

**LANGLEY METHODIST CHURCH
LANGLEY LOWER GREEN
SAFFRON WALDEN
ESSEX**

HISTORIC BUILDING RECORD



**Essex County Council
Field Archaeology Unit**

February 2007

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As part of our desire to provide a quality service, we would welcome any comments you may have on the content or the presentation of this report.

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HISTORIC BUILDING RECORD

Client: Mr Norberto Fusi

FAU Project No: 1685

NGR: TL 4374 3442

Planning Application: UTT/0249/06

OASIS Record: essexcou1-20438

Dates of Fieldwork: 4th-5th January 2007

1.0 INTRODUCTION

Essex County Council Field Archaeology Unit (ECC FAU) undertook a programme of building recording works on the former 19th-century Methodist chapel at Langley Lower Green, prior to residential conversion. The project was funded by the owner, Mr Norberto Fusi, and carried out in accordance with a design brief issued by the ECC Historic Environment Management team (ECC HEM).

Copies of the report will be issued to ECC HER and deposited with the Essex Historic Environment Record (EHER). A further digital copy will be uploaded to the OASIS database (<http://ads.ahds.ac.uk/oasis/index.cfm>). The site archive will be deposited at Saffron Walden Museum.

2.0 BACKGROUND

2.1 Location and description (fig.1)

Langley is situated in the north-west corner of the county, approximately 15km from the town of Saffron Walden close to the border with Hertfordshire. The village is divided into three hamlets, but centred largely on Upper Green, to the north-east of Lower Green (fig.1). The third is known as Lower Lawn.

Lower Green is sparsely populated, with only a few houses. The chapel stands on Waterwick Lane, off the minor road that leads north-westwards from Clavering, which is the next significant village. The surrounding countryside is undulating and arable in character.

The chapel is brick-built and stands centrally in a roughly rectangular plot on a north-west to south-east orientation (fig.1), bordered by hedges. A concrete path leads from the road/car park to the front porch and extends around the building. Graves are located to the rear and side of the building. In its entirety, the chapel comprises five functional areas, dating to different phases of development: the porch, main hall, vestry, stores and shed. These various elements date from between 1861, when the chapel was established, and middle part of the 20th-century.

2.2 Planning background

Uttlesford District Council received a planning application (UTT/0249/06) for change of use and conversion of a former Methodist chapel to residential use. Mindful of the largely unaltered condition of the building that retains some important Victorian detailing and fixtures, ECC HEM attached a full archaeological condition to the planning permission, based on advice given in Planning Policy Guidance Note 16: Archaeology and Planning (DOE 1990).

The conversion plans include an extension at the rear into the graveyard and a first floor insertion.

2.3 Historical background

Langley was formed into its own parish in 1875. Prior to this, it was a chapelry annexed to the parish of Clavering (Kelly's 1895). Two nonconformist chapels were established in the hamlets of Upper and Lower Green before the boundaries of the new parish were drawn. In Upper Green, a Baptist chapel was established early-on, in 1828 that seated 75 worshippers. Perhaps ironically, in the smaller hamlet of Lower Langley, a larger chapel was built by the Primitive Methodists 34 years later in 1862, to seat 100; perhaps an indication of the movement's popularity.

The important distinction between the Wesleyan and Primitive Methodists was mainly to do with their background and approach. The Wesleyan ministry tended to be drawn from the wealthier socially-conscious middle classes who felt responsible to help the masses morally and socially. They were described at the time as "for the people" (Cooper 2000). In contrast, the Primitive preachers tended to be the grittier, inspired rabble-rousing zealots from the lower classes, i.e. "of the people" (ibid). Their popularity with the lower classes meant they established themselves in rural and industrial areas. They were not averse to preaching outside or from buildings adapted to the purpose. One such case was the early stages of Primitive Methodism in Saffron Walden, where preaching was based in a barn on Castle Street before a chapel was constructed in the late 19th-

century (Letch 2006). The primitives were spread wide, but were thin on the ground. In 1851 in the Saffron Walden district, the 'circuit' into which Lower Green was to become part of, there was only one Wesleyan chapel (in the town) with a congregation of 250, while there were eight Primitive chapels serving only 687 'souls' (Marius Wilson 1870-72); an average of 85 worshippers each.

A plaque over the porch provides firm evidence for the establishment of the chapel. It reads 'Methodist Chapel Erected 1862 Enlarged 1871'. Ordnance Survey Map evidence (first and second editions, 1881 and 1897) show the chapel up to the end of the 19th-century. The second edition (fig.2), which is produced at a larger scale and therefore clearer, shows the chapel (hall and vestry) occupying an L-shaped graveyard, the south-east boundary of which is close to the vestry, which must, if the map is correct, be the 1871 enlargement. This would account for the somewhat awkward nature of the plan form so close to the boundary. During the 20th-century, the area at the back was incorporated into the graveyard up to the field boundary, a porch added to the front and stores and tool shed to the rear. The chapel closed in 2004.

Apart from minutes of the Saffron Walden circuit quarterly meetings from 1922 (ERO D/NM 3/1/3) and some chapel schedules (ERO D/NM 3), no other documentary information was encountered during the research stage.

3.0 AIMS AND OBJECTIVES

According to the Brief (ECC HEM 2006), the main aim of the project was to investigate and record the chapel to English Heritage level 3 standard (2006) prior to conversion to 'preserve by record', along with an analysis and interpretation of the church in a local and regional context. Such buildings are vulnerable to demolition or conversion and it is now a priority to make a lasting record of those that survive and are no longer used as places of worship.

The national importance of nonconformist places of worship is highlighted by a survey of chapels and meeting houses in eastern England (English Heritage 2002), though this is by no means a comprehensive document.

