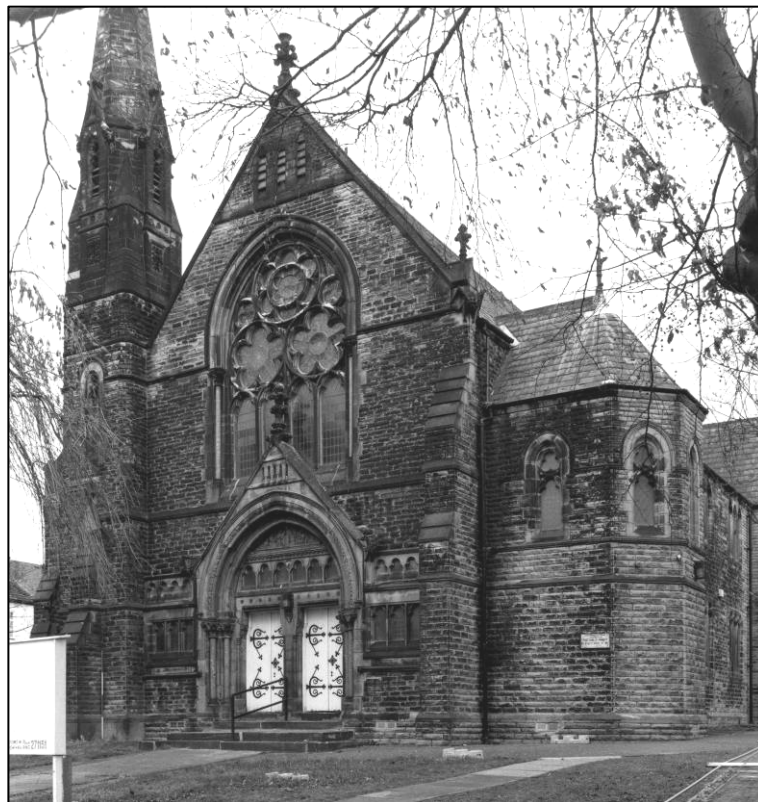


ST PAUL'S CHURCH (HORBURY METHODIST CHURCH)
AND FORMER SUNDAY SCHOOL,
HIGH STREET, HORBURY,
WEST YORKSHIRE

BUILDING RECORDING



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BUILDING RECORDING

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On behalf of

Horbury Methodist Church
Development Company Ltd
c/o Mr John Sudworth
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Horbury
Wakefield WF4 6HG

**BUILDING RECORDING,
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AND FORMER SUNDAY SCHOOL,
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EXECUTIVE SUMMARY

In December 2010, Ed Dennison Archaeological Services Ltd (EDAS) were commissioned by Horbury Methodist Church Development Company Ltd, via their Development Scheme Co-ordinator Mr John Sudworth, to undertake a programme of building recording at St Paul's Church (otherwise known as Horbury Methodist Church) and associated former Sunday School, High Street, Horbury, West Yorkshire (NGR SE 2942 1827 centred). The project involved an architectural survey of the two structures, which was achieved through a combined drawn and photographic record, augmented by a detailed description record and report. The building recording work was made a condition of planning permission for the demolition of the two structures.

Methodism has a long and established presence in Horbury, and St Paul's Church needs to be considered in the context of both the different strands of non-conformism that were present and the buildings that the congregations chose to erect to house their worship. As a result of two adjacent plots of land on High Street coming up for sale at the same time, the main chapels of the Primitive and Wesleyan communities in Horbury had a close physical relationship. St Paul's Church was built as a Wesleyan chapel in 1884, the second such building to stand on the site, while the adjacent Primitive Methodist chapel of 1875 also replaced an earlier structure. When both these later chapels were still standing, they had a considerable visual impact on the centre of the town. The rebuilding of the older chapels in a larger, more comfortable, and more modern style from the mid 19th century reflected not only the growing importance of non-conformist worship, but also the expectations of those congregations attending the chapels.

At St Paul's Church, the Wesleyans chose a more decorative Gothic style for their 1884 chapel, closer to what might be expected for an Anglican church of the period, in contrast to the simpler (but no less imposing) Italianate windows and Classical appearance of the Primitives' 1875 building. The choice of a Gothic style for the Wesleyan chapel reflect wider trends in chapel building amongst non-conformist communities, but the completed building conformed to all of the general requirements for a non-conformist chapel, including the necessity for all of the congregation to see and hear the speaker, resulting in the use of galleries and the placing of a large pulpit at the chapel's east end. The interior of St Paul's was furnished to a high quality, as is evidenced by some of the remaining fixtures and fittings. The surviving Building Committee notes provide a fascinating insight into the decisions made by those empowered by the Wesleyan community to erect the new chapel, their relationship with the architect, the level of involvement they had in the design process and the fierce debate that could be engendered by matters such as the form of the pews. The chosen architect, Walter Hanstock, was perhaps typical of many of the smaller local and regional architectural practices whose works still dominate the local street scene to a far greater degree than better-known firms, but who remain under-researched by comparison. The use of a local architect to provide the design for the chapel is in contrast to the appointment of the nationally-established firm of Harry Hems to undertake the carving.

The Sunday School was built to the north of the church in 1906 to serve the Primitive Methodist chapel, but it may have been partly used or taken over by the Wesleyan community by the mid 1920s. The building appears to conform to the requirements and form of this type of school building generally erected during the early 20th century, and it retains some good Art Nouveau detailing. The Trustees' Minutes and other surviving documentation make clear the important social role that the school played in the local community, for example, for use by local amateur dramatic groups, as a labour exchange/child welfare centre, and as a First Aid Post during the Second World War.

1 INTRODUCTION

Reasons and Circumstances for the Project

- 1.1 In December 2010, Ed Dennison Archaeological Services Ltd (EDAS) were commissioned by Horbury Methodist Church Development Company Ltd, via their Development Scheme Co-ordinator Mr John Sudworth, to undertake a programme of building recording at St Paul's Church (otherwise known as Horbury Methodist Church) and associated former Sunday School, High Street, Horbury, West Yorkshire. The project involved an architectural survey of the two structures, which was achieved through a drawn and photographic record for the church, and a photographic record for the Sunday School, augmented by a detailed description record and report.
- 1.2 The building recording was made a condition of full planning permission approving the demolition of the church and the subsequent rebuilding of a chapel connected to a refurbished hall, granted by City of Wakefield Metropolitan District Council on 30th May 2008 (application 07/02910/FUL, condition 10). Two Conservation Area Consents for the demolition of the church, approved by City of Wakefield MDC on 24th December 2007 and 15th February 2011, also contained conditions for building recording (applications 07/02912/CON, condition 3; 10/02497/CON, condition 4). The scope of the building recording was defined by a specification prepared by the local archaeological curator, the West Yorkshire Archaeology Advisory Service (WYAAS) (see Appendix 2), and the site work was funded by the Horbury Methodist Church Development Company Ltd.

Site Location and Description

- 1.3 The two buildings forming the subject of the survey stand in a locally prominent position on the north side of High Street in the centre of Horbury, West Yorkshire (NGR SE 2942 1827 centred) (see figures 1 and 2). The buildings are accessed by pedestrians along footpaths running back (north) from the High Street. They are bounded to the west by Stringer's Yard, to the east by shops and other residential properties, and to the north by an unsurfaced car park. The area of the site slopes gradually from 15.0m in the north to 10.2m in the south adjacent to High Street. Neither the church nor the Sunday School are listed, but they do lie within the Horbury Conservation Area.
- 1.4 At the time of the EDAS survey, the church was generally in a reasonable structural condition, although the south front was suffering from major structural defects which had necessitated the closure of the building for worship. Worship was instead taking place in the adjacent former school (now a church hall), which is also used by a number of community groups who store large amounts of material in parts of the building.
- 1.5 The church and school have been subject to some previous work, as part of Peter Day's superb study of the development of Methodism in Horbury (Day 1984). Day drew on a large surviving body of documentation, some of which has been deposited with the West Yorkshire Archives Service in Wakefield.

Aims and Objectives of the Project

- 1.6 The primary aim of the survey work was to identify and objectively record, by means of photographs, annotated measured drawings and detailed descriptive text, any significant evidence for the original and subsequent historical form and

functions of the buildings, and to place this record in the public domain by depositing it with the West Yorkshire Historic Environment Record (Registry of Deeds, Newstead Road, Wakefield, WF1 2DE). The second aim of the work was to analyse and interpret the buildings and place them, as far as was possible, within their social, religious and architectural contexts.

Survey Methodology

- 1.7 As noted above, the scope of the building recording work was defined by a specification prepared by WYAAS, the local archaeological curators (see Appendix 2). The specification required the church to be the subject of a detailed drawn, photographic and descriptive record, while the adjacent Sunday School was to be recorded photographically. The site work was supplemented by a limited amount of documentary research. The resulting survey conforms to a Level 3 analytical survey as described by English Heritage (2006, 14). The majority of the on-site drawn and photographic recording was undertaken between January and March 2011. The fieldwork records were approved by WYAAS on 14th March 2011.

Documentary research

- 1.8 As has already been stated, the buildings recorded by the survey work have been studied previously as part of Day's (1984) excellent study of the history and development of Methodism in Horbury. Mr Day was also responsible for depositing much of the surviving historical documentation relating to St Paul's Church which is kept by the West Yorkshire Archives Service at Wakefield, including the very valuable and informative 1883-1886 Building Committee Minutes.
- 1.9 Background information and documentary material was obtained from Wakefield Local History Library, the Wakefield office of the West Yorkshire Archive Service, the WYAAS Heritage Environment Record in Wakefield, and the Yorkshire Archaeological Society in Leeds. A full list of primary and secondary sources consulted for the project are given in the bibliography (Chapter 6) below. In addition to written information, Mr Peter Day provided valuable oral information on the history of the church and school during the mid to late 20th century.

Measured survey

- 1.10 The drawn record comprised ground and first floor plans of the church at a scale of 1:50, using plans prepared by Potts Parry Ives and Young as a base. These were checked in the field for accuracy and then detail added, so that the EDAS plans show all significant details such as inserted or blocked openings, original fixtures and fittings, and details of items relating to original and subsequent uses. Where stored material was present that could not be moved, detailed inspections were undertaken behind and around any stored material to ensure that all relevant features were noted. In addition to the floor plans, a section at a scale of 1:50 was constructed through the church, again based on a survey by Potts Parry Ives and Young.
- 1.11 The information for the drawn record was captured using both traditional hand-held and remote measurement techniques. Final inked drawings of the church plans and section were then produced by hand to publication standard, and are presented as reduced versions of the full sized field drawings using conventions established by English Heritage (2006, 18-37). The original Potts Parry Ives and Young plans of the Sunday School have been reproduced unchanged.

- 1.12 The information for the drawn record was captured using both traditional hand-held and remote measurement techniques. Final inked drawings were then produced by hand to publication standard, and are presented as reduced versions of the full sized field drawings using conventions established by English Heritage (2006, 18-37).

Photographic survey

- 1.13 The black and white photographic record was achieved using a Mamiya 645 medium format camera with perspective control, while the 35mm colour record was produced using a Pentax 35mm camera with a variety of lenses. English Heritage photographic guidelines were followed (English Heritage 2006, 10-13). A total of 156 black and white shots were taken, and the negatives were printed to a size of 7" by 5", with a limited selection reproduced at 10" by 8". A total of 33 35mm colour slides were also taken. Subject to access and other safety considerations, all photographs contain a graduated scale, and artificial lighting was used as necessary. All photographs have been clearly numbered and labelled with the subject, orientation, date taken and photographer's name, and cross referenced to film/negative and plate numbers as required by the WYAAS specification. All photographic film was exposed and processed to ensure high quality definition, and processed to archival standards according to manufacturer's specifications.
- 1.14 The photographic record (see Appendix 1) includes a register detailing the location and direction of each shot, for both black and white prints and colour slides. The various plans of the buildings have also been used to identify each shot, and the position and direction of each shot is marked on these plans. A complete set of good quality copies of the black and white photographs are also reproduced in Appendix 1.

Written record

- 1.15 Sufficient detailed notes and observations were made in the field to allow a detailed descriptive record of the buildings forming the subject of the survey to be prepared.

Survey Products

Survey report

- 1.16 This report forms a detailed written record of the church and Sunday School, prepared from the sources of information set out above, and analyses their form, function, history, and sequence of development, as far as is possible using the previously gathered information. The buildings are also placed within their historical, social and agricultural contexts, where possible using the available documentary and secondary evidence.

Project archive

- 1.17 A fully indexed project archive has been prepared, ordered and indexed according to the standards set by the National Archaeological Record (EDAS site code SPH 11). The archive comprises primary written documents, field notes, documentary material, photographic contact sheets, a copy of the report, and an index to the archive. This archive has been deposited with the Wakefield Office of the West Yorkshire Archive Service, while the photographic prints and negatives, and 35mm colour slides, have been deposited with WYAAS.

2 HISTORICAL BACKGROUND

Introduction

- 2.1 The buildings forming the subject of this report, and more especially the wider history of Methodism in Horbury, form the subject of an excellent study by Peter Day (1984), and the following section draws heavily on this for contextual information. Mr Day was also responsible for depositing much of the surviving historical documentation relating to St Paul's Church which is kept by the West Yorkshire Archives Service at Wakefield, including the very valuable and informative 1883-1886 Building Committee Minutes.

The Earlier History of Methodism in Horbury

- 2.2 Methodism in Horbury appears to have its roots in the meetings of a group of local young men in 1744, prominent amongst whom were Matthew Ash, a basket-maker, and Edward Hanson, whose mother's house was to become the first meeting place for Methodist worship in Horbury. In the same year, Matthew Ash invited John Nelson, a Methodist preacher he had heard in either Leeds or Wakefield, to preach in Horbury (Day 1984, 2-3). By 1746 the Horbury Methodists appear to have been formed into a distinct Society, although as Peter Day emphasises, their activities should be understood within the context of the local parish church, as at this date Methodism was a movement still contained almost entirely within the Church of England (Day 1984, 4). John Wesley's first confirmed visit to Horbury to preach was at some time between the 14th and 18th May 1751 (Day 1984, 7).
- 2.3 The first Methodist chapel in Horbury was erected probably shortly before 1765 by the aforementioned Matthew Ash and his associates, on a site towards the east end of the village. It appears to have been a brick building of two storeys, within which as many as 200 pews were regularly let. John Wesley made further visits to Horbury to preach in 1766, 1772 and 1777. Following Wesley's organisation of preachers into 'rounds' or circuits, which began in 1746, by 1768 Horbury had become one of the 31 'places' in the Leeds Circuit. In September 1787 Horbury, together with other Societies in the Leeds Circuit, were formed into a new 22-place circuit based on Wakefield. A Sunday School was formed at Horbury in 1786 (Day 1984, 8-13).
- 2.4 The second non-conformist chapel to be built in Horbury was erected in 1824 on Northgate, and was established by the Methodist New Connexion, who had broken from the original Wesleyan Methodists in 1797. Primitive Methodist preachers had also arrived in Horbury slightly earlier than the New Connexion, in 1820, and their first chapel was erected on the High Street in 1841. Free Methodism is thought to have arrived in Horbury in 1853, the Free Methodists building a small chapel in Queen Street soon afterwards. By 1888, the Queen Street chapel formed part of the Wakefield circuit of the United Methodist Free Churches (Day 1984, 16-20).

The Earlier Chapel on the Site and the adjacent Primitive Methodist Chapel

- 2.5 As has already been noted above, the Primitive Methodists had erected their first chapel in Horbury High Street in 1841. The High Street site had probably been acquired at auction in Wakefield in February 1837, when two adjacent plots of land east of Stringer's Yard in Horbury had been put up for sale. The Primitive Methodists had bought the smaller, eastern plot, while by 1841 the Wesleyans acquired the larger, western plot, a situation which led to Horbury High Street

having two large non-conformist chapels next to one another for many years (Day 1984, 18).

