportedly 'at this very moment being pulled down', November 21, 1958. NB the organ of 1815, and the pulpit and communion table (probably of the same date) were removed, and reinstalled in the new Whitefield's Memorial Tabernacle, Muller Road, Horfield c. 1959, where they survive.

Building Description: Located on the E side of Penn Street, S of Cross Street. Broad façade to the chapel, with a full-width pediment and four flanking windows with segmental heads. The door and central window above it had round arches; these may have been alterations to the original design, probably the 'new entrance made from Penn Street' in 1868, noted by Rev. I. Jones (above). The fine mahogany organ case was made probably in 1815 by John Smith, a well-known Bristol maker. A newspaper article of 1929 describes the pews "of heavy Spanish mahogany with a very high lustre upon them, although they have never had any artificial polish put upon them".

The schoolroom to the r. had a shallower pediment, a large single round-arched window, twin doors flanking it, and the date 1834 in the pediment.

Images: Stell, p.63 (interior); from R. Winstone.

Bristol Times (1999), p.41 – exterior with new Penn Street in front, c. 1958, but no shops yet built.

Archives:

BRO 35481 – records of PST. Includes: baptisms 1775-1953; members and attendance lists 1802-1958; elders/deacons' meeting minutes 1855-1958; account book 1834-52; minutes of church meetings 1875-1958; cash books 1765-1913; C20 photographs and notes

BRO 39113/1; deeds for PST 1753 – 1912.

BRO pamphlet/941 – History of the organ at Penn Street Tabernacle.

Bibliography:

Rev. I Jones, Bristol Congregational Monthly, November 1945.

1.4.3 Whitefield Memorial Tabernacle, Muller Road, Eastville

A Congregational Church founded c. 1933 when the present church hall was built as a church, by Eustace Button. They were joined by the remnants of the congregation of Penn Street Tabernacle, presumably in about the summer of 1957 when it became clear that the Penn Street chapel could not be saved from demolition for the new Broadmead shopping precinct. At this point the old church became insufficient and Eustace Button was engaged again to design a new chapel adjacent. Of red brick, in his rather anaemic post-war style, with segmental headed windows and a flat concrete canopy over the entrance. Above the canopy, two small stone obelisks, rather C17 in style.

1.5 Welsh Independent (or Congregational) Chapel

Congregation History: 1819-1988

Founded in 1819 with 18 enrolled members, with the support of Rev. William Thorp (Castle Green Congregational) and Samuel Lovell (Bridge Street Congregational). The first minister was Herbert Herbert, from Llanfyllin College (later Brecon), ordained 30 August 1821. It initially met in Bakers' Hall, Quakers' Friars, but soon built a chapel of its own in Lower Castle Street, opened January 8th 1823. On the following Sunday, January 12th 1823, services were held in Welsh, with four Welsh

ministers officiating. The chapel was closed temporarily in December 1854 when the mortgager foreclosed on a £200 debt outstanding from the land purchase and construction. With concentrated fundraising and four church members standing guarantors to the debt, the chapel re-opened on 9 September 1855. By the time of the Religious Census of 1881 the total attendance (morning and evening) was only 74, compared with over 1000 at Highbury Chapel. (source: Bristol Past and Present, 2, p.306.) Until 1905 all the ministers were Welsh, with after 1905 a mixture of Welsh and Bristolian-born ministers. Lower Castle Street chapel was severely damaged in the first major blitz raid of November 24th 1940. The congregation continued to meet during the war years in the schoolroom of Broadmead Baptist chapel. A new chapel was built at St James's Parade, reusing parts of the damaged Scottish Presbyterian church of 1859, and the Welsh Congregation continued with services still conducted in Welsh, until this church closed in 1988.

Sites & Buildings.

1.5.1 Bakers' Hall, Quakers Friars. 1819-23

Address: Quakers' Friars

Grid Ref:

Mapref:

Building Description:

Bakers' Hall was part of the Blackfriars' monastic buildings established here in 1227-8. Surviving features of the building are of C14 date, principally the fine open crown-post roof; however the range is likely to date from the c. 1230-60, and was originally the friars' infirmary. The Guild of Bakers used the former friars' dormitory range since ---. The buildings were purchased in 1845 by the Quakers as a school: their Meeting House of 1747 was adjacent. The Quakers vacated the buildings c. 1960 and the complex was taken on by the City Council for use as the Register Office, and Bakers' Hall was repaired 1971-4. The surrounding area is being rebuilt (2005-7) for the remodelled Broadmead shopping district. The medieval friary buildings will be incorporated in the redevelopment.

Building History:

Extant. Not currently in regular use.

1.5.2 Lower Castle Street (or Castle Ditch), 1823-1940.

Gridref: 359419,173172

Mapref: Plumley & Ashmead, 1828 sheet 24, no key.

Address: W side of Lower Castle Street, towards the S end of the street.

Building Description: No images currently known. Rectangular building c. 25' x 60', the short end facing the street. It must have been a modest building, probably plain classical like the Welsh Baptist chapel, Upper Maudlin Street.

Building History: Opened January 8th 1823. On Sunday November 24 1940 a high explosive bomb landed in Lower Castle Street, about 5 feet from the front wall of the chapel, severely damaging the structure. About 70 of the congregation at evening service had sheltered in deep cellars beneath; they were uninjured and escaped through a winding staircase at the rear of the building. It is believed that the building was not repaired, as Lower Castle Street was cleared after the war.

Images: none known

Archive: Western Daily Press, 4.8.1942, 'Bombed City Church'.

1.5.3 Penn Street Tabernacle Schoolroom 1940-53.

Address: Penn Street, E side, S of chapel (not marked on map – location same as 1.4.2)

The congregation temporarily occupied the schoolroom of Penn Street Tabernacle (see 1.4.2). Presumably they stayed until the site at St James's Parade was occupied in 1953.

1.5.4 St James's Parade 1953-1988

In 1953 the Welsh Congregational church moved to a new site at St James's Parade, reusing the ruins of the former Scottish Presbyterian Church (see 2.1.2). The walls of the nave were taken down to form a retaining wall to a courtyard, but the rear halls, the lower part of the ritual west wall and steeple were retained. The replacement church was by Eustace Button, who did much work for Bristol Congregationalists and Baptists in the post-war years. The new church was low and hall-like and sat behind a courtyard entered through the old Gothic front. The seats and pulpit from Lower Castle Street chapel were reinstated here. The opening date is not clear, but the new church was in an 'advanced state' when members of other churches were invited to inspect it on Saturday July 11, 1953. Neale's Gothic spire (Pevsner described it as the only part worthy of note) was found to be unsafe and was removed in 1956. This chapel closed in 1988 and was demolished for offices (St James's Court by Holder Mathias Alcock, completed 1996). J.C. Neale's Gothic triple doors and tower have been retained again, now as an odd part-façade to the office block.

Bibliography: Rev. I. Jones, *The Story of Lower Castle Street Welsh Congregational Chapel*, *Bristol Congregational Monthly* vol. 18, August 1942. (CRL 16443)
Western Daily Press, Tuesday July 7 1953.

1.6 Gideon Chapel, Newfoundland Street

Congregation History: Founded c.1809 by a small group of worshippers who broke away from Penn Street Tabernacle (Congregational), under the influence of extreme Calvinist theology. It was associated too with the antinomian teaching of William Huntingdon. The first trust deed to a plot of ground in Newfoundland Street was signed in December 29, 1808, and a chapel built in 1809-10. Heavily in debt after a few years, the building was disposed of c. 1818 and used as temporary accommodation for another group of independents. The original Gideon Meeting went on to found Bethesda Chapel, Great George Street (buildings opened 1818). They seemed to have retained some right to the use of Gideon chapel in Newfoundland Street as they held occasional services there c. 1818-20, when they ceased to use it. From 1821 a separate Independent meeting was established at Newfoundland Street; the building was rented by Thomas Wilson of Highbury College, London, who supplied student preachers including John Wooldridge. From 1822 a church was established under the pastorate of Wooldridge. It was so successful that the chapel was enlarged at some time in the late 1820s. Wooldridge left in 1831 and in 1832, Rev. George Müller and Revd. Henry Craik arrived from Teignmouth, Devon to co-pastor both Gideon and Bethesda Chapels (their churches ultimately became known as Free Brethren, not Congregational). New success followed; on April 15 1832 Craik preached at Gideon which to 1000 people, another 200 being turned away. Muller and Craik occupied a house on the S side of Wilson Street, the garden of which backed onto the chapel, and in 1836 founded the first Muller Orphan Homes at No 6 Wilson Street, nearby. In 1840 Muller and Craik severed their association with Gideon chapel over doctrinal differences, and most of those who had joined since 1832 followed Craik and Muller to Bethesda. Gideon seemingly closed

again in 1840, but was reopened in 1847 under Rev. Charles Brake, and the chapel was rebuilt or much altered in 1848, reportedly by the architect Henry Rumley (*evidence?*). It was seemingly never a large or dynamic body, for there were several more prominent Congregational chapels close by (e.g. Brunswick Chapel from 1835, and Penn Street Tabernacle). The buildings were modernised and repaired c. 1906. Pastors included a Scotsman, Rev. John Macildowie (1885-98), and Rev. Cadwaladr Parry of Penarth from c. 1920. The meeting finally closed in 1930. The chapel building was destroyed by bombing (probably Jan 3 or April 11 1941, both raids inflicting heavy damage in the Newfoundland Street area). Rev. Ignatius Jones referred in 1944 to the sad sight of the ruins, which were cleared for redevelopment shortly after the war.

Gridref: 359631,173674

Address: Newfoundland Street, N side, c. 40 yds E of junction with Holton Street

Map refs:

Plumley & Ashmead 1828, sheet 16; key 44.

Building History:

Built 1809-10; enlarged c.mid-1820s. Little is known about the building prior to 1848, and no images. Rebuilt or altered in 1848, apparently by the architect Henry Rumley and to a Neo-Tudor design. After closure in 1930, the use of the building is unknown. It was severely damaged by bombing in 1940-1, and the ruins cleared after the war. The alley running to the W from Newfoundland Street to Wilson Street still exists.

Building Description: Of the chapel pre-1848, its shape was rectangular, as shown on Plumley & Ashmead's map (1828). The long side of the rectangle faced Newfoundland Street. There was a narrow alley at the W side giving access to a court of houses with gardens at the back. Neo-Tudor style, with three large Tudor-arched windows on each long side, with flanking entrances.

Images:

Website: 'Bristol Information'

<http://www.bristolinformation.co.uk/srch/srchit.asp?list=list&gdoc=rs&howmany=200>

includes line drawing of the building, presumably from a photograph; the source is unknown. No other images found.

Bibliography:

K and A Linton, *I Will Build my Church*, Bristol, n.d. (c. 1985?), pp.11-25.

Rev. I. Jones, *Bristol Congregational Monthly* July 1944. (CRL, 16443)

Archival material:

BRO 35481/G/R/2 Xerox copy of roll of church members 1912-30 (from a book retained at Horfield Congregational church).

1.7 Arley Congregational Church, 1855-1968.

Founded as an offshoot of Penn Street Tabernacle. The church continued here until the 1960s; by January 1964 it was considering solutions to its accommodation problems, which resulted in it vacating Arley Chapel in or before 1967, and merging with two other local churches of different denominations, as Christ Church, Cotham, then an innovative arrangement. Arley Chapel was taken over as a Polish Roman Catholic church in 1968 (see 20.6).

Address: Cheltenham Road

Gridref: 359055,174292

Building History: Built 1854-5. The architects were Foster & Wood. Foundation stone 21.5.1854. Opened 20.6.1855. It was funded in part by John Holmes of Cotham, and named after his birthplace, Arley in Worcestershire (he gave £2,300 of the £4,000 cost). He requested anonymity and his identity was not revealed until 1888. The other main funder was William Williams, a member of Penn Street Tabernacle who gave the land on which the church is built, and who lived locally. It was taken over by the Polish Roman Catholics in 1968.

Building Description:

An elaborate Italianate building with some typical features of the Bristol style of the 1850s, notably the ogee domed turret over the entrance. The entrance is a Corinthian semi-circular portico which has quadrant curved vestibules at the sides, forming a sort of clover-leaf plan. The rest of the building is more traditionally Italianate, with round-arched windows. Unusual shallow clerestory formed of continuous rows of glazed circular windows on each side. The E end is quite church-like, planned with transepts and an apse. Internally a stained glass window of Polish make was fitted shortly after 1968.

Bibliography: Jones, Bristol Congregational Monthly, September 1945.
Stell, NCMH Gloucestershire, p.65

Archive:

Central Ref Library Press cuttings, file 461 – Arley Chapel.
Western Daily Press 18.11.1955 (history of chapel); WDP 25.1.1964, “Chapel at the crossroads” – considering options for future including merger.
Bristol Evening Post 1.8.1968 – Polish Catholic church to open 4.8.68.

1.8 Christ Church Congregational Church, Sneyd Park 1878-c.1962

Impetus for a church began in 1875 with a group of wealthy Congregationalists who recognised the growth of the wealthy NW suburb of Sneyd Park and the absence of any Nonconformist presence there. Money was quickly promised. Building began in October 1876, and the church was opened on 12 September 1878, at a cost of £7806. The architect was Stuart Colman, and the design an expensively elaborate and quite churchy Gothic with a slim spire over the porch. It was damaged during the blitz and closed May 11 1962. The Bristol Evening Post reported its imminent demolition October 9, 1962.

There were two significant Welsh ministers – Rev. Pedr Williams 1926-30; and Rev. E Griffith Davies of Pembroke (1930-41).

Images: Crick, Victorian Buildings in Bristol pl.25 (engraving and plan from Building News, 12.1.1877).

Bibliography: Jones, Bristol Congregational Monthly, January 1945.
Bristol Evening Post 12.5.1962 and 9.10.1962.

1.9 Stapleton Road Congregational Church 1867-present

Address: 34 Newton Street Bristol. tel; 9413343

Gridref:

Congregation History:

On January 12, 1867 a temporary room was rented in Pennywell Road, Easton to hold meetings of a new Congregational church. A site was quickly found in Stapleton Road and a schoolroom was opened in 1868. The whole church had been designed at the same time by Hans Price of Weston-super-Mare, but the church building was completed only in 1871. The church was successful and soon had bigger congregations than it could cope with. From 1875-83 it effected a temporary union with Penn Street Tabernacle, with a section of the congregation worshipping instead

at Penn Street. This eased the pressure on space at Stapleton Road and also boosted the flagging numbers at the older city-centre chapel. **Rev. John James of Maesteg was minister 1888 – c. 1941.** By the Second World War numbers were falling. Stapleton Road had large premises but few members and from 1941 no minister, while the nearby Brunswick Congregational Chapel had a minister and congregation but, from 1941, no building. The two churches merged c.1943. Today it has a small and ageing membership and is one of the few chapels in the area to maintain a Congregational rather than United Reformed Church identity.

Building History: Schoolrooms at the N of the site opened March 1, 1868. Foundation stones of chapel laid March 8, 1871; opened October 20, 1871. Architect, Hans Price of Weston-super-Mare, who designed many chapels in the Bristol area. The buildings are little altered inside and out.
Building Description:
Images: (exterior downloaded from Churchcrawler)

1.10 Russell Town Congregational Church

Site: Church Road, Lawrence Hill: S side, directly E of the junction with Cobden Road.

Gridref: 360987,173333

Building History: Founded in a growing district in the late 1860s, largely the idea of James Somerville of Bitton who paid the cost of building, £3,500. Foundation stones laid 10 June 1867; opened 2 April 1868. The cost of the land (£400) was paid by Christopher Godwin. Galleries were between 1875 and 1884. The Rev James Trebilco was minister May 1885 – September 1914, during which time a Lecture Room was added. Repairs and renovation costing £2800 were carried out in 1919. It is believed to have been closed shortly after November 1966. There were plans to sell buildings to Bristol Corporation as a factory or warehousing, and it was demolished c. 1976.

Building Description: The style was Gothic, with a large five-light west window and a pinnacle over the gable, probably acting as a bell-turret.

Archive: Bristol Evening Post, November 7 1966. (Closure imminent)

Images: BEP 7.11.1966 – see photocopies.

No plans found at BRO. Architect unknown.

Bibliography: Rev I Jones, Bristol Congregational Monthly, February 1945.

1.11 Zion Congregational Church

Address: Coronation Road, Bedminster

Gridref: 358924,172007

Building History and description: Foundation stone May 12, 1829. Opened 15.6.1830. Architect unknown but now tentatively attributed to Richard Shackleton Pope, on the basis of similarity between the window and wall treatments and that of the Wool Hall (c.1828) and Bush House (now Arnolfini, 1830-1) both by Pope. The full cost of £4,000 was paid by John Hare, an oil cloth maker whose factory was nearby at Temple Meads. Hare had made a vow as a young boy in 1773 to build a church on the site if he made a success of his business in Bristol. Sometimes called the Church of the Vow.

The interior has a fine Greek Ionic colonnade of iron columns supporting a continuous pierced balcony also in iron. It was repaired 1878-80; repewed, new floor, one central entrance replaced the two former ones, organ and choir gallery installed behind pulpit. Cost £2016. Reopened in time for the chapel jubilee in June 1880.

It may have attracted a Welsh following, as three key ministers were Welsh: Rev David Thomas of Merthyr Tydfil, 1836-42; Rev. Llewellyn Parsons 1887-93; and Rev. D Glannant Davies 1894-1904.

The church was closed c. 1980s?, and is now a City Council area housing office, the interior subdivided with a floor at balcony level.

Bibliography: Rev I Jones, Bristol Congregational Monthly, July 1945.

Archive: Samuel Colman, Zion Chapel, oil painting, c.1830, Bristol City Museum and Art Gallery.

1.12. Brunswick Congregational Chapel

Congregation History:

In January 1834 a split occurred at Castle Green Congregational chapel over the choice of successor to Rev. William Thorp. Forty members broke away, initially meeting at the former Pithay chapel, (presumably from January to September 1834, when their schoolroom was completed). They decided to build at a new site on the N side of Brunswick Square, St Paul's. A schoolroom was opened on 21.9.1834, and the chapel in May 1835. The architect was William Armstrong, also the first Sunday School superintendent at Brunswick. It was the scene of what was believed at the time to be the first Nonconformist marriage in Great Britain, taking place at 8am on 13.7.1837, the day on which marriage in Nonconformist chapels was legalised. Rev. Joseph Morris Narbreth of South Wales became the minister in May 1864. On 16.1.1870 Narbreth baptized Mr. Naphtali Hertz, a Jew, at the morning service. Several Jews "reviled Mr Naphtali as an apostate, hissed him and spat upon him as he was going out at the door". The church took many members from Whitefield Memorial Church in Ashley Road when the latter was closed in May 1907. The buildings were abandoned c. 1942 after several instances of bomb damage, and the congregation joined with Stapleton Road Congregational church.

Address: Brunswick Square, St Paul's

Gridref: 359247,173673

Building History:

Foundation stone 25.6.1834. Opened May 6 1835. Architect, William Armstrong. Schoolroom opened 21.9.1834. A manse was also built to the NW of the chapel and survived until the buildings were converted to offices in the (?)1980s.

The schoolroom suffered a direct hit from a bomb, 24.11.1940. In the early part of 1941 the church suffered significant blast damage and was temporarily vacated. The congregation met at the Deaf and Dumb Institute, King Square until March 1942. The church was repaired and cleaned but suffered worse damage from another near miss shortly before re-opening. At this point the congregation joined Stapleton Road. The building served as a Freemasons' Hall 1946-59, and then as a warehouse. It was converted to offices (late 1980s?).

Bibliography: Rev. I Jones, Bristol Congregational Monthly, June 1945.