4.0 METHODS

Existing plans and elevations supplied by the client were used during the survey, forming the basis for floor plans and sections shown in this report. Architectural descriptions were made and

photographs taken in digital, 120mm colour and 35mm black & white print formats. Photographs were taken internally and externally, though the proximity to existing boundaries (hedges) and trees meant that some elevations were difficult to photograph (particularly the south-west elevation). However, elevation drawings are also provided (fig.3). A representative selection of photographs is reproduced at the back of the report as plates 1-16. The remainder can be found in the archive.

Cartographic and documentary research was carried in order to understand the origins and development of the chapel more fully and its history. 19th-century mapping supported existing information known about the chapel, but 20th-century maps lacked sufficient detail or had too small a scale to properly date the later structures.

5.0 BUILDING DESCRIPTIONS

The chapel has only been empty since 2004 and is therefore in good, generally dry, condition. Its internal and external appearance and décor remain as they originally were in the late 19th-century, although some prominent fixtures and fittings such as the pulpit and seating have been removed or replaced during the 20th-century. Some water penetration was noted in one section of ceiling in the main hall and, lower down, small areas of wall panelling and flooring had been broken through to view walls and floor voids during the structural survey.

The various parts of the chapel are described individually from front to back, not necessarily in chronological order. Common threads run through the main hall and the vestry, the main areas, which, after all are only divided by nine years in build. Although of later date, an attempt has clearly been made to blend in the porch and not to detract from the main structure. The different elements are outlined below along with their likely construction dates taken from known records, map evidence and stylistic characteristics. Their locations are given in fig.1 and can be viewed in plates 1-4:

- Porch 1 (early 20th-century)
- Main hall 2 (1862)
- Vestry 3 (1871)
- Utility area 4 (early 20th-century)
- Tool shed 5 (mid-20th-century)

Overall, the structure has a rectangular plan form, with entrance porch on the front and utility spaces to the rear. The main areas are the hall, porch and vestry and each has distinct characteristics within the broad theme. All are single-storied. The front entrance was for the congregation and a side entrance in the vestry for the preacher and any helpers. It is not known whether the connecting doorway between main hall and vestry was originally the rear entrance, but this would seem likely.

The main interiors have common characteristics: duck-egg blue-painted pine matchboarding/moulded dados with white plastered walls above and matchboarded diagonal sarking to the ceilings. Sash windows predominate, with only minor variations.

Two construction phases occurred on shortly after the other. In 1862 the chapel was built, and in 1871 the vestry was added. Both episodes are clearly documented in the gable above the porch. The entrance porch and perhaps the utility area at the back, were built in the early 20th-century. The tin shed at the back is more recent, probably added within the past fifty years or so.

The building phases can be viewed as one in figs.3 (floor plan), and 4 (elevations). Photographic plates are located to the rear of the report.

5.1 Entrance Porch 1

The main entrance is located on the main (north-west) elevation (plates 1 & 2), the first sight the worshippers would have encountered as they walked up the path from the road. Differences in brickwork and dressings show it is clearly not contemporary with the main build. Standing in front of the main gable to the hall, the porch is more basic in build, with a more simple design and décor that does not seek to challenge the main building.

External description

A short series of steps, flanked by low walls, lead up to a pair of casement doors housed within a cambered arch of brick rubbers. Each has six glazed panes over a single panel with ovolo mouldings. All fittings are brass. The quality and style of the brass fittings and condition of the doors suggests they are modern replacements, perhaps added when the brickwork was repointed. Either side, and in each of the corners, the brickwork is laid as rusticated quoining in emulation of the contrasting dressed brick quoining on the main build (plate 1).

The roof is gabled and pitched at 45°, which is the same as the chapel itself. Like the chapel, it is slate-clad with moulded ridge tiles. The cusped bargeboard at the front has gothic overtones. This

and the rustication are the only decorative elements to the porch. The light over the doorway is modern.

Brickwork is in Flemish bond comprising hard reds, repointed in cement, thus obscuring the original lime mortar beneath and the straight joint between porch and chapel. A damp course can clearly be seen which also marks this out as different date to the main build, which has under floor ventilation instead. Brick size varies around 22-23 x 11 x 6-6½cm (8¾ x 4¼ x 2½"). They are uniform in appearance with sharp arises but clearly hand-made, as the impression of an animal's paw can be seen on one low down on the south-west elevation.

Contemporary cast iron rain goods empty either side to channels within the concrete that direct rainwater away to the ground either side. An attractive curved wrought iron boot scraper is fitted to the lower stone step (plate 5).

Internal description

The most obvious feature on entry is the 4" vertical duck-egg blue-painted pine matchboarding arranged on all sides with moulded dado above, 1.4m high in all (plate 6). Matchboarding is also used above to form the ceiling, laid diagonally and edged with a moulded cornice against the main hall wall. Red glazed 6" ceramic tiles cover the floor. A beaded surround outlines the entrance into the main hall, which is clearly the original main entrance. Lack of space and the fact that the porch door could not be opened to create more room (there was no key available) meant the main entrance could only be photographed properly from the inside. No fittings apart from a stray modern clothes hook were recorded.

5.2 Main Hall 2

The Main Hall is the earliest part of the chapel (1862) and appears to pre-date the vestry that is believed to be the extension recorded on the front plaque.

External description

On average, the bricks used in the main construction are slightly shorter in length but deeper (22-22.5 x 11 x 6½-7cm) compared to those in the porch. They are also completely different in character and colour, due to their firing in a more primitive updraught kiln. The uneven temperatures inside has led to softer colour tones, varying from orange to red, depending on their position inside the kiln. Vitrified (burnt) headers are prominent and have been used decoratively for diaper work, with a few spread randomly in the fabric (plates 1-3). 'Kiss marks' show the bricks were stacked diagonally during firing.