- 2.6 By 1841, the original Wesleyan Chapel built in c.1765 was too small and inconveniently located to serve its purpose, and in the same year, the High Street plot was bought for £40. The foundation stone for the new chapel was laid on the 24th February 1845 and the chapel was completed early in 1846. The building was about 86 feet long by 47 feet wide, and was probably galleried, seating about 400 (Day 1984, 21-22). An early surviving photograph (Peter Day, private collection) shows a tall stone building, the south front partly obscured by trees, and with ornate cast-iron railings to the High Street side; gravestones are also visible flanking the entrance path from the High Street (see figure 3). In the central bay of the south front there was a central doorway with a broad three-centred head and a substantial hoodmould over, fitted with panelled doors. Above the doorway, the photograph appears to show a large three-light pointed arched window with intersecting tracery, itself surmounted by a smaller but still substantial trefoiled light within the apex of the steep gable. The central bay was flanked by tall octagonal towers, rising well above the level of the pitched roof behind, incorporating several moulded strings and terminating in crenellated parapets. The string courses were carried across the flanking bays, giving a stepped profile to the west front here, behind which the slope of the pitched roof is just visible. Each of the two flanking bays appears to have contained a single-light pointed arched window, but these areas are not entirely clear on the photograph.
- 2.7 The chapel was surrounded by a burial ground, and Day noted in 1984 that the eastern boundary wall still bore the Roman numeral 'XII' designating one of the 220 grave spaces (Day 1984, 22). In total, about 120 bodies were interred in the burial ground; regular burials were scheduled to be discontinued in 1856 but this was not finally done until 1866, with burials in existing, unoccupied, graves continuing as late as 1907 (Day 1984, 23). A plan of the burial ground made before 1883 still survives (Peter Day, private collection). This plan shows the burial plots numbered from 1 to 44 along the east and west sides of the ground, with 98 plots being occupied, including one for 'infant graves' at the north end of the west side. The plan also gives some idea as to the layout around the church, and of the church itself. A straight path led from the High Street towards the centre of the south elevation, with narrower paths hugging the east and west sides of the church tightly. These both wound around to the north end, entering a small rectangular projection from the back of the chapel. This in turn has a smaller projection to the centre of its north side, which has been shaded, and has steps at the north-east corner, perhaps indicating a below-ground or basement area. A diagonal path led from the back of the chapel towards a small square structure located against the north boundary wall of the burial ground. A later hand has added paths to the east and west of the chapel, running further out than the originals here, while a 'Gateway' indicated on the west side runs across three burial plots, two of which are shown as occupied.
- 2.8 As will be detailed below, the chapel was demolished in c.1883 to make way for the chapel (later St Paul's Church) forming the subject of this report. Following demolition, parts of the octagonal towers were re-erected in the grounds of the house known as High Fields, belonging to one of the Trustees Mr George Green. A postcard of the house, dating from the early 20th century, shows the two towers to be thickly clad with ivy (see figure 3). An inscription on the back of the card states: *"My Grandfather's house as it was. The two towers on the left were rebuilt from the ruins of the Old Wesleyan Chapel which was blown down in a storm. The*

gates within the archway were made from the Old Communion rails and the summer seat from one of the pews” (Peter Day, private collection).

- 2.9 One of these towers survived as late as 1969. Photographs taken at around this time show it to be built of a neatly coursed squared yellowish-brown stone, and to incorporate panels with a saltire pattern not clearly visible on the early photograph (Peter Day, private collection) (see figure 3). A single stone from this tower was later incorporated into the existing retaining wall to the east of St Paul’s church (Day 1984, 22; Peter Day, *pers. comm.*).

St Paul’s Church

Design and construction

- 2.10 By 1846, there were two substantial chapels located on adjacent plots in the High Street, the Primitive to the east and the Wesleyan to the west. Neither were insubstantial buildings, but by the 1870s, the Primitive chapel was not large enough to serve the growing community. The old 1841 chapel was therefore pulled down and in July 1875 the foundation stones of the new, larger, ‘Ebenezer’ chapel were laid. An early 20th century postcard shows the completed chapel to be an imposing building with Italianate windows beneath a frieze inscribed ‘Primitive Methodist Chapel AD 1875’ and a large central pediment (Peter Day, private collection). The interior was galleried, provided with an organ, and seated 600 (Day 1984, 35-36). The new Primitive chapel was followed by a new Wesleyan chapel at Horbury Junction, and a new United Methodist Free Church on Highfield Road in 1899 (Day 1984, 41-44).
- 2.11 It is within this context of new building by the different strands of non-conformism in Horbury that the decision to rebuild the then existing Wesleyan chapel on High Street needs to be seen. Any understanding of the decisions made by the community to erect a new Wesleyan chapel on the site of the earlier one, and the subsequent changes made to the fabric of what became known as St Paul’s Church, is greatly enhanced by the surviving documentation deposited with the West Yorkshire Archives Service at Wakefield. Foremost amongst this documentation are the minutes of ‘The Horbury Wesleyan New Chapel: Building Committee’, which cover the period 1883 to 1886 (WYAS C8/12/7/3/1). The Committee met at regular, usually weekly, intervals, and their minutes record in detail their decisions about what the new chapel should look like, who should design it, and how it should be furnished. At the end of February and throughout March 1883, there were discussions about the merit of the various sites proposed for the new chapel, and of interviews with landholders, the result of which was that it was decided to remain on the old site. A pamphlet raising subscriptions in aid of the new chapel notes that the difficulties in respect of the old chapel were the insecurity of the roof and ceiling, the inability to warm the chapel in winter, and the general discomfort of the pews (WYAS C8/12/7/3/4). Day (1984, 37) notes that although the old chapel looked impressive, it may not have been particularly well built, as structural faults began to appear within a relatively short period after its construction. In 1852, subscriptions were raised towards repairs and again in 1864 towards repairing the vestry and chapel. A newspaper report for 1875 states of the old chapel that *“During the evening service at Horbury Wesleyan Chapel, several people left their seats in a hurry, thinking that, in consequence of recent heavy rains, the building was subsiding and that there was a danger of its collapse. It was found, however, that only a single floor joist was affected, damp having caused it to rot where it entered the wall, and most of the congregation returned to*

complete the service, the preacher taking advantage of the incident to point a moral” (Day 1984, 37).

- 2.12 The Visiting Committee of the Building Committee had been to see various other chapels in the wider area, and were especially impressed by that at Frizinghall: *“This was then followed by a long talkation as to the size and appearance of the future chapel: the general idea being that we ought to make provision for 550 persons. The Chairman then produced several designs of chapels in the neighbourhood. Some of the members present proposed several architects to the following of which it was proposed to write: Messrs Thornton, Wakefield; Hanstock, Batley; C W Richardson, Wakefield; Messrs Pritchell & Son, Darlington; Wills, Derby; Kirk & Son, Dewsbury” (WYAS C8/12/7/3/1 - 8/3/1883).*
- 2.13 On 22nd March 1883, the same list of architects as given above, with the addition of Richardson of Oulton, Leeds, were written to requesting designs and costs for the new building. At the same meeting, the Committee further resolved that ‘the chapel be a Gothic one freely heated’ and an amendment that a spire be added was carried by a majority of one. Regarding the stone to be used, ‘the front [to] be of cleansed Ashlay, the sides of chopped faced Elland Edge’. The chapel was to accommodate not less than 500 people, including the galleries, and the pews were to be of pitched-pine. Finally, there was a discussion about the form of the pews, and it was resolved that the decision as to whether the pew doors were to be the same height as the backs be left to the architect. The presence or absence of pew doors was to become an extremely contentious issue within the Committee, and was not finally resolved for some considerable time (see below). Although this might now seem a rather arcane issue to have taken up so much of the committee’s time, the discomfort of the pews in the old chapel was one of the reasons cited for its demolition, and so the matter was clearly of some importance.
- 2.14 On the 27th April 1883 *“Mr Hill gave an account of his interview with a professional gentleman, who, after examining the plans, said that Mr Handstock’s ground plan would meet our requirements. But that his elevation would not be equal when built to Mr Wills’. He pointed out several defects in Mr Wills’ ground plan, suggesting at the same time that he could probably be able to alter them within the cost” (WYAS C8/12/7/3/1 - 27/4/1883).*
- 2.15 Following this advice, the number of architects was reduced to just two, Hanstock (sometimes given in the Minutes as ‘Handstock’, but referred to throughout the following text in the first form) and Wills. The Committee evidently took a great deal of care in their final decision, as a visit was made to Derby to view a chapel built by Wills: *“Mr Green was called upon to give an account of the visit made by the sub-committee to Derby. The gist of which was that the roof as shown in Mr Wills’ interior perspective could be adapted to a 3 feet 4 inch wide span, but there was some doubt as to whether tie rods could have been used as at Derby. The gallery was of well-selected red wood and not pitch pine. The water pipes were very badly placed being open by the stall entrances” (WYAS C8/12/7/3/1 - 11/3/1883).*
- 2.16 On the 11th March 1883, the Committee decided to adopt Mr Walter Hanstock of Batley as the architect, and there followed the first of many discussions regarding the pew doors, Mr Greaves supporting their presence on the ‘grounds of warmth’. Walter Hanstock (c.1842-1900) was born at Chesterfield in c.1842 and moved to Batley in about 1864, when he was taken on as a draughtsman/architectural assistant to local architect Michael Sheard, becoming a partner in the practice after a short number of years. Early works by Sheard and Hanstock included several

churches, chapels (including the mortuary chapels at Batley Cemetery (1865)), schools, the West Riding Union Bank (1871) and private houses, all in the Batley area (www.vivientomlinson.com/batley/p10.htm). Hanstock's partnership with Sheard was dissolved in 1878, and he later went into partnership with his son, Arthur Walter Hanstock. The firm made a speciality of public baths and in 1899 they were awarded second prize for in the competition for the new Leeds City Markets. Hanstock is known to have designed several chapels and associated buildings in his own right, including a Wesleyan Sunday School in Batley (1882) and Ebenezer Congregational Hall in Dewsbury (1884). Interestingly, Hanstock also provided the design for the Wesleyan chapel at Horbury Junction in 1887, described by Day (1984, 42) as not unlike a smaller version of the High Street chapel when completed. Hanstock died at Harrogate in 1900, and was buried at Batley (Linstrum 1978, 377; www.vivientomlinson.com/batley/p10.htm).

- 2.17 On the 23rd July 1883, the tenders for the building work were opened, and the architect Walter Hanstock recommended that of the firm of Messrs H W Beanland be adopted 'to pull down and rebuild the chapel complete according to specification for the sum of £2369'. The carvings were to be undertaken by Harry Hems of Exeter (Day 1984, 38). Harry Hems was born in 1842 in Yorkshire and apprenticed in Sheffield as a cutler, but later turned to wood and stone carving. His first major commission for stone carving was on the Royal Albert Memorial Museum in Exeter between 1866 and 1868, and he went on to establish a workshop in the town. Hems undertook both ecclesiastical and secular carving, and despite his rather difficult reputation, he acquired a reputation for the high quality of his work. By 1879 his firm had produced carvings for 400 churches and 100 public buildings. Hems expanded his operations in 1881 with the opening of a new, larger, workshop; by the 1880s he employed 70 and by 1895, 100. In later life, he continued to win prestigious commissions, including the restoration of St Albans Cathedral High Altar Screen, and also undertook work in America. Hems died at Exeter in 1916, but his business was carried on successfully by his son (www.exetermemories.co.uk/em/_people/hems.php).
- 2.18 The last service was held in the old chapel on the 12th August and the interior fittings were stripped out during the same week (Day 1984, 38). Day remembered having once seen a document that detailed the work of demolition, and which contained the observation that the stones of the old chapel had been taken down individually and stored in stacks, perhaps for re-use in the new building (Day 1984, 33). Slightly later, in August, it was reported in the Trustees' Minutes that 'the contractors were agreeable to the foundation stones being laid during the first week in October'. Ossett choir were to be asked to assist the local singers at the laying of the foundation stones, with a meeting afterwards to be held in the adjacent Primitive Methodist Chapel. Furthermore, it was agreed that the organ recess in the new chapel should be enlarged. It is suggested that the organ from the old chapel was initially installed in the new chapel, although it was later to be replaced by a much larger instrument (Day 1984, 40); given that the organ recess was larger in the new building, it may always have been the Trustees' intention to install a larger organ when funds allowed.
- 2.19 The arrangements for the foundation stone laying ceremony took up much of the Committee's time during September 1883, including whether or not to advertise a 'Meat Tea' and what pattern to choose for the trowels to be used at the ceremony. A surviving programme for the Memorial Stone laying, which took place on Saturday October 6th 1883, provides further details of the ceremony (WYAS C8/12/10/1). The laying of the memorial stones was to be done by Mrs Atkinson of Thorner, Mrs George Green, Mrs Charlesworth and Mrs George Harrop (all of

Horbury), and Mrs Robert Phillips of Ossett. Smaller memorial stones were also laid by a number of children, the full list of which is given by Day (1984, 39). At the ceremony, the architect Walter Hanstock gave a description of the building, which was reported in the press as follows: “.. *the internal dimensions of the chapel are 50ft long and 38 ft wide exclusive of the organ chamber or small transepts. The roof is all one span but divided externally into nave and side aisles by the clerestory arches which are supported on cast-iron columns. The height from floor level to eaves is 21 ft and from floor level to the apex of the roof is 42 ft. The style of architecture is decorated Gothic of the 13th century. The front entrances are in the centre of the gable and consist of two doorways .. supported by granite columns. The tympanum will be filled with a line of small arched fanlights and above these with sculpture work .. the small tower and spire is of solid masonry seven feet square .. the height from ground floor level to apex being about 70 ft .. the accommodation is for 505 persons, allowing 20 inches in length for each, being 286 in the body of the chapel and 219 in the galleries*” (Day 1984, 38-39). An address was then to be delivered by the Reverend Marshall Randles, a meat tea provided in the schoolroom, and in the evening a meeting in the adjacent Primitive Methodist Chapel was to have been attended by George Mander, the Mayor of Wakefield. However, he was taken ill, and was replaced by a William Senior (Day 1984, 39).

- 2.20 Building was clearly well underway by the end of October, as on the 22nd of that month the Building Committee had a discussion regarding the merits of removing two sycamore trees from the front of the chapel. The width of the wallstones used on the bed was also raised, and the use of ash in the mortar condemned; it was thought desirable that Mr Hanstock inspected the works more often than he had done. A month later, on the 23rd November, it was decided that the contractors be instructed to use mortar ‘containing 2 shovelfuls of ashes to one pan of lime’. There may have been a slight hiatus in works at the beginning of 1884, as at the 1st January meeting of the Committee, it was reported that Mr Beanland of Messrs Beanland had died, and so the works in progress and the materials on site had to be valued; the total estimated was about £800. There was also some discussion of the design of the side windows of the chapel, and that an improvement might be made to the tower ‘by adding a few feet to the canted part’ or by inserting a clock into it. Finally, Mr Hanstock was to allow the ladies to inspect the pulpit drawings. At a subsequent meeting in January, the vote to lengthen the tower by three or four feet was carried by a majority of one, if the cost could be kept under £5. The arrangement of the beams in the Band Room was also raised.
- 2.21 From the beginning of February 1884, the pew doors are more frequently mentioned in the Building Committee minutes, and discussion of the matter evidently became more heated. On February 15th, it was decided to ‘leave the pews without doors till after the opening and then if necessary to put doors to the back pews if a draught was felt’. Two weeks later, it was recorded that ‘a very influential minority of the committee were in favour of having pew doors’ and the matter was referred to a general meeting. The pew doors were subsequently discussed ‘at length’, resulting in a vote of 19 for and 15 against. Even after the pew doors had been debated at length, probably more than any other matter recorded in the Minutes, there were still unresolved issues. Should the gallery pews also be fitted with doors, and were umbrella stands to be provided, or should those who required them to the pews pay for them at their own cost? In April 1884, the desirability of enlarging the transept pews was discussed, and on the 2nd May, it was resolved that ‘the three back pews be lifted up and the doors of the same be raised 2 inches, the others pews to be like the pattern submitted’. The umbrella

stand issue was finally settled in September 1884, when a vote was carried that stands should be provided 'down in the body of the chapel'.