1.13 Kingsland Chapel, St Philip's

Founded as an offshoot of Penn Street Tabernacle at the inspiration of Frederick Wills, who was concerned for the unchurched of St Philip's parish. Land was leased 2.5.1834 and the church opened 1.12.1836. The seven founding members were Frederick Wills, Joseph Foster, Thomas James, Mary James, Amelia Thoresbury, Thomas Crooks and Joseph Hopkins. [Was Joseph Foster was connected with the

architectural Foster family?] By 1847 the membership was 147. The chapel was closed for repair in 1882, reopening on July 9th. There was minor war damage to the roof and windows. The membership was 65 in 1945 It is uncertain when it closed. It was demolished in the late 1970s.

Bibliography: Rev. I Jones, Bristol Congregational Monthly, December 1945.
Images: see churchcrawler.

1.14 Stanley Street South, Bedminster

A small chapel built 1905-6 in Stanley Street South, a turning off West Street, Bedminster. Opened 5.2.1906. The architect was Frank Wills. Plain lecture hall and schoolrooms in red brick were opened in October 1912.

Rev I. Jones, Bristol Congregational Monthly, June 1944.

BRO 40626/W – Records of West Street Congregational Church, Bedminster.

(1.15 deleted).

2.0 PRESBYTERIAN

For LEWIN'S MEAD MEETING, see 4.0 Unitarian; it was in the C18 Presbyterian, but became Unitarian in the early C19.

2.1 St James's Scottish Presbyterian meeting 1855-1972

Congregation History: Founded on April 6, 1855 when 38 people met and formed a Scottish Presbyterian Church under the impetus of a discussion between Matthew Dunlop and Alexander Paul. Five other founding figures are recorded in the Church Minutes: Robert Wilson, Alexander Cameron, Charles MacMillan, David Whyte, and John Clyne. (BRO; 40839/StJ/M/1a). The stated purpose of the church was "a desire for personal spiritual benefit, a religious interest for natives of Scotland resident in Bristol, and the introduction of a liberal Presbyterianism into a portion of England where it was unknown".

The first service was at the Public Rooms, Broadmead, on April 11, 1855, and the church was officially constituted by the Lancashire Presbytery on August 19, 1855. On April 28, 1857 Rev. Matthew Dickie of Cumnock was inducted as first minister. The Minute Books have repeated comments to the effect that the great revival did not visit this church, although there was a steady committed congregation. Communicants Rolls for 1932-54 show a significant proportion still had recognisably Scottish surnames (see Appendix 7). Members travelled from as far as Portishead to the west and Bromham, Wiltshire to the east. There was still clearly a strongly Scottish identity to the congregation. The building was severely damaged by bombing on 24 November 1940, and meetings were held in a schoolroom at Broadmead Baptist chapel until May 1942 when they moved to share Trinity Presbyterian church at Cranbrook Road, Redland. The membership had dropped steadily for some years: 327 in 1932; 256 in 1941; 131 in 1954. Communicants' Roll Books cease in 1954, at about the time the congregation moved from the city centre to new buildings in the suburb of Lockleaze. The congregation finally merged with that at Cranbrook Road in 1972 with the absorption of the Presbyterian church into the newly-formed United Reformed Church, and thence to Trinity Church Henleaze in 2002.

Sites & Buildings

2.1.1 Broadmead Rooms, Fairfax Street, 1855-9

A temporary home for Presbyterian meetings,. The rooms were built in 1840 as a Hall of Science but it did not pay and became a public hall, 1843 – c.1870s. The site was sold and a factory built on it in 1875.

Sources:

Latimer's Annals, III, 251.

OS map, 1883 (reproduced in Hooper, Broadmead, p.10).

2.1.2 St James's Scottish Presbyterian Church 1859-1953

Grid ref: 358959,173480

Maprefs:

Address: St James's Parade

Building History and Description: A permanent building was provided at St James Parade in 1858-9 (foundation stones 8 July 1858; opened 7 September 1859). The architect was J.C. Neale "Interesting now only for showing how far into Gothic such a

traditionalist body had gone: the lancets are excessively sharp, the doors as excessively moulded, and the tracery like needles.” (Gomme Jenner & Little, Bristol; an Architectural History, p. 313) It was called Bristol Presbyterian Church until 1901 when the name ‘St James’s Presbyterian Church’ was adopted to distinguish it from the new Trinity Presbyterian church, Redland. In 1953 a new hall-like church constructed on the site for the Welsh Congregational church (see 1., above). The W front and tower were retained. (see 1.5.3 for continued history of the site). The spire was structurally unsound and was removed in 1956 (Western Daily Press 2.2.1956, reports permission granted for demolition of spire). The triple entrance doors and tower survive as the front to an office complex.

Archive: BRO plan volume 4/176 – 1858; plans by J.C. Neale for church at St James’s Parade.

Pamphlet/871 – 75 years of St James’s Presbyterian Church, 1855-1930

BRO 41937/P/1-4 Plans of St James Presbyterian Church; Trinity Presbyterian Church; and Hanham Presb. Tabernacle (1969).

22885/11 – Lithograph, St James’s Presbyterian, c. 1859, by Bennett & Whatley, 22 Broad Street, Bristol. Marked “J. Neale, architect”. Photograph on CD.

41937/StJ/R/2/1 – Communicants’ Roll Books 1932-54.

2.1.3 St James Presbyterian Church, Lockleaze 1953-1972

Address: Romney Avenue, Lockleaze. By Burrough & Hannam, 1953, formerly Presbyterian, now independent. Red brick on concrete portal frames, with a big lozenge-shaped window fitted into the steep gable facing the road. Later flat-roofed halls of two storeys to the S, which now serve as a community centre.

The remnants of the congregation from St James’s Presbyterian vacated the Lockleaze premises in 1972 and joined with Trinity Presbyterian church, Redland.

2.2. Trinity Scottish Presbyterian Church, Cranbrook Road, Redland c.1900-2002

Congregation History:

Formed c. 1900. In 1901 a hall was built to the designs of Philip Munro at a site on the junction of with Cranbrook Road. The main church building was built in 1907-8. The Congregation attracted a significant number of Scottish and Irish members, and this thread continues today – information from Gordon Inglis (former church secretary). Originally from Dundee, he became a member of the church in 1965, at which time he lived in Clevedon but travelled to Trinity church because there was no Presbyterian church closer. For him the principal draw was Presbyterianism not Scottishness. In October 1972, when the Presbyterian church became part of the newly formed United Reformed Church, Trinity absorbed the congregation of St James’s Presbyterian Church, Lockleaze. By the 1990s there were problems of viability of a large church building, and the value of the site made redevelopment as flats a possibility. Trinity URC merged with Henleaze United Reformed Church to become Trinity Church Henleaze. 76% of the Cranbrook Road congregation made the move. The inaugural joint service was held at Henleaze on October 13, 2002. Cranbrook Road church has recently been redeveloped as flats, retaining the outer shell of the church but demolishing the hall.

Contact: Gordon Inglis, formerly Church Secretary at Trinity; tel. 9624120.

Gridref: (approx.) 358583,175108

Building History and Description:

Hall foundation stone laid May 21, 1901. Church begun 1907, opened September 1908. The architect, **Philip Munro was Scottish, which was very probably a factor in his choice for this building. (see Appendix 6). The tower has a castellated stair turret, and a parapet with the spire set within it – all distinctively Scottish features.** The body of the church is in standard Geometric Gothic forms, in Red Pennant stone with Bath stone dressings. The church was vacated in October 2002 when the congregation joined with Henleaze United Reformed Church. Trinity church was converted to flats and houses, and the hall alongside demolished. The conversion was carried out mostly to the design of Richard Pedlar Architects, c. 2005-6.

Archives:

BRO Pamphlet/871 – St James's Presbyterian Church: 75 Years 1855-1930
Bristol Record Office, Plan Volumes: 38/94a – Presbyterian Church and organ blowing shed for – Munro & Son for committee. 1900. (NB this relates to what was later the church hall). Plan volume 53/71a – plans of permanent building of Trinity Church, 1907, by Philip Munro & Son, architect.

2.3 Trinity United Reformed Church, Henleaze.

Henleaze Congregational until 1972 when it became a URC. Merged with Trinity Presbyterian church October 13, 2002, when it took on their significantly Scottish and Irish congregation.

Address: Waterford Road, Henleaze

Gridref: (approx) 357697,176515

Building Description: By Frank Wills, 1906-7, for the Congregationalists. Bulky and severe Early English style, with plain lancets. Plate tracery in the W window. Quite Anglican in layout, with a clerestoried nave, lean-to aisles, transepts and an apsidal chancel. Porch at the (ritual) SW in the base of an incomplete tower, intended to have a spire. – PULPIT. Plain Gothic, made from a single piece of oak from the Frome valley, where C17 Nonconformists met in the open air, a deliberate symbolism.

3.0 BAPTIST

3.1 Welsh Baptist, Upper Maudlin Street 1820-

Congregation History: Founded in 1820, meeting place unknown. The chapel at Upper Maudlin Street was built in 1840. At the Religious Census of 1881 the total attendance for the day was only 64, one of the lowest for any city centre chapel. Services in Welsh continued until the church ceased to meet early in 1964, affected by dwindling congregations and then in its last years by the deaths of several key members, notably Mr. Llewellyn Jones, long-serving church Secretary, and his wife Mrs Anna Jones, the organist, who died within a few weeks of each other.

Gridref: 358685,173393

Mapref:

Building History: The chapel was built c. 1840 and vacated early in 1964 when the Welsh Baptists ceased to meet. The chapel was returned to its trustees, Bristol Baptist College. It was only demolished in January 1979 for redevelopment by Bristol Royal Infirmary.

Building Description: Plain classical façade of three bays with a pediment over all three. Three round-arched first floor windows, central door below but no ground floor windows. The words Welsh Baptist Chapel were inscribed in the platband over the door. Galleried interior, seating about 300.

Images: Phil Draper (see Churchcrawler)

Bristol Evening Post, August 20 1964.

Bibliography:

Bristol Evening Post August 20 1964. – reports likely temporary use by Broadmead Baptist Chapel during their rebuilding. This did not happen as Arley Congregational church became available and it was larger.

J. Winstone, Bristol As It Was 1976-80; calendar for 1979 records demolition.

3.2 Broadmead Baptist 1640-present

Congregation History: Baptists met informally within the Castle precincts at Bristol from 1604. Broadmead church can trace its foundation to the formal separation of about 6 believers from the Anglican communion in 1640; they were led by Mrs Dorothy Hazzard. The present site at the corner of Broadmead and Union Street was occupied for the first service on 20 August 1671 (Bristol Past and Present, II, 290). It was at the Religious Census of 1881 one of the biggest congregations in Bristol – attendance 933 at morning service, 1,388 in the evening (total 2,321). The buildings were updated or rebuilt during the C18 and C19. **For the role at Broadmead of Hugh Evans (1713-81) and his son Caleb see Tradition and Challenge chapter 3; Hugh Evans maintained the strongest link between Welsh Baptists and any English Baptist meeting, and often summarised his English sermons in Welsh. Many Welsh Baptists were drawn to Bristol Baptist College before the founding of a separate Welsh college – e.g. Morgan Edwards, a founder of the University at Providence, Rhode Island. For the C19 links between Broadmead Baptist church and Serampore College, India, see Appendix 2. For William Knibb and links with the Anti-Slavery Movement, see Appendix 3. Broadmead was active in missions to Jamaica (Tradition and Challenge, p.48 etc). Under the Welsh minister Rev D.J. Hiley (1893-1907), Broadmead Baptist church reached its peak, with 1,476 members recorded in 1907. The Victorian buildings survived the Blitz. The congregation leased the ground area of its chapel to commercial developers for shops during the early-mid 1960s, and built a new upstairs chapel on the same site, opened in 1969. Broadmead Baptist church continues as one**

of the few active Nonconformist congregations still in a city centre site, with the church open to visitors during office hours, and a pastoral ministry to the shopping centre.

Address: 1 Whippington Court, Bristol, BS1 3HY

Gridref: 359022,173335

Mapref:

P&A sheet 15, key 53

Building History: In 1671 the Baptists obtained the freehold of four upstairs rooms on the present site, and converted them to a meeting room. It is not known whether this was essentially the core of the structure that survived until 1967, or if there was a major new building early in the C18. A front gallery was added in 1732, two side galleries in 1746, and an inside baptistery built in 1755. The building was enlarged in 1764 to 49'6" by 58'. Some sources mention alterations in 1799 (uncertain). In 1863 the roof was raised and clerestory lighting added. The laying out of Lower Union Street, planned by the Corporation in 1871, was carried out c. 1875. This opened up the W side of the chapel and gave it a street frontage for the first time. In response the church was remodelled and improved in 1877, by the architect Alfred Harford (reopening 12 September 1877 after three months work). The new façade was in a Victorian Renaissance style with segmental-headed windows and classical cornice. Internally there were new galleries on iron columns replacing the big stone ones, and probably also new seating throughout. A Gothic Sunday School was built with a façade on Horsefair (to the N) in 1886. The main chapel roof was entirely replaced in 1919-20, and the E wall rebuilt, also many changes to the entrances and subsidiary buildings. The largely Victorian buildings were demolished c. 1967 for the construction of a new church over the shops, opened in 1969. The architect was Ronald Sims of Bournemouth.

Building Description:

Outline plans for the present church, by Ronald Sims of Bournemouth, were agreed by the church in June 1964. Demolition began November 1967, foundation stones were laid on October 26, 1968, and the new church opened on October 4, 1969. In the interim the congregation met first at Arley Congregational Church, then at Hotwells Baptist church (both vacant).

Originally it had a laminated timber openwork spire, but this was removed (1990s?) and now the chapel is marked externally only by its canted and broken roofline. Ground-floor classrooms and ancillary accommodation, and above, a chapel seating 720 and a meeting hall. Both spatially and in plan the chapel lacks coherence, the worship being focussed on the long E side of the rectangle. A very long dais, with pulpit at one extremity and bench-like communion table at the other. In between, a wide space on which the seating is centred. Full-immersion baptistery built into the curved continuation of the pulpit wall. Curved wooden slatting over the dais, otherwise walls roughcast. Raked W gallery backed by a glass wall, with C19 stained glass panels from the old chapel. Cantilevered N balcony. Timber-clad ceiling of varied and canted profiles with four full-width lights running E-W.

Bibliography: Nicholls and Taylor, *Bristol Past and Present*, II, Bristol, 1881.

Images:

W façade; in M. Hooper, *Broadmead* (Images of England), p.41; see photocopy BRO 30251/BD/X/1 – group, includes photos of interior, 1923.

Bristol Past and Present, II, 292:– Late C19 engraving of the interior of the C18 chapel (probably as it looked post-1764).

Photograph of the interior, late C19 – Churchcrawler.

Loxton's Bristol (1992) p.66:– line drawings of the chapel interiors in the early C20.

Entrance from Broadmead; Bristol Times, (1999), p.91

Two views of the Horsefair entrance and Sunday school façade, c. 1950 (Hooper, Broadmead, p.79, see photocopies).

Archive:

BRO Pamphlet/1555 – The Story of Broadmead Baptist Church

BRO 41630/3/b – pamphlets including 'Tradition and Challenge; Broadmead Baptist Church, n.d. (covers 1671 – 1991).

BRO 30251/BD/PR/4a – Chronological list of membership at Broadmead Baptist Church, 1758-1808.

3.3 Pithay/ Old King Street Baptist Meeting c. 1653-present

Congregation History: Founded c. 1653 under the minister Andrew Gifford, who was later deeply implicated in the Monmouth Rebellion (1685). The meeting place was in the 'Friars' at Maudlin Street (ie Greyfriars?) until 1699 when a new meeting house was constructed at the Pithay. The Pithay chapel was rebuilt or much altered in 1791-2. The congregation left the Pithay in 1817 for Old King Street Baptist chapel. The Old King Street building survived World War II but was closed in February 1956 when the congregation moved to Cairns Road, Henleaze, in the suburbs. The Cairns Road chapel continued to be known as 'Old King Street' until the 1990s.

Congregation extant.

Sites and Buildings

3.3.1 Pithay Chapel 1699-1817

Gridref: 358995,173171

Mapref: P&A sheet 15, key 62

Building Description: Quite domestic-looking; a three-storey brick building with two bays of sash windows to the left, doorway to the right, and above, wide openings with two sashes on each storey. Above the door is a big plaque (unreadable in the photograph). The narrow north-facing frontage obscured a bigger irregular-shaped chapel behind to the S and E.

Building History: Pithay chapel was built c. 1699 on the site of a former soap-house; the site and premises were purchased for £168. It was repaired in 1784, and much altered or totally rebuilt in 1791. The Baptists vacated by this chapel in 1817.

At least two congregations that split from other Dissenting chapels occupied Pithay chapel in the early and mid-C19. Brunswick Congregational meeting split from Castle Green meeting in January 1834, and met briefly at Pithay Chapel, presumably January – September 1834. At the latter date they moved into the newly built schoolroom of their own premises in Brunswick Square, St Paul's. Also in 1834, a split occurred at Counterslip Baptist church and 49 members formed a separate meeting, using the Pithay chapel premises. In 1860-61 they acquired their own premises at City Road Baptist Church, St Paul's. It is not known whether they remained at Pithay for all of the period 1834-61.

Chapel Court and the surrounding area were taken over by Fry's chocolate factories in the late C19, and the former chapel was used by them to manufacture boxes,

(Eveleigh, Bristol 1850-1919, p.24), and then to generate power for saw mills. It was demolished in 1907 (R. Winstone, Bristol in the 1890s, pl.57)

Images: R. Winstone, Bristol in the 1890s, pl.57.

3.3.2 Old King Street Baptist Chapel

Gridref: 359170,173405

Mapref: P&A sheet 15, key 48

Building Description: Grecian style with pedimented three-bay front, round-arched windows, rusticated ground floor and projecting Doric porch with paired columns. The pilasters flanking the façade have incised Greek-key ornament. It was described at the time as “an elegantly built chapel, with a portico supported by pillars, and a freestone front, is 76 feet in length and 56 in breadth; style of architecture, debased Grecian; it has galleries on three sides, and is pewed above and below with seating accommodation for about 1,100. The entrances to the galleries are on each side of the front via a circular staircase, and on the outside have the appearance of wings to the building. In front is a large pavement, enclosed with a dwarf wall and iron palisades. Cost including the site £9,000.” (unknown source, quoted in Western Daily Press, May 5, 1923)

Building History: Foundation stones laid April 27, 1815. Chapel opened April 2, 1817. Architect unknown, possibly Foster & Sons, whose designs around this time have similarities with Old King Street chapel. In 1895, alterations & additions by H.J. Jones, tendered at £3250. The chapel was vacated in February 1956 and demolished December 1956 – January 1957.

Images:

Panorama from Prior's Hill Fort, Kingsdown, by T.L. Rowbotham, c. 1829, reproduced in Stoddard, Bristol before the camera, pl. 109.

BRO PicBox 4/NonCon/4 – 7 photographs (one good frontage, and 3 good interiors.) Hooper, Broadmead (Images of England), p.115. – rear during demolition with organ removed. See photocopies.

Archive: BRO: plan volume 31/46b – additions by H.J. Jones, 1894-5.

Bristol Evening Post 9.1.1957; demolition underway. Includes photograph of demolition.

Bibliography: 1895 additions; Building News, 68, 31 May 1895, p.xvi.

3.3.3 Cairns Road Baptist church, Henleaze.

Building Description: Architect Eustace Button, c.1955-7. The halls were seemingly occupied first in February 1956, and the church proper was built 1957. Red brick, with plain large segmental-headed windows. The style here is very similar to Counterslip Baptist church, Wells Road, Whitchurch, and Whitefield Memorial Tabernacle, Muller Road, Eastville, both also by Eustace Button.

(Bristol Evening Post 22.4.1955; Work to begin shortly at Cairns Road. Illustration of Eustace Button's design. Unclear if this is work on the main church or the hall.)