The decorated façade that stands behind the porch is the most prominent side and therefore has the grandest elevation (plate 1). The main features are the twin 6 x 11 pane round-headed sash windows either side of the porch and the pedimented gable. The tops are fixed, but the bottom sections are vertically-sliding. Neatly rubbed brickwork in the gable is topped by a single course of white gault bricks for the pediment base (plate 1). Mortar joints are narrower than the porch and not repointed in cement. Stone coving caps the pediment and the ears either side. At the apex of the 45° slated roof is a trefoil-cusped ridge tile (plate 1). Window dressings and quoining/ears on the corners are in gault bricks. Tie rods emerge through plates on the ears at the pediment base. Beneath the windows, diamond-patterned diaper work is picked out in burnt headers (plate 1). Although now obscured by the porch, the original entrance door is framed, with panelling on the inside and a moulded bottom rail, set within a plain, bevelled architrave. It has a solid square brass lock and is clearly of an earlier age to the porch door. Above the door is a large ovolo moulded semi-circular three pane fanlight (front cover & plate 6), in imitation of the two round-headed windows on either side. Together they would have complimented each other when the chapel was constructed.

The two long elevations to the north-east and south-west are identical (fig.3). Brick buttresses indicate the positions of the three internal bays and also hide internal tie rods ends from view. Painted ashlar stones indicate the two stages. Between the buttresses are single 3 x 3 pane sash windows with moulded code stone sills and gauged-brick cambered arches (plate 7). The bottom three window panes at eye-level are etched in floral or abstract cross patterns. Each window sits within a pair of diamond-patterned headers. Larger half-diamonds are located under the sills (plate 8). A low (30cm) cement damp proof course runs along the base of the walls (fig.3). The south-east gable is largely obscured by the vestry and has a cement render contemporary with the damp course (plate 3).

Internal description

The interior (plates 9 & 10) is empty apart from a modern pine pulpit at the south-east end. It is lit by modern hanging lights and warmed by electric wall heaters above window height. There is no sign of original lighting fixtures, if there were any. All seating, probably benches, has been removed, but its location either side of the 'aisle' can be seen in the bare pine flooring between the carpeted areas (fig.4). The seating was clearly not fixed to the floor. An interesting aspect of the floor is that it intentionally slopes upwards by some 40cm from the pulpit end to the main entrance, to ensure the whole congregation could observe the proceedings (fig. 5).

Except for the south-west side, which is plain beneath the dado rail, the walls are matchboarded (like the porch) to the base of the windows. The walls are all painted the same duck-egg blue colour up to the dado. The only difference between the boarding of the main hall and porch is that in the hall each plank is finished with a bevelled rather than beaded edge. Behind the pulpit the panelling extends higher, to window transom height, then rises further to form a segmental arch behind the pulpit (plate 9), thus focusing attention on the preacher and emphasising (in a restrained way) his importance. The pulpit has been replaced in modern times and obscures any fixtures to an earlier one. It consists of a short stair up to a low door to the platform. Inside is a bench to the rear, facing the lectern that is raised by means of a wooden peg. To the left of the pulpit, facing the congregation, is a slightly raised area, separated from the congregation by a single wooden free-standing balustrade (fig.4, plate 9). The balustrade has matchboarding to the midway point and thereafter carved with globe finials and turned rail and balusters. The raised area was most likely for a piano or organ to accompany the hymns. This would be the best place for an organist, as the boundary hedge on this side would reduce the sun's glare through the window. It seems unlikely that a second matching balustrade originally stood on the opposite side. Small corner shelves at this end of the main hall appear to be original features (fig.4).

A chamfered picture rail runs along all but the rear wall at transom height. The windows have machine-made brass catches. Originally the windows were fitted with blinds, for there are pairs of elegant curved fixtures (with small eyelets for cords) to the window heads allied with large painted studs in the lower right hand corners to tie-off the cord (plate 11). The upper walls are plain plastered and, apart from some cord attachments, show no sign of fixtures.

Roof trusses are formed from 3 x 7" principle rafters built into the side walls and supported on moulded stone corbels (fig.5). Purlins are sited at the top and middle, running longitudinally between the rafters and ceiling. The trusses are locked in place by a system of bolted tie rods that pass width-ways. By the main entrance, forking tie rods further anchor the northern truss to the front wall (plate 10).

5.3 Vestry 3

The vestry (plate 3) was built onto the rear end of the main chapel hall in 1871. It shares many of the characteristics of the chapel in terms of fabric and materials, which is not surprising as their build dates are so close together. Nothing appears to have been altered internally or externally.

External description

An external entrance is located on the south-west elevation (fig.3) to the rear of the chapel. Both this and the windows either side have cambered arches like those of the main hall, but these are not dressed. Utility area 4 post-dates the vestry and obscures much of the rear elevation.

Vitrified headers form a partial chequered pattern to the elevations (plate 3), emulating the main part of the building, whose bricks are of very similar character. The roof is set lower than the chapel roof. The rear gable end is rendered over and contains a plain square chimney to the fireplace below.

Internal description

There are only slight differences in décor between the original 1862 hall and this 1871 extension. The floor is carpeted and panelling against the walls is the same as in the main hall (plate 12). Along the north-west and north-east walls are fitted matchboard benches standing to 0.5m, a good sitting height (plate 12). By lifting up the hinged seat they were also used to provide storage space for hymn and prayer books, etc. It is worth noting that the chapel ran its own Sunday School and it is possible the children gathered in this room for Bible stories, etc., away from the main congregation. The fireplace, situated opposite the linking door to the main hall, would have provided a considerable amount of heat for this small room and must have heated the main hall as well. Its décor is in the classical style, but plain, without embellishment (plate 13). An attractive pressed metal fire guard accompanies it, combining an embossed Classical style medallion with floral scrolls set within a naturalistic leaf patterned field. The guard was photographed, externally, in black and white to capture the detail (plate 14).

The sash windows that face each other across the room (fig.4) are the same as those in the main hall, but do not have etched glass to the lower panes. The window catches and brackets for blinds are more elaborate. On the south-west side is in a rather dramatic 'fang-style' catch to the window (plate 15).

A four-panel door with brass fittings provides access to the vestry from the main hall (plate 12); within a moulded architrave more elaborate than that over the main door. It is of an age that suggests it may be the original external rear door, and the fact that it is furnished with a lock supports this idea. The style is the same as the vestry side door (fig.4, plate 13).