- 2.22 Away from the pews, the Minutes for 1884 contain further interesting information regarding the form, fittings and decoration of the chapel. On February 15th, it was resolved that the main outer doors should open inwards, and the subject for the carving over the main doors was first mentioned; the latter, *The Sermon on the Mount*, was chosen on 21st March. The main structure was evidently well advanced by March, as on the 10th of that month, a Mr Exley was asked to tender for varnishing the exposed parts of the inside of the roof, and the Committee resolved to install more elaborate glass in the windows if the cost was appropriate, but to fit the lower windows with louvers rather than glass. Again in March, it was noted that the 'appearance of the beams would be improved by sizing them' and that there might be some provision of a skylight over the passage leading to the Minister's Vestry; a Mr Pape was appointed as sub-contractor for the window glazing. The chapel gas fittings and pendants were discussed in April, and on the 1st July, Barrett and Russell's prices for the firegrates in the vestries and band room were assessed. In June 1884, a bazaar was held in the still unfurnished building in order to raise monies for the Building Fund (Day 1984, 40).
- 2.23 As works progressed, the internal fittings and decoration of the chapel begin to dominate the Committee minutes. In August 1884, the decorations to the gallery front were noted, and on the 19th September, the Committee carried that 'the whole of the pillars be painted a bluish-grey colour'. A fleur de lys pattern in crimson and black was chosen for the main body of the chapel, the communion steps and the pulpit steps, with linoleum down the aisles and in the band room. Cushions were decided upon, and three dozen cane-bottomed chairs and one dozen wooden ones were requested. Hadstock was also asked to design a table and chairs for the communion. The vestries and band room were provided with 'rails with pegs' and a pitched pine bracket was erected that was large enough to carry the hymn books and minister's notes. The heating apparatus had also been dealt with since the end of March, when it was decided that a high pressure system would be used. The 'heating vault' was mentioned in July 1884 and in September wooden rails were to be provided for the steps leading to it. Mr King was the contractor who would eventually fit the heating apparatus. The chapel was then officially opened on Tuesday, September 23rd 1884 (Day 1984, 40).
- 2.24 Throughout the construction of the chapel, there were clearly also associated works going on in the immediate vicinity, although these are less frequently mentioned in the Committee minutes. For example, on the 12th March 1884, the Committee were informed that "*Mr Hadstock had stopped the deep drain thinking that it might impair the stability of the east side of the building*" (WYAS C8/12/7/3/1 - 12/3/1884). In November 1884, the Committee discussed the erection of a 'new partition fence wall at the back', together with the 'removal of clay', perhaps a reference to levelling works within the churchyard. Tucked into the back of the Building Committee Minutes book, there is an undated specification for the 'Building of a Fence wall across the North end of the Wesleyan Chapel Grounds and about 4½ yards down the East Side'. It is assumed that this relates to the partition fence wall noted in the 1884 minutes.
- 2.25 A balance sheet made up in November 1885 records the overall costs of the chapel building (WYAS C8/12/7/3/3). A total of £2,369 had been paid to Messrs Beanland (their original tender sum), together with over £276 for extras. The warming apparatus had been fitted by King and Co, the linoleum by Haywood and Sons, and the 'new fence wall' noted above was built by a Wainwright. Hanstock's

fees came to £153 in total, while a further £161 had been spent on small items, including the umbrella stands and pew numbers.

Subsequent development

- 2.26 After its opening in September 1884, the subsequent history of structural alterations to St Paul's Church can be followed through the surviving Trustees' Minute Books.
- 2.27 In August 1892, a sub-committee was formed to carry out alteration, cleaning and re-decoration at the chapel, and they borrowed the sum of £200 to cover the cost of the cleaning and decoration. In the same month, the band room was to have a ventilator placed on the roof, and it was proposed that a passage was made from the band room to the organ chamber (WYAS C8/12/3/112 - 25/8/1892); this was done so that the choir could reach the choir stalls at the front of the organ without having to come round through the main body of the chapel (Peter Day, *pers. comm.*), and in fact may have been undertaken in anticipation of the installation of a much larger instrument, which took place in 1893 (Day 1984, 40). A Mr R Bennet was appointed to undertake the painting and cleaning of the chapel, and the passage connecting the two areas was proceeded with. In October 1892, it was noted that the pulpit had been raised and that the woodwork within the church was to be varnished (WYAS C8/12/3/112 - 10/10/1892). In April 1898, it was resolved that the 'wall at the west end of the Chapel front be repaired' and also the band room (WYAS C8/12/3/112 - 28/4/1898). The chapel is depicted, but not named, on the Ordnance Survey map of 1894, together with the adjacent Primitive Methodist chapel to the east (see figure 4).
- 2.28 As might be expected, the chapel's interior fixtures and fittings continued to be updated throughout the early 20th century. In September 1902 permission was granted to fix a transmitter for a telephone in the chapel near the choir, and the choir seats themselves were altered in late 1902. In 1907, improvements to the heating apparatus were considered (WYAS C8/12/3/112 - 26/7/1907), while in 1916 there was a more ominous modern note to the Trustees' Minutes, as the necessity of insurance against 'damage by Hostile Air Craft' was debated (WYAS C8/12/3/112 - 4/3/1916). In May 1925, the Ladies Sewing Society contacted the Trustees, urging them of the necessity of installing electric lighting in the chapel and redecorating the school premises' (WYAS C8/12/3/1/3 - 20/5/1925); this was eventually acted upon a year later in May 1926.
- 2.29 Two early 20th century postcards (Peter Day, private collection) give a good idea as to the exterior and interior appearance of the chapel at this time. The exterior view shows the south front, partly obscured by a tree, and with standing gravestones flanking the central path from High Street (see figure 5). The interior view looks north towards the organ recess, and shows the very large instrument that was installed in 1893 (see figure 6). The original pulpit, choir stalls, Communion rail and gas lighting pendants can also be seen, as can the elaborate stencilled decoration which framed the organ recess.
- 2.30 In January 1929, the Trustees granted permission for the 'placing of a stained glass window behind the pew that Mrs Race had occupied' (WYAS C8/12/3/1/3 - 29/1/1929); this still exists (see figure 12), and is described in Chapter 3 below. In 1932, a major redecoration of the chapel took place. This was first discussed on April 7th, and in May, estimates of £10 from R H Lockwood of Horbury for plasterwork and £88 from Mr L Jagger for redecoration of the interior were accepted. The details of the latter were discussed by the Trustees using a

coloured perspective view, but unfortunately no further details of the colour scheme are given (WYAS C8/12/3/1/3 - 12/5/1932). More momentous events also took place in September 1932, with the advent of the Methodist Union. The Trustees met on October 7th to decide on a new name for the chapel, given that the old names of 'Wesleyan' and 'Primitive' had become obsolete, and St Paul's Church was chosen, gathering eight votes as opposed to the two cast for the alternative, 'Trinity Methodist Church' (WYAS C8/12/3/1/3 - 7/10/1932).

- 2.31 In the light of the more recent structural problems suffered by St Paul's Church, a series of notes made by the Trustees from October 1934 onwards are of interest. In October 1934, the Trustees' Meeting proceeded to inspect the stonework at the south end of the church, it having in places 'left the leaded lights', and also the woodwork of the pews where they were loose. They resolved to get a Mr Hartley, an architect from Wakefield, to inspect the south and west sides of the church (WYAS C8/12/3/1/3 - 26/10/1934). In January 1935, Hartley duly responded that he thought that the cracks which were visible might have resulted from the church being struck by lightning during the summer months. However, he must have done further detailed assessment works, as in November 1935 the Trustees received his report regarding the 'subsidence of the wall foundations beneath the church spire and several cracks in various parts of the walls' (WYAS C8/12/3/1/3 - 1/11/1935). In January 1936, Mr W Sugars, a local surveyor, inspected the chapel and said that there were no grounds for apprehension regarding its safety. Nevertheless, there must have been continuing problems, as in June 1937 the same Mr Sugars suggested that a price should be got for the drains to be opened and examined, to try to resolve 'the causing of the water lying about'; there were evidently also problems with the heating apparatus (WYAS C8/12/3/1/3 - 9/6/1937). It is not clear from the subsequent Trustees' Minutes if any remedial works were ever carried out.
- 2.32 From the late 1930s, as might be expected, national and international events began to impinge upon the chapel, as throughout the rest of the country. In March 1939, the Chief Constable requested that the west vestry be given over to the police for the storage of defence material for First Aid Posts in Horbury (WYAS C8/12/3/1/3 - 31/3/1939), and in July 1940 it was suggested that the chapel windows should be blacked out during the winter months (WYAS C8/12/3/1/3 - 12/7/1940). The slating on the roof of the church had to be repaired in 1941, but this does not appear to have been as a result of enemy action. In December 1945, repairs were necessary to the minister's vestry but again it is uncertain if this was due to wartime usage (WYAS C8/12/3/1/3 - 20/12/1945).
- 2.33 Although Union had taken place between the different branches of Methodism in September 1932, as Day (1984, 47-49) discusses, at a local and practical level this was a slow process, requiring the re-organisation and amalgamation of previously separate circuits over an extended period; this was not without some resistance from different parties. The Societies at St Paul's Church and the chapel at Highfield Road were amalgamated in 1943 to create the 'St Paul's and Highfield Society', and until c.1949 the two chapels were used alternately for Sunday worship. There was a more complete re-organisation in 1952 and finally, in 1958, a full amalgamation took place between St Paul's Church and the adjacent Ebenezer Primitive chapel. The difficult question of which chapel to keep was left to a District Committee, which chose St Paul's, recommending that the Society should also use the ex-Primitive Sunday School standing close to the rear of the building. Following amalgamation, St Paul's Church became known as Horbury Methodist Church and the Sunday School as the Methodist Hall.

- 2.34 The wall between the two chapels on High Street was removed in 1959, and a new concrete path created between St Paul's and the Sunday School; the gravestones were removed and the area covered with grass at the same time. The Methodist Hall was extensively refurbished in 1960 and in 1964 the Ebenezer Primitive Chapel was demolished. St Paul's itself underwent extensive internal remodelling in 1968, with the pulpit and choir stalls being moved, and the old organ replaced by an electric one. The effects of this remodelling are clearly visible on a photograph taken at the time (Peter Day, private collection). In March 1969, the Horbury Junction chapel was closed and its members joined St Paul's; the chapel itself was demolished in 1971. St Paul's remained in use until June 2010, when structural defects forced the removal of services to the former Sunday School, where they continue at the time of writing.

The Sunday School

Establishment and construction

- 2.35 As has already been described above, a Sunday School was established at Horbury as early as 1786, and the Primitive Methodists were conducting Sunday School classes as early as 1823. Their first purpose-built school was erected in 1859 behind their High Street chapel, at a cost of £130. For reasons unknown, apart from perhaps ease of access, it was provided with a separate entrance from the High Street, and permission was sought from the adjacent Wesleyans to hang an entrance gate from the stone post at the south end of the wall separating the two chapels (Day 1984, 28-29).
- 2.36 It is not known when this building became disused, but in 1906 the Primitive Methodists built a new, larger, school, again to the east of their High Street chapel but on a site having access from Queen Street. Unfortunately, it has not been possible to uncover the name of the architect responsible for the design of the school. The foundation stones for the new school were laid on 23rd June 1906, and the various inscriptions are described in detail in Chapter 4 below. The cost of the school is recorded in one source as being just over £3,329 but this appears to have included the purchase of the site, as another source gives a smaller total of £2,540, including £1,052 for masonry, £77 for joinery, £116 for slating, £135 for plumbing and £85 for plastering (Day 1984, 29). An early photograph of the school, taken shortly after it was built, has survived (Ellis 1991, 6).

Subsequent history

- 2.37 As has already been described, Day (1984, 47-48) records that in 1958, following full amalgamation between St Paul's Church and the adjacent Ebenezer Primitive chapel, it was recommended that the new Society (based at St Paul's) used the ex-Primitive Sunday School standing close to the rear of the building. Following amalgamation, the Sunday School was known as the Methodist Hall.
- 2.38 However, the Trustees' Minute Books for St Paul's Church held by the West Yorkshire Archives Service record many references to school premises. Although the Wesleyan Methodists had day-schools at both School Lane and Horbury Junction, these were both closed in 1913 (Day 1984, 31-33) and so are not the school referred to in the Minute Books. The Horbury Junction school also bears a strong resemblance to the Primitive Sunday School building of 1906, and gives references to rooms within such as the Band Room, and also refers to later usage as a labour exchange. The earliest reference to the school in the Minute Books appears to be in 1925, and so it may be that around this date the Wesleyans either

leased the school from the Primitives or took it over, but it has not been possible to confirm this. Similarly, a Sunday School Minute Book (WYAS C8/12/8/2/1/1) has also survived; while this includes much valuable information concerning the social activities of the school, there is little in the way of structural information, and so it has not been quoted in detail here.

- 2.39 In May 1925, the Ladies Sewing Society contacted the Trustees, urging of the necessity of redecorating the school premises (WYAS C8/12/3/1/3 - 20/5/1925). However, it was not until January 1927 that the Trustees resolved that the whole of the school (inside and out) should be redecorated. The work was awarded to the same Mr Jagger as noted above in connection with the redecoration of the chapel, at a cost of £110. The details of the colour schemes to be used were left to Mr Jagger and the Trustees' Steward, and no further details are given in the minutes. In January 1928, Messrs W and J Nettleton were engaged to fix the platform curtains in the schoolroom (WYAS C8/12/3/1/3 - 20/1/1928).
- 2.40 In December 1928, the Trustees recorded that they had been approached by H.M. Office of Works regarding the letting of the Sunday School as a labour exchange for the Horbury District; 'if possible, they would want the whole of the premises' (WYAS C8/12/3/1/3 - 5/12/1928). The Trustees resolved that this should take place, and that the school should be let for £500. The Minutes record no subsequent reply from H.M. Office of Works, and so it may be that the rent was considered too high, or that some other reason prevented the change of use taking place, although it is stated elsewhere that the building was used as a labour exchange during the 1930s (Day 1984, 29). However, in September 1931, the Trustees' Steward was reported to be negotiating regarding the use of the school room as a Child Welfare Centre (WYAS C8/12/3/1/3 - 15/9/1931). These negotiations were completed in February 1932, and 'the authorities concerned' let the school room as a Child Welfare Centre for £52 per annum (WYAS C8/12/3/1/3 - 12/2/1932). Slightly later in the same year, the caretaker's salary had to be raised due to the extra work required at the school as a result of its new use, and additionally for work at the same location for 'the Public Assistance Committee' (WYAS C8/12/3/1/3 - 7/7/1932). It is not known how long the school fulfilled its use as a Child Welfare Centre. In 1933, the Sunday School secretary applied to the Trustees for permission to alter the platform, and this was agreed (WYAS C8/12/3/1/3 - 2/3/1933). In October 1938, the Trustees resolved that the kitchen (passage and ceiling), the Primary Department and the main stage be redecorated, again by Mr Jagger, for the sum of £37 (WYAS C8/12/3/1/3 - 21/10/1938). In January 1939, there was a discussion regarding how late rehearsals for plays at the school could go on, an 'ordinary rehearsal' time limit of 10pm being agreed (WYAS C8/12/3/1/3 - 20/1/1939).
- 2.41 Like the chapel, the school was also affected by the Second World War. In November 1939, the Trustees' Minutes record that compensation had been paid by the West Riding County Council in respect of the requisition of the school as a First Aid Post (WYAS C8/12/3/1/3 - 24/11/1939). The fee for this was later fixed at £100 per annum, for the duration of the war. As a result of Chickenley Sunday School having been destroyed during an air raid, it was decided that buckets of sand should be placed near the front and back doors of the school, and a stirrup pump purchased in case of similar bombing in Horbury. In March 1945, the Trustees received a letter from the Public Health Department regarding Child Welfare, requesting that the council be granted usage of that part of the building previously used for the Child Welfare Clinic when it 'had been vacated and restored to its original fabric by the A.R.P.' (WYAS C8/12/3/1/3 - 9/3/1945). These repairs were carried out in December 1945, and in April 1946 there was a

discussion regarding the disposal of the school, following an offer of £1,350 from the Horbury Industrial Co-Operative Society (WYAS C8/12/3/1/3 - 25/4/1946). This sale appears to have been agreed in May and the building was eventually disposed of in 1947 (WYAS C8/12/3/1/3 - 3/10/1947). If this was the case, then the school building must presumably have been vacant again when it became the Methodist Hall after 1958. The Hall was subsequently extensively refurbished in 1960 (Day 1984, 49).