3.4 Counterslip Baptist Church 1804-present

Congregation History:

Founded November 12 1804 as a breakaway from Pithay Baptist chapel, after disagreement over the appointment of an assistant minister. The congregation built its first permanent chapel at Counterslip in 1810. It established an offshoot chapel at Thrissell Street, Easton in 1832, which moved to a different site in 1888 to become

Kensington Baptist Church (see 3.7, below). A split in 1834 led to 49 members returning to the premises at Old Pithay chapel; this eventually became City Road Baptist Church, St Paul's in 1861 (see 3.5). In 1876 Counterslip Baptist church moved to new premises nearby in Victoria Street. By the late 1930s they were considering moving out from the depopulated centre to the suburb of Whitchurch, and a site was bought, but war stalled the plans, and then the Victoria Street chapel was bombed in November 1940. Meetings were held in temporary accommodation in the Victoria Street area until early 1948 when they moved to a temporary building on the Whitchurch site. The permanent church there was built in 1957-8, and is still in use. Now it is a fairly large and young evangelical Baptist church but given its suburban location seems to have a largely white middle-class congregation.

Archive:

Western Daily Press, 28.9.1946.

Bristol Evening post 30.9.1946 – extracts from centenary booklet (1804-1904.)

B.E.P. 8.10.1946 – additional facts from someone whose ancestors had been members 1822-59.

Sites & Buildings:

3.4.1 Taylor's Court, 1804-10.

Presumably in the late C17 building now known as Court House, marked as St John's Chapel on a map of 1828 (because it was close to St John's Churchyard?). The use of this building as a chapel is obscure and nothing else has been found to substantiate it except the map reference and the mention of the Baptist meeting in a newspaper article.

Extant 1828, located in Court House, S of Tailor's Court, Broad Street.

Mapref: P&A sheet 14, key 61

3.4.2 Counterslip Chapel 1810-1876

Building History: Built in 1810. No images known but a description suggests it was quite impressive with ramped parapets and Corinthian columns. Enlarged in 1839.

Vacated in 1876 when the site was sold to Finzel's Sugar Refinery adjacent for £10,000 (Finzel's refinery site later became Courage's Brewery, Bath Street).

However Finzel's business ceased trading in 1878. From then until 1946 it was used as a warehouse for Bennett's printers. Extensions to their main premises necessitated its demolition in or soon after 1946, but the intention was to dismantle the facade and store the stones at a site in King Street for rebuilding as a "museum piece of Bristol history". It is believed that this intention was never carried out, but whether the stones were simply discarded, or went into store first is not known.

3.4.3 Victoria Street, Redcliffe 1878-1940

Building History and Description: Built 1876 by Foster & Wood. It was located on the W side of Victoria Street and near its S end, roughly on the present site of 100 Temple Street (former London Life Assurance). The style was Gothic. Plans survive at Bristol Record Office, but no image is known of the facade. It was bombed on November 24, 1940. A well-known photograph was taken in 1941 showing the congregation attending a service in the ruins.

Temporary accommodation 1940-6 at Oddfellows' Hall, Rupert Street, Temple Parish Hall, then Hengrove Hall.

3.4.4 Counterslip Baptist Church, 1948-present.

Address: 648-652 Wells Road, Whitchurch, Bristol, BS14 9HT

The site was purchased in 1937 but war halted plans to relocate. Temporary buildings on the site were in progress in 1947 (Western Daily Press 29.11.1947) and planned to be open by early 1948. The permanent church was completed in 1958.

Description: By Eustace Button, 1957-8, one of a group of similarly unadventurous chapels (e.g. Cairns Road Baptist, Henleaze; Whitefield Tabernacle, Horfield). Red brick, with mullioned segmental-headed windows. Plain moulded Bath stone window and door surrounds.

3.5 City Road Baptist Church, 1834-present

Congregation History:

Founded in 1834 as a result of a split with the parent church, Counterslip Baptist. 49 members of that church returned to the premises at Old Pithay chapel (from which Counterslip had first split in 1804). They may or may not have continued to worship there until 1861, when a new chapel was built at the junction of City Road and Stokes Croft, St Paul's. The church continues on the same site. **Since the 1950s settlements of an Afro-Caribbean community in St Paul's, City Road Baptist church has maintained a sizeable black congregation.**

Address: 2-4 City Road, Bristol, BS2 8TP

Contact: minister – 9793962.

Building Description and History:

The architects were Medland & Maberley of Gloucester, 1860-1. A bold Romanesque design with aisles and clerestory, five stumpy pinnacles on the W front, and a big rose window over the W door. Three-bay addition at the NE, dated 1885. The nave has unexpected arcades of big round arches on columns with foliate capitals, and galleries on three sides. In 1905 a second row of circular windows was inserted beneath the N gallery to lighten the aisle.

Images: Engraving at Bristol City Museum and Art Gallery, Mb7104. Inscribed 'To the Reverend Evan Roberts, the Deacons and Congregation'.

(3.6. deleted)

3.7 Kensington Baptist Church

Address: Stapleton Road, Easton

Gridref: 360477,174114

Congregation History: An offshoot of Counterslip Baptist meeting (see 3.4) was established at Thrissell Street, Easton, about ¼ m. S of the present site, in 1832. It was rebuilt in 1854. It was decided to move to larger premises in 1885. The congregation today is evangelical Baptist in its practice, although not a member of the Baptist union and therefore an independent church. **It has a strong multi-ethnic element, with a significant number of Afro-Caribbeans (mostly Jamaican) since the early 1960s. This has been expanded with smaller numbers of other nationalities, including about 20 Iranians, some Indians, and Eastern Europeans.**

Sites and Buildings

3.7.1 Thrissell Street, Easton

W side, S end. Address unknown.

History: Built in 1832, rebuilt after a fire in 1854 to the plans of Henry Crisp, an architect with strong Baptist connections. The chapel was vacated in 1888 and its later history unknown. The houses of Thrissell Street entirely demolished for road reconstruction, probably c. 1970-5.

3.7.2. Kensington Chapel, Stapleton Road.

Building History: Built 1885-8. Extant

Building Description: A competition win designed by Thomas L. Watson of Glasgow, a fine and extraordinarily late Greek Revival building of 1885-8. A modified temple front of Bath stone ashlar, fine and dignified. High basement with three linked doorways, then above, Corinthian columns recessed into the wall surface, three tall windows and a pediment. The flanks have narrow pedimented windows to the gallery stairs. Curving gallery on three sides; elegant cast-iron balcony front with anthemion motifs and lotus leaves. High dais and pulpit c. 1910, with the organ behind, on a serpentine balcony. There has been talk in recent years of removing most of the pews in favour of moveable seats.

Bibliography: Carol Packer, A History of Kensington Baptist Church over 175 years, (privately printed, 2006). Available from the church.

4.0 UNITARIAN

Congregation History: Lewin's Mead Meeting was established as a Presbyterian society in the early 1690's, with Mr John Weekes as the first minister. Early meetings were held in the room of a private house, but by 1706 a Meeting House and Young Men's meeting room were in existence. The old Meeting House was demolished in 1787, and the present building erected 1787-91. The Meeting remained Presbyterian until the late 18th century, but by the early 19th century had changed to Unitarianism, the first reference to this change being dated 1816. **In the C19, the Unitarians were the most consistent champions among the Nonconformist sects of religious liberalism, including the causes of Catholic and Jewish emancipation. The Hindu reformer Raja Rammohun Roy preached at Lewin's Mead meeting house in 1833. He advocated humanitarian principles very closely allied to the Unitarians' views, based on rationalist thinking. The fear of the conservative Anglican traditionalists was that Jewish and Catholic emancipation would set a precedent for other faiths.** (see Dresser and Ollerenshaw, *The Making of Modern Bristol*, pp.116-7.)

The Meeting House closed in 1986 and is now offices. The remaining congregation mainly joined with the Unitarian Meeting established at Surrey Lodge, Brunswick Square, St Paul's. In 1722 the Stokes Croft School was established by the Lewin's Mead Society for the education of 30 boys, together with an Almshouse for 12 people. The Burial Ground in Brunswick Square was purchased by the Society in 1768. The last burial here took place in 1963, and in the early 1980's the ground was landscaped and the headstones removed by the City Planning Department to provide a public open space.

4.1 Lewin's Mead Meeting

Gridref:

Maprefs: P&A sheet 14, key 31

Building History: A meeting house was built on this site by or before c.1706; of the structure, nothing is known. The extant meeting house was built to replace it in 1787-91. Architect William Blackburn of London, mainly known as a prison architect. He was probably chosen because he was in 1787 engaged to design the prison at Lawford's Gate (St Philip's, Bristol). Alderman Richard Bright, a member of the Lewin's Mead congregation, seemingly made the choice of Blackburn. There is some speculation (but as far as I know, no evidence) that the semi-circular entrance porch is a later addition. The meeting house was largely unchanged when it closed in 1986. It was converted to offices in 1987 by architects Feilden Clegg, involving the removal of most of the pews, and glazing in of gallery spaces.

Building Description: Neoclassical style, of Bath stone with rusticated ground floor and a big pedimented façade. Semicircular Ionic porch. Large round-arched windows to the front, sides and back, all with subsidiary columns of an acanthus and fern order (also used by Blackburn at Watermen's Hall, London, 1778-80).

Archive Material:

BRO [39461](#) ; Collection 1718 – 1985.

Related Record; 39740 : Publ'n Note - "Some account of the rise and progress of the ancient society of protestant dissenters worshipping in Lewin's Mead, Bristol", compiled by Christopher James Thomas, Bristol, 1891 (Pamphlets 146) "Side lights on the history of Presbyterian-Unitarianism from the records of Lewin's Mead Chapel,

Bristol" by Dr. O.M. Griffiths, published in Vol. VI No. 2 of Transactions of the Unitarian Historical Society, October 1936. (Pamphlets 160). The typescript of this article is among the series of non-printed material in B.R.O. library, No. A3. "The Unitarian Meeting 1691-1774" by Ruby J. Saywell, in Notes on Bristol History No. 8. 1968. See also: Acc. 39740 for records of Lewin's Mead United Schools Related Record; Acc. 6687(1-4) for records of Meeting from 1692, and details of records held at Dr. Williams' Library.
Related Record; 41340
Images: Stell, Chapels and Meeting Houses in the South West of England, p.71

4.2. Surrey Lodge, Brunswick Square, St Paul's.

Building Description: Formerly Surrey Lodge, built c. 1830 as the entrance to the Unitarian Burial Ground behind. Low and domestic-looking, and conventionally Grecian except for the recessed elliptical entrance arch flanked by Doric columns in antis. Converted and extended by Michael Lawrence as a replacement for Lewin's Mead chapel, opened 1992. – Glass entrance doors etched with a circle of hands, designed by Richard Long, 1991.

5.0 MORAVIAN CHURCH

Congregation History:

Records of a Bristol Moravian or United Brethren congregation date from 1747-8, when they began to meet at premises in Avon Street, Temple. The C18 congregation was always small, probably c. 200 at most. In 1756 they settled at a site in Magdalen Lane (or Maudlin Lane, later Upper Maudlin Street), where they remained until the mid 1970s when their chapel was demolished for redevelopment of the Bristol Eye Hospital nearby. It is not known whether the congregation continued beyond that date. **Two early ministers were the Swede Lawrence Nyberg, whose diaries of 1756-63 survive (University of Bristol Special collections), and George Traneker, who was Danish. The diaries have evidence of many Germanic and Scandinavian names.** There was also a Moravian Chapel at Kingswood; cornerstone laid September 8 1756, consecrated June 22 1757.

Building History:

The first building on the Maudlin Lane site was a hall: "Sunday 22 August 1756 - At 3 o'clock postmeridian our Hall in Magdalen Lane was opened for public preaching and was exceedingly crowded." (Nyberg).

Monday 23 August 1756 - "In the afternoon we marked out the Ground for digging [sic] the Foundation for our chapel." On 28 August 1756 the foundation stone of the chapel was laid. On June 25 1757 - consecration of the Magdalen Lane Chapel. It had 450 sittings and an attached burial ground. There were undocumented minor changes c. 1760 - c.1860. A new ministers house was added between the chapel and the road, in 1878, probably replacing an earlier house. The architect was William Church. Plans survive at Bristol Record office; (CD images, Moravian3).

The chapel was almost rebuilt c.1896-7, by Edward Gabriel, with Sunday School halls below, reusing the C18 walls, and the upper walls much heightened with new work to form an imposing Arts & Crafts style building. It had an open timber roof with a wooden cupola. The congregation ceased in the early 1970s and the chapel was demolished c. 1973-5.

Gridref: 358718,173428

Maprefs: P&A sheet 14, key 33

Bibliography:

Madge Dresser, "The book of your own heart": Some observations on Women's Spiritual Memoirs in the Eighteenth Century, the case of the Bristol Moravians, in J. Betsey (ed.) Historic Churches and Church Life in Bristol, Bristol Record Society, 2001.

Archive: BRO Building plans 15/46c (1878-9) and 32/73a (1896) (on CD).

Building News, 72, Jan 1 1897, 45; rebuilding by Edward Gabriel.

Images: Mid C19 engraving (Bristol Museum and Art Gallery, on CD)

6.0 METHODIST

BRO Pamphlet 1728; List of Past and Present Methodist Chapels in the Bristol District

6.1 Wesley's New Room 1739-1808

Address: The New Room, Horsefair, Bristol

Gridref: 359100,173392

Mapref:

P&A sheet 15, key 52

Building History:

Wesleyan chapel 1739-1795, used by **Welsh Calvinist Methodists, 1808-1929.**

9 May 1739 – “we took possession of a piece of ground in the Horsefair, where it was designed to build a room large enough to contain both the societies of Nicholas and Baldwin Streets, and on Saturday, 12th, the first stone was laid.” (John Wesley, quoted in Latimer II, 204).

“On Wednesday, 9th, after the service at Newgate, we took possession of the ground where the room is to be built. We have also articulated to pay the workmen about 160 pounds as soon as it is finished. As to the money, God will see to that. [...] Saturday, 12th, Mr. Labbe, who had been often in doubt, chiefly from the objections his wife made, was quite astonished at Newgate; for God overtook her there, so that she knew she was accepted in the Beloved. Thence we went and laid the first stone of our house with the voice of praise and thanksgiving. Three or four thousand were present at the Bowling Green this afternoon; and at Weavers' Hall in the evening, ...” (John Wesley, letter to James Hutton, May 14 1739.) [See *Journal*, ii. 194n]

“ ‘The Society room at Bristol,’ you say, ‘is adorned.’ How? Why, with a piece of green cloth nailed to the desk, two sconces for eight candles each in the middle, and -- nay, I know no more. Now, which of these could be spared I cannot tell; nor would I desire either more adorning or less.” [John Wesley, Letters, April 27, 1741, to Whitefield.]

The first services were held in the unfinished structure in June 1739. Little of this structure may have survived the enlargement of 1748, which may well have been designed by George Tully, carpenter-architect and a prominent member of the Bristol Society of Friends.

Bristol.

DEAR SIR,--I have received the second bill of exchange which you was so kind as to send by Saturday's post. As we do not intend to build immediately, the money will be payable before we want it. (John Wesley, Letters, to Jonathan Blackwell, February 2 1748.)

[See *Journal*, iii. 331, 376-7n. They met on Feb. 9 to consult about enlarging and strengthening the room in the Horsefair. In two or three days £230 was subscribed. Wesley preached in the new-built room on Sept. 13.]

Following Wesley's death (March 2 1791), disputes occurred within the Methodist societies. The New Room and Guinea Street chapels continued to follow Wesley's

edicts (e.g. only ordained Anglican ministers could administer communion); opponents assembled at Portland Street chapel and elsewhere. The New Room was 'abandoned in 1795 for the newly erected Ebenezer in King Street' (Latimer II, 507).

It was taken over in December 1800 (Latimer II 507, possibly an error for 1808) by the Welsh Calvinist Methodist for preaching the gospel in the Welsh language. According to Rev. Ignatius Jones (cited in a newspaper article on the Welsh Congregational church; *Western Daily Press* 4.8.1942), the New Room was bought by David Evans, a prosperous Bristol merchant from Carmarthenshire. Evans was Sheriff of Bristol 1795 and Mayor in 1803. He presented the chapel to the Welsh Calvinists in 1800 (old sources) or 1808 (modern sources).

In 1929 it was bought back and given to the Wesleyan Methodist church because of its historical importance. It was restored by Sir George Oatley, who reinstated the porch to the S entrance based on excavation of the 18th century foundations. He also reinstated much of the interior fittings, including the central block of pews and the two-decker pulpit. It was reopened in 1932. Occasional services are still held, although after 1929 it ceased to have its own minister and congregation. In 2006 the original interior decorative scheme was reinstated, of stone-grey limewash with ivory-coloured flat oil woodwork.

Description:

In the long S courtyard, a bronze statue of John Wesley on horseback, by A.G. Walker, 1932. Here, external display was neither possible nor desired. A reticent roughcast façade with one round-arched window above a Gibbsian blocked porch (by Sir George Oatley, to the C18 plan but of conjectural design). The interior exudes a magnetic calm; a plain, functional room with six Tuscan columns supporting the ceiling. Panelled E and W galleries lit by segment-headed windows. Stylistic similarities with the nearby Friends' Meeting House at Quaker's Friars (1747) suggest that the Quaker architect George Tully may have designed the New Room reconstruction of 1748 too. The constricted site necessitated additional top-lighting, yet living space for visiting preachers had to be provided above too. These requirements were ingeniously reconciled by pushing an octagonal shaft through the upper room, topped by a lantern giving light to the chapel, and also lighting the upper room by means of further windows cut in the sides of the shaft. On the N wall, a two-tier pulpit (reinstated in 1930) reached by stairs down from the gallery ends. To save space the pulpit sits over the N entrance lobby. Central block of box pews (1930, reconstructing C19 predecessors); but in and under the galleries are plain backless benches. The original pale grey limewash with stone-coloured painted woodwork was reinstated in 2005. A fine mahogany cased Snetzler chamber organ of 1761 was installed in the gallery 1930; it has a glazed case fronting the pipes, like a gentleman's bureau. The upper living room (originally also the preachers' library) is reached from the E gallery or by an external N staircase. Study-bedrooms at the sides with a writing slope in John Wesley's bedroom. The fittings in the upper rooms are plain and honest – e.g. hat pegs, ventilation grilles cut in the timber over cupboard doors, functional window seats, etc. In the Garden Court (created at the N, 1953–4) is a bronze statue of Charles Wesley by F. Brook Hitch, 1938.

Bibliography:

K. Morgan, *John Wesley and Bristol* (BHA, 75, 1990).

John Kent, Wesleyan Membership in Bristol 1783, in 'An Ecclesiastical Miscellany (Bristol & Gloucestershire Arch Soc. Record Section, 1976) XI, 105-132.

6.2 Welsh Calvinist Methodist

At Wesley's New Room, 1808-1929. (not numbered separately on map for lack of space; see 6.1 for location)

6.3 Ebenezer Wesleyan Methodist, Old King Street

Congregation History: The chapel was founded in 1795 for part of the congregation of the Broadmead Wesley New Room ejected by the Trustees after a split over doctrinal matters. It was one of the largest Methodist congregations in Bristol and survived at Old King Street until 1954.

Gridref: 359121,173426

Mapref:

P&A sheet 15, key 50

Building History: Built 1795. Repaired 1854. Renovated and improved 1869 (Bristol Past & Present, II, 302). It seated 1,000. Closed April 11, 1954; (Bristol Evening Post April 5 1954). Demolition scheduled 'within a few weeks of closure' (i.e. c. May 1954) for new Broadmead shops – street renamed Merchant Street.

Description: A large building with distinctive high half-hipped roof (e.g. see Rowbotham's panorama). Five-bay façade with full-width pediment, round-arched windows in two tiers. Plain classical style, by an unknown architect.

Images:

OKS Methodist, early 1950s (on CD) – image taken from www.churchcrawler.co.uk – check copyright?

Panorama from Prior's Hill Fort, Kingsdown, by TL Rowbotham, c. 1829, reproduced in Stoddard, Bristol before the camera, pl. 109.