It is possible that the doorway into the central store of the utility area, behind the chimney stack, was originally a second entry point. However, the existing door is a utilitarian ledged and battened

door, secured by strap hinges. Two nice fixtures are the pretty moulded cast iron coat pegs at the top of the door (plate 16).

5.4 Utility Area 4

The utility area is joined onto the south-west end of the vestry by a straight joint. The bricks are different; smaller soft reds with sharp arises laid in stretcher bond, indicating a single skin wall and later phase, though they are still bonded in lime mortar rather than cement. They appear contemporary with those used in the porch, i.e. of early 20th-century date. The walls stand on a two-course brick plinth and the roof is single-pitched, sloping away from the vestry (plates 3 & 4). Doorways on either side have plain square heads and lead into small storage areas, one of which is now a WC. The other is empty. The middle cupboard entered from the inside of the Vestry is empty but does contain a pretty four-light horizontal sliding sash window now obscured by shed 5.

5.1.5 Tool Shed 5

A modern implement shed for grave-tending implements (lawnmower, etc.) has been added to the rear of the utility area (plates 3 & 4). It is a simple corrugated iron clad structure on a light machine-sawn timber frame, entered from the south-west through a ledge and battened door. A Perspex-covered two-light window faces the graveyard (plate 4) that hides a nice casement window with curled handles of possible earlier origins (late 19th/early 20th-century?). The interior of the shed is empty.

6.0 DISCUSSION AND CONCLUSIONS

The main body of the chapel was constructed in 1862 using local handmade bricks held together by tie rods. Gault brick dressings and arched windows and doorways mark out the main elevation seen by the congregation as they walked up the path to the main entrance. Inside, the walls were matchboarded and the part behind the pulpit elevated to provide focus on the preacher and his words. The organ probably stood on the raised area nearby, behind the balustrade. The windows were fitted with blinds to block out the sun and their lower panes were stencilled to maintain privacy inside. Many of these features survive. A vestry was built in 1871, based on the same style as the main hall. Both dates are documented in a plaque at the front.

It is not known why the vestry was built later, perhaps due to cost. Until this time, it would appear the chapel was not heated. In the early 20th century, the porch and utility area were constructed, perhaps at the same time. The tin shed was probably added in the mid to later 20th-century to

service the graveyard. Clearly, the prominent built elements were deliberately placed at the front, with the utilitarian buildings at the back out of sight, but also close to their point of use.

In architectural terms, the chapel is not one particular style, but a mixture of the Tudor gothic and neo-Georgian. The red brick and diaper patterning remind one of early English brickwork. The proportions and layout of the chapel, with its buttresses and central aisle is similar to a medieval parish church, but also remindful of a small Victorian parish school. The pedimented front and gault brick dressings in imitation of stone suggest a Georgian influence.

The chapel is significant for the survival of its original Victorian interiors (panelling, storage benches, windows and doors) which are consistent throughout the chapel and vestry and even the porch, albeit which is later in date. However, major features such as the benches and pulpit have either been removed or replaced. Externally and internally, the chapel contains important decorative details and fixtures and fittings.

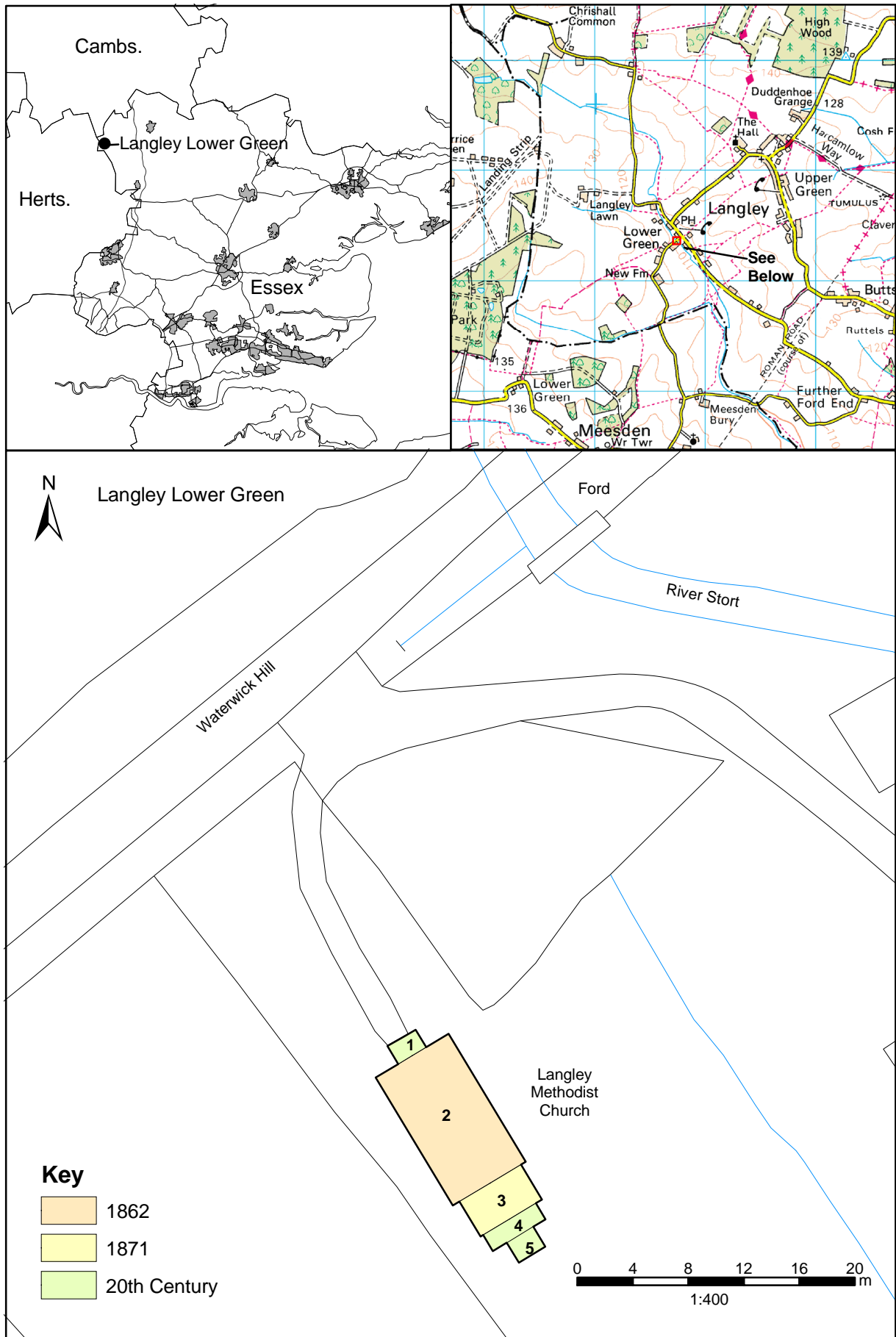
The chapel is also significant to the understanding of the development of Primitive Methodism and the general growth of nonconformity in the 19th-century. As a testament to the Primitive Methodism movement, a version of Methodism 'by the people and for the people', the chapel is part of a popular 19th-century working class movement on a national scale, be it in the rural south or industrialised urban areas of the north. This was arguably better suited to the labouring men and women than the Church of England with its liturgy, ritual and middle class clergy (Harrisson 1981). On a broader scale, as part of the Nonconformist movement, the chapel was built at a time when the traditional hierarchical religious establishments were being rejected for a more down-to-earth approach favoured by Methodists, Baptists, Quakers and other nonconformist groups whose chapels sprung up in villages and towns across Essex and the rest of the country. For those structures no longer in use, it is important that a record is made before their conversion or demolition, particularly if they remain relatively unaltered as is the case with Langley Methodist Church.