3 ARCHITECTURAL DESCRIPTION OF THE CHURCH

Introduction

- 3.1 St Paul's Church is described below in a logical sequence. The plan form, structure and architectural detailing of the church are described first, followed by the external elevations and a circulation description of the interior, from the lowest to the uppermost floor level. Reference should also be made to the floor plans and sections (figures 7 to 9).
- 3.2 As previously noted, Appendix 1 comprises the photographic record, namely a catalogue of all the photographs taken, figures which depict the various photographic location points, and copies of the black and white photographs. These photographs are referred to in the following text as plates.
- 3.3 The church is on a slight north-east/south-west alignment but, for ease of description, it is considered to be aligned north-south. Unless otherwise noted, the terms used to describe surviving roof structures are taken from Alcock *et al* (1996) and Campbell (2000). Where possible, specific architectural terms used in the text are as defined by Curl (1977). Finally, in the following text, the term 'modern' is used to denote features or phasing dating to after c.1945.

Location, Plan Form and Structure

- 3.4 St Paul's Church stands on the north side of High Street, with the principal elevation facing south onto a level grassed area between it and the road, although the south front was partly obscured by trees at the time of the survey (plate 1). Despite the considerable size of the church, it is not highly visible within the urban landscape of Horbury beyond its immediate vicinity. To the north, it is partly screened by the former Sunday School, and to the east and west by Stringer's Yard and a modern Chinese take-away respectively. At the time of the survey, the principal access was via the footpath, flanked by gravestones, leading from High Street to the centre of the south front.
- 3.5 The church has a largely symmetrical, sub-rectangular plan, essentially based around a large rectangle with projections at all four corners and to the north side; it has maximum external dimensions of 30.20m north-south by 16m east-west. The main body of the church is of a tall two storeys (a heating basement being present beneath the north end only), with slightly lower two storey projections to the north and south ends of the east and west sides, and single storey projections to the north end. At the south-west corner, a slender tower and spire rise above the general volume of the building. All parts of the church, with the exception of the spire, are covered with pitched slated roofs, with plain stone gable coping sometimes surmounted by tall narrow finials. A narrowly projecting stack rises against the north end of the main body of the church to terminate in a plain end ridge stack. The main access points are in the south front and at the north end of the east elevation, and circulation through the building is based around internal stairs situated at the south-east and south-west corners of the building.

Materials and Architectural Detailing

- 3.6 The church is built of a neatly coursed squared hard sandstone, rock-faced to the south front and the two storey projections at either ends of the east and west elevations, but smoothly faced to the main part of the east and west elevations themselves. The stone is set with a lime mortar throughout and was originally a

light brown, although weathering has blackened much of the church's exterior, particularly the spire. The survey has found no evidence to confirm the suggestion that stone from the 1841 chapel was salvaged and re-used within St Paul's Church, although it seems highly plausible as a way of reducing costs, particularly if the salvaged stone was used internally where it would not be seen once the church was furnished and painted. The survey also found no evidence for the use of brickwork within the church, but again, it is entirely plausible that brickwork may have been used for some internal partitions, but is now obscured by plasterwork. The structural framework of the building is formed by the load-bearing external stone walls with some external buttressing, with an internal frame of cylindrical cast-iron columns supporting softwood beams and composite softwood trusses. The ground floor of the church was carpeted throughout at the time of the survey and so the original flooring materials were obscured.

- 3.7 The external appearance of St Paul's, as stated by the architect Walter Hanstock at the foundation stone laying ceremony in 1883, is Decorated Gothic of the second half of the 13th century. As might be expected, the principal external decoration is concentrated on the south front, but within the church, a great deal of attention was paid originally to the detailing of the interior fittings and furnishings, with such works being executed to a high standard. The detailing of the surviving fixtures and interior furnishing is described at length in the circulation description below.

External Elevations

The south front

- 3.8 Despite modern alteration to the interior, the exterior of St Paul's church remains little changed from its late 19th century appearance, although the surrounding burial ground was much altered by landscaping in 1959. The principal elevation of the church, the south front, faces south onto High Street (plate 2). The central part of the south front breaks forward from the rest (plates 3 and 4), with a flight of three stone steps leading to the centrally positioned main entrance. The south elevation is that which is suffering most from structural instability, with movement most evident around the south door (Hough 2010).
- 3.9 The main entrance comprises paired doorways (plate 5), each with a slightly shouldered head supported on enriched shallow corbels. Each doorway is fitted with a pair of plank and batten doors, supported on wrought-iron strapwork hinges with elaborate original strapwork decoration (plate 6). The tympanum over the doorways comprises an arcade of six low trefoil-headed lights surmounted by a terracotta frieze depicting 'The Sermon on the Mount' (plate 7) (see figure 12). The whole is contained beneath a broad two-centred arch, with deeply moulded jambs of paired granite shafts with foliate capitals (plate 8). The head is similarly moulded, and is flanked by winged gargoyles (plate 9), with an elaborate finial to the gabled apex. The doorway arch is flanked by low windows comprising three trefoil-headed lights, over which are short panels of blind trefoil-headed arcading.
- 3.10 Above the doorway, a chamfered offset crosses the central part of the south front, returning at either end and forming the base of the prominent south window. The broad two-centred arched south window has four tall trefoil-headed lights fitted with a grid of plain leaded glazing, over which there is a pair of large cinquefoils surmounted by two concentric sexfoils; all of the latter are fitted with stained glass (plate 10). As with the ground floor doorway, the deeply moulded jambs of the window are formed by granite shafts with foliate capitals. The hoodmould of the

window head continues across the central part of the south front as a string course. Over the window, there are three small louvered openings in the apex of the gable, the coping of which is surmounted by a similar finial to that over the ground floor doorway.

- 3.11 The central part of the south front is flanked by a three stage gabled buttress to the east and the tower to the west. The south face of the tower is also buttressed and, at the base of the buttress, the very worn monograms of the ladies who laid the main foundation stones of the chapel in 1883 survive (plate 11); these were Mrs Atkinson of Thorne, Mrs George Green, Mrs Charlesworth and Mrs George Harrop (all of Horbury) and Mrs Robert Phillips of Ossett (Day 1984, 39). The spire rising from the tower has a square, broached base, each face of which is decorated with the same carved panel. Over the panels, there are louvered openings, above which the slender septagonal spire rises (plates 12 and 13). The outer parts of the south front are set back slightly from the central part. To the east, the east internal gallery staircase is housed within a canted projection beneath a hipped slated roof. To the west, the rectangular projection is much plainer.

The east, north and west elevations

- 3.12 The remainder of the church's exterior is considerably more plain than the south front (plate 14). Described from south to north, the east elevation has a canted projection at the south end which houses the internal east gallery staircase (plate 15). Beyond this, there are three bays, each with a window of three trefoil-headed lights to the ground floor and three shallow arched lights to the first floor (plates 16 and 17). At the north end of these three bays, a shallow two storey projection in the form of a transept has a window of three trefoil-headed lights to the ground floor and a similar but taller window to the first floor, surmounted by tracery comprising a central circle surrounded by trefoils. Beyond this, a single storey projection houses the east vestry; the east gable of the vestry is provided with a two-light window with shallow arched heads beneath a hoodmould (plate 18). The east gable of the meeting room is very plain, with a doorway in the south end, a small window to the north and a small louvered opening in the gable apex (plate 19).
- 3.13 The north elevation of the church has little in the way of detailing. There are a pair of single windows to the east end of the north elevation of the meeting room, with a pair of two-light windows with shallow arched heads to the west (plates 20 and 21). At the west end of the meeting room, a flight of external stone steps lead down to the heating basement or boiler room, which comprises a stone barrel-vaulted space sub-divided by a stone cross-wall (plate 22); the eastern half is occupied by modern boiler equipment. The west elevation of the meeting room contains a three-light window with shallow arched heads beneath a hoodmould, with a small louvered opening in the gable (plate 23). Beyond the meeting room, a doorway in the north elevation of the west vestry gives access to the interior of the church (plate 24).
- 3.14 The west elevation (plates 25 to 28) is essentially of the same form as the east elevation, the principal difference being the rectangular form of the projection housing the west internal gallery staircase.

Circulation

Ground floor (see figure 7)

- 3.15 The main entrance to the church for those attending services was formerly through the doorways in the south front. The double doors in each doorway are panelled to the interior (plate 29) and provided with ornamental metal fittings, for example, the latch plate, lock plate and corner brackets to the lock (plate 30). The arcade of six-lights over the doorways is fitted with simple stained glass (plate 31). The doorways opened into a small entrance lobby or foyer (plates 32 and 33), partition walls at the east and west ends housing central doorways with small three-light glazed screens over retaining stained-glass of a simple foliate design (plate 34). A notice board and shelf on the north wall is flanked by a pair of windows, each comprising two trefoil-headed lights fitted with stained glass of the same form as that described above (plate 35).
- 3.16 The doorways at the east and west ends of the entrance lobby lead through into small circulation spaces at the base of the east and west stairs leading to the first floor gallery; both circulation spaces are provided with a settle-type seat to the three-light window in the south wall (plate 36); the windows have simple stained glass (plate 37). Although the east gallery stair is housed within a canted projection, and the west within a sub-rectangular one, both are furnished in the same manner. Each pitched pine dog-leg staircase has a square newel post with a conical ribbed finial, stick balusters and a moulded handrail (plate 38). To one side of the stair, there is a short passage leading to a door with a coat rack above, which opens into a below-stair cupboard (plate 39). Both staircases rise steeply to a small half-space landing, lit by a window of two trefoil-headed lights and a sexfoil over (plate 40) (see figure 13). The window glazing is of the same, simple foliate pattern, as seen elsewhere within the church, but most is plain-glass and not coloured (plates 41 and 42) (see figure 13). The stairs then rise again to the first floor gallery.
- 3.17 Doorways in the north walls of both the small circulation spaces described above, fitted with double doors retaining their original decorative finger plates (plates 43 and 44), lead into the main body of the church (plates 45 and 46). Both open into the gangways which separate the wider central part of the main body (hereafter referred to as the 'nave') from the narrower outer parts (hereafter referred to as the 'aisles') (plates 47 to 49). There are a total of seven cast-iron columns supporting the wooden structure of the first floor gallery, three to each aisle and a single column to the centre of the southern end of the nave (plates 50 and 51). All columns are of similar design, rising from octagonal plinths and having shafts decorated with roll mouldings, fluting, rosettes and studs (plate 52). The ornate foliate capitals support square top-plates, which in turn support the stop-chamfered softwood timbers of the gallery.
- 3.18 Both aisles and nave are provided with pews, generally aligned east-west across the short axis of the church (plates 53 and 54), although some have subsequently been moved to run north-south (see below). The pews are all of a similar varnished pitch pine construction, with foot-rests, rails for hymn books and doors (plate 55). Apart from the very front row, the pews of the central block all have sub-divisions placed in different locations (plates 56 and 57). The reason for this is unclear, but it may relate to differently-sized family groupings requiring varying seating allocations. All the pews are numbered, with painted ceramic discs set into shallow circular recesses in the outer ends (plate 58). Due to the removal of some of the front pews of the nave and aisle during the 1968 refurbishment, the

numbering is no longer continuous or complete. The pews are numbered from 1 to 13 from south to north along the west aisle, and there is another pew (numbered 14) at the north end of the west aisle, which has been turned to a north-south alignment (plate 39). The pews on the west side of the central block are numbered from 18 to 28 from north to south, and on the east side from 31 to 41 from south to north. The pews in the south aisle are numbered from 51 to 58 from north to south. There are two unnumbered pews aligned north-south at the north end of the east aisle, perhaps the former front and back pews of the central block (plate 60). To the front of these pews, there is a section of the original choir stalls, now used as a screen but visible on the early 20th century postcard view of the chapel interior (see figure 6).

3.19 Looking north, towards the former organ recess (plates 61 and 62), the appearance of the church is now largely as it was immediately following the 1968 refurbishment, the steps, pulpit, metal and wood communion rail, cross and panelling from this refurbishment all still being in place (plate 63). The windows lighting the aisles are generally fitted with plain geometric leaded glazing, although there is some stained glass of a simple foliate design to the trefoiled heads of the window lights (plates 64 and 65). The exception is the stained glass window at the north end of the east aisle (plate 66), referred to in the Trustees' Minutes of January 1929. The three-lights of the window depict Mary Magdalene, Salome and Mary (mother of James) carrying ointments to the tomb of Christ, the Angel appearing to the three women at the empty tomb and the resurrected Christ appearing to Mary Magdalene (see figure 12). The gazing of the three lights also includes the inscriptions 'To the glory of God and in Memory of George and John Sunderland' (left-hand light), 'To the glory of God and in Memory of Thomas Race and Sarah Race' (central light), and 'To the glory of God and in Memory of Thomas Race and Martha Race (right-hand light)'; at the base runs 'This window is erected under the will of Mrs Sarah Race 1929'.

3.20 There are two wall-mounted memorials on the ground floor, both located at the north ends of the east and west aisles. In the east aisle, there is a tablet recording the names of those from the church who were killed during the First World War (plate 67). The inscription (in raised upper-case on the tablet) reads:

"To the Glory of God / and in Memory of Those of this / Church who gave their Lives / In the Great War 1914-18.

<i>P. Bate</i>	<i>W. Heywood</i>
<i>W. Brook</i>	<i>H. Heywood</i>
<i>W. Charlesworth</i>	<i>J. H. Needham</i>
<i>W. H. Dyson</i>	<i>H. Schofield</i>
<i>H. P. Farrand</i>	<i>G. A. Stanley</i>
<i>T. Felton</i>	<i>J. E. Womack</i>
<i>G.G.M. Green</i>	<i>H. Wrigglesworth</i>
<i>F. W. Harrop</i>	<i>A. Wright"</i>

3.21 One of those commemorated, G.G.M. Green, also has his own separate memorial at the north end of the west aisle (plate 68). Again, this is in the form of a tablet, bearing a plaque with Green's portrait in relief to the top. The inscription (in incised upper-case on the tablet) reads:

"To the Glory of God and in Proud and Loving Memory of / Geoffrey George Miers Green / 2nd Lieut. West Yorks Regt attached to 5th Batt King's Own Yorkshire L.I. / who was killed in action near Busquoy, France, March 28th 1918, Aged 27 Years.

The only and beloved son / of George W. and Fannie Green of Elm Lodge, Horbury / and Grandson of George Green of High Fields, Horbury and / John Samuel Miers of Grove House, Scarcroft, Nr Leeds / A worshipper here with his parents and a member of the church / He served as a Steward for 5 years, Sunday School Teacher and / Lieut. Boys' Brigade.

His Life was lovely and pleasant, the light of our eyes and the / joy of all who knew him, and he died in Glory. / The Lord gave and the Lord hath taken away / Blessed be the name of the Lord."

- 3.22 In addition to the above, the pew closest to Green's memorial has two small plaques affixed to it, which read:

"This sound reinforcement equipment was given to the church by Mr & Mrs F. Radley and Rev. & Mrs. W. Johnson to mark their Golden Wedding Anniversaries 1962 1963."

"St Paul's and Highfield Methodist Church Children's Corner dedicated to the memory of Miss Winifred B Armitage who gave long and faithful service to the church and Sunday School."

- 3.23 The rooms at the north end of the church had their own separate external entrances, either from a doorway towards the north end of the east elevation or, in the case of the west vestry, directly through a doorway in the north wall. The doorway at the north end of the east elevation opens into a small lobby and passage (plate 69), the latter giving access to the main body of the church's ground floor, to the east vestry and to toilets in the north-east corner of the lobby; these toilets are furnished entirely with modern fittings. The east vestry (plate 70) is a small, plain space, with a coat rail and hooks to the west wall. The main surviving feature of interest is the fireplace at the north-west angle (plate 71). This is now fitted with a modern gas fire but retains a tall wooden surround with a high panel over the fireplace opening, flanked by pilasters with interlaced decoration and surmounted by a mantelshelf.