Archive: BRO 41062/OK/4 – History of Old King Street Wesleyan Church, 1795-1954.

6.4 Portland Chapel 1792-1970

Portland Street, Kingsdown

Maprefs:

Mathews, 1794, key e.

P&A sheet 14, key 27

Building History: Opened August 19 1792, to cater for growing population in the northern suburbs (Arrowsmith's Dictionary of Bristol (1906) gives the opening date as August 26, 1792.) "The chief promoter was Thomas Webb, a lieutenant in the army, who frequently preached in his uniform to large congregations." (Latimer II, p.498.) He is credited with taking Methodism to the United States, and his monument from Portland Chapel is now at John Street Chapel, New York. It used the Church of England liturgy from the first, (and still did as late as 1906, on Sunday mornings at least). It was described as 'in the extremely plain style of early Methodist chapels' and sat 600. There was an apsidal E end, at one time (early C19?) decorated with wall paintings. The chapel was enlarged in 1871, possibly by Foster & Wood, who added the surviving Luton Memorial Hall in 1883. The last service was held on February

15, 1970 (Bristol Evening Post 29.1.70, see photocopy). In January 1973 it was suggested it could be used as a sports centre, but this did not come about (Portland Street Sports Centre was built opposite). It was demolished, probably later in 1973 (all sources vague about the date). In 1974-9 housing association flats were built on the site, incorporating the façade of Lutton Memorial Hall.

Images:

See www.churchcrawler.co.uk (follow links to Bristol churches/ Methodist/Wesleyan)

6.5 Wesleyan Methodist, Guinea Street

An early congregation, founded during John Wesley's lifetime (probably the second Methodist chapel to be built in Bristol). Little featured in written accounts or secondary sources. It has moved through three sites and is still in the Redcliffe area today.

Sites & Buildings

6.5.1 Guinea Street, Redcliffe ? - 1829

Gridref: 358997,172235

Maprefs

Mathews's Directory 1794, key w.

Plumley & Ashmead 1828, sheet 23, key 119.

Description: It must have been vacated in 1828 when the congregation moved to Langton Street. Guinea Street chapel was advertised for sale in the newspapers of January 1830 and described as a neat and commodious chapel with vestries and apputenancies, let under a lease of 40 years commencing 24th June 1819 at a yearly rent of 10s. No images are known and by about the 1870s it was the site of the vicarage for St Mary Redcliffe church. This in turn was demolished in the early or mid C20 and the site was rebuilt with offices (Phoenix Assurance building, 1974).

6.5.2 Langton Street Wesleyan Chapel, Redcliffe 1828 – c. 1962

Address: Langton Street, Redcliffe

Between Langton Street (W) and Wellington Street (E)

Gridref: 359366,172126

Maprefs:

Plumley & Ashmead, sheet 33 – no key ref but marked on map.

Building History: Built in 1827-8. The architects were Foster & Okely. It had no direct street frontage, access being via a crossing lane or alley. It sat 1,200.

Demolished c. 1961-2 for the redevelopment of the Langton Street area with Corporation flats.

Description: a plain Classical chapel with pedimented gable-ends and pilastered first floor. Three long round-arched windows to the S entrance front, and four windows on each side.

Bibliography: E.R. Bates, The Story of Langton Street Wesleyan Church. Centenary Pamphlet, 1928. (CRL 22876).

Images: T.L. Rowbotham, Panoramic View of Bristol from Pile Hill, Totterdown, 1829. (original at Bristol City Art Gallery, reproduced in Stoddard, Bristol Before the Camera, pl. 108.

6.5.3 Ship Lane, Redcliffe (1962 - present)

Architects; Alec French & Partners.

6.6 Methodist New Connexion Chapel

Address: Nos. 13-14 Castle Green (N side)

Gridref: 359300,173174

Building History: Opened 24 March 1854. The architect was Henry Crisp, whose father was a Baptist minister and who was a significant designer of Bristol chapels. In 1873 the national conference of the Methodist New Connexion proposed that the Bristol chapel in Castle Green be sold and temporary accommodation be found while a new chapel was built "in a more desirable location as a condition of future and permanent success". This was evidently done quickly; by a deed of conveyance dated March 2, 1874 the chapel was sold to James Habgood, metal merchant, whose premises were next door. By 1875 the street directories show the site as Castle Green Day School: Habgood either sold it on, or more likely, wanted to retain ownership in case he needed to expand his business in the longer term, and leased it out for use as a school in the short term.

Archive Material:

BRO 14184/33 Conveyance by the Trustees of the Methodist New Connexion Chapel, Castle Green, to James Habgood : chapel, schoolroom & premises. March 2, 1874.

Kelly's Directories, Bristol 1853-1875.

BRO Building Plan volume 2/263 (1852-4). Plan of Wesleyan New Connection chapel, Castle Green.

6.7 Milk Street United Methodist Free Church

Address: No 8 Milk Street (N side)

Opened February 1854. Reopened 27.10.1861. Total cost £3,000, seated 900 with schoolroom for 200. Closed in 1929 and the members joined Old King Street Wesleyan, one of the first amalgamations of a United Methodist and Wesleyan Society before the complete union of 1932.

The front faced a narrow street and is rarely seen except in oblique views. The centre was deeply recessed between two tower-like projections containing the staircases. Rusticated ground-floors, tall round-arched windows above. The building was demolished c. June 1953. The organ is now at Eden Grove Methodist Church, Horfield.

Images: Costello and Burley, *Charity on Camera in Edwardian Bristol*, pl.48, p.69. Oblique view.

Hooper, *Broadmead (Images of England)*, pp.91-2. (before and during demolition, c. June 1953.

Archive: BRO 40883 : BRO Plan Volume 2/153, 1853:

6.8 Portwall Lane United Methodist Free Chapel

BRO 40768/15/2 Accounts for building new chapel in Portwall Lane; 1858-60. (75th anniversary held 1934, so opened in 1859.)

Image – of Redcliffe from top of SMR tower; probably shows this chapel.

6.9 Wesleyan Methodist, Old Market

Address: Between 25 and 26 Old Market. N side. (From Kelly's Directory, 1894)

Gridref: 359616,173221

Maprefs: Plumley & Ashmead 94 (the only chapel in Old Market on the map of 1828; the key shows it as 'St Philip's Chapel').

Building History: Opened August 26, 1817. It was improved, and new classrooms added, in 1865. After 1875 large vestries and a church parlour were added. Seated 1,150 Demolished c. 1922.

(Arrowsmith's Dictionary of Bristol, 1906). Access was by an alleyway running N from Old Market Street to Redcross Street.

Opened 'through the generous contributions of several ladies and gentlemen in the large and populous parish of St Philip and Jacob and the exertion of the building committee' was first opened for divine worship on Tuesday 26th August. Sermons were preached at 10am by Rev Richard Watson from London, at 3pm by Rev Jabez Bunting from London and at 7pm by Rev Robert Newton from Wakefield. According to the newspaper report 'The utmost attention will be paid to the accommodation of strangers.' 'The kind intention of the donors with reference to the poor has been constantly kept in view and far larger accommodation is reserved for their use than in any other place of worship in the city where pews are admitted.'

The chapel was demolished c. 1922 for the building of the Methodist Central Hall (by Kitchen & Gelder, architects, 1922-4).

6.10 Wesleyan Methodist Chapel, Baptist Mills

Address: Lower Ashley Road

Gridref: 360225,174286

Opened 22.11.1837. Seats 1,100. "It was allegedly (on dubious authority) built on the spot where Wesley preached his first open-air sermon on April 2, 1739."

(Arrowsmith's Dictionary of Bristol, 1906).

The chapel was extended c. 1875, and the stone on which Wesley supposedly stood to preach was as a foundation stone to this later addition.

7.0 HUGUENOTS

Congregation History: The first party of French Huguenots landed at Bristol in December 1681 [i.e. before the revocation of the Edict of Nantes in 1685], generally provoking sympathy from the population and annoyance from the Corporation, who regarded them as a liability to the city. Many were poor and in need of relief, and the Corporation wrote to Secretary Jenkins [Sir Leoline Jenkins, Secretary of State?] asking that fines levied against Conventiclers be applied to the relief of the Huguenots – without success. More Huguenots landed in August 1682; the Corporation distributed £42 10s in relief. A minute extant in the C19 recorded that among the Huguenots were ten merchants, a physician, three surgeons and nine weavers. The congregation which settled in Bristol was granted the use of the former church of St Mark, College Green, from May 1687. (Latimer records it as in their use shortly after 1688. (Latimer I, 411 and 465).) There are indications of speedy acceptance into the cultural fabric: Stephen Peloquin was admitted a free burgess in September 1693 at the nomination of the Mayor. A relation David Peloquin became Sheriff in 1735 and Mayor in 1751. In 1778 his sister Mary Ann Peloquin left £19,000 to the Corporation for charitable causes.

Not all Huguenots continued to worship in a French context. The most successful Huguenots in C18 Bristol, the Peloquin family, quickly became associated with the Anglican church of St Stephen's Church (see 7.3).

St Mark's church was returned to the Corporation in 1721 as a Civic church, and the Huguenots must have met elsewhere until they petitioned the Corporation in 1726 for the lease of land in Orchard Street to erect their own chapel. It was opened in 1727 (Latimer II, 155) or September 1729 (Latimer III, 114), when a renewable 14 year lease on the Orchard Street site was granted by the Corporation to Jacob Peloquin, merchant, and Peter Panon, snuffmaker. The yearly rent was £1.17s 6d. In 1797 the pastor was Rev. Francis de Soyres, and the rent 2 guineas a year. The diminished congregation, under Rev. J.S. Pons, finally relinquished this chapel in June 1825 and seemingly disbanded.

Bibliography: R. Mayo, *The Huguenots in Bristol* (BHA, 61, 1985).

Sites & Buildings

7.1 St Mark, or the Lord Mayor's Chapel 1687-1722

Building History: Early English Gothic church built c. 1220-30, and soon after transformed as the Gaunt's Hospital. In Huguenot use May 1687; at the first service the sermon was preached by M. De Sirac, formerly minister of the English Reformed Church at Bergerac, France. Use by the Huguenots ceased in 1722, when the Corporation reclaimed it for its own use. St Mark's is still the only fully owned and dedicated Corporation church in England. There are now no obvious signs of its use by the Huguenots.

The building was altered in 1722 when it returned to the Corporation, again c. 1820-30 and thoroughly restored in 1889. Nothing survives of the Huguenots' fittings.

7.2 French Chapel, Orchard Street (1727 - 1825)

Grid Ref:

Address: Orchard Street/Orchard Lane

Map Refs:

Mathews 1794, key c.

Plumley & Ashmead 1828, sheet 14, key 21.

Building History: Site seemingly granted by the Corporation in 1727 or September 1729. The Corporation and Society of Merchant Venturers gave £50 each towards the building costs. (C.R.H. Hudleston, Bristol Evening Post, 28.11.1938). The Huguenot congregation remained until June 1825, when the lease was relinquished. In 1832 the building was re-opened as a Medical library, vacated c. 1850 and re-occupied by a Plymouth Brethren congregation in 1856. It is not known when they left. Demolished c. 1937. No 24b Orchard Street (1938, architect W.G. Price) now occupies the site, built as the new offices for Bristol Municipal Charities, and converted to flats c. 2005-6.

Building Description:

Estimated size 48' x 24'. Rectangular building, the short entrance front facing W onto Orchard Lane, the N side facing Orchard Street. Rendered rubble walls, the render lined out in blocks. Plain rectangular sash windows without mouldings or frames. Front elevation had a half-hipped gable with moulded cornice, two ground-floor sashes with entrance in between. The door had a pedimented canopy. Three evenly spaced sashes above. On the N side, the ground floor was blind, the first floor had eight sash windows. It had a gallery above the entrance, but none on the long sides, for the seats beneath such a gallery would have been very ill-lit. The S and E sides abutted other buildings.

Archive material: BRO Xeroxes of documents not in BRO/1 ; Plan of French (Huguenot) chapel in Orchard Street and house adjoining, n.d. (?18th century). Originals in possession of Mr Ekless of Stapleton.

Bibliography: BRO Pamphlet/1094 : Mayo, Ronald, The Bristol Huguenots 1681 – 1791, (Proceedings of the Huguenot Society of London, volume XXI number 5), 1970.

J. Latimer, Annals of Bristol volumes 1, 2 and 3 (see references above).

Related Material: BRO SF/F/1/1 Bristol Society of Friends. April 17, 1688. List of names of 51 Huguenot refugees in Bristol who were destitute or ill. The Society of Friends made a collection for their relief.

Images: Costello and Burley, *Charity on Camera...*, p.78 and oblique view of front from Orchard Lane on p.76.

7.3 St Stephen's Church, St Stephen's Avenue

A Church of England congregation in a largely C15 building. The church has strong associations with the Peloquin family, the most successful Huguenot merchants in Bristol. They quickly assimilated into Bristol's ruling oligarchy: David Peloquin was Sheriff of Bristol in 1735, and Mayor in 1751. Part of the reason for their success was perhaps that they adopted the religious conventions expected at that status, abandoning the French chapel at some point and worshipping at St Stephen's, the parish church for the W side of Queen Square where they had a house. The monument to David Peloquin (d.1766) in the S aisle at St Stephen is of fine coloured marbles, with an obelisk and a Classical urn. It may be designed and carved by Thomas Paty, architect.

8.0 INDEPENDENTS AND MISCELLANEOUS

8.1 Bethesda Chapel 1819-1940

Address: Great George Street.

Congregation History: A free Brethren chapel built 1819. **George Müller (founder of the Orphan Houses at Ashley Down, born in Prussia, 1805-1898) was instrumental in its success in the 1830s; he was joint pastor with Henry Craik. Conrad Finzel (Bristol sugar refiner, born near Frankfurt, 1793-1859) was also one of the 'Group of Seven' who met at Bethesda in 1832 to organise Muller's missionary work. It is uncertain whether the combination of Muller and Finzel attracted other Germans to the chapel.**

History and Description: Classical chapel built 1819, for an independent Brethren congregation under Rev. Thomas Cowan (this group had met previously at Gideon chapel, see 1.6). The group broke up after doctrinal divisions in the mid to late 1820s. The chapel was taken over by a Free Brethren congregation in 1832, under George Muller and Henry Craik. Demolished after burned out by incendiary bombs, November 24, 1940.

Gridref:

Maprefs: P&A key 19

Bibliography: J. Burrows, *The Finzels of Counterslip and Clevedon*, in *Bristol Faces and Places* (Bristol Templar Local History Group, 1992).

Linton and Linton, *I Will Build My Church*, 1980s, pp.11-16, including line drawing.

8.2 Salem Chapel, Colston Street/Pipe Lane junction

Address sometimes given as St Augustine's Back. Occupied October 1842 – c. 1870s. An offshoot of Bethesda, occupying the former Lady Huntingdon's Chapel (see 1.3.1 for description etc.).

Bibliography: Linton and Linton, *I Will Build my Church*, c. 1980s, pp.23, 36, 43.

8.3 Hope Chapel, Hotwells

Address: Hopechapel Hill, Hotwells

Congregation History:

In 1785 Lady Henrietta Hope and Lady Glenorchy visited the Hotwells to take the waters, and determined on building a convenient chapel for Calvinist evangelical worship. Lady Hope died in January 1786 and Lady Glenorchy 'procured a plan for a neat place of worship, plain but elegant, and which will be a suitable monument for my dear friend Lady Henrietta, and which I mean to call Hope Chapel.' Lady Glenorchy also died in July 1786, and completion of the chapel was left to her executor Lady Maxwell. It opened at the end of August 1788. Until 1820 it was a proprietary chapel, and for most of that time held liturgical services. In September 1820 it became an Independent (i.e. Congregational) church. In 1837-8 it was much extended. Much of the congregation was lost in 1866 at the opening of Pembroke Congregational Chapel, Oakfield Road, Clifton: 49 out of 59 founding members there came from Hope Chapel. By 1971 the Hope Chapel congregation was meeting in a small back room. The building became The Hope Centre, a community facility in 1977, although services continued within the building. It was and still is owned by the Congregational Federation. The Community Centre closed, and Congregational services ceased, in July 1999 and an independent church immediately took it over as Hope Community Church.

Address: Hopechapel Hill, Hotwells

Gridref: 356904,172682

Maprefs:

P&A key 6

Building History:

The style is characteristically in the Gothic of the late C18. Begun c. Spring 1786, opened late August 1788 (see above). Architect unknown, but recently it has been suggested (plausibly) that it may have been Daniel Hague, on the strength of the similarity between the Gothic panelled pilasters and those at Hague's St Paul, Portland Square. Schoolrooms built 1836. Extended in 1837-8 by the local architect William Harris, by lengthening at the rear and widening at the SE side to form a four bay facade instead of three. The style of the old chapel was retained in the new windows etc.

Archive: S.H. Grimm, Pen drawing of Hope Chapel c. 1788, British Library (available online, www.collectbritain.co.uk, search for 'Hotwells, chapel')

Stell, NCMH Gloucestershire, 63-4. useful photograph of façade without render, showing alteration lines.

Bibliography:

D. Thompson, Lady Glenorchy and her Chapels; the story of two hundred years, Crieff, 1967. (CRL, 24152)

Rev I Jones, Bristol Congregational Monthly, August 1945.

Colvin, Biographical Dictionary of British Architects, 1600-1840, p. 463.

8.4 Swedenborgian or New Jerusalem Church

Congregation History:

Addresses in the registers suggest the locations were Lodge Street, then Terrell Street, then Cranbrook Road.

New Jerusalem Temple began in 1791 or 1792 (depending on source), under a Bristol layman called Anthony Hunt (who in that year was president of the national New Church Conference). The early years were beset with dissent and debt. The St James's Back site was in use by 1792. They had evidently moved on by 1815. In 1819, a new church was opened on the same site. That church was destroyed in the Bristol Riots of 1831 and the New Church in Bristol was effectively moribund for many years. An offshoot church was built in Thrissell Street in 1825.

It was revived (what date?) following the success of the church in Bath and lectures in the Princes Street Assembly Rooms in Bristol which attracted around a thousand people. The Bristol society first met in Lodge Street, then in rented premises in the Triangle, Clifton, and the Oddfellows Hall, Rupert Street. Then in 1878 a new permanent building was opened in Terrell Street (now the site of Bristol Royal Infirmary); a small iron church, which was later given a stone front. A better building was planned in Terrell Street but the Bristol Royal Infirmary needed the land to expand and the church was sold. The money was used to build a new church in Cranbrook Road, near the new suburb of Bishopston, and it opened on Christmas Day 1899. The church continues to meet there, with congregations of four to six people, sharing a minister with a New Church in Bournemouth.

Sites and Buildings

8.4.1 St James's Back c. 1792 – 1831

A small chapel hidden between what was later Lower Union Street, and St James's Back. It had been a Roman Catholic chapel but was vacant by 1792 (the Roman

Catholics had moved to St Joseph, Trenchard Street in 1790). The early history is described by G.W. Braikenridge, c. 1820s:

In the year 1792 the Disciples of Emanuel Swedenborg had a meeting house in St. James's Back. The Bristol Guides for 1794, 1797, 1802 and 1805 make mention of the Swedenborgians, whose place of meeting for religious purposes is thus described. "The New Jerusalem Church in St James's Back was formerly the Romish chapel, but is since much enlarged and improved, with the addition of a gallery and organ." – When this Society ceased to meet there I cannot find, but in the Bristol Guide for 1815 is the following remark. "There is a chapel on St James's Back which formerly belonged to the Roman Catholics; but since used by other Sects of Religion. It is now occupied as a school." In Matthews's Bristol Guide for 1825 is the following notice. "April 1825. The foundation stone of a chapel was laid in Thrissell Street (a Street lately built near Gloucester Road) for the Dissenters belonging to the New Jerusalem."