ACKNOWLEDGEMENTS

This work was commissioned by the owner, Mr. Norberto Fusi, who also provided drawings used as a basis for figures 3-5 in this report. Andrew Letch carried out the survey and Andrew Lewsey prepared the illustrations. Staff at the Essex Records Office assisted at the research stage. Richard Havis of ECC HEM monitored the work on behalf of Uttlesford DC planning department.

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Fig.1. Location plan

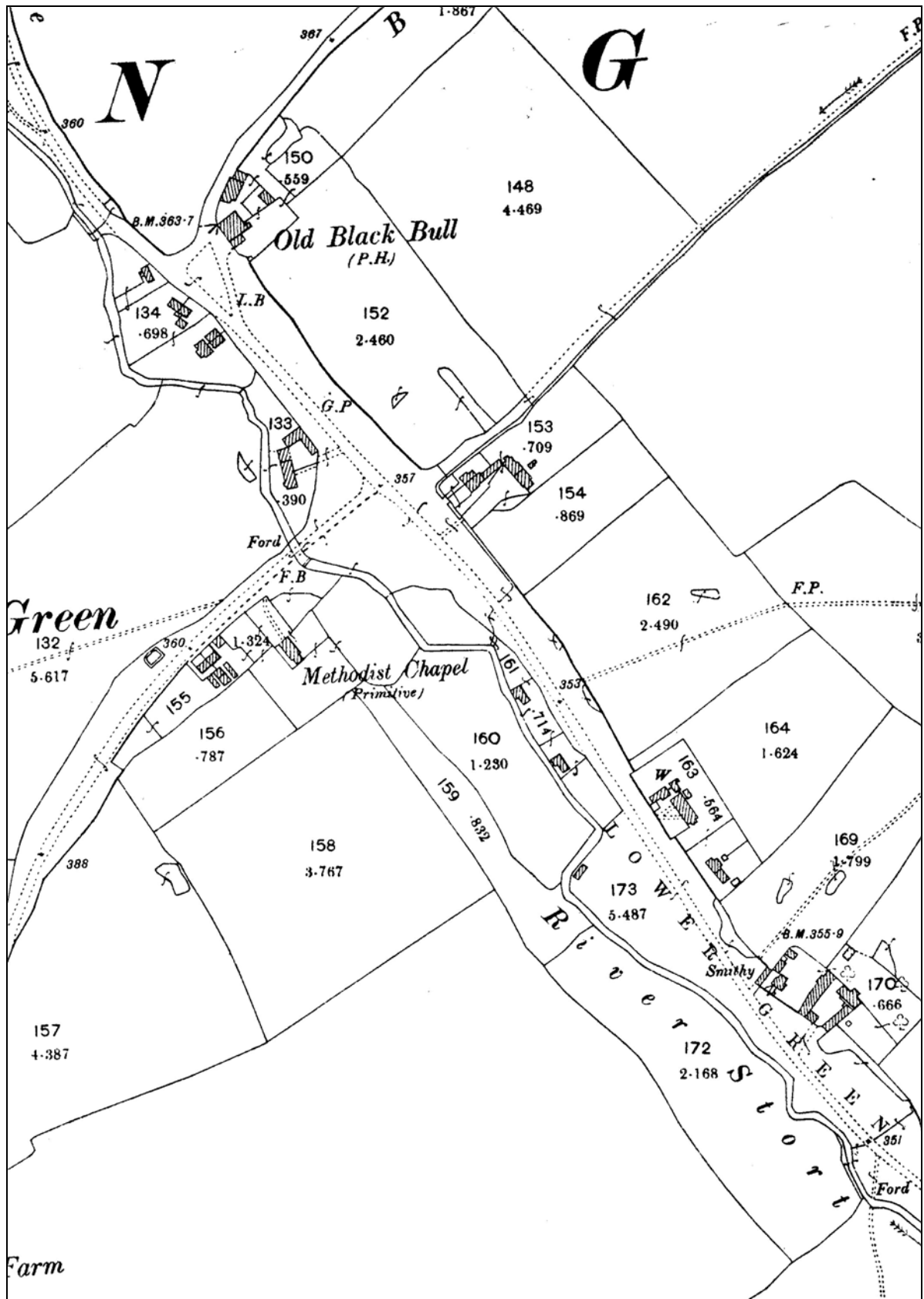
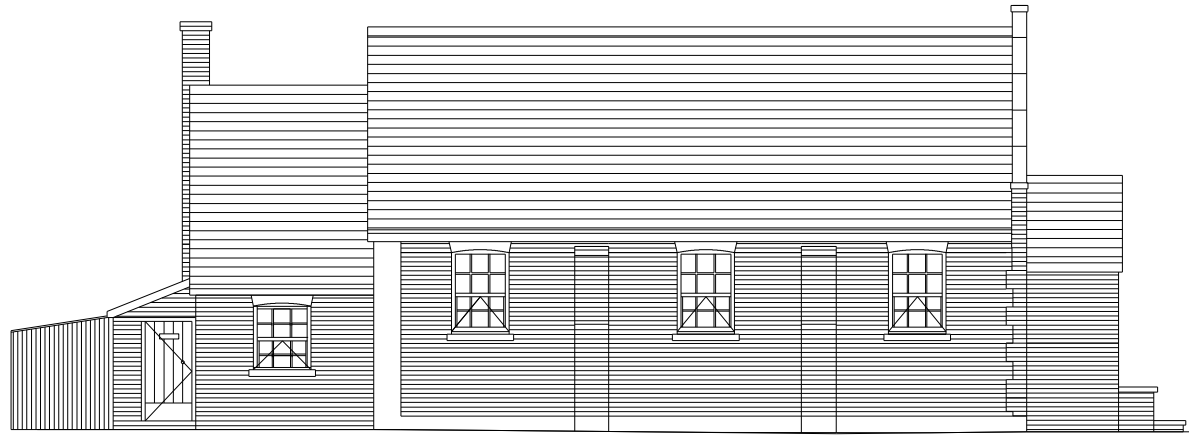