- 3.24 A doorway on the west side of the lobby leads into the main vestry, the largest of the three rooms at the north end of the church's ground floor. At the time of the survey, it had been fitted with a modern kitchenette and was also used as a meeting room, but it is clear from the Trustees' Minutes that it originally formed the band room. The room is lit by a three-light window in the west wall and a pair of two-light windows in the north wall (plate 72). The walls have tongue-and-grooved panelling to dado height, and a pew from the main body of the church stood against the north wall at the time of survey. There is a coat rail and hooks along the east wall (plate 73). The cupboard at the south-east corner of the room once formed a short passage leading to the choir stalls, and was cut through in 1892; a cast-iron ceiling vent (plate 74) was placed in the ceiling of the room at the same time. The doorway in the south-west corner giving access to the west vestry may be a later insertion. The west vestry itself (plate 75) is another plain space, lit by a two-light window to the west wall and with a coat rack and rails to the north wall (plate 76).

The first floor and gallery (see figure 8)

- 3.25 As has already been noted above, the east and west dog-leg staircases in the south-east and south-west corners of the church's ground floor rise to small landings/circulation spaces. A doorway, fitted with a pair of doors also retaining

their original decorative finger plates, in the north wall of each landing (plate 77) leads into the first floor of the church, comprising the gallery.

3.26 The gallery is formed by three parts, the east and west sides over the east and west aisles, and a south part over the ground floor entrance lobby. All are accessed by a gangway running around all three sides of the gallery (plates 78 to 80), while the gallery itself has a decorative panelled front. The gallery affords a good view of the pulpit and organ recess at the north end of the church (plate 81). All parts of the gallery are provided with pews, of the same varnished pitch pine construction as described for the ground floor, and raked shallowly downwards towards the interior of the church (plates 82 and 83). There is some sub-division of pews to all three parts of the gallery, the divisions being symmetrically placed rather than in the seemingly irregular manner of those to the ground floor nave pews. The majority of the pews are numbered, with painted ceramic discs set into shallow circular recesses in the outer ends. The pews in the west gallery are numbered from 60 to 68 from north to south, the lower rows of the south gallery from 69 to 71 from west to east, and the east gallery from 74 to 81 from south to north; a small table has been inserted at the north end of the east gallery, on which loudspeakers were formerly positioned (Peter Day, *pers. comm.*). In addition, the south gallery contains an upper block of four rows of pews, split into eight by a central gangway and rising to the south window, that are not numbered (plate 84). Two carved panels, taken from the case of the large organ formerly housed at the north end of the church's main body, were stored on these pews at the time of survey (plate 85).

3.27 The south gallery is lit by the tall south window (plate 86) (see figure 13), while the east and west galleries are lit by windows in the east and west walls of the first floor respectively. As on the ground floor, the latter are fitted mostly with plain geometric leaded glazing (plates 87 and 88) (see figure 13). All of the east and west gallery windows are provided with small vents in the sill. The majority of these are now painted shut, but presumably were originally opened to allow warm air from heating pipes beneath into the gallery area (plate 89).

3.28 There are two wall-mounted memorials on the first floor, both located at the north ends of the east and west galleries. On the east gallery, there is a tall plaque commemorating local composer William Baines (plate 90). This was formerly housed in the adjacent High Street Primitive chapel (Day 1984, 46) but was moved here at a later date. The inscription (in raised upper-case on the plaque) reads:

*"To the Glory of God, / in loving memory of / William Baines / Born at Horbury
March 26th 1899. / Died at York November 6th 1922.*

Brief was the life he lived but / everlasting and lovely the life he / visioned.

*Undaunted by the frailty of his / body, his soul burned steadfast to / the end: a
flame confident and / serene.*

*Music was his mother- tongue, / which he learned rather from / Nature than from
Men, and few / have caught her accents clearer, / or reproduced them with more /
sensitive fidelity.*

*Owing little to the world, but / led by the star of his own genius, / he attained to
fellowship with / those rare spirits whose music / kindles for mankind the darkness
/ of Eternity.*

*On the ripened harvest of his / fancy, high hopes were set, but at / the early age
twenty-three his / Morning Star drew into the divine / splendour, and the Paradise /
gardens which he had glimpsed / in dreams and shown forth in / his music,
became for him reality.*

‘Out of Weakness made Strong’ / Hebrews”.

At the base is a brass inset bearing two lines of Baines’ music.

- 3.29 At the north end of the west gallery, there is a tall Roll of Honour plaque from the First World War (plate 91). The inscription (in raised upper case on the plaque) reads:

*“This tablet is erected as / an expression of gratitude / to those who of this Church
/ who served in the War 1914-1918.*

<i>G.Q. Armitage</i>	<i>O.F. Kenworthy</i>
<i>H. Barker</i>	<i>H. Knight</i>
<i>C. Brooke</i>	<i>W. Knight</i>
<i>S. Brooke</i>	<i>J.E. Knight</i>
<i>J. Baines</i>	<i>F. Kitchen</i>
<i>H. Briggs</i>	<i>W. Ledgard</i>
<i>E. Briggs</i>	<i>H. Ledgard</i>
<i>H. Brook</i>	<i>A. Leach</i>
<i>A. Brook</i>	<i>R. Nettleton</i>
<i>S.E. Coop</i>	<i>W. Nettleton</i>
<i>W. Coop</i>	<i>W.H. Norton</i>
<i>A. Dyson</i>	<i>J.W. Oxley</i>
<i>E.G. Fearnside</i>	<i>A. Powell</i>
<i>F.R. Farrand</i>	<i>R. Powell</i>
<i>H. Gooder</i>	<i>E. Potts</i>
<i>J.V. Gomersal</i>	<i>R.A. Quarmby</i>
<i>A. Gomersal</i>	<i>W.D. Quarmby</i>
<i>E.V. Green</i>	<i>A. Robinson</i>
<i>A.R. Green</i>	<i>H. Slack</i>
<i>E. Goddard</i>	<i>L. Slack</i>
<i>J.W. Goddard</i>	<i>L. Shaw</i>
<i>W. Harrop</i>	<i>P. Stanley</i>
<i>C. Harrop</i>	<i>D.A. Wray</i>
<i>W. Hanby</i>	<i>W. Ward</i>
<i>J. Hepworth</i>	<i>O. Wigglesworth</i>
<i>L. Hancock</i>	<i>J. Wigglesworth</i>
<i>J.W. Hancock</i>	<i>W. Wigglesworth</i>
<i>W. Hampshire</i>	<i>C. Womack</i>
<i>J. Hargreaves</i>	<i>L. Ward</i>
<i>C. Horner</i>	<i>H. Wilson</i>
<i>W. Hodgson</i>	<i>T. Wilby</i>
<i>F.L. Jagger</i>	<i>C. Wainwright</i>
<i>J.E. Jessop</i>	<i>F.M. Farmer</i>

G. Brook”

- 3.30 The ceiling of the gallery area is crossed by five trusses, dividing the ceiling into five bays of equal size and a smaller bay at the north end over the former organ recess. The northernmost and southernmost trusses rise from foliate stone corbels (plates 92 and 93), and in addition at the north end there are similar

corbels supporting the moulded jambs of the two-centred arch of the organ recess. The three central trusses rise from two rows of cylindrical cast-iron columns running along the east and west sides of the gallery. All columns are of a similar design (plate 94), rising from octagonal plinths and having shafts decorated with roll mouldings, fluting, rosettes and studs (plate 95). The ornate foliate capitals support square top-plates, which in turn support the bases of the central trusses. All trusses are of the same composite varnished softwood single-arch brace form (plate 96). The single-arch braces rise from the top-plates of the columns, curving towards the raised collar; between the collar and braces are small pierced spandrels. Above the braces, the principals rise to the apex of the roof, each supporting a pair of purlins. The joint of the collar and the principals is strengthened with wrought-iron straps, while the braces are bolted to the principals and collar; like much of the rest of the church's interior, the bolts are finished to a high degree of detail, with the nut made to resemble a flower or rosette (plate 97). In addition, the three central trusses have outer half trusses over the east and west galleries, again with decorative pierced spandrels, and supported by moulded wooden corbels (plates 98 and 99). Composite single-arch braces with decorative pierced spandrels also run between the three central trusses (plate 100). With the exception of that over the former organ recess, each bay of the ceiling is provided with a centrally positioned square cast-iron vent of a pierced grille design (plate 101).

4 ARCHITECTURAL DESCRIPTION OF THE SUNDAY SCHOOL

Introduction

- 4.1 As with the church, the former Sunday School is described below in a logical sequence. The plan form, structure and architectural detailing is described first, followed by the external elevations and a circulation description of the interior, from the lowest to the uppermost floor level. Reference should also be made to the floor plans, which were produced by Potts Parry Ives and Young.
- 4.2 As previously noted, Appendix 1 comprises the photographic record, namely a catalogue of all the photographs taken, figures which depict the various photographic location points, and copies of the black and white photographs. These photographs are referred to in the following text as plates.
- 4.3 The school is on a slight north-west/south-east alignment but, for ease of description, it is considered to be aligned east-west. Unless otherwise noted, and as with the church, the terms used to describe surviving roof structures are taken from Alcock *et al* (1996) and Campbell (2000). Where possible, specific architectural terms used in the text are as defined by Curl (1977). Finally, the term 'modern' is used to denote features or phasing dating to after c.1945.

Location, Plan Form and Structure

- 4.4 The school stands to the north of St Paul's Church (plate 102) and, although it is of significant size, it is rather hidden from the front by the church. The main pedestrian access is via the footpath laid out in 1959 along the east side of the church, but there is also limited vehicular access from the north-east past the caretaker's house.
- 4.5 The school has a largely symmetrical, sub-rectangular plan, essentially based around a large rectangular hall with a projection at the south-east corner housing the band room; the building has maximum external dimensions of 32.90m east-west by 24.80m north-south. The main body of the school is of two storeys (a heating basement being present beneath the single storey band room), with single storey aisles to the north and south sides of the main body (plate 103). The principal entrance in the south elevation, which also houses the staircase, is given some emphasis by being in the form of a small tower with a wavy parapet and short spirelet. All parts of the school are covered with pitched or single-pitch slated roofs (apart from the very west end of the building where it is half-hipped), with plain stone gable coping and clay ridge crestings. There are short stone stacks to the band room and the east end of the north elevation of the school, with two ornate vents to the main roof ridge in the form of small pagodas (plate 104). The main access points are in the south elevation and the east elevation, and circulation through the building is based around internal stairs situated at the south-east corner.

Materials and Architectural Detailing

- 4.6 The school is built of a neatly coursed squared rock-faced hard sandstone, set with a lime mortar throughout and was originally a light brown, although weathering has blackened much of the exterior. The structural framework of the building is formed by load-bearing external stone walls with some external buttressing, with an internal frame of narrower partition walls, some of which may be brick rather than stone.

- 4.7 The external appearance of the school is, as might be expected, vaguely ecclesiastical, due to the use of a small tower and spirelet, aisles and hall clerestory windows. However, internally, the school retains some strong Art Nouveau detailing, particular the clerestory and former gallery glazing, and the fire surround within the band room. The detailing of the surviving fixtures and interior furnishing is given at length in the circulation description below.

External Elevations

- 4.8 The exterior of the school remains little changed from its early 20th century appearance. The main elevation faces south, the direction from which it is now approached past St Paul's church, the only modern addition being a disabled access ramp. The principal entrance to the school lies towards the east end of the elevation, and comprises a semi-circular headed doorway approached by a flight of stone steps (plate 105). The bay housing the doorway breaks forward to form a small tower, surmounted by a wavy parapet and spirelet (plate 106). To the west of the tower, the six bays of the elevation each have a single window to the ground floor and a pair of windows to the hall clerestory. To the east, the south elevation is formed by the band room (plate 107), which is lit by tall windows in the east and west elevations, and the south gable; the latter window is given a semi-circular head. Below the window, there is a flight of steps and a doorway leading to a heating basement, which was used for storage at the time of survey (plate 108). A series of foundation stones are set into the south elevation of the school. Described from west to east, to the west of the principal entrance, they read 'Miss A E Hunt', 'Mrs J J Wilson', 'Mr & Mrs C F Stanger', 'Miss Elsie Fallas', 'Miss F M Teall' and 'Laid in Memory of Mr John Blacker by Mrs Skelton June 23rd 1906' (plates 109 to 114). Further foundation stones are set on the west elevation of the band room. From north to south, they read 'Laid by Mr John Fallas of Wakefield June 23rd 1906', 'Laid by Mrs H Andrassy June 23rd 1906' and 'Laid on Behalf of the Band of Hope by Mr Arthur Robinson June 23rd 1906' (plates 115 to 117). A final stone, on the south gable of the band room, reads 'Laid on Behalf of the Sunday School by Mr Jonas Eastwood June 23rd 1906' (plate 118).
- 4.9 The east elevation of the school (plates 119 to 121) is formed by a number of different parts of different heights, principally from south to north, the band room, the secondary entrance and the rear of the hall/gallery. All faces are quite plain, only the semi-circular headed windows formerly lighting the gallery retaining Art Nouveau style stained glass (plate 122). The north elevation (plate 123) and west elevation (plates 124 and 125) are both relatively plain, with no additional features to those already described above.

Circulation

Ground floor (see figure 10)

- 4.10 At the time of the survey, the principal access to the school was through the secondary entrance in the east elevation. This leads into a narrow entrance passage, which has tongue and groove panelling to dado level and terrazzo flooring (plates 126 and 127). The passage is flanked by toilets to the north and the band room to the south. The band room is a tall, well-lit space (plates 128 to 130), with tongue and groove panelling to dado level. The high ceiling is crossed by three softwood trusses of principal rafter and collar form, now painted black (plate 131). The room was formerly heated by the fireplace in the centre of the

east wall, which has a large and prominent Art Nouveau stone surround (plate 132).

- 4.11 The west end of the entrance passage opens out into a small lobby. A doorway on the north side of this lobby leads into the internal staircase area. The staircase has a turned newel, turned balusters and a moulded handrail (plate 133), and rises to a small landing on the first floor (plate 134).
- 4.12 A doorway on the north side of the staircase area opens into a room now associated with the modern kitchen located in the north-east corner of the ground floor. However, it was formerly heated by a fireplace in the south wall which retains an early surround (plate 135) and could be linked to the main hall to the west by opening a folding screen of nine unglazed wooden leaves (plate 136).
- 4.13 The hall is reached by passing through the west side of the lobby mentioned above into another small circulation area, and then north through a doorway into the hall itself. The hall forms the largest part of the school, and is a tall space, open to the ceiling internally. There is a stage with a rectangular proscenium opening at the west end of the hall (plates 137 and 138). This may result from the redecoration of the stage area noted in the 1938 Trustees' Minutes, as part of the original shallow-arched proscenium opening is visible from within the existing stage's south wing (plate 139). As has already been described, there is a folding screen at the east end of the hall, and this has a gallery over (plates 140 and 141) (see below). One early cast-iron radiator survives to the north wall of the hall (plate 142) but there are also a series of upstanding heating vents on the north and south walls, one of which retains an ornate opening/closing handle in the form of a hand (plate 143).
- 4.14 The hall is flanked to the north and south by a series of small sub-square rooms. Typically, these have tongue and groove panelling to dado level (plate 144) and some retain small cast-iron wall vents, now painted over (plate 145); one room on the south side of the hall is fitted with a wooden bench along the west side (plate 146) but it is not known how common a feature this once was. At the west end of the hall, on both the north and south sides, two of these flanking rooms are able to be opened out into single spaces and also to communicate with the hall, using part-glazed wooden folding screens. There is another folding screen to the rear of the existing stage area (plate 147), once used to separate the earlier stage from the space to the west. The ceiling over the hall is panelled (plate 148).