Braikenridge vol. XI, i, 393.
(Central Reference Library)

Mapref:

Mathews' Directory 1794 key r. (shown as 'New Jerusalem Chu.')

P&A sheet 15, key 54 (shown as 'Independent Chapel')

No images or description known.

8.4.2 Terrell Street 1878-1899

No images found. The site is now covered by the 1960s buildings of Bristol Royal Infirmary. Precise location on Terrell Street uncertain.

8.4.3 Cranbrook Road

BRO Plan vol 36/73d – plan of new Swedenborgian Church, Cranbrook Road. By Paul & James, architects, 1899

Description: A small low chapel of Pennant stone. Lancet side windows, three-light W window, in Geometric Decorated style. The only unusual feature architecturally is the four big dormers which make the interior quite light. It has a Gothic reredos given in 1927.

Archives: BRO 40537 – Registers of the New Jerusalem (Swedenborgian) Church.

8.5 GERMAN LUTHERAN

Congregation History: German Lutherans have been meeting in Bristol for about 50 years; it is one of seven congregations in the UK, under a pastor in Cardiff, Eva Knauff, who is responsible for churches from Llanelli to Portsmouth. The main impetus was an influx of German nationals after the Second World War, partly prisoners of war who did not wish to return to Germany. Presently the Bristol congregation meets at Cotham Parish Church, with services roughly twice a month, attracting on average 20-25 people. Most of the congregation are now in their 80s, although younger Germans usually attend e.g. at Christmas.

Contacts:

Gertrud Black; 9562381 (I spoke to her and she was very helpful, she attends the church regularly)

www.germanchurchbristol.org.uk

Sites & Buildings:

Cotham Parish Church, Cotham Road, Cotham, BS6 6DP

Gridref: 358222,173854

Building History: Built as Highbury Congregational church (or Highbury Chapel) in 1842-3, to the design of William Butterfield. Foundation stones laid October 3, 1842, opened July 6, 1843. Butterfield was related to the Wills tobacco family of Bristol, who were instrumental in the building of Highbury chapel. This was Butterfield's first commission as an architect, and one which he later seemed to regret as he became closely identified with the mid-Victorian Anglo-Catholic revival. Highbury chapel closed in 1972 and the building was taken over by the Church of England as Cotham Parish Church c.1975. The official dedication is St Saviour with St Mary.

8.6 Bristol Chinese Christian Church

Congregation History:

Meets at Tyndale Baptist Church, Whiteladies Road, Clifton BS8 2QG

Contact: 9652629

(8.7. deleted)

8.8 Bristol & Avon Chinese Women's Group

At St Agnes Church, Thomas Street, St Paul's, Bristol. BS2 9LL. (see 11.1 for location, history etc)

Women's Group established in April 1989. Runs drop in day centre, advice and services for Chinese women.

9.0 SOCIETY OF FRIENDS (QUAKERS)

9.1 Bristol Society of Friends, Quaker's Friars.

Congregation History: The Bristol Friends trace their origin to 1653, and the conversion of a Baptist grocer, Dennis Hollister. Meetings were being held in an upstairs room at a property in Broadmead by 1655. A permanent meeting house was built at Quaker's Friars in 1670, and one at Temple Street. It remained on the Friars' site until 1956.

Sites and Buildings

Quakers' Friars 1670-1956

Maprefs:

P&A sheet 15, key 47

Building History: The first meeting house was erected here in 1670 on the site of part of the Medieval monastic church of the Blackfriars. (open air meetings had been held in an orchard here from 1655; it was owned by Dennis Hollister.) The cost of the meeting house was £655. Millerd's map shows a small square building of two storeys with a cupola or lantern on the rooftop. This was replaced by the current building in 1747, of which the architect was George Tully, a Quaker carpenter who oversaw much building development in Bristol. This building was sold by the Friends in 1956. then much repaired and various low additions which had obscured the frontage removed, c. 1959-61 by Bristol City Council. At this time the internal ceiling was added blocking the light from the central lantern. It was occupied by Bristol Register Office until 2006. The building is now undergoing further repair as part of the remodelling of the surrounding space and rebuilding of the E end of Broadmead. Intended future use is at present not known.

Building Description: One of England's most architecturally ambitious C18 Friends' meeting houses, attached to fragments of the medieval Dominican friary. The simple, four-square meeting house of 1747-9, by the Quaker George Tully and his son William, has rendered stone walls with widely spaced segmental-arched sashes and pedimented E entrance door dated 1747. This and the other masonry details by Thomas Paty. Ramped corners to the parapet, an effective decorative device. Panelled interior with Doric-columned galleries on three sides, crudely partitioned for use as Bristol Register Office c. 1956-60. Pleasing caretaker's cottage attached at the l., perhaps by the Quaker architect George Dymond, c. 1833-5, with wide eaves and sashes set in recessed arches.

Images:

Exterior E front, c. 1960, in Bristol Times (1999), p.111

9.2 Temple Street Society of Friends

Erected c. 1670 (Latimer, Annals of Bristol v.1, p.246). Shown in Mathews's Directory of 1794. A small meeting house on the W side of Temple Street, accessed by a narrow alley, just S of Three Kings' Yard. The site is on the line of present Victoria Street so must have been destroyed during its laying out c. 1871 if not before. No images are known.

Maprefs:

Mathew's Directory, 1794, key t.

Plumley & Ashmead sheet 24, key 113.

9.3 Providence Chapel, Callowhill Street, Broadmead

Mapref: P&A sheet 16, key 45.

An 18th century Quaker Meeting House, of uncertain early history. Disused by 1792; on November 10 1792, Bonner's Journal announced that a society was formed in Bristol to promote "the happiness of blind children by instructing them in some useful employment, and the meeting house in Callowhill Street is fitting up for their reception. The building was a disused chapel belonging to the Friends, who were the most zealous promoters of the infant Blind Asylum." (Latimer II, p.498). It was extant in 1923, but it is not known whether it was bombed or if it survived into the 1950s and was demolished in the Broadmead clearance..

The building was small and single-storeyed, with flat parapets, two large arched windows on the entrance front, and three on the E side. It had rendered walls. The features appear to be of the 18th century.

Images: R Winstone, Bristol in the 1920s

9.4 Bedminster Meeting House

Address: Wedmore Vale BS3 5HX

The present building appears to be of the 1950s. About 500 gravestones from Quakers' Friars Burial Ground re-used as paving for the car park.

(source: <http://www.digitalbristol.org/members/quakers/BurialGrounds.html>)

QUAKER BURIAL GROUNDS

(General source:

Stock, G. (1997). *Unpublished Post Graduate Research Diploma Dissertation: An Evaluation of Quaker Burial Practices*. Bournemouth University. [Copies in: Bristol Record Office; Friends House Library, Euston Rd., London; Gloucestershire Record Office; Public Record Office, Kew; and University of the West of England.]

Stock, G. (1998c). *A Survey of Quaker Burial Grounds in Bristol and Frenchay Monthly Meeting*. Bristol & Avon Archaeology Volume 13. 1996, pp. 1-9 [BAA was published in 1998, but has no printed 'publication date'].

Material reproduced at

<http://www.digitalbristol.org/members/quakers/BurialGrounds.html>)

9.5 Quaker Burial Ground, Quaker's Friars

A large site to the E and SE of the Meeting House. Presumably used from 1670 or shortly after. The headstones were removed to Wedmore Vale c. late 1950s when the Quaker's Friars site was altered for the Broadmead shopping precinct (see 9.4)

Mapref: Plumley and Ashmead (1828), sheet 15, keyref 47.

9.6 Quaker Burial Ground, Redcliffe Pit

Redcliffe Way, Bristol.

Now a small garden on the roundabout NW of St Mary Redcliffe church. The first burial ground in Bristol for the Friends, purchased 1665. The earliest headstones were removed in 1670, during a bout of suppression of Bristol Dissenters. It was used as a Quaker Burial Ground until 1923, and given to the City of Bristol in 1950. Remains were re-interred at Avon View Cemetery, Beaufort Road, St George in 1956.

Redcliffe Pit is now a small public garden.

Mapref: Plumley & Ashmead 1828, sheet 23.

9.7 Quaker Burial Ground, Brislington

Stockwood Lane, Brislington

A small burial ground was established c. 1691 or before (a deed of 1731 states it had been used "for forty years and upwards".) It was purchased by the Quaker Dr. E. Long Fox of Brislington House (private asylum) in the early C19 as a private family cemetery. He was buried there in 1835. It was sold in 1964 by his descendants and all visible remains removed. The site is now part of commercial premises.

Images: Chard, Mitchell, Rowe, Brislington (Archive Photographs series) 1995, p. 45.

9.8 Quaker Burial Ground, Kingsweston

Kingsweston Lane, Lawrence Weston.

Location: NE side of Kingsweston Lane, lower end.

Not covered by map area.

Description: Dated 1690 above the gate. A simple walled enclosure of rubble stone, mainly C18. Over 80 remaining headstones, probably mainly C19.

“ Kingsweston NGR ST 5401 7796

Kingsweston burial ground dates from 1690 and this date is repeated on an incised stone above the entrance: 'FRIENDS BURIAL GROUND 1690'. It survives as a strip of land enclosed by a Listed mortared rubble wall, with an 18th century gateway. The location, on the corner of Kingsweston Lane and Broadlands Drive, is within an extensive post-World War 2 housing estate in Lawrence Weston, north Bristol. More than eighty, flat rectangular memorial tablets, lie in attractive grass, shrub and tree surroundings, which an urban fox has also made its home. A number of stones have become covered with vegetation, and there are probably others. The burial ground is still available for interment. There appear to be six rows of graves, with an axis north-west / south-east, but the head / foot axis is not apparent because the stones, where present, are aligned along the length of the grave, with the inscriptions as viewed from the entrance.” (source; Gwynne Stock, see below).

9.9 Quaker Workhouse And Burial Ground, St Judes

Address: River Street, St Jude's, Bristol.

Gridref: ST 5963 7343

Maprefs:

Mathew's Directory 1794, key 39

Plumley & Ashmead 1828, sheet 16, key 98.

The 'Workhouse' was established in 1696 as a positive response to a need to provide work for poor unemployed Quaker weavers, who eventually returned a profit. It is not known when it ceased to function The building was heavily altered in conversion to flats c.1931-2, but still survives. The front of the building is on the S side of the River Street, the rear faces New Street. The burial ground was directly E of the workhouse.

Regarding the burial ground, a deed dated 29th of September 1698 and gives the following information:

The Burial Ground (Workhouse) New Street, with entrances from New Street and River Street in the Parish of St. Philip and Jacob, in the City of Bristol, was acquired

by purchase in 1698, but has never been very extensively used. The Ground was purchased in connection with the premises formerly known as the Workhouse.

Other names used in the past include New Street, New Street Mission and River Street. The gravestones were removed in 1932, with the consent of the available relations, and arranged in the north-east corner of the yard. The human remains were reinterred in Avon View Cemetery in grave numbers 1453-4 Purple AA, 15 February. A meeting house, renamed Friars, and now known as Central Bristol (Friars), was built over part of the former burial ground in 1970. Spaced cast-iron numbered plates which had been used to form a grid to identify grave positions, survive on the north west wall of the garden at the back of the meeting house. A memorial stone facing south in Avon View cemetery, St George (NGR: ST 6180 7329) bears the words:

IN THIS COMMON GRAVE ARE BURIED THE REMAINS OF THOSE
MEMBERS OF THE SOCIETY OF FRIENDS. (QUAKERS) FORMERLY
INTERRED IN THE QUAKER BURIAL GROUNDS AT NEW STREET,
QUAKERS FRIARS AND REDCLIFF PIT. RE-INTERRED HERE IN 1956 AT
THE TIME OF THE RE-BUILDING OF THESE PARTS OF BRISTOL.

(source: G. Stock.)

10.0 PENTECOSTAL CHURCHES

10.1 Church of God of Prophecy

Address: Tudor Road, Easton

Contact: 9790451

Building History and description:

The architect was J.H. La Trobe, 1895. The chapel is quite big, nominally Gothic, plain and four-square with a Decorated W window. Low hall at the l., a First World War memorial, with plaques naming the church's dead set in the walls.

No record found of the closing date as a Methodist church.

Images: (on CD – copyright Churchcrawler).

10.2 Ivy Pentecostal Church

Ivy Pentecostal Church (Assemblies of God)

Ashley Hill, Montpelier, Bristol BS6 5JD

Tel. Pastor Philip Watkins; 941 1750

Description: An oddity built in 1791-2 as the chapel for the Magdalen Charity which occupied the C17 Ashley Manor House behind, as a reform home for 'deluded common women'. The Magdalens were supplanted in 1795 by the Blue Maids' orphanage. The chapel is crude, of three bays, with round-arched windows given Lombardic tracery perhaps c. 1860. Entrance is through a painfully narrow W tower, the original oculi in its second stage converted to Romanesque two-light windows. An engraving c. 1795 shows the tower with a thin spire, now replaced by a pyramidal cap."

Building History:

History obscure in parts. It is not known when the present Pentecostal church took over this building, or who had it before. According to the Ivy Church website, the Salvation Army ran it before it became Pentecostal (no dates given). The Blue Maids' Orphanage continued on the adjacent site until demolition c.1970, but the church must have been independent of the orphanage by the C19, when it was known as Hook's Mills Church, from the name of a well-known mill nearby. **The building is associated with Henry Parker, a runaway slave who arrived in Bristol from Boston, Massachusetts in the 1850s with help from a family of Boston Quakers. He settled in the Ashley Hill/ St Werburgh's area and became a lay preacher at Hooks Mills Church. He has descendants living in the Bristol area.**

10.3 International Pentecostal City Mission Church

6 Gloucester Street, Eastville, BS5 6QE

Tel. 9512187

Congregation history: unknown before 1997. Predominantly Afro-Caribbean.

Building Description: "PENTECOSTAL CHURCH, Fishponds Road (formerly Eastville Park Methodist). 1901-2 by H. M. Bennett. Dec. Gabled W front with double doorway. Flanking pinnacles. Brick halls behind on Gloucester Street, by Charles White, 1926-7, in his usual pared-down Perp." In c. 1997 the building was sold and the Methodists moved to local accommodation in a former shop. The chapel of 1902 faces Fishponds Road and Muller Road junction; halls on Gloucester Street behind.

10.4 New Testament Church of God

141-143 Fishponds Road BS5 6SE

Pastor Brown tel. 9513799

Congregation history:

The church building has been occupied by the New Testament church of God since 1978. Previous history unknown. It is predominantly an Afro-Caribbean congregation.

Building description and history:

Until 1976 the building was St Thomas, C. of E.). Begun in 1888-9 with the chancel, sanctuary and big transepts, by H.C.M. Hirst. He completed the nave in 1902-3. The style is Decorated Gothic, of austere Pennant stone with coarse mouldings, yet ambitiously big. Red and yellow terracotta banding around the arches (and on the nave arcades too, now whitewashed out). Lofty W gable with a tall three-light window. Flanking porches with trefoil cusped arches; an intended tall steeple at the l. was not built. Aisles, tall clerestory and wide transepts. At the sides of the chancel are arches with crude Y-tracery, and the six-light E window has a single transom bizarrely placed a foot or two above the sill. Nave and aisles converted to halls with an upper floor inserted. Fittings removed except for three *opus sectile* panels by Powell of Whitefriars beneath the W window. A war memorial, 1919, with figures of St Alban and St George in two arched stone tablets; designer Read. Between them, a tablet to a former vicar, depicting Christ with two children, 1911.

The congregation joined with St Anne, Greenbank in 1976, and the building was declared redundant May 1977. A redundancy scheme was accepted on 31/5/1978 providing for use of the building by the New Testament Church of God (Anglican Church Commissioners, report on statistics of redundant churches). In 1967 the interior had been divided to form two floors of halls and rooms in the nave and aisles, leaving the crossing and chancel as a worship space. The transepts are also partitioned. All the partitioning has been done rather haphazardly and the interior stonework is obscured by white emulsion.

Images: engraving from Building News, April 27, 1888, of the intended church with spire. (source Bristol Museum and Art Gallery, Mb7186. Copy on CD)

10.5 Wesleyan Holiness Church

Address: 70-72 City, St Paul's. (Corner of City Road and Brigstocke Road.)

Rev E.N. Sawyers, tel. 924 9039

Building History and description: The site was housing on the 1903 OS map, and there is no record of a church on the site pre-World War II. The present building is probably of the early or mid 1950s, of red brick and concrete with some stone dressings. It was possibly built on a bomb site. **On the N front is a plaque which reads:**

“With unceasing praise to God for our founder Paul M. Redwood, converted Jew, pastor 1903-1921, and his beloved wife Agnes. Strong in faith giving glory to God.”

Images: (2 photos on CD)

10.6 Seventh Day Adventist Church

Address: 31-35 Ashley Road, Montpelier BS6 5NJ

Pastor: Richard Daly, tel. 01452 423089

Contact: Karen Ackah 0117 373 0700, (husband William Ackah is an elder of the church); or Miles Chambers, communications manager. A pamphlet was produced in 2005 on the church's history to mark its 50th anniversary.

Congregation History: Established in Bristol 1956. Now largely Afro-Caribbean congregation, but the church reports that in the last five years the membership has expanded to about 22 nationalities, with a growing congregation and two new churches established in the Bristol suburbs since c. 2003. (see Appendix 8). A few current members were there at the beginning in 1955 so it may be possible to track the changing ethnic character of the area and the congregation with some personal memories.

Building History and Description: A single-storey building, plain and hall-like, with a red-brick front with a curved and shaped gable. The site was a bomb site formerly occupied by two houses, and obtained by a Mr. Miller, a member of the church who was a builder. The building was opened on July 2 1955.

Images:

11.0 CHURCH OF ENGLAND

11.1 St Agnes, Thomas Street/Newfoundland Road. 1882-present

Address: St Agnes Church, Thomas Street, St Paul's, Bristol. BS2 9LL.

Congregation History: Established in 1882 as a mission church from Clifton College, largely through the efforts of its headmaster, Dr Percival. The halls were built first, and continued to expand in seven phases until 1893, mostly by the architect of Clifton College, Charles Hansom. The church was built in 1885-6 by William Wood Bethell, and the tower added in 1887. The congregation was poor and working class; St Agnes is adjacent to St Paul's, then with many boot and show factories, and other heavy industries around the River Frome. Much of the surrounding areas to the south (St Jude's) was depopulated by slum clearance, starting in the 1930s and by bomb damage in the Second World War, and the whole district was part of the 'ring of blight' around the inner city. **St Agnes and St Paul's became the centre of immigrant settlements from c. 1950. The parish united with St Simon, Baptist Mills when the latter closed in 1955 (now Greek Orthodox, see 21.2). A newspaper article (Bristol Evening Post 21.3.1968) documents how St Agnes has become a multi-racial church, with 9 out of 10 christenings in 1967 to Jamaican parents, a Jamaican churchwarden, Charlie Smith, and about half the Sunday School of 50 being West Indian. These resulted in growing numbers of communicants, up from 25-30 in 1966 to 50-60.**

Building Description:

“By W. Wood Bethell, 1885-6. An original design, and surprisingly costly for a poor district (£9520, funded as a mission from Clifton College). High Perp tower (1887) at the NW, of pink sandstone with rich details, inventive flamboyant Dec tracery and a Somerset spirelet. Aisles, S chapel and a long chancel, with vestry and organ chamber to the N. The interior is ‘unmistakably eclectic, and very good’ (Andor Gomme). Very high four-bay nave with clerestory, plain red Pennant walls, tall circular piers with square capitals richly carved with figures. Bold arcades of square section with a small chamfer. Subdivided by Phillip Mann of Ferguson Mann, 1993-7; the W two bays of the nave and aisles are now the halls and rooms, with rented office space above. The E end has been reversed, with an altar against the new W wall and new seating. Otherwise most fittings have been kept and the spatial unity maintained, although the shortened nave appears even higher. – Fittings. Oak reredos by W. Wood Bethell, 1900. Perp panels with a reproduction of a Perugino Last Supper. Bethell designed the chancel screen at the same time, now acting as a second reredos at the W end. pulpit, c. 1886-9, with three mosaic figure panels. – Chancel floor, also mosaic, with angels and saints. – Stained Glass: E window, a Crucifixion, 1892. – Chancel S by A.O. Hemming, 1886, moved from the S aisle W in 1993. – Chancel N, c. 1904, in the same style as the S chapel S. – S chapel E by Hemming, 1886. – N aisle second from W, four figures embodying muscular Christianity: Music, Faith, Industry (a shoemaker), and Recreation (a cricketer), by Hemming, 1889, originally in the Church Room, resited and restored 1995. A fifth panel depicting Art has not survived.