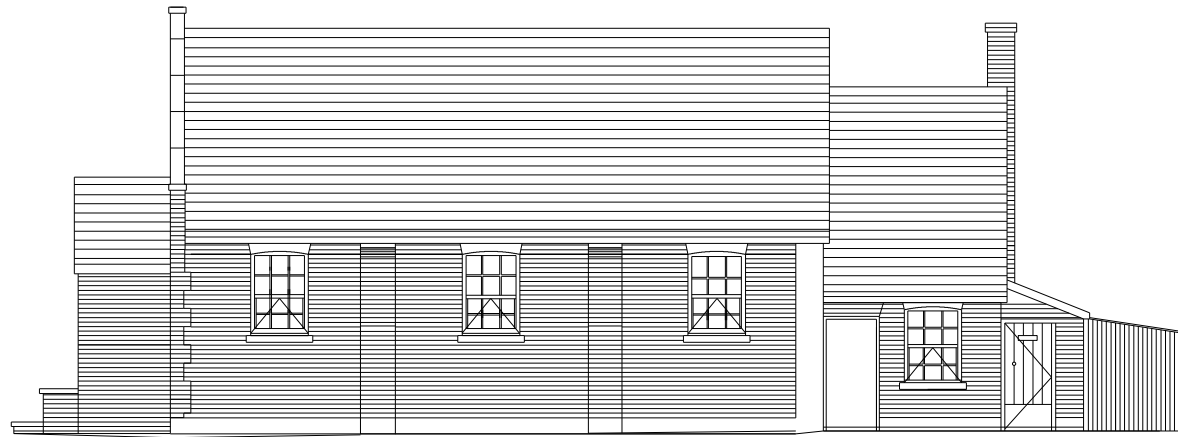
Fig.2 Second edition Ordnance Survey map, 1897 (enlarged for detail)