First floor (see figure 11)

- 4.15 The internal staircase described above rises to the first floor of the school, where there is small lobby. This formerly led into the hall gallery to the north, but modern partitioning has been used to create an office space which occupies part of the former gallery area (plate 149). The gallery was lit by two tall semi-circular headed windows, containing stained glass using typical Art Nouveau motifs such as inverted hearts and sinuous flowing lines (plates 150 and 151). The gallery itself is fitted with two rows of unnumbered pews (plates 152 and 153) and has a cast-iron decorative grille to the front, mounted on wooden panelling (plate 154). From the gallery, there is a good view of the hall clerestory windows (plate 155), which retain very similar Art Nouveau glazing to that described for the former gallery (plate 156).

5 DISCUSSION AND CONCLUSIONS

- 5.1 Methodism had had a long and established presence in Horbury by the time that St Paul's church was opened in September 1884, and the church needs to be considered in the context of both the different strands of non-conformism and the buildings the communities chose to erect to house their worship.
- 5.2 As a result of two adjacent plots of land on High Street coming up for sale at the same time, the principal chapels of the Primitive and Wesleyan communities in Horbury had a close physical relationship, and when both of the second chapels on the sites were still standing, they would have had a considerable impact on the centre of the settlement. The rebuilding of older chapels in a larger, more comfortable, more modern style from the mid 19th century reflected not only the growing importance of non-conformist worship, but also the expectations of those congregations attending the chapels; complaints about inadequate heating were commonplace (Hague 1986, 70-79; Linstrum 1978, 200).
- 5.3 The contrast in styles between the two adjacent High Street chapels is interesting. At St Paul's Church, the Wesleyans chose a more decorative Gothic style for their 1884 chapel, closer to what might be expected for an Anglican church of the period, in contrast to the simpler (but no less imposing) Italianate windows and Classical appearance of the Primitives' 1875 building. On the whole, Primitive Methodist chapels tended to adopt a simpler external appearance, although there are many examples of Wesleyan chapels built in a similar style (for example, see RCHME 1986; Rice 2010, 134). The choice of a Gothic style for the 1884 Wesleyan chapel also reflects wider trends in chapel building amongst non-conformist communities. For example, amongst Unitarians, there was initially some opposition to the adoption of a Gothic style for chapels due to a dislike of any designs reminiscent of Catholicism. However, by the mid-19th century, the question of whether such a style was suitable for a religion concerned with rational thought, social service and non-ritualistic worship had become increasingly irrelevant; Unitarianism had become part of accepted Victorian society alongside orthodox Christianity, and so adopted the contemporary style (Hague 1986, 74-75). In 1850, the Wesleyan Methodist architect F J Jobson published *Chapel and School Architecture*, maintaining that chapels should not look like concert halls or theatres, and that Gothic was a good choice as it had the added virtue of giving the best value for money; Wesleyan Methodists became perhaps the most consistent users of Gothic for their chapels (Dixon & Muthesius 1985, 230-231). As completed in 1884, St Paul's Church conformed to all of the general requirements for a non-conformist chapel, including the necessity for all of the congregation to be able to see and hear the speaker, often resulting in the use of galleries and the placing of a large pulpit at the chapel's east end (Dixon & Muthesius 1985, 229; Middleton c.1912, vol 5, 11-15). The interior of St Paul's was furnished to a high quality, as is evidenced by some of the surviving fixtures and fittings.
- 5.4 The surviving Building Committee notes provide a fascinating insight into the decisions made by those empowered by the Wesleyan community to erect the new chapel, their relationship with the architect, the level of involvement they had in the design process, and the fierce debate that could be engendered by matters such as the form of the pews. The Committee clearly considered the matter of choosing an architect very carefully, travelling as far as Derby to view chapels built by one of the candidates. Apart from Wills of Derby and Pritchell and Son of Darlington, the architects consulted by the Committee were all local West Yorkshire firms, some of whom had previous experience of designing chapels (Linstrum 1978, 380 & 385). The chosen architect, Walter Hanstock, was perhaps typical of many of the smaller

local and regional architectural practices whose works still dominate the local street scene to a far greater degree than the better-known firms, but who remain under-researched by comparison. The use of a local architect to provide the design for the chapel is in contrast to the use of the nationally-established firm of Harry Hems to undertake the carving. It has not been possible to establish where else Hems was used in Yorkshire to provide carvings, but it would be interesting to discover if his firm undertook work widely in the region or if they were specifically sought out for the Horbury work.

- 5.5 The Sunday School, built in 1906, also appears to conform to the requirements and form of this type of school building generally erected during the early 20th century (Middleton c.1912, vol 3; Clay 1929), for example the provision of smaller rooms grouped around a central hall and the installation of folding partitions to create flexibility of usage. It has not been possible, during the research undertaken for this report, to consult any contemporary works dealing specifically with the building of Sunday Schools, and further research in this area would, no doubt, allow for a more detailed interpretation of the building. However, the Trustees' Minutes and other surviving documentation make clear the important social role that the school played in the local community, for example, for use by local amateur dramatics groups, as a labour exchange/child welfare centre, and as a First Aid Post during the Second World War.
- 5.6 The consideration of these local social and religious community activities, as well as the national changes that were taking place within the Methodism movement during the 20th century, are vital if buildings such as St Paul's Church and the Sunday school are to be properly appreciated. To this end, although it is regrettable that structural problems have required such a fine part of the local street scene and community to be demolished, the wish of the Methodist community to erect a new chapel on the site (on what would be the third such structure to occupy this location), together with the retention of the school building, at least ensures that important local religious and social community activities are to be continued.

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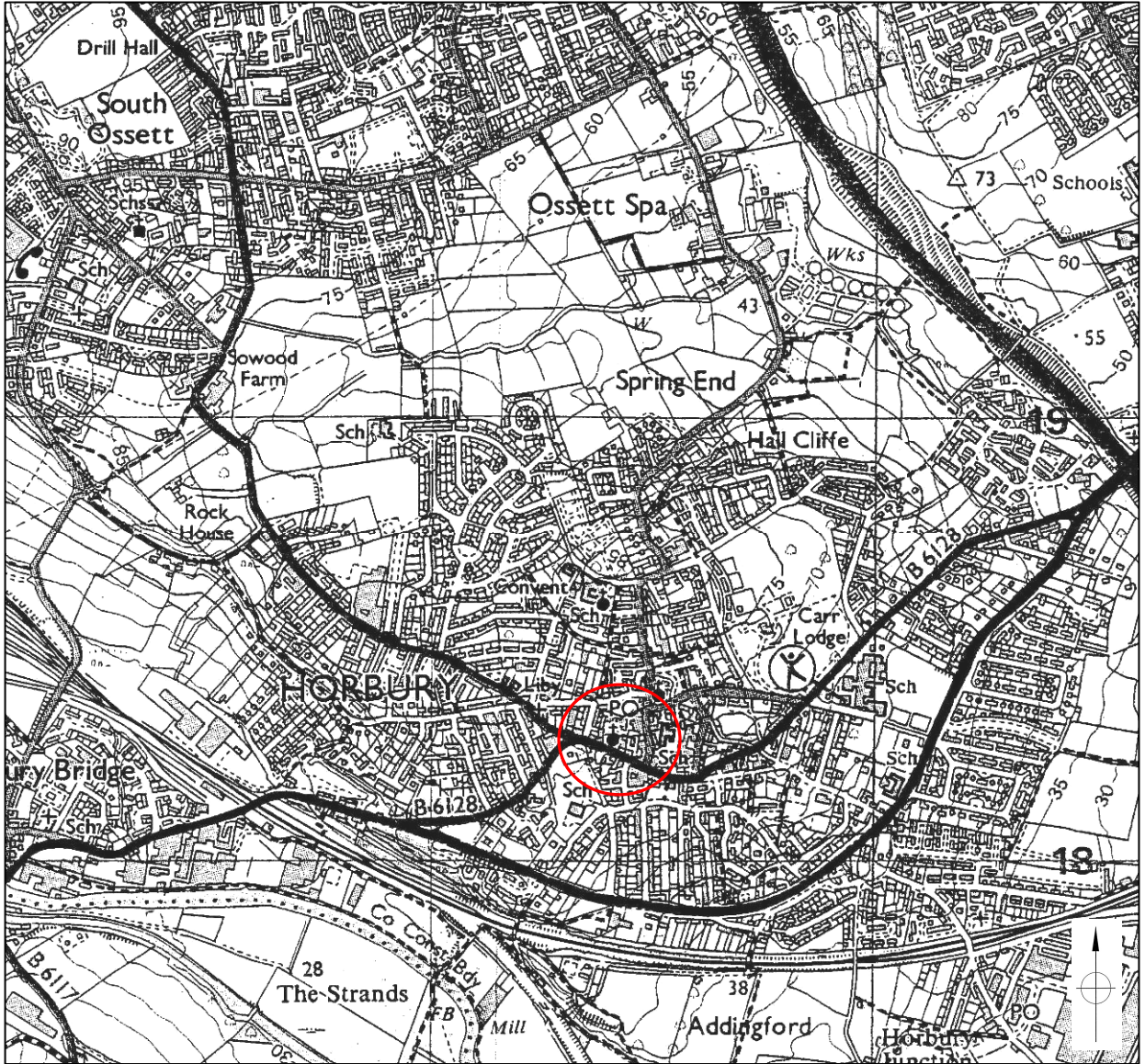
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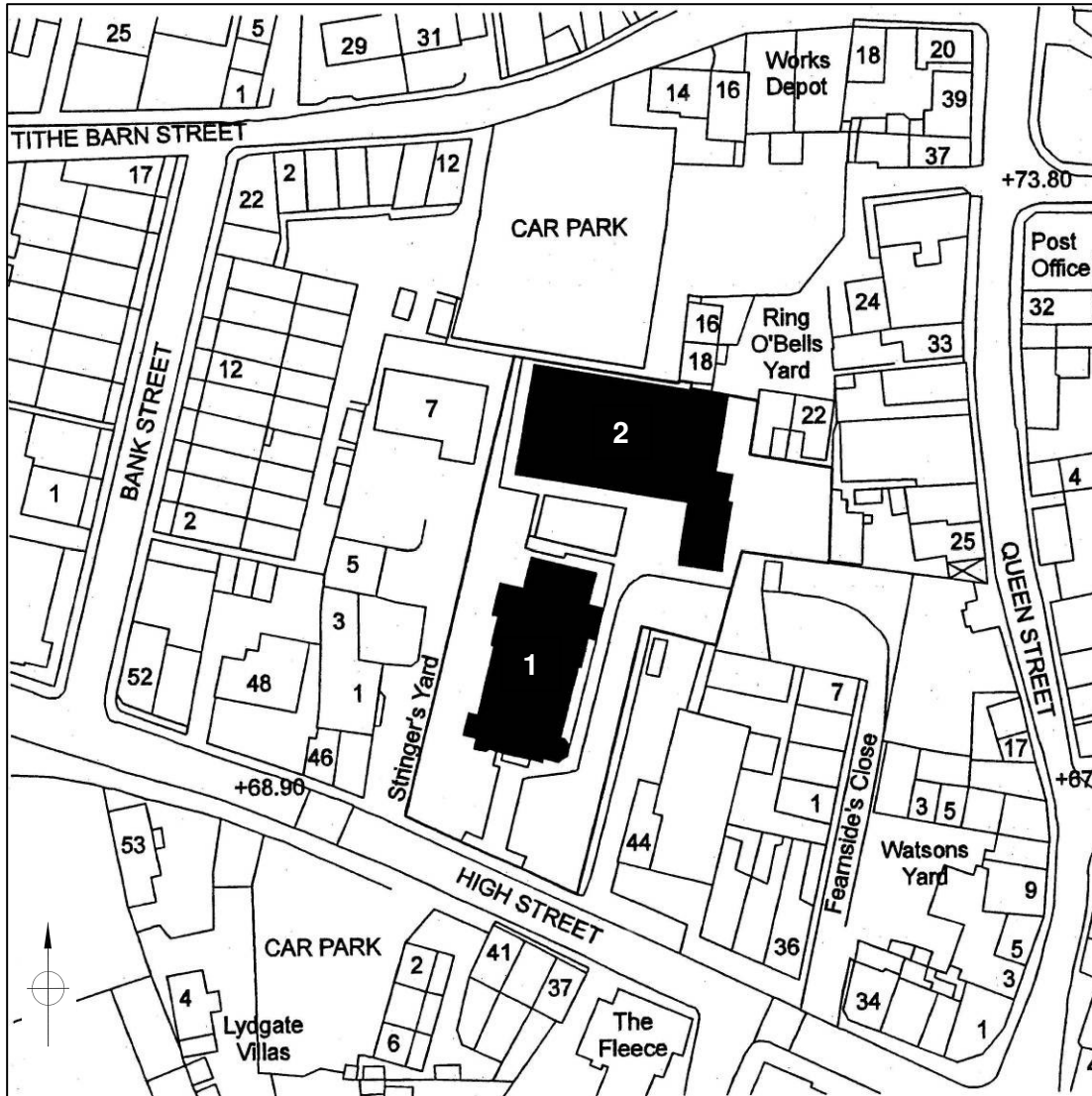
7 ACKNOWLEDGEMENTS

- 7.1 The building recording at St Paul's Church and the former Sunday School was commissioned by the Horbury Methodist Church Development Company Ltd, via their Development Scheme Co-ordinator, Mr John Sudworth. Thanks are due to John Sudworth and Malcolm Baker for their considerable assistance on site. Thanks are also due to Steve Potts of Potts Parry Ives and Young (Chartered Architects) for the supply of survey plans, and especially to Peter Day for this information on the buildings and the loan of some of his photographs.
- 7.2 The on-site survey work was carried out by Shaun Richardson and Richard Lamb. The photographs were taken by Stephen Haigh. The documentary research was carried out by Shaun Richardson, who also produced a draft report and site archive. The final report was produced by Ed Dennison, with whom the responsibility for any errors or inconsistencies remains.



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PROJECT		ST PAUL'S CHURCH, HORBURY	
TITLE		GENERAL LOCATION	
SCALE	NTS	DATE	MAY 2011
	EDAS	FIGURE	1



Base plan provided by Potts Parry
Ives & Young

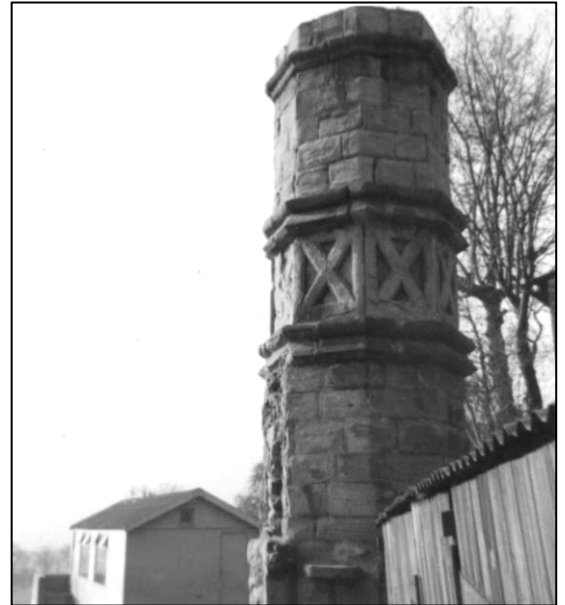
RECORDED BUILDINGS
1 = St Paul's Church
2 = Former Sunday School

PROJECT		ST PAUL'S CHURCH, HORBURY	
TITLE		SITE LOCATION	
SCALE	NTS	DATE	MAY 2011
EDAS		FIGURE	2



Left: Wesleyan chapel built 1845-46 and demolished c.1883 to make way for existing St Paul's church.