20.0 ROMAN CATHOLIC

The early history of Roman Catholicism in Bristol seems relatively poorly recorded, largely falling outside the scope of Fr Harding's comprehensive study *The Diocese of Clifton 1850-2000*. A Fr. John Skudamore, Jesuit priest, is recorded as living at 29 Montague Street (N of the current Bristol Royal Infirmary site, towards Kingsdown) in Sketchley's *Bristol Directory*, 1775. According to Harding (p.6) he ministered at Baptist Mills, and died in 1778, being buried in St James's churchyard opposite the S porch. Nothing more has been found of the site at Baptist Mills. From the registers at Bristol Record Office it is clear that there was a flourishing society of Roman Catholics in Bristol from 1777, and it is probable that a permanent chapel of some sort was already established by the 1770s if not before.

The earliest surviving Roman Catholic register for Bristol records baptisms for Dec 1777 – June 1794; confirmations May 1786 – April 1793; marriages Dec 1787 – Dec 1798; and deaths Nov 1787 – Jan 1795 (BRO 37553/R/1/1)

20.1 Bristol Pro-Cathedral

Address: Park Place, Clifton

Congregation History: By the time the church opened in 1848 St Mary on the Quay had been functioning as the main Catholic parish church in Bristol for 5 years, and St Nicholas of Tolentino was about to open in the poor eastern fringe of the city centre. The pro-Cathedral attracted Bristol's wealthy (and perhaps socially aspiring) Catholics, but probably few Irish or other non-English ethnicity.

Building History and description:

PRO CATHEDRAL (R.C.), Park Place, Clifton. The saddest of Bristol's failed architectural visions. Begun in 1834 by Peter Baines, Vicar Apostolic of the Western District as a cathedral-in-waiting against the day when Catholic bishoprics were instituted. Fr. Francis Edgeworth had persuaded Fr Baines to back the project, and was responsible for the funds and planning. The architect, Henry Goodridge of Bath (who was working then on Bishop Baines's new college buildings at Prior Park, Bath), envisaged a big Corinthian basilica, intended to seat 2,500 people, with a giant portico projecting deeply towards Park Place, attached giant columns along the windowless sides, shallow transepts and, over the crossing, a strange tempietto-like circular lantern. The foundation stones were laid on October 4, 1834. The steep quarried hillside subsided under the weight of the foundations c. 1836-7, and by 1838 the site was abandoned. A small chapel was completed instead by 1842, towards Berkeley Place (still exists as part of the Steiner Schools that ran here until recently). Work restarted on the pro-Cathedral early in 1843 but within 6 months, with the walls almost up to the eaves level, another landslip halted work again. Funds ran out, and in 1845 the project foundered when Fr. Edgeworth (whose brainchild it was) was bankrupted and fled to Antwerp. In 1846-8 Charles Hansom completed it as a functioning if aesthetically displeasing church, opened 21.9.1848. A light timber roof caps columns left without capitals, supported within by round wooden arches and complex bracing. W narthex, hall and N porch added by Hansom from 1876, in Lombardic Romanesque with banded walls. It never became a cathedral. Unused since the R.C. Cathedral was opened in 1973 (see p. 000), and now crumbling fast. Proposed for conversion to flats, 2006; the latest of many such schemes. It is understood work on the conversion is about to start (March 2007).

20.2 St James's Back – vacated c. 1790.

Harding mentions in passing a chapel in St James's Back. This seems to be the first known post-Reformation RC chapel in Bristol, and possibly the chapel in use when the RC registers begin in 1777. St Joseph, Trenchard Street was opened in 1790 and the chapel on St James's Back vacated. By 1791-2, the St James's Back building was taken over by the Swedenborgians (see 8.4.1 for description, location etc.).

20.3 St Joseph, Trenchard Street 1790-1861

Gridref:

Mapref: P&A sheet 14, key 24.

Host Street nearby became known in the C19 for its concentration of Irish immigrants. The housing here was largely c. C15-C17, in very poor condition, and surrounded by industry (e.g. the sugar factory to the E at Lewin's Mead.) This concentration may have been partly as a result of the proximity to St Joseph's chapel.

Building History:

Opened June 27, 1790 (Nicholls & Taylor 274).

"A chapel in Trenchard Street dedicated to St Joseph, the first building erected in the city since the Reformation for Roman Catholic worship, was opened by Father Robert Plowden on the 27th June 1790. Mr. Plowden was a Jesuit, and the chapel had been built under the directions of the Order, who had undertaken to serve the 'Bristol Mission'. The house on St James's Back, previously used as a chapel was disposed of, and was for a short time occupied by a few Swedenborgians." (Latimer, Annals of Bristol, v.2, p.492).

Building History: St Joseph's continued to operate until St Mary on the Quay became the parish church in 1861, when it was converted to serve as schools. These were enlarged at some time in the C20, but finally closed in or before 1971. The building became derelict and the street façade of the chapel was retained as the entrance to a courtyard garden when the site and much of Lodge Hill behind was rebuilt as housing c. 1980-2 by Ferguson Mann for the Bristol Churches Housing Association. The scheme provided fifty-six homes.

Building Description: The street front is a high rendered wall with flat parapet, and four large Gothic arched windows with Y-tracery. At the left side (W) is the Gothic entrance door, with a shortened window above it. No images are known of the interior.

Images: lithograph, reproduced in Harding, The Diocese of Clifton 1850-2000, p.62.

Archive:

[See Appendix I – Early RC registers in Bristol](#)

20.4 St Mary on the Quay, 1843-present

Address: Colston Avenue, Bristol

Congregation history:

St Mary's was established in 1843 by Fr. Patrick O'Farrell, despite the existence of St Joseph's church, Trenchard Street, nearby. He remained priest until 1857. Being very close to St Joseph's church, St Mary was made the parish church in 1861 with St Joseph as its schoolrooms. It became a Jesuit church in 1871. Being directly adjacent to Bristol's tramways centre meant that congregations continued to increase although

the city centre depopulated in the late C19. It ceased to be truly 'on the quay' when the water in front of it was culverted over in 1892-3 to improve the congested traffic on the Centre. It came close to closure in 1980-1, but the Jesuits continued to fund it and it stayed open. **In 1985 it was reportedly attracting many Italians, with over 500 Italian baptisms recorded there by that year (Venue, no. 72, 1-14 February 1985.) The last Jesuit priest Fr. Claudio Rossi, left on September 19, 1996** and the church reverted to the Diocese of Clifton.

Building History : Designed by Richard Shackleton Pope in 1839 for the Irvingites at a cost of £15,000. But they found it hard to maintain and it was sold for £5,000 in 1843 to Fr. Patrick O'Farrell and reopened as a Roman Catholic church. At this time the legend 'VIVAT CHRISTVS REX' was added in the entablature.

Building Description: An aloof and imposing Greek temple on a high base with a richly carved portico of six deeply fluted Corinthian columns. The order is from the Lysicratic monument at Athens, which Pope had also used at Brunel House, St George's Road. Pilasters within the portico employ only the upper half of the full capital. Screen walls with channelled rustication. Returns push forward to the pavement, framing symmetrical entrance staircases rising through the plinth. Above the steps, tall blind windows in pilastered frames. The flanks look slightly unconvincing, like theatrical flats drawn round to mask the shabby sides of the building. The interior is slightly disappointing; a plain box with tall side windows. The only enrichment is the narrower toplit chancel: two fluted and gilded columns in antis at the front, and more around the walls, repeating the external order. Galleried N transept and another gallery on cast-iron Doric columns at the ritual W. – FITTINGS. Of unexpected genesis: altar with domed tabernacle, c. 1900 by J.F. Bentley. Font by G.E. Street, 1860, from St George, Brandon Hill.

20.5 St Nicholas of Tolentino, 1848-present

Address: Lawford's Gate, Bristol BS5 0RE

Congregation History: By the 1840s there were c. 4,000 Catholics in Bristol, about one-third of the total in the Western District. Bishop Ullathorne desired an additional church to serve the poor area of St Jude's to the E of the city centre, a semi-slum district and receiving significant numbers of Irish immigrants as a result of the potato famine. The Bishop acquired the site at Lawford's Gate for £4,000. A church was built in conjunction with the Augustinians under Fr. Nicholas O'Donnell, beginning in Spring 1848. The nave was completed and opened in 1850. The church was always poor, and by 1852 had debts of £2,000, as many of the congregation were inmates of the two workhouses in the area; O'Donnell left in 1852. A school was established in 1854, and in 1856 the congregation of c. 1,000 produced an income of £170, with the school also in debt. Extensions to the church were completed c. 1860. The debts were not cleared until 1895. **Samples of the baptismal registers for 1848 and 1859-60 show the predominance of Irish names associated with church, and surprisingly one German name (Hutstein) and of a woman born Hanasek, (presumably Czech, usually rendered Hanacek?). [see Appendix 1].**

The church has maintained a strong Irish presence in the post-war decades. The current priest is Fr. Richard McKay, who has a reputation for working in poor areas with social problems.

Building History: Nave built 1848-50, by Charles F. Hansom, a Roman Catholic architect. The style was deliberately low-key in order "not to give umbrage to the Protestants of this most bigoted city." (Bristol Times, no date, cited in Harding, p.

66). Schools of 1854, probably the small two-storey building in the same style attached to the N side of the church. The school buildings cost £450. An aisle was added CF Hansom either in 1853 or 1861, and in 1873-4 with a chancel and Lady chapel, sacristy and presbytery to the SE. The lack of money doubtless accounts for the descriptions applied by architectural historians e.g. 'poverty stricken' and 'starved Gothic'.

New schools were built to the W of the church in 1910, by architects Scoles & Raymend – again a local Roman Catholic firm. (Three-storey, fiery red brick, very spare and without ornamentation, segmental headed windows.) I believe permission has recently been granted for their demolition.

20.6 St Patrick, Redfield

Address: Dillon Court, Redfield, BS5

Congregation history: Founded 1920 as a chapel of ease to St Nicholas of Tolentino

Building History: The first site in Redfield was a shop, bakehouse and cottage purchased for £700 in 1920, and converted briefly to a chapel (location unknown). This was sold in May 1921 and the present site purchased at Pile Marsh. The church was built in 1922-3 and dedicated to St Patrick in honour of the original (1840s) intention for St Nicholas of Tolentino, as a mark of its Irish congregation. Schools were added in an adjacent site in 1932-3. The scheme for a new church, convent, art gallery, restaurant and retirement flats (some retained for needy parishioners, other sold off to fund the scheme) cost (at 1988 prices) £2 million.

[I am interested how this incredibly flashy scheme done by an international cast of artists for the fittings has been paid for, and how received in a poor multi-ethnic area (although the church undoubtedly does much social work too). Fr. Grant has recently completed his next scheme, the conversion of a public library to an Art Gallery – the Grant-Bradley, Gallery, East Street, Bedminster – in conjunction with glass artist Stephen Bradley. He is surrounded by a coterie of protective women headed by his mother, and I could only communicate by letter!]

Building History: Foundation stone 2.9.1922. Opened 17.3.1923. Architect Frank Wills, a cousin of the Wills tobacco family and a Congregationalist (He designed many churches, including Nonconformist, Anglican and Catholic.) The style is a plain Early English Gothic. Cost £3783. Site for schools acquired to the S in 1929. Schools built 9.7.1932 – 20.7.1933. The ambitious redevelopment schemes leading to the present complex began in 1988 under a new priest, Fr. Gregory Grant.

Building Description: St Patrick (R.C.), Dillon Court, Netham Road. On a sloping site, a big complex around a replacement church of 1994-5, by JT Group Ltd. The church sits N-S across the site, with presbytery, meeting rooms, restaurant and art gallery beneath. Red brick in a Postmodern idiom, employing big arches and soldier courses of dark brick. High gabled nave with a big oculus in the ritual E (actually N) gable. Lower flanks with triangular half-dormers. The slope allows entry from the ritual S to the simple white-walled interior. An uninterrupted floor space, wider than it is long, with oak pews arranged fan-wise. The low flanks form aisles in plan, but do not read as such. It has extraordinarily diverse fittings. The altar, lectern, crucifix, candlesticks and font are in deep sea-green perspex illuminated from within, by Arthur Fleischmann, 1972, given by Cardinal Hume and installed 1995. – They are

eclipsed by six enormous oil paintings by Ramon Gaston, 1989-92, completely covering the upper nave walls. Photorealistic depictions of the Life of the Virgin, including portraits of the priest and parishioners. Particularly arresting Annunciation in a poetic landscape. – Barrel-vaulted nave ceiling with flat side panels, the ground for a riotous Neo-Victorian fantasy in egg tempera by Dumitru Pascari, 2000, panelled and with Renaissance motifs reminiscent of Prince Albert's taste. In buff, ochre, blue-green and Pompeian red, with much gilding. It includes painted frames for Gaston's scenes, intended to unify paintings and setting. – On the W wall, a large Byzantine-style triptych of the Last Supper, by Dumitru & Paul-Bogdan Pascari, 2000. – N aisle, Stations of the Cross, circular panels of cut, etched and stained glass by Stephen J. Bradley, 1995. – Stained Glass. Eight big windows from the former Pro-Cathedral, probably from the series begun there by Hardman of Birmingham, 1903; each a single figure with Neo-Renaissance surround. Arranged in pairs at the E and W ends of the aisles. – N aisle, a tripartite Crucifixion c. 1950, from the old church. – Big colourful rose windows at E and W ends of the nave. Celtic interlace patterns, by Creative Glass (Bristol), 1995.

Alongside the church are a convent and sheltered housing by Atkins Walters Webster, 1992-3. Near Blackswarth Road, the parish centre, formerly the church, by Sir Frank Wills, 1922-3, with later N aisle. Plain Pennant stone with paired lancets and a plate traceried E rose window. Small additions were made to the church in 1973. Next door, St Patrick's Primary School, 1932-3, faintly Neo-Georgian, brown brick with purple brick dressings, and basket-weave panels between the S windows.

For images of the church and fittings, see
<http://www.saint-patricks-church.com/index.html>

20.7 Our Lady of Ostrabrama, Polish RC Church

Cheltenham Road

Congregation History:

A small Polish community existed in Bristol in the decades following the Second World War. The former Arley Congregational church at Cheltenham Road was taken over as a Polish RC church in 1968.

Because of the survival of Mass in Latin at the Polish RC church, it reportedly continued to attract many Italians. (This is no longer true, most Italians in Bristol attend St Mary on the Quay). The most significant recent change has been the very significant influx of Poles to Britain since Poland's accession to the EU on May 1 2004, and Bristol has its share of that growth. The Polish community in Bristol is estimated at 15,000 people (late 2006). In 2005 the Polish RC church performed 6 baptisms, but in 2006 it had performed 20 by c. September (see Appendix 5; Polish immigration to Bristol).

Formerly Arley Congregational Chapel (see 1.7 for description and building history before 1968).

21.0 ORTHODOX CHURCHES

21.1 Eastern Orthodox, Nativity of the Mother of God

Address: University Road, Clifton

Built c. 1888 as a Catholic Apostolic Church. The architect was Henry Rising (1857-1936) of London, who may have had local connections as he was briefly articled to a Bristol architect T.R. Lysaght in 1833-4. A bare Gothic church in bright orange-red sandstone, with a high W front, lean-to aisles and high roofs with clerestory. The interior is quite bare, and the chancel and sanctuary now divided by a makeshift wooden iconostasis (screen) with icons etc. The date of conversion to Eastern Orthodox use is not known.

21.2 Greek Orthodox

Church of St Peter and St Paul, Lower Ashley Road, Easton Bristol

Contact : (44 Berkeley Road Westbury Park BS6) 9739335

Congregation History: The Greek Orthodox church in Bristol was founded in 1951. The present church premises were taken over in 1959, in the Anglican church of St Simon which had become redundant. The church was reopened for Greek Orthodox worship on September 29, 1963. Initially the church was rented from the Anglican diocese, but was purchased for £12,500 on January 5, 1978, with financial help from the Greek community in Weston-super-Mare. On November 7, 1982, a Greek school was opened in the former church school buildings adjacent to the church. It functions as an extra-curricular school, holding lessons in Greek language and culture for young children on Saturday mornings, and older children and adults on weekday evenings. A purpose-built community centre (also adjacent) was opened on May 14, 2000. The congregation is almost entirely Greek and Greek Cypriot.

Building History and Description: The church of St Simon was built in 1847 to the design of architects Hicks & Gabriel, and was altered by Pope & Bindon, 1876. The liturgy here was from the first controversially High Anglican. Of Pennant sandstone rubble, the style is plain neo-C13, with two-light windows, N aisle, triple lancet at the W end, and a NE tower with broach spire. The top of the spire was awkwardly truncated in 1996 when the iron rod holding the weathervane was found to have fractured the stonework. The nave arcade has moulded circular piers. A circular pulpit with blind trefoil arches, entered from the vestry. An open timber screen has been converted to an iconostasis, the traceried arches filled with images. Over the screen is a painted timber rood. The nave is dominated by four very big glass chandeliers. In the SW part of the nave is a big Greek Orthodox throne, carved and painted.

Sources:

<http://www.greekcommunitybristol.org.uk/>

21.3 Russian Orthodox

Address: The Old Burial Chapel, Canford Cemetery, Canford Lane, Westbury-on-Trym, Bristol BS9 3PQ

Priest contact: Orthodox Church of Russia – 12a Royal York Cres 9735037

Canford Cemetery was consecrated and opened in 1903. It has a small Gothic chapel (presumably the present Russian Orthodox church), and a larger chapel and crematorium consecrated in 1956.

30.0 JEWISH

30.1 Bristol Hebrew Congregation

For illustrations and history of Bristol Synagogue buildings see

http://www.jewishgen.org/jcr-uk/Community/bri1/Synagogue/Synagogue_menu.htm

Sites & Buildings

30.1.1 Stone Kitchen, Temple Street 1756-86

Location: W side of Temple Street, on or very near site of Counterslip Baptist church, and opposite Weavers' Hall (30.1.2).

Gridref: (approx. 3592,1728)

Building Description: A three-and-a-half-storey timber framed house, in the style of c. 1650-85. Reportedly the house of Sir John Knight, sugar refiner (sheriff 1681, mayor 1690). The first floor has continuous glazing across its width, with projecting square bays at each side supported on columns and overhanging the pavement.

Images:

Braikenridge collection, Bristol Museum and Art Gallery, fine art collection: M2136, M2152, M2153.

http://www.jewishgen.org/jcr-uk/Community/bri1/Synagogue/Synagogue_menu.htm

Archive/Bibliography: see

<http://www.jewishgen.org/jcr-uk/susser/provincialjewry/bathcamb.htm#bristol>

30.1.2 Weavers' Hall, Temple Street – 1786-1842

Grid Ref: 359351,172558

Address: Weaver's Hall, Temple Street.

Located behind buildings on the E side of Temple Street and W of Church Street (c. 500 ft S of Temple Church.) The site is on the road line of present-day Victoria Street.

Map refs:

Mathews's Directory 1794, key u.

Plumley & Ashmead 1828, key 111.

Building History: It is believed that Weavers' Hall was of 15th century origin.