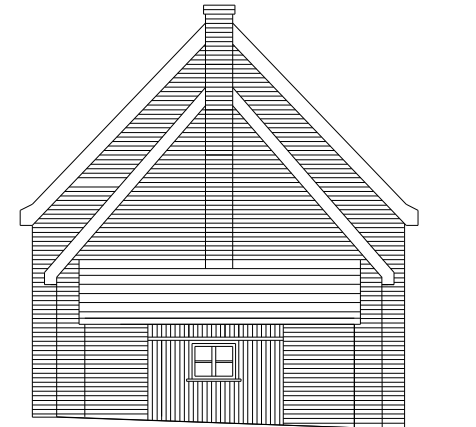
North-West



North-East



South-West



South-East

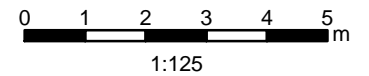


Fig.3. Elevations as supplied by client

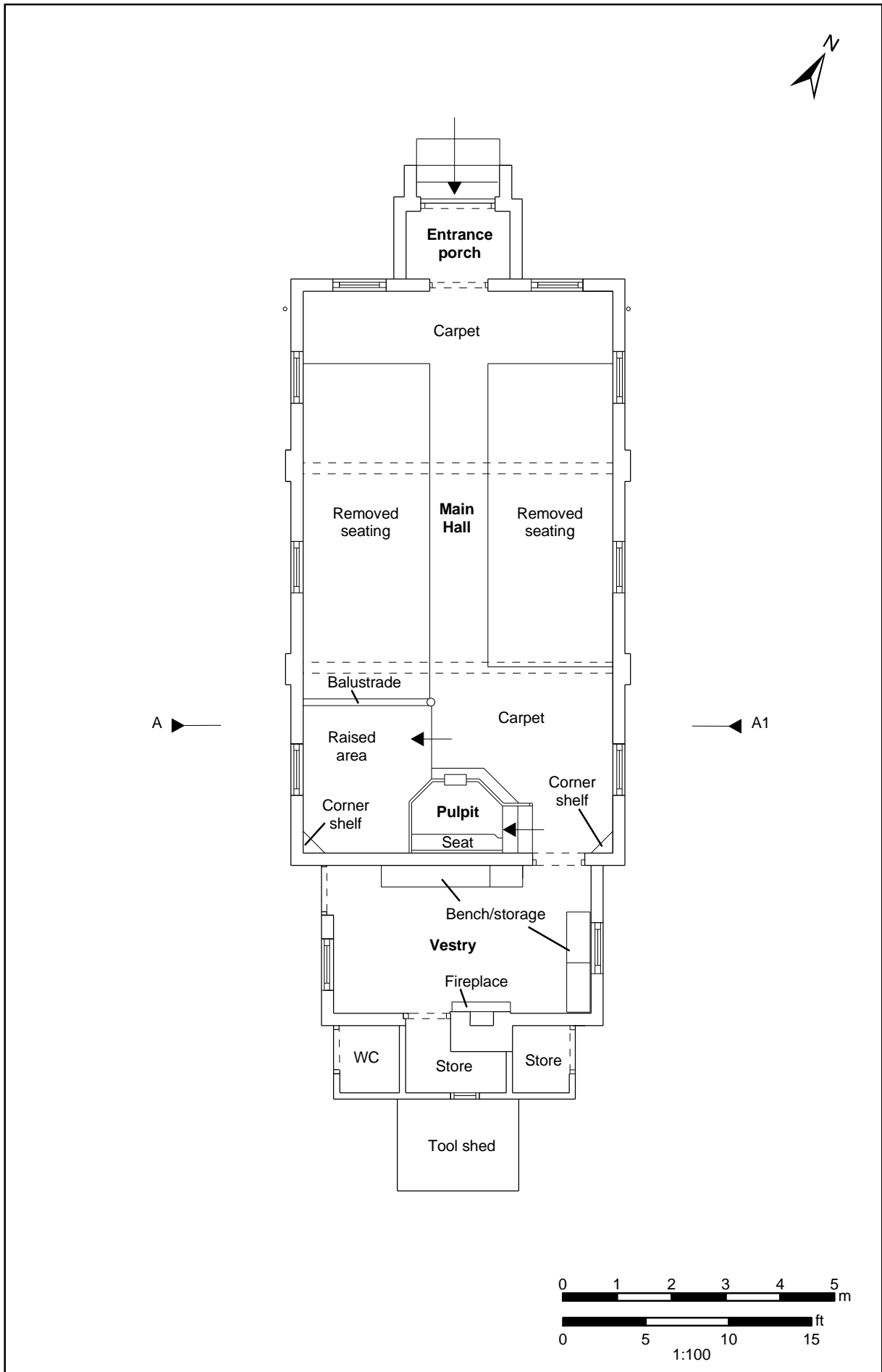


Fig.4. Ground floor plan of chapel

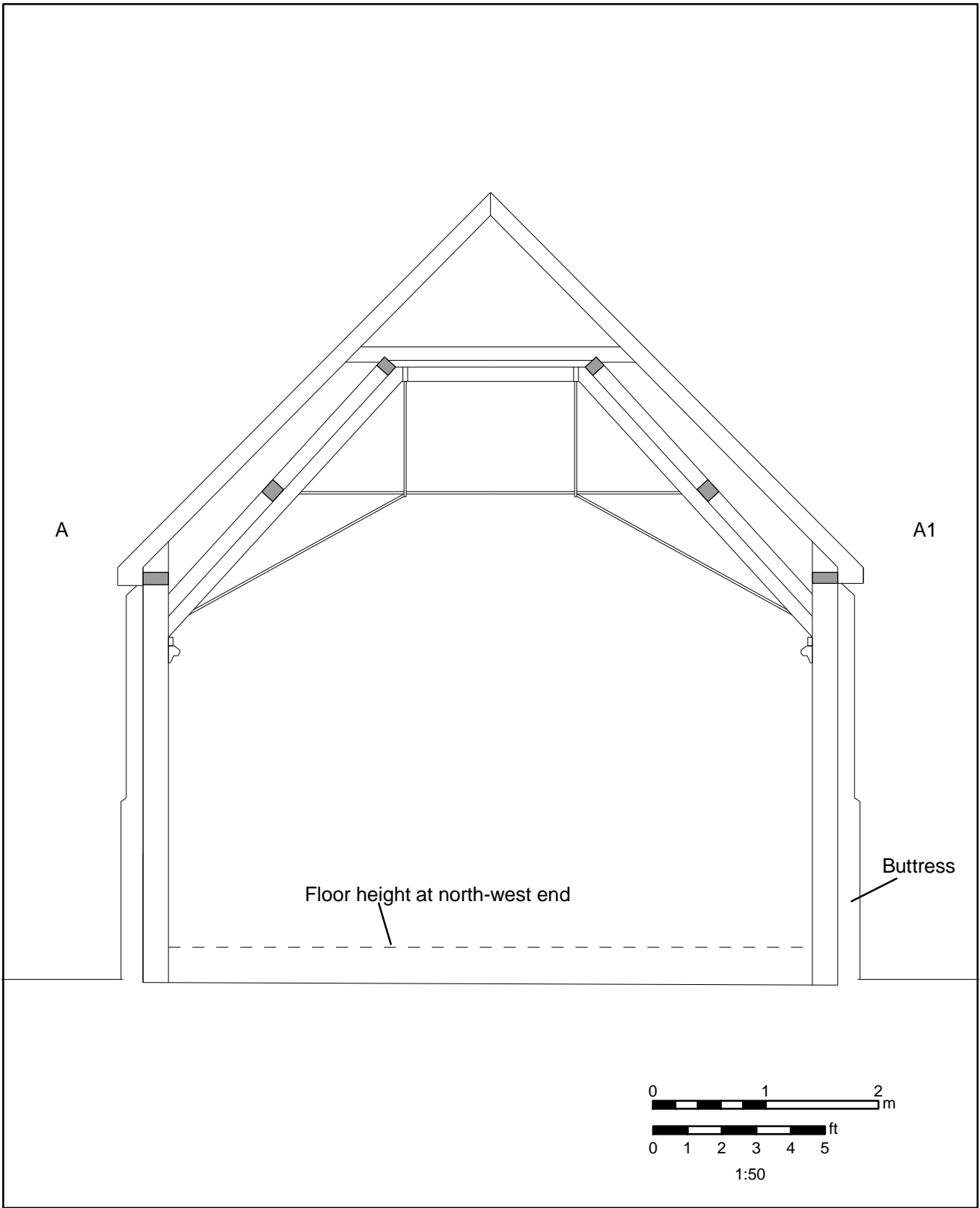


Fig.5. Section A-A1 through chapel

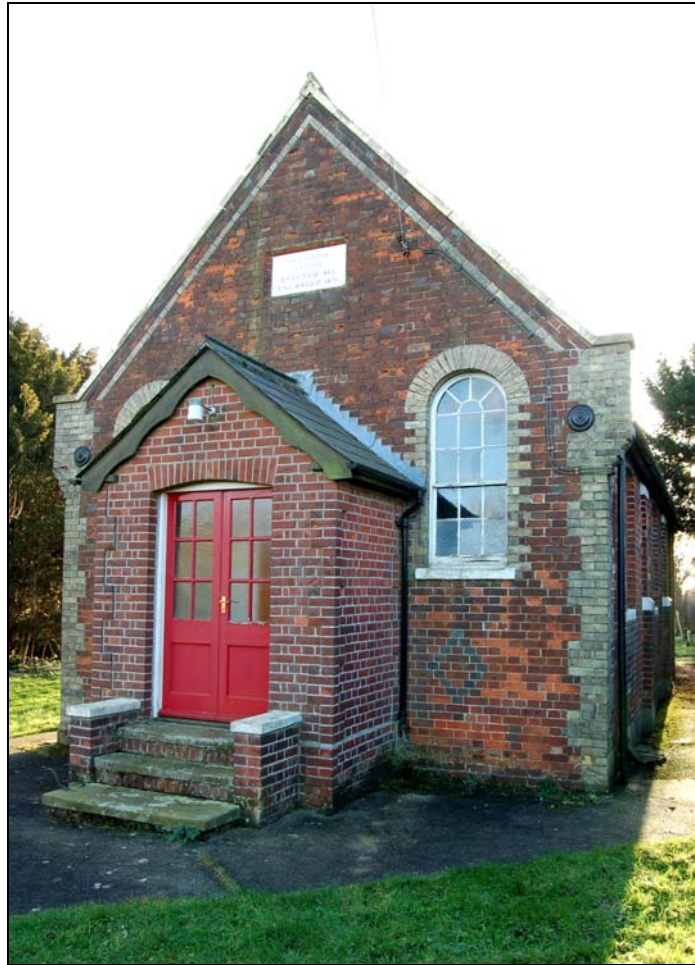


Plate 1 Main (north-west) elevation



Plate 2 Chapel viewed from north



Plate 3 Chapel viewed from south-east



Plate 4 Chapel viewed from south-east



Plate 5 Boot scraper on porch step



Plate 6 Interior of porch viewed from main hall



Plate 7 Chapel viewed from north-east



Plate 8 Window detail



Plate 9 Main hall viewed from north-west toward pulpit



Plate 10 Main hall viewed from south-east toward porch



Plate 11 Window detail inside main hall



Plate 12 Vestry interior viewed from external doorway



Plate 13 Vestry interior viewed from doorway to main hall



Plate 14 Ornamental fire guard pictured on porch steps



Plate 15 Detail of vestry window



Plate 16 Detail of hook on cupboard door in vestry

Appendix 1: Archive index

Site name: Langley Lower Green Methodist Chapel, Essex

Index to the Archive

File containing:

1. Research Archive

- 1.1 ECC HEM brief
- 1.2 ECC FAU written scheme of investigation
- 1.3 Client/archive Report

2. Site Archive

- 2.1 Photographic record and register
- 2.2 Miscellaneous plans, maps and notes

Appendix 2: EHER Summary sheet

Site Name/Address: Langley Methodist Church, Waterwick Hill, Langley Lower Green, Saffron Walden	
Parish: Langley	District: Uttlesford
NGR: TL 4374 3442	Site Code:
Type of Work: Historic building recording	Site Director/Group: A. Letch ECC Field Archaeology Unit
Date of Work: January 2007	Size of Area Investigated: N/A
Location of Finds/Curating Museum: Saffron Walden Museum	Funding Source: Mr. Norberto Fusi (owner)
Further Work Anticipated? No	Related EHER Nos.: N/A
Final Report: N/A	
Periods Represented: Late 19th c., modern	
<p>SUMMARY OF FIELDWORK RESULTS:</p> <p><i>The chapel at Lower Green was constructed in 1862 by the Primitive Methodists in a broad, not over-fancy, neo-gothic style of red brick with gault brick dressings (especially on the facade) and diaper patterning with Classical overtones. The proportions and layout of the chapel, with its buttresses and central aisle are based on the more simple parish churches or chapels, but are also remindful of small Victorian parish schools. A vestry was added to the rear in 1871 in the same style. Both dates are documented in a plaque at the front.</i></p> <p><i>A porch and rear storage areas were constructed in the 20th-century after the graveyard was extended. In 2004 the chapel closed and in 2006 plans were submitted for residential conversion.</i></p> <p><i>The chapel is significant for the survival of its original Victorian interiors (panelling, storage benches, windows and doors) which are consistent throughout the main structures (chapel, vestry and porch), although, major features such as the main seating and pulpit have either been removed or replaced. In general, the chapel is important as part of the development and growth of Primitive Methodism and the nonconformist movement in the 19th-century.</i></p>	
Previous Summaries/Reports: N.A.	
Author of Summary: A. Letch (ECC FAU)	Date of Summary: 23rd February 2007