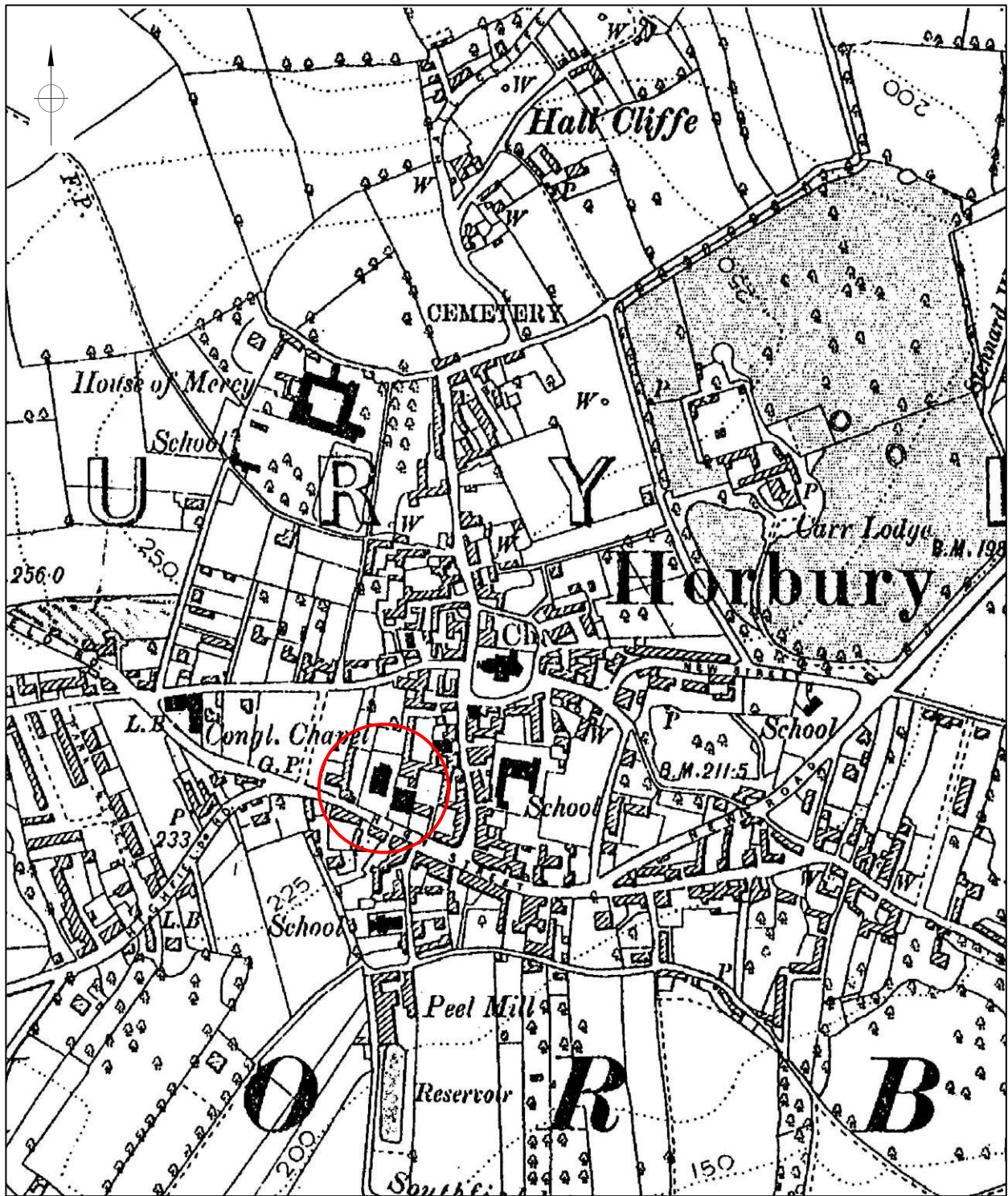
Below: Surviving tower from demolished Wesleyan church in c.1969.



Above: Early 20th century postcard of High Fields showing towers from demolished Wesleyan chapel in grounds.

Material from Peter Day's private collection.

PROJECT		ST PAUL'S CHURCH, HORBURY	
TITLE		HISTORIC PHOTOGRAPHS	
SCALE	NTS	DATE	MAY 2011
EDAS		FIGURE	3



Source: Ordnance Survey 1894 6" map sheet 248SW (surveyed 1890).

PROJECT		ST PAUL'S CHURCH, HORBURY	
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SCALE	NTS	DATE	MAY 2011
EDAS		FIGURE	4



From Peter Day's private collection.

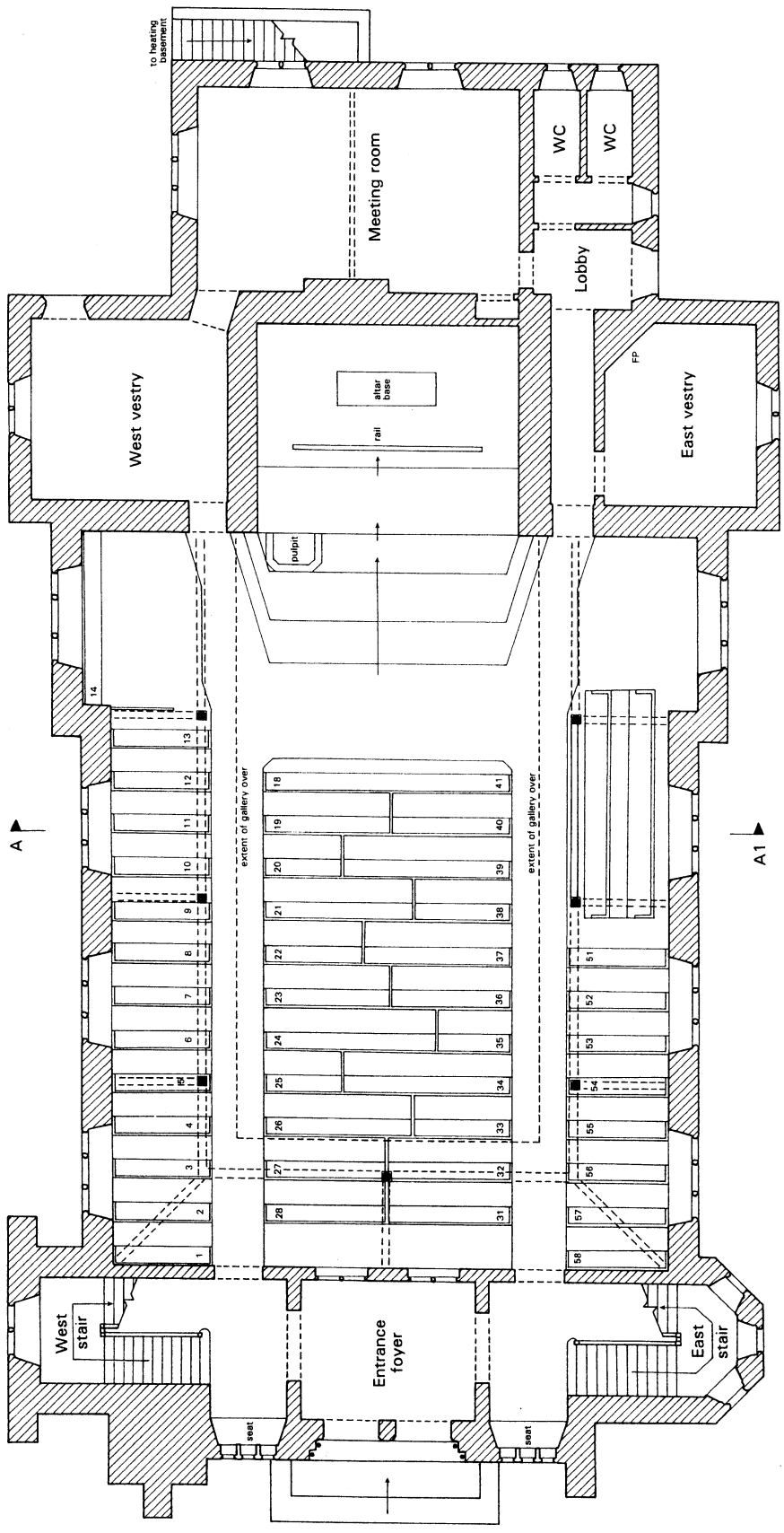
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ST PAUL'S CHURCH, HORBURY	
TITLE	
EARLY 20TH CENTURY PHOTOGRAPH	
SCALE	DATE
NTS	MAY 2011
EDAS	FIGURE
	5



Wesleyan Methodist Church, Horbury.

From Peter Day's private collection.

PROJECT	
ST PAUL'S CHURCH, HORBURY	
TITLE	
EARLY 20TH CENTURY PHOTOGRAPH	
SCALE	DATE
NTS	MAY 2011
EDAS	FIGURE
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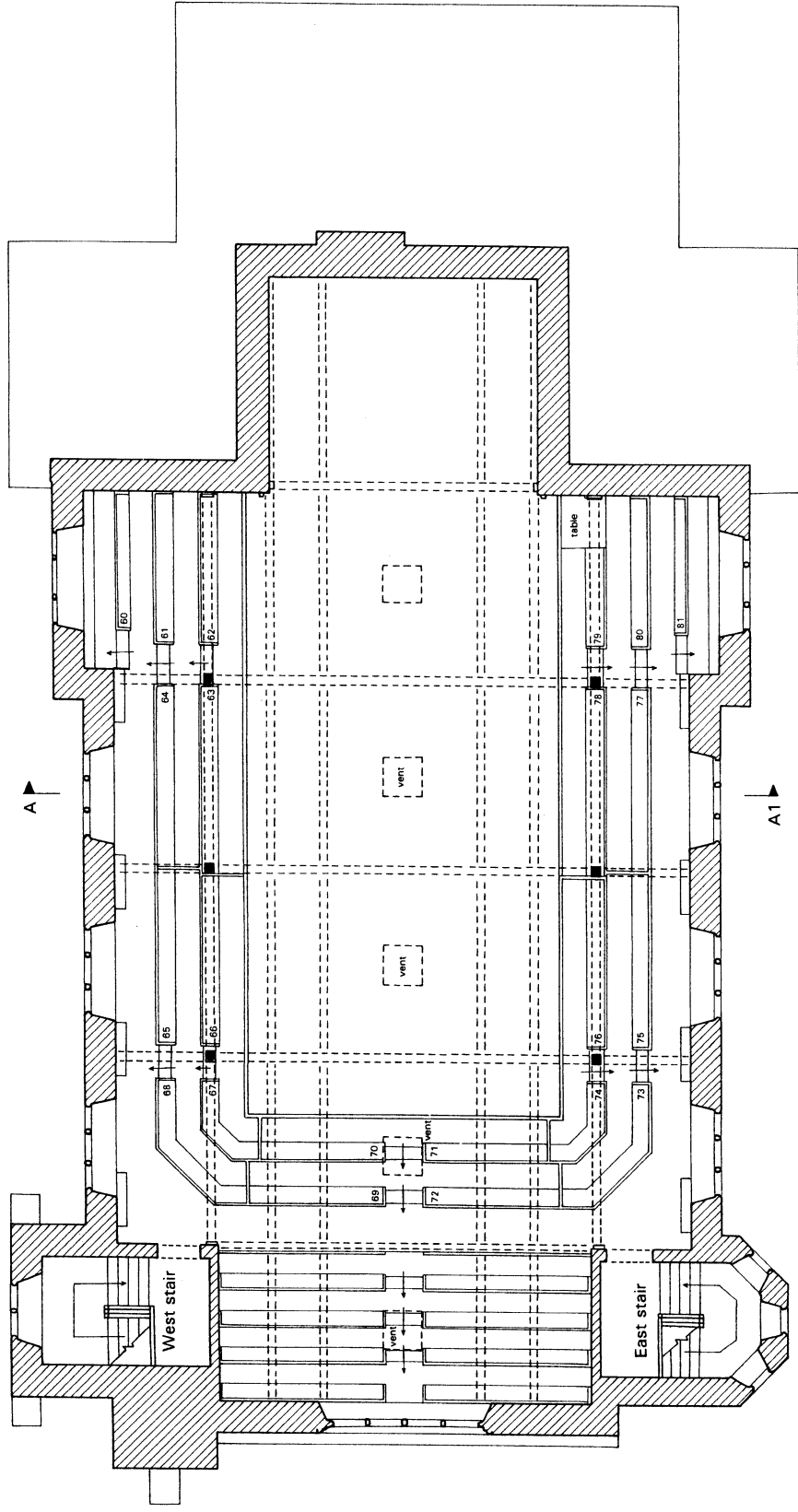


58 PEW NUMBERS

Plan based on drawings supplied by Potts Parry Ives & Young



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SCALE	AS SHOWN	DATE	MAY 2011
	EDAS	FIGURE	7