Temple church and the surrounding area were the centre of Bristol's medieval wool-weaving industry, with the N chancel chapel of Temple Church also called the Weaver's Chapel, dedicated to Saint Katherine. John Wesley preached at Weavers Hall frequently during 1739.

By 1786 the Company of Weavers was so diminished in numbers that it no longer needed its hall. It was taken over in that year as a synagogue, being opened September 15, 1786 and consecrated September 22, 1786. Lazarus Jacobs, glassmaker of Temple parish, was recorded as the founder, i.e. presumably he paid for it. Barrett's History records that it was decorated in 'a neat expensive manner'. (Latimer II, 470 refers.)

At the opening a non-Jew (who signed a letter to the newspaper Candidus) reports a friendly reception, sitting next to a Jewish man who explained the ceremonies to him. The writer expressed his pleasure at hearing prayers said for the Royal family and for the Mayor and Corporation of Bristol. (Letter to Sarah Farley's Bristol Journal Saturday 23.9.1786, p.2, cited by Samuels, Jews in Bristol, pp.66-7.)

Building Description: Estimated dimensions from map c.45' x 22'. Reportedly the dimensions of the main hall were 24 ft by 13 ft (Alex Schlesinger, Victorian Jewry in Bristol, p. 1). The service of dedication in 1786 refers to a colonnade outside at the entrance to the building. "Very well fitted up, painted and furnished with altar piece,

branches, candlesticks &c., in such a stile, that though it is not one of the largest, it is one of the handsomest places of worship in Bristol." (Mathew's Guide to Bristol, 1794).

Images: None known

Archive Material: see above

Bibliography:

Alex Schlesinger, Victorian Jewry in Bristol.

Judith Samuels, Jews in Bristol.

30.1.3 Temple Back, c. 1825-35

A rift occurred, and briefly an alternative Synagogue was established between c. 1825 and 1835. The documentary evidence in Jewish records is apparently scanty, but the map evidence is clear, principally Plumley & Ashmead's map, 1828. The site was a small building E of Temple Street and W of Temple Back, just S of Counterslip Baptist chapel. Accessed by narrow alleys from E and W. It must have been in use as a chapel in the 1790s i.e. before its Jewish use, as Mathews Directory map refers to it as 'Temple chapel' and shows the location incorrectly (W side of Temple Street instead of E side). Plumley & Ashmead (always more accurate) give its proper position, and show it as Jews Synagogue.

Gridref: 359256,172905 (approx. position only)

Maprefs:

Mathews 1794, key s.

Plumley & Ashmead, 1828, sheet 24, key 106

Images: None known. The closest identified view of the vicinity is of Temple Street, 1828, by TL Rowbotham (reproduced in Stoddard, Bristol Before the Camera, p. 84. The entrance to the alley or court leading to the synagogue must be just out of view to the left (E) of the artist's position.

30.1.4 Former Quaker Meeting House, Temple Street. 1842-1871

Location: W side of Temple Street, S of Three Kings Yard.

Gridref: 359236,172744

Mapref: Plumley & Ashmead 1828, key 113

Building History: Established as a Quaker meeting house c. 1670 (see 9.2), and still marked as such on Plumley & Ashmead's map 1828. It was purchased in 1840 for conversion to a synagogue and consecrated 23 August 1842, by Rabbi Aaron Levy-Green. It served as the main Synagogue until the late 1860s, when it was vacated because the Corporation required the land to lay out Victoria Street (1869-71).

Building Description:

"The premises formerly occupied by the Quakers as a Meeting House, in Temple in this city, having been taken by the Jews for the purpose of a Synagogue, and having undergone extensive alterations, amounting almost to a new construction of them, they were consecrated on Thursday last to the service of the Supreme Being.

The edifice is approached from Temple Street by a colonnade which leads to the vestibule communicating with the principal hall. On entering the latter, the visitor is struck with its beauty, and the taste with which it has been furnished. Directly facing him, at the eastern end, is a portico in the Grecian style of

architecture, supported by marble columns, with their capitals and the entablature highly finished and ornamented with gold. Within the recess formed by this erection is the depository of the ark, the access to which is veiled by a curtain of crimson velvet, also ornamented with gold. In the centre of the area and somewhat elevated, is the desk for the reader and singers, and directly above is a very elegant chandelier, with branches for twelve lights. The building by day is light, chiefly, by a magnificent cupola, which occupies a considerable portion of the roof, the interior of which, below the glass, is divided into panels ornamented with bosses. There is also a window of ground and stained glass, on either side of the portico, and in the centre, immediately over the ark, one of purple glass, with the Ten Commandments in Hebrew characters, in amber, the effect of which is very beautiful. The space at either side of the reader's desk is pewed off, and at the western end, and extending along two-thirds of each side, are galleries appropriated to the female members of the congregation.

*The hour appointed for the commencement of the service was four o'clock, but for some time previously, the synagogue presented a very crowded and indeed novel appearance. Admission was by ticket, and from the admixture, which was strikingly observable, of all sects and parties, it would seem that the Jews had seized upon the occasion in order to give a practical demonstration of the feeling of universal charity. **On the same bench might be seen some of the strictest communicants of the established church, with independents, methodists, quakers, and baptists, and all in immediate contact with the descendants of Abraham – the depositories of the written law as delivered to Moses.** The scene might have been thought to be incongruous, but it was one indeed of surpassing interest, as indicative of the improved and more correct feeling which may be regarded as an emanation of that great being whom all profess to venerate, and who is emphatically styled, LOVE. The galleries, as we have remarked before, were appropriated to the ladies, and they were crowded with beauty and fashion....”*

Bristol Gazette, August 25, 1842.

30.1.5 Lower College Green

Between the late 1860s and September 1871 the congregation met temporarily in a large room in Lower College Green (now College Square), SW of Bristol Cathedral. Exact location unknown. All surviving buildings in this area were cleared between c. 1945 and 1960.

30.1.6 Park Row 1871-present

Address: 9 Park Row, Bristol BS1 5LP

Building History: Site was formerly a small part of that occupied by the Asylum of the Little Sisters of the Poor (the convent moved to Cotham Hill in 1869 when Perry Road was laid out from the W end of Park Row, destroying most of its buildings). Synagogue opened September 8, 1871. At the consecration ceremony, the chairman, Mr Platnauer, remarked that although the Board of Health had paid them handsomely for the destruction of the old synagogue, the amount had been inadequate to cover the costs of the new building. The architect was Samuel Fripp, one of the city surveyors – it was seemingly part of the agreement for the move from Temple Street that the city should supply the architect for the new building. The interior and fittings were

designed by Hyman H. Collins of London, a well known Jewish architect and designer of several other synagogues. Carving carried out by T.H. Margetson of Bristol. Much of the cost of the building was for excavating and terracing the steeply sloping site. The congregation is extant at this site.

Building description: A plain building of dark grey Pennant sandstone rubble, with Bath stone dressings. Entrance is up a flight of steps, then via a porch in the form of a high arched opening with lower sides, i.e. a Venetian motif. The Reader's house projects to the right of the entrance.

Several fittings survive from the synagogue of 1786: Doors to the ark, wrought-iron work over the ark, brass lamps surrounding the bimah (reader's stage) probably from the synagogue of 1842.

Archive:

Bristol Times and Mirror, Friday September 8, 1871 (opening).

30.1.7 Bridge Street Hall 1893-6

A brief schism with Park Street synagogue over doctrinal differences caused the setting up of a synagogue at Bridge Street Hall, consecrated August 17, 1893. Services were conducted by Rev A.H. Eisenberg. The schism was healed by April 1896 and Bridge Street hall vacated for Park Row synagogue. The exact site is unknown – nothing is recorded in Street Directories. It is possible that it may have been the former Bridge Street Congregation chapel, vacated in 1868 (see 1.1.2). Reference: J Samuel, Jews in Bristol, p.166

30.2 BRISTOL AND WEST PROGRESSIVE JEWISH CONGREGATION 1961-present

Congregation History: The progressive congregation was established in Bristol early in 1961 and met briefly in members houses before finding a host in the Redland Society of Friends. It began with about 20 members. In 1971 it lost the opportunity to purchase its own premises at 61 Princess Victoria Street, Clifton, and in 1973(?) purchased No 43 Bannerman Road, Easton instead. In 1972 there were about 60 members and 30 children, of whom 16 attended religion school. Numbers were expected to grow. The synagogue has expanded the premises to include Nos. 45 and 47, and still occupies the site today.

30.2.1. Friends Meeting House, Hampton Road, Redland 1961-75

Hired /loaned premises.

30.2.2. 43-47 Bannerman Road Easton BS5 BS5 0RR

Building description: Three houses of c.1890-1910, forming the end of a terrace on the N side of Bannerman Road and on the corner of Felix Road. All three have or had Edwardian brackets and fascias from their origin as a row of three shops.

History: The first approach regarding use of No. 43 as a synagogue was on 4.12.1972. The premises were purchased at an unknown date, (1973?) and permission sought for change of use (5889P/72). Permission was refused in January 1973; reasons given were lack of off-street parking, perceived detriment to the amenity of residents, and the fact that the site had been zoned in 1964 as public open space, (presumably one of the many unbuilt schemes for the redevelopment of Easton).

There had been no responses to the 70 letters sent out in consultation. This decision seems to have been contrary to practice for other faiths and places of worship e.g the Montpelier Islami Darasgah of 1969 (no 40.7), a similar site. The congregation's appeal was allowed on 3.12.1973. After alteration the synagogue was consecrated on February 8, 1975.

Synagogue extended to No 45 in 1987 (1145F/87C), and to No 47 in 2002 (02/02811/F/C). There were discussions over traffic impacts and possible noise etc in each case, but no objections from residents.

Archives:

BRO [Pamphlet/1068](#) ; Extracts from the service of the heart for the celebration of the consecration of the Bristol Progressive Synagogue. Published Feb 9, 1975.

JEWISH BURIAL GROUNDS

30.3 Barton Road, St Philips 1740s-1944.

Established possibly in the 1740s, certainly extant by 1759. An advertisement in Felix Farley's Journal of March 31st, 1759: 'To be sold, a handsome dwelling house and garden, with a brickyard, situate in the parish of St. Philip and Jacob. The Jews' Burial Ground and some buildings are in the said yard.' (Quoted in J. Latimer, Annals of Bristol in the 18th Century, p.337)

The first firm visual evidence seems to be Plumley & Ashmead's large scale map of 1828, where a burial ground is shown on the W side of Barton Road (then called Cook's Lane) which is clearly the same as the extant Jewish Burial Ground. At that time, the site was about half the size it is today; the western half was extant in 1828, the eastern half (towards Barton Road) was clearly a later addition.

“The Barton Road Cemetery in St. Philips is believed to be the first in Bristol following the return of Jews to England after the expulsion. There is documentary evidence to suggest that it was first established between 1740 - 1750. (The earliest identified tombstone dates from 1762). Because of the restrictions on Jews owning land it was leased for a number of years, finally being acquired by the Bristol Jewish Community on 8th August 1859. It continued in use until the early 1900s with the final burial taking place there in 1944. A fire in an adjoining building in 1901 resulted in one the Cemetery walls being demolished by firemen to gain access to the blazing building. As a consequence, a number of tombstones were toppled and graves flattened. The stones were subsequently removed from where they had fallen and laid against the boundary wall without any record of their original location.”

http://www.jewishgen.org/jcr-uk/Community/bri1/Cemeteries/Cemetery_menu.htm#Menu

30.4 Rose Street, Temple 1811-1913

History: “In 1811 Lazarus Jacobs, an eminent glass maker, set aside part of his Great Gardens dwelling in Rose Street for use as a private burial ground. This burial ground was purchased from Isaac Jacobs by Moses Abraham in 1830 and, during the mid to late 1800s, was used for a relatively small number of burials, the majority being in the St Philips Cemetery [i.e. Barton Road]. The Great Gardens site was compulsorily purchased by the Great Western Railway in 1913 to extend the Goods Yard at Temple Meads but it was not until September 1924 that 27 graves and tombstones were removed from there to be re-interred in the Ridgway Cemetery under the supervision

of Mr. M. Nathan. Only about 50% of these tombstones remain partially legible today.”

http://www.jewishgen.org/jcr-uk/Community/bri1/Cemeteries/Cemetery_menu.htm#Menu

Gridref: 359489,172535

Maprefs: P&A 1828, sheet 24.

Narrow burial ground. The plot allowed for 17 graves in the long axis (laid out side by side), and three graves in the short axis (laid out head-to-toe). The site is now buried under a 1990s office development N of Temple Meads railway station.

See :

<http://www.jewishgen.org/jcr-uk/Community/bri1/History/Victorian.pdf>

30.5 Ridgway, Eastville 1898 - present

History: The Ridgway Cemetery was purchased in several stages, the first section being acquired in the late 1890s (the first burial was in 1898). The second section was purchased in the late 1920s with the present prayer house being dedicated in 1933. This cemetery continues in use today. Exact location not ascertained, as it is not marked on any map. No internet refs found – Madge, I guess you already know where it is?

40.0 MUSLIM

40.1 Somali Community Centre, 2003 – present.

Address: 20 Wade Street, St Jude's BS2

Building Description : Former pub. Building c. 1840, the ground floor with a green tiled pub front, probably c. 1900-1910. Use as a pub had already ceased when it was taken over as a Somali community centre in 2003.

Planning refs:

Envelope 89781

Street file W/49

Planning applications:

03/00199/F/C, 21.1.03 – change of use from public house to education and cultural centre. Applicant; Al Baseera Bristol Centre, 24 Barrett St., Easton BS5 6DF.

Agent; Malcolm Padfield, Building Design Consultant 1 Strawberry Lane, St George BS5 8AZ. Application granted 6.1003 with conditions, e.g. refuse storage, hours of activity limited, no music or amplified sound on premises, no external changes to appearance of building.

Street file W/49 contains long and involved correspondence on the controversial issues that arose from Autumn 2004 when a pub further along the street put up in its car park (adjoining the Somali Mosque) two large signs saying 'The Porking Yard' with pictures of a pig, and union jack bunting etc. The landlord claimed in newspaper reports that this was a reference to the traditional site of numerous butchers' shops in the district, and the colloquial naming of Wade Street as Pork Alley. A butcher's shop across the street hung a string of pigs heads in its window, and accusations were made that Somali men had 'visited' the butcher and threatened to have the shop closed down. The mosque elders denied that this had anything to do with the mosque. The shop owner was identified as black Caribbean.

Interestingly the Somali community centre had probably broken its terms of planning consent: "The premises in Wade Street are being used as a mosque. This is undeniable. Last weekend police observed over 350 people in and around the building." (council internal memo, 19.11.04) There were also comments that the limited rear access probably broke fire escape regulations (another officer commented that, to take a pragmatic view, any fire escape was better than none). There seems to have been a clear reluctance by the City Council to take any measures of enforcement against the Somali community centre, perhaps for fear of being seen as anti-Muslim in the midst of a delicate situation.

The Street file indicates no clear resolution to the problems. Newspaper reports indicate that in 2005 the landlord of the neighbouring pub was ordered by magistrates to change the signs to 'The Parking Yard'.

40.2 Bangladeshi Community

40.2.1 Bangladesh Centre

Address: 94 St Mark's Road / corner 35 Mivart Street, Easton Bristol (corner of St Mark's Road)

Planning files not checked. Seemingly the location of the Bangladeshi mosque before the purpose-built mosque at 468 Stapleton Road, Eastville. It is marked only by a signed canopy over a door at the side of a restaurant. History and dates unknown.

40.2.2 Shah Jalal Jame (Bangladeshi) Mosque, Eastville; 2001 - present

Address: 468 Stapleton Road, Eastville BS5 6PA

Gridref:

History and description: Prayer meetings were held at the Bangladesh Centre, 94 St Mark's Road until the mosque at Eastville was built (probably the same as 35 Mivart Street, above).

The Eastville mosque is a rendered two-storey purpose-built mosque, with a small dome above the entrance and four pinnacles or small minarets at the angles. Planning application was submitted 15.7.1999, and building work started in October 2000, (illegally, as the planning process was still incomplete). The architects were Masood Akhtar Associates (65-67 Whitmore Road, Small Heath, Birmingham B10 0NR). The opening date is not known but was presumably in 2001. There were no objections arising from community consultation, unsurprisingly since the area is strongly multi-ethnic, and the site was two semi-derelict shops on land almost beneath a motorway flyover. The architectural design was simplified in the planning process at the recommendation of the Urban Design team. Much debate about impact on traffic, including commissioning of traffic impact reports.

Planning refs:

Envelope 18950, 18950A.

Applications 01852/99 – change of use. Permitted 27.1.00

03856/F/C – new building permission, submitted 29.11.2000 to regularise the fact that construction had begun (19.10.00) before full permission was granted.

Street file S/13, Stapleton Road.

40.3 Jamia Mosque, Totterdown. 1968 - present

Address: Bristol Jamia Mosque, Green Street, Totterdown.

Congregation History: Founded by members of the Bristol Muslim Association (President in 1968 was Mr J Moghadass of Hudd's Vale Road, St George). They had borrowed the church hall at St Katharine's, Green Street, Totterdown, several times during early 1968 for functions, and they approached the PCC of Holy Nativity Church, Knowle about purchasing the building in Spring 1968. A sale was agreed at £2,500. This was reported in the local press (June 14, 1968) but no opening date was specified. It is assumed that the mosque opened later in 1968. It continues today on the same site.

Building History: The first mosque in Bristol, and the largest in the south-west of England. Formerly St Katherine's church, 1888-9, a mission room of Holy Nativity Church, Knowle. It was a small, plain red brick chapel with Gothic-arched windows, with a basement hall beneath built into the sloping ground at the W end of Green Street. The church was never consecrated. It closed in 1961, and permission was refused in 1962 to convert it for warehouse use. It was then used on Thursday mornings to hold services for elderly people in Totterdown. This use ceased by c. 1964. When first used as a mosque no external changes were made to the chapel, and as it did not constitute a change of use, planning permission was not required. In 1979-80 the present appearance was achieved by removing the roof and gable-ends of the chapel, adding a flat roof, onion dome and ornamental minaret, and converting the arched windows to triangular shapes. The window openings and porch of the old

chapel were unchanged. Smaller prayer rooms and subsidiary rooms were added at the E end. The architect was Glyn Leaman of Clifton.

There were a number of objections raised during planning in 1978-9 mostly regarding traffic and parking congestion, fears of noise nuisance etc. (For details see separate document - Planning Objections.)

Archive: Bristol Evening Post, June 14 1968; plans for purchase of mosque well advanced. (see photocopy).

40.4 Easton Islami Darsgah. 1976 - present

Address: 2, Roman Road, Easton BS5 6DH. tel 9510156

Description: Late C19 brick-built end-terraced house and former grocer's shop. The appearance is still shop-like. The plate-glass window is whited out, there are no signs indicating its use; shutters, barbed wire and CCTV.

History: The community initially tried to buy No. 1 Lena Street, Easton for use as a darasgah, but when this fell through they found No. 2 Roman Road, a disused shop. Permission granted on 7.4.1976 for change of use from grocer's shop to a place of religious instruction for Moslems (application 16P/76N). There were no structural alterations. A flat above was retained for the use of the resident priest (their term not mine!). The permission was temporary until March 1979, with no singing or music allowed on premises. The use was described as children's classes from 4-6pm 6 days a week; and a Friday prayer meeting 1-2pm. There were apparently in 1976 already two similar properties elsewhere in Bristol serving distinct localities. Use commenced by 18.2.1976 before permission was granted, and the planning committee noted its displeasure. An apology was sent.

Temporary permission was extended in May 1979 until March 1982 (application 626T/79N). In May 1982 the permission was made permanent (application 0839T/82N). These temporary permissions were intended to enable planning committee to assess the impact on the local community without creating a permanent precedent or right. No complaints were received regarding noise or nuisance at any time, and no objections received in response to consultations.