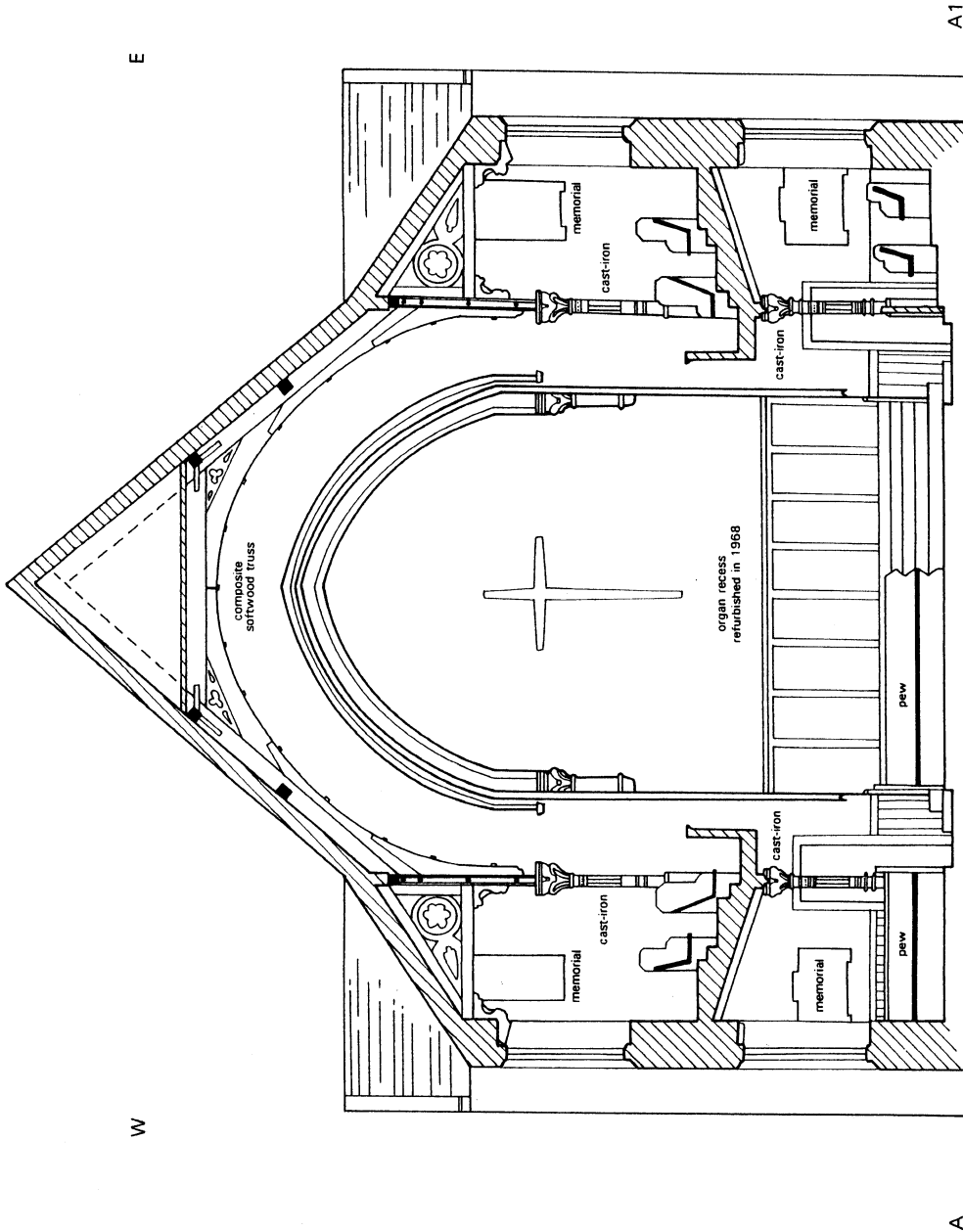
81 PEW NUMBERS

Plan based on drawings supplied
by Potts Parry Ives & Young



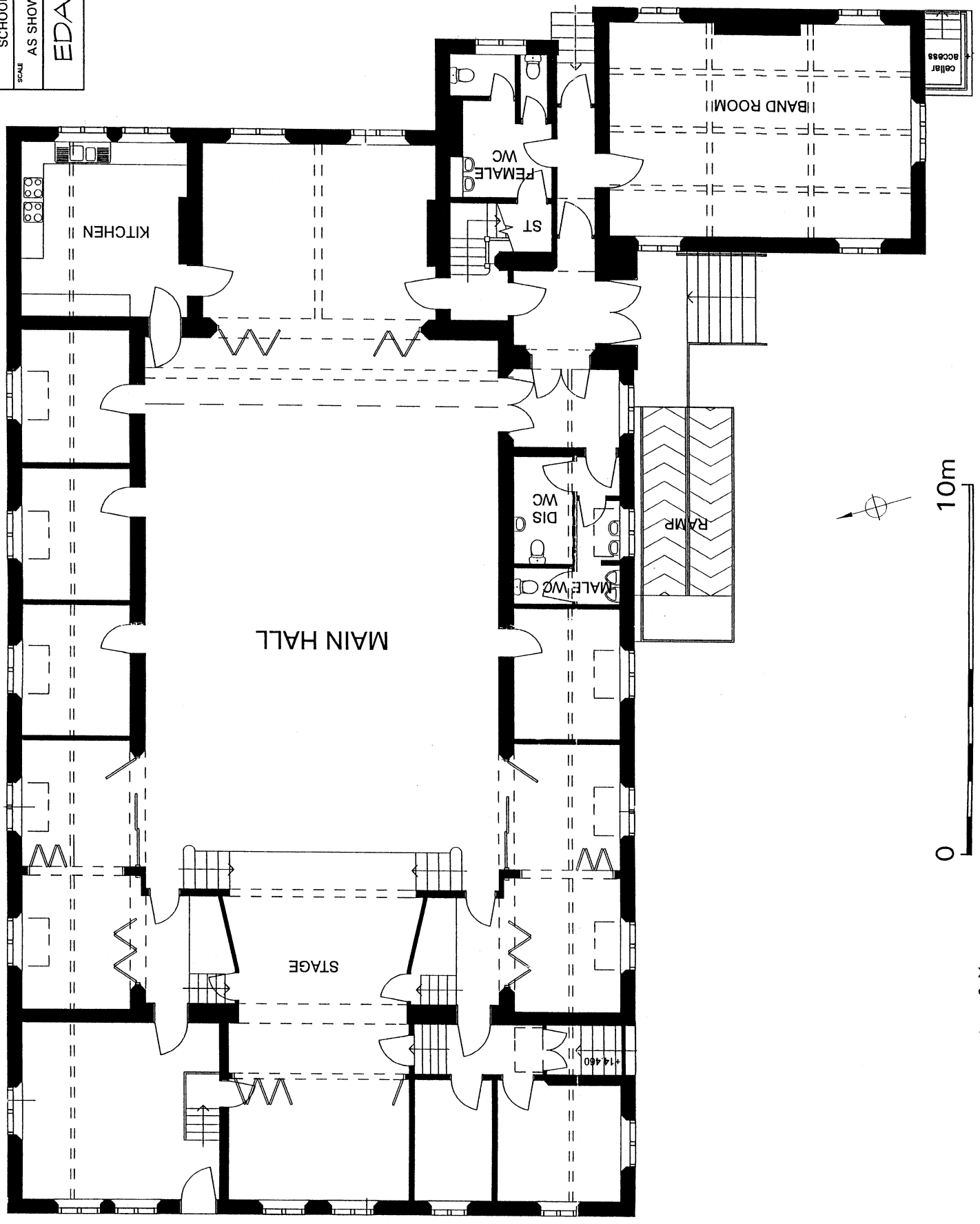
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SCALE	AS SHOWN	DATE	MAY 2011
	EDAS	FIGURE	8

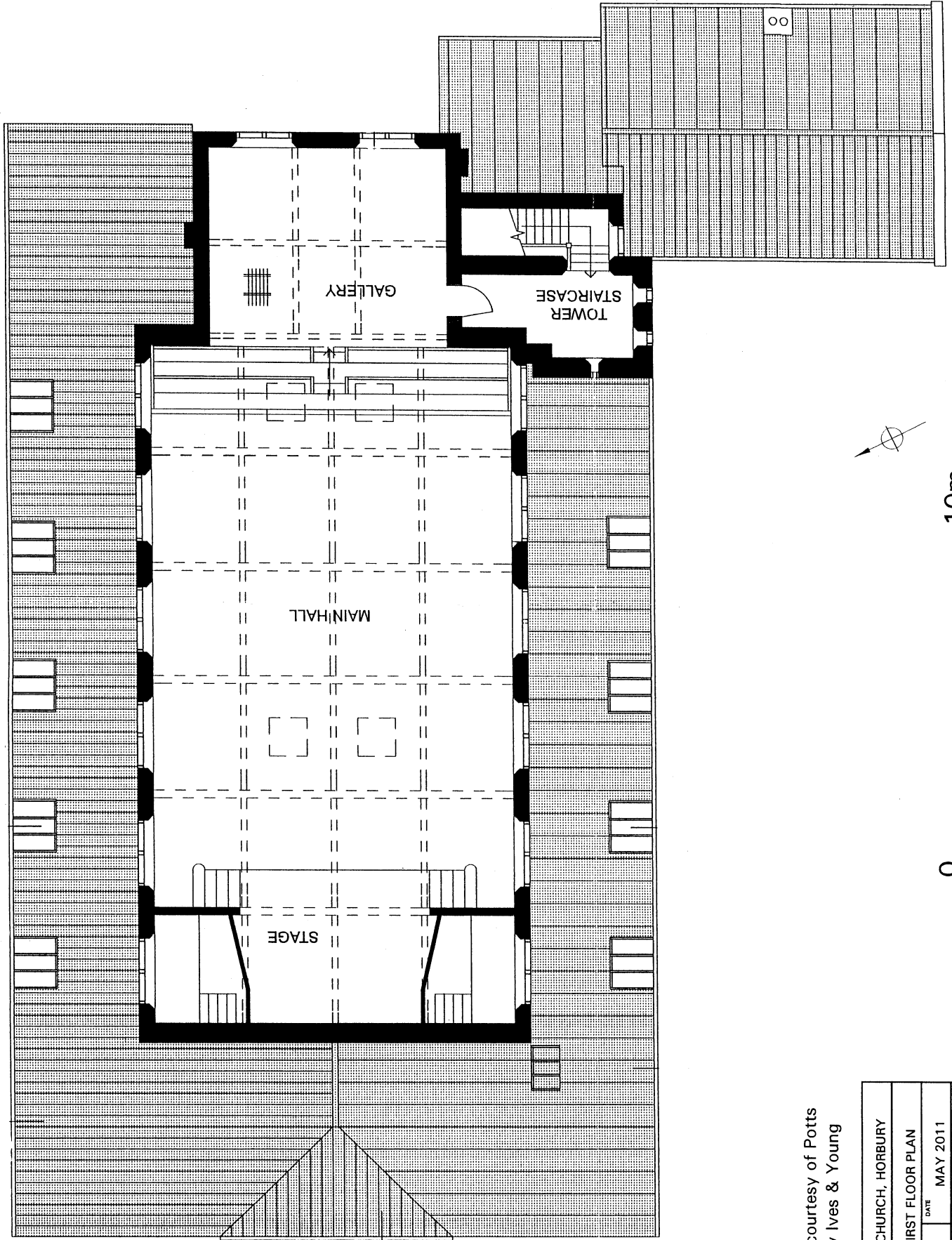
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	EDAS	FIGURE	9



Section based on drawings supplied by Potts Parry Ives & Young

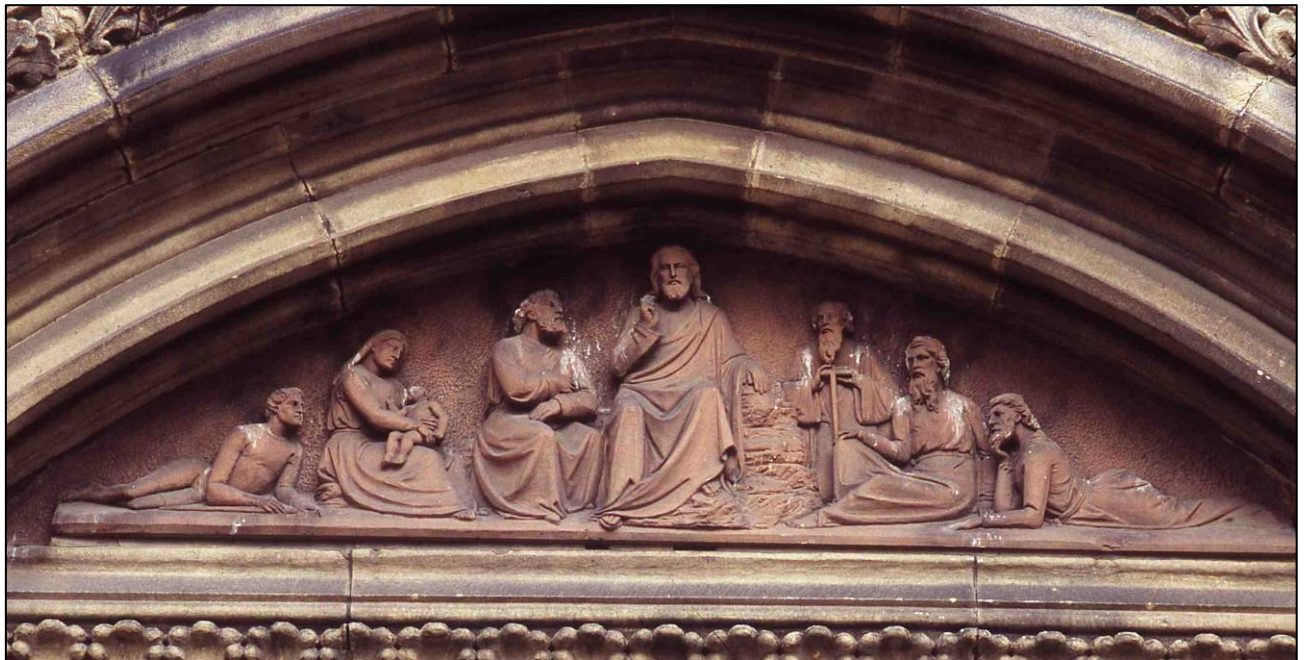
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TITLE	SCHOOL GROUND FLOOR PLAN
SCALE	AS SHOWN
DATE	MAY 2011
FIGURE	10





Plan courtesy of Potts
 Parry Ives & Young

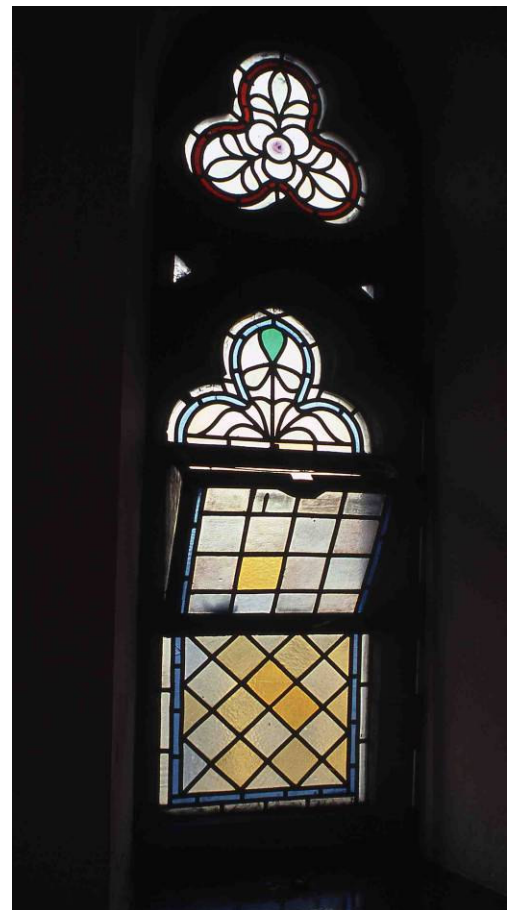
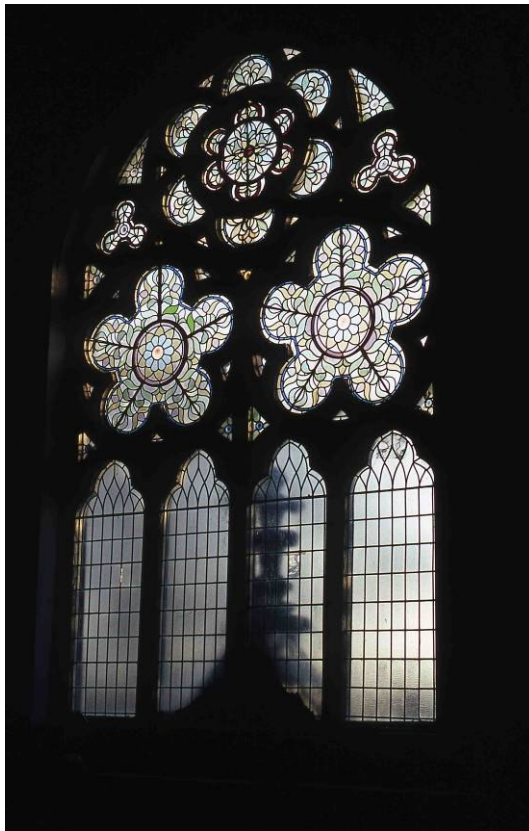
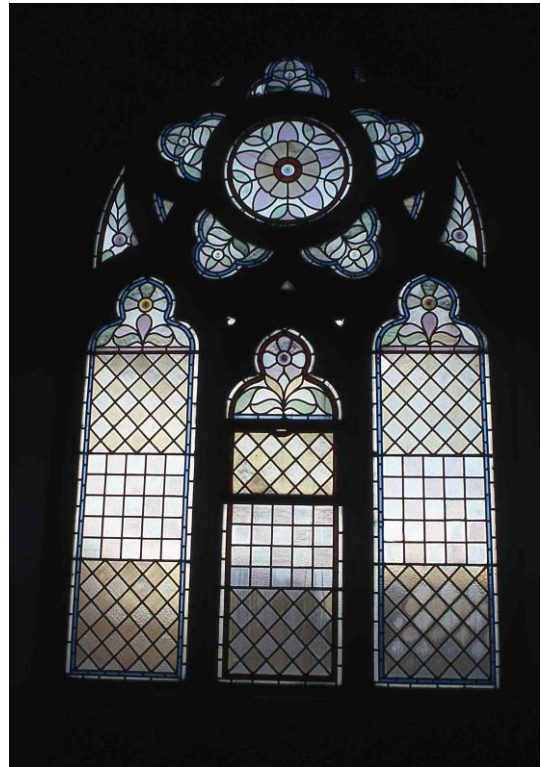
PROJECT	ST PAUL'S CHURCH, HORBURY		
TITLE	SCHOOL FIRST FLOOR PLAN		
SCALE	AS SHOWN	DATE	MAY 2011
EDAS		FIGURE	11



Above: Window at north end of east aisle, 'erected under the will of Mrs Sarah Rice 1929' (photo S1).

Below: Frieze depicting the sermon on the mount over south door (photo S23).

PROJECT		ST PAUL'S CHURCH, HORBURY	
TITLE		WINDOW AND FRIEZE	
SCALE	DATE		
NTS	MAY 2011		
EDAS		FIGURE	12



Top left: Window in west stair (photo S5).
 Top right: Window to north bay in gallery (photo S7).
 Bottom left: Window at south end of gallery (photo S10).
 Bottom right: Window in east stair (photo S15).

PROJECT		ST PAUL'S CHURCH, HORBURY	
TITLE		STAINED GLASS WINDOWS	
SCALE	NTS	DATE	MAY 2011
EDAS		FIGURE	13