In 1982 it was noted that this group may be taking over St Mark's Church Hall as a large and permanent place of worship. However a letter from the darasgah's solicitors (3.10.89) makes clear that the St Mark's Hall masjid was a breakaway group from Roman Road. The two groups "do not see eye to eye on a number of matters", to the extent that Roman Road darasgah was concerned the St Marks Road group may have deliberately intervened with planning to disrupt their right to stay at No 2 Roman Road.

Planning refs: Envelope 59810, and street file R/52 – Roman Road

40.5 Easton Masjid 1983- present

Address: (c. 60-62?) St Mark's Road Easton. tel. 9510317

Gridref: 360876,174398

Building Description: Formerly used as Parish hall and Sunday School to St Mark's, Easton, which is directly S of the mosque site. The church was closed with the final service being held on May 18, 1984. It was later converted (unsympathetically) to social housing. The halls and Sunday schools are probably the buildings of 1858 by

the local architect S.T. Welch. Mainly low ranges along the street front, simple Gothic in grey Pennant rubble stone.

Building History: The use as a mosque began in 1983, before the church had closed. Initially there seems to have been no planning consent required – presumably the old use as parish hall came under places of worship. In 1986 a free-standing single-storey building was added in the rear yard, providing a pre-burial religious preparation room for bodies, and female ablutions area. Neighbouring properties were informed but there were no objections, and the application was passed in April 1986.

Bizarrely, about 18 months later a petition of 58 names was submitted to the planning department protesting at the use “as a reception for Asian corpses”, claiming to be from concerned local Christians and also claiming support from a sector of the local Asian community. Unfortunately the original petition does not survive, but the originators preamble is reproduced in full (see planning objections file). The Planning committee replied with the relevant details of consultation and the fact that there were no objections.

For other planning applications (all minor and non-controversial, see below).

Planning refs:

No planning envelope found.

Streets file S/3, St Mark's Road.

Application 0583F/86N, 24.2.1986 – Provision of extension for pre-burial preparation room and female ablutions area. Architect M. Padfield, 26 Bell Hill Road St George, BS5 7LJ. Passed without conditions 16.4.1986.

B6617/90, n.d., 1990. Insertion of structural steel mezzanine floor. Passed 20.12.1990 with conditions regarding structural/engineering compliance.

B6793/91 “to form ground floor openings in structural walls”. Application not on file, referring memos etc. No objections. Passed 17.1.1992.

B5511/93 – replace part of roof. Application forms not on file. Passed 5.5.1993, without objections or conditions.

40.6 Bristol Islamic Centre

14 Alfred Place, Kingsdown

Planning files not seen.

40.7 Islami Darasgah Bristol 1969-present

Address: 109 Lower Cheltenham Place, Montpelier, Bristol BS6 5LA

Contact: Mr T Mahmood. 9414301

A small terraced house dating probably from c.1886-90. It became a Muslim Community Centre in 1969. No record of any objections, nor any history of changes requiring planning consent. [The only exception was a ‘sun room’ or occasional prayer room erected in the back garden c. September 2002, constructed of trellis work and timber covered with roofing felt and corrugated plastic. It had no planning permission and an enforcement notice was served for its removal after complaints from neighbours. Removal was complete by 5.12.2003.]

Planning Refs:

Envelope 46373

Street file L/81 Lower Cheltenham Place.

Planning applications:

1850P/69, 5.6.1969. Change of use to community centre, permitted 22.7.1969.
Street file contains correspondence on the temporary garden structure.

40.8 Asian Community Centre, 41 Sevier Street, St Werburgh's BS2 9QX

History:

Established by the Islami Darasgah Bristol (40.7).

(see planning objections)

On 19.1.2006, they applied for planning permission to use the vacant premises formerly Keerney's Irish Bar at 41 Sevier Street, St Werburgh's, as an Asian Community Centre.

Application No ; 05/04550/F

Full permission was granted on 3 July 2006.

For delegated report see

<http://www.ukplanning.com/ukp/doc/Report-3250222.pdf?extension=.pdf&id=3250222&location=VOLUME3&contentType=application/pdf&pageCount=9>

This summarises objections to the application as

- Parking problems
- Likely to increase traffic congestion
- Litter
- Noise and disturbance
- Pollution
- Existence of three commercial premises in the street which already contribute to the above problems
- Already sufficient community facilities in the area, housing should be provided instead
- The surrounding area is 'wasteland' which needs tidying and replanting

Full transcripts of objectors' letters not seen.

40.9 Bristol Central Mosque (masjid); 2002 - present

Address: Owen Street, Easton BS5 6AP

Tel; 9411393

Gridref: 361006,173825

(former Bristol City Mission)

Building History and Description: Red brick hall built for Bristol City Mission c. 1901. In 2001 the Mission was holding 2 services a week, with an average congregation of about 12. They moved out to hosted facilities at Whitefield's School, Fishponds before the end of 2001. An application for redevelopment of the site as flats was refused 9.11.01. Bristol Central Mosque sought permission to use it as a mosque 4.4.2002. It did not need planning permission as it was not a change of use. Permission granted for a single-storey extension with entrance and screen on the W elevation was granted 30.7.2003. There is no record of any objections.

Planning Refs:

Street file O/41, Owen Street.

Envelope 89902.

Planning applications:

01/02737/P/C, 10.8.2001, flats. Refused 9.11.01.

03/01081/F/C, 10.6.2003, new entrance. Permitted 30.7.03

40.10 Bangladeshi Association Bristol

(Abdul Wahab)

Bangladesh House

539 Stapleton Road

Eastville

Bristol

BS5 6PE

<http://www.bangladesh-association.org/>

40.11 The Islamic Information Centre

460 Stapleton Road Eastville, Bristol BS5 6PA

Planning files not checked.

40.12 Bristol Muslim Cultural Society

101 St Mark's Road Easton Bristol.

Planning files not checked.

50.0 HINDU

50.1 Hindu temple c.1980 - present

163b Church Road Redfield BS5 9LA

Gridref:

Description: A former Methodist chapel, 1884, by a London architect, Robert Curwen, who did much work for the Methodists around Bristol. Decorated Gothic, pinnacled. Chapel entrances set at angles either side of the projecting gabled centre; unusually, the central door led to the galleries. In use as a Hindu temple from c. 1980. Use as a Methodist church ceased probably in the mid-1970s. The schoolroom at the corner of Gilbert Road (known as 163a) became a dance studio in 1977. The chapel (163b) temporarily became a theatrical costume hire store in August 1979, but the use as a Hindu temple was clearly extant by December 1980, when a headed letter from the temple president was submitted to planning requesting advice on safety improvement (planning envelope 61369). An application was approved in 1980 for an external fire escape from the E return elevation of the chapel, and in 2000 a mezzanine floor was inserted in the rear hall to create a ground floor community space with a flat above for the priest.

Planning refs:

Planning envelope 61369

1527/77S, 25.5.1977. Schoolroom conversion to dance school. Permitted 6.7.1977

1866P/79S 16.5.1979. Dauphine Stage Hire – temporary use as storage. Permitted 30.8.1979, use to cease by 30.9.1982.

2118/81S, 8.5.1981. Fire escape. Permitted

03420/F/E, 6.10.2000. Living quarter and community hall in rear hall, with living quarters for priest. Architect Mohan Patel, 22 Park Street Bath. Permitted 27.11.00.

60.0 SIKH

60.1 Guru Nanak Parkash Sikh Temple 1958-79

8 St Marks Road
Bristol
BS5 0LS
Gridref:

Congregation History: The earliest recorded place of worship for a post-war Asian community in Bristol (?). Established in 1958 in a late C19 terraced house. This use continued until May 1979. The initial application of 1958 for change of use is not on file, and later applications are for fairly minor changes. No objections were received to any of them, and officers several times comment that there has never been any problem associated with the Sikh temple usage. A report from the fire brigade in 1969 made clear that residential use was not appropriate as fire escapes were non-existent or inadequate; the temple officers gave assurances that there was no residential use. It seems clear from later files that someone associated with the temple did live in the upstairs flat, but this was not noticed or enforced by the council. In 1972 No 10 was taken over by the temple for additional accommodation. Officers recommended that there was “a long standing established use as a Sikh temple” without any record of complaints.

Starting in 1972 the temple investigated the possibility for swapping premises with a former Methodist Church in Easton Road BS5, but this came to nothing. The congregation moved to larger premises at 71-75 Fishponds Road, opened May 1979.

The secretary of the temple from 1976 was Raghbir Singh, who arrived in Bristol c. 1959 when the temple at St Mark's Road already existed. His family integrated well and he became the first coloured driver on Bristol buses. (Article in Bristol Evening Post, 12.2.1979).

Building Description: A small terraced house of c. 1870-90. Reconverted to residential use after 1979.

Planning refs:

Envelope 47161 and street file S/3 St Mark's Road

Applications:

3746/69. 11.11.1969. Addition of conservatory extension and toilets at rear. Passed 17.12.1969

4778/83. General alterations and improvements (Removal of bay window, new floors and damp proof course, etc.) Passed 7.12.1983.

Building notice 0130/86 – rebuild bathroom. Passed 20.6.86.

3357/86N 10.12.86 Application for change of use to residential house; regularised oversight from 1979 that change of use had not been applied for when use as Sikh temple ceased. Passed 25.2.1987.

60.2 Bristol Sikh Temple 1979 – present

Address: Nos. 71-75 Fishponds Road BS5 6SF
Gridref:

Description and History:

No. 71 was probably built or much altered after World War I in association with Bristol Omnibus depot directly SW. Nos. 73-75 began as three-storey shops, c. 1880-1900. The three premises were used as offices, canteen and staff accommodation by the bus garage, as early as 1948 and probably until the bus garage closed in 1968. Nos. 71-5 then became variously offices, shops, and temporary warehousing, with a bank in one part c. 1975-7.

Application for use as a Sikh temple was made in March 1978. There were many objections, mainly on grounds of inadequate parking provision, and problems of rehousing a sitting tenant in one of the flats above. **Permission was granted and the temple opened on May 12 1979, when a parade of about 200 Sikhs processed from the old temple (8 St Mark's Road, Easton) to the new. The religious advisor to the temple management committee was Mr Lakinder Singh, who explained that for the last 20 or so years the Sikhs had worshipped in a converted house but it had become too small. Bristol had about 1500 Sikhs and three temples in 1979 (BEP 6.5.1979). Initially planning permissions were restricted to five years in order to assess the impact on the locality (referring to parking problems rather than any fear of cultural conflict). Planning permission was renewed in 1984, but renewal in 1988 was overlooked, an oversight corrected in 1992.**

The temple then planned a major refurbishment, extension of the first-floor temple to provide an altar area, and refacing in a style with Indian references. **This prompted one of the few unreservedly positive letters on file for any of the Asian worship sites, from an elderly (and presumably white) female neighbour: "Thank you for your letter re planning permission for a Sikh Temple at 71-75 Fishponds Road. I have no objections and wish them every success."** (application 1100/93E, 17.6.1993) It also caused protracted negotiations over renewed fears about parking problems, and rights of way for a fire escape over the former bus garage forecourt (now property of BT and used as a telephone exchange). **The Urban Design team felt the orientalising façade was over-elaborate and inappropriate (photographs of plans on file).** A revised scheme without the originally proposed gold dome was passed in 1995 and implemented in phases, 1996-9.

A local businessman wrote to the planning department in 2005 (beyond our date boundary I know) with circular and repetitious objections mainly regarding parking, lack of fire escapes, and overuse of the temple, claiming that 500 – 1000 people regularly attend from all over Britain. (Copy in photocopies file if you can bear to wade through it). The interesting thing about this to me is that he mistakenly believed that the temple had only been granted planning permission in the previous five years i.e. when the overtly Indian frontage was completed. *Are Asian communities more likely to face opposition when they inhabit overtly 'foreign looking' premises, than when the premises are not outwardly identifiable as mosques/temples etc.?*

References:

Bristol Evening Post, May 6, 9 and 12, 1979.

Planning refs:

Street file F/70 and planning envelope 2128.

Applications:

853P/78N, 9.3.1978. Change of use to Sikh temple. Passed 9.3.1979

3890T/83N –renewal of temp permission. Approved 4.1.84. until 31.12.88

1032F/92E 11.5.92 – renewal of temporary permission lapsed 31.12.88. approved 15.7.92.

1100F/93E 6.5.1993. Extension alteration and refurbishment to temple.

B7077/94 – amended version of above. Rejected 14.2.1995 for lack of technical information.

B5604/95 further amended application. Permitted 21.6.1995 with conditions re provision of structural details. (five pages of detailed notes held on file re specific objections, responses from police re parking etc etc.)

83/03890, 78/00853, 2128.

60.3 Sikh Temple (Gurdwara Sangat Singh Sabha) 1970 - present

Address: 11 Summerhill Road, St George, Bristol Tel: 0117 955 9333

Gridref: 362446,173656

Building History and description: Small former church schools attached to St George's parish church. Its use as a girls' church school had ceased before 1950. It was used from 1951 as a Conservative Club, and from 1961 as a veterinary supplies storage and distribution centre. The C of E Diocesan Board of Finance put it up for sale in 1970 and it was bought by the Sikh community for use as a temple; no change of use permission required as it was already a place of worship. (*question – did Asian communities look for places with existing religious use because they would not have to go through planning and possible objections??*)

Minor structural changes to the roof in 1981 (1441/81). In 1987 a simple kitchen extension was added at the rear. (Architect Danielle Pacaud, Wool Hall St Thomas Street, application 3430F/86S and Building reg. B5005/87). **This raised the most rabidly racist objection letter seen in the Bristol planning files (see planning objections document for transcript).**

60.4 Bristol Ramgarhia Sikh Temple, 1977 – present.

Address: 81-83, Chelsea Road Easton BS5 6AS

Gridref: 360944,174061

Building History:

Prehistory - A small Free Brethren Gospel Hall was built at No. 81 Chelsea Road c.1901. This hall was vacated by the Free Brethren who moved to Devon Road, Easton in the early 1930s (Linton p.72). From the late 1940s or before, it was used as a furniture store. In 1957 use was granted for a Jehovah's Witness Hall, though it is uncertain if this was ever taken up (1770P/57). It may have continued as a furniture store until 1965; from 1965-76 it was used for plastics manufacture (planning apps 1877P/65, 2582P/76N refer).

On 20.7.1977 permission was granted for use as a Sikh temple, on condition that evening use occurred only twice a week and stopped by 10pm (1281P/77). There were no objections to the change of use. In 1979 and 1980 permissions were granted for occasional periods of continuous 48-hour use during festivals (1115P/79N and 3011T/80N). In 1980 new toilets and a conservatory were added at the back (4746/79N). In 1991-2, the temple board purchased No. 83, the terraced house adjacent to the north, and converted both properties to form a larger temple with a new façade. The architect was T.S. Bahra of Redland, Bristol. (Apps B5138/91, 0141F/91E refer. Photographs of plans on file). There seems never to have been any difficulty with the local community, nor any objections to the various plans.

Images: Line drawing in K. and A. Linton, *I Will Build My Church*, Bristol (n.d.), p.53.

Planning refs:

BCC Planning files; envelope 19368; Street file C/117.

60.5 Sri Guru Singh Sabha c.1995 - present

Address: 301-303 Church Road, St George, Bristol BS5 8AH
0117 954 0507

Gridref: 361860,173560

Building Description: Built as St George's Higher Grade and Technical School. By Frederick Bligh Bond, 1894-5. The most impressive C19 local authority school in Bristol, emulating the metropolitan fashions for height and bold Queen Anne details, no doubt to emphasise its status as the first Technical School in the West of England. One compact block, three-and-a-half storeys, of bright red brick on a Pennant stone plinth. On the second floor, big round-arched windows between pilasters, forming an arcade around the building. Four ornamented gables to the N and S sides, with a continuous cornice of cut and rubbed brick. In the gables are oculi and terracotta strapwork. Now used as a Sikh gurdwara.

History: Complex and big planning files – difficult to interpret; history partly unclear. The disused school kitchen block was (or was intended to be?) demolished in 1995 for a new community centre, built by Avon County Council (B5171/95, permission 1.4.1995). But permission was also granted to the Bristol Indian Association for use of the main school building as a community centre on 28.9.1994 (application 1151/94S). The uses were Arts and Crafts training and library on second floor; voluntary organisations' offices on first floor, and indoor sports and health facilities; and on the ground floor a main hall for community social activities, meetings and Sikh services. The basement was leased as a boxing club, a use that continued. There were no objections at any stage.

In August 2004 pre-application enquiries were made about a new higher perimeter wall and railing around the school buildings, as "the association have been experiencing a lot of racist attacks to the building and the community since 2000, and recently more frequent incidents have occurred." (letter 12.8.2004. in Street file C/25, Church Road.)

Planning Refs:

Envelope 19779, Street file C/25.

60.6 Sikh Resource Centre

Address: 114 St Marks Road Easton BS5 6JD

Shop-like premises providing information on cultural and educational provision for Sikhs.

Planning files not checked. History unknown. Extant.

70.0 BAHAI

Address: Bristol Baha'i Centre, 8 Church Road Lawrence Hill Bristol BS5 9JA

Congregation History: Abdu'l-Baha, the son and successor of Baha'is founder, visited Bristol on 23-25 September 1911, staying at No.17 Royal York Crescent, Clifton. There was another visit as part of a tour of British cities between 13 December 1912 and January 21 1913. This did not result in any organised Baha'i activity in Bristol, and by 1939 there were only five Spiritual Assemblies in the UK; London Manchester and Bournemouth (established 1922), and Bradford and Torquay (1939). The Baha'is instituted a Six Year Plan for the UK in 1944-50, which resulted in the establishment of 19 more spiritual assemblies, of which Bristol was one (1948) It consisted of nine members, possibly meeting in a private house.

The present centre in Lawrence Hill is a small late C19 building, probably formerly a shop.

<http://bci.org/bristolbahai/main.htm>

80.0 BUDDHIST – no research done, probably not attracting many ethnic groups but lots of white social workers!

80.1 Lam Rim Buddhist Centre
Address: 12 Victoria Place Bedminster
Gridref:

80.2 Bristol Buddhist Centre
162 Gloucester Road, Bishopston
www.bristol-buddhist-centre.org

80.3 Amitabha Buddhist Centre
6 Upper Belgrave Road, Clifton
www.meditationinbristol.org

80.4 Sakya Thinley Rinchen Ling Buddhist Centre
121 Sommerville Road, St Andrews, Bristol BS6 5BX
(private house? May have no planning files unless constituted change of use?)
Phone: 0117 924 4424
E-mail: bristol@dechen.org

REMOVED FROM LIST - uncertain denomination or little information

George's Street Chapel

Extant 1794 on S side of George's Street, St Jude's/Poyntz Pool. (opposite turnings into Mais Court and Grace's Court. See Matthew's Guide, map. Not extant on Plumley & Ashmead's map 1828.
Mapref: Mathew's Guide, 1794, key q.

1.15 Staple Hill Congregational Church, 1893

Location unknown. A school-chapel was opened on 12 June 1893. A schoolroom and hall were built c. 1937. The church attracted a succession of Welsh ministers, although it is not known whether this meant Welsh congregations too. (Rev Hengel Jones 1896 – 1902; Rev Foulkes Roberts 1903-13; W. Hendrik Jones of Tredegar (?1915 – 1926) G. Llewellyn Roberts 1927-30; John Morgan 1930-3.)
Bibliography: I. Jones, Bristol Congregational Monthly, October 1944

3.6 West Street Baptist Chapel, Bedminster

Location unknown. Apparently late C17 foundation. Destroyed by bombing 3 January 1941.

Images: Winstone, Bristol Blitzed, pl.131 – inside the ruins, taken 4 January 1941. E wall with painted scroll "Worship the Lord in the Beauty of Holiness".

8.7 Asian Christian Fellowship

Contact: (no longer on 9554255)

ACF was formerly hosted by Easton Christian Family Centre, which is still on several internet sites as the location/host. They told me the Pastor of ACF moved to Newport to set up a church there. No current contact could be traced.