

## Nonconformist chapels in East Meon

First draft by Michael Blakstad

Research has also been conducted by EMHG member David Hopkins, and by Mark Pitchforth and David Rymill of the Hampshire Record Office.



*The chapel on Temple Lane, originally 'Zoar (Baptist)' and later Roman Catholic*



*The 'Providence' (Calvinist) chapel was located opposite where the Primary School stands*



*The 'Primitive Methodist' chapel behind the High Street, now a private house.*

An 1869 Ordnance Survey map of East Meon shows three chapels in addition to All Saints Church. Two of these buildings exist today, as residences. The third had disappeared by the end of the nineteenth century.



*The 1869 map shows the 'Providence Chapel' (Calvinistic) next to what is now Chapel Street, the Methodist Chapel (699) behind the High Street, and the Zoar (Baptist) Chapel (696) on Temple Lane.*

During the century the names of the sects often changed. The Providence Chapel, as well as 'Calvinistic', was also designated 'Independent', the Zoar Chapel, as well as 'Baptist', 'Congregational', while the label 'Baptist' may have been applied to both at different times. Primitive Methodists did not change.

## Nonconformity

Although the East Meon sects materialised in the early 19<sup>th</sup> century, and their chapels in the second half of that century, the roots of Non-Conformism stretch back to the sixteenth century<sup>1</sup>.

*(Notes from Family and Local History, OUP).*

A nonconformist, or dissenter, was originally one who refused to conform to Acts of the Clarendon Code, passed after Restoration of Charles II, and in particular the Act of Conformity requiring clergy to consent to the entire Book of Common Prayer. In 1660, the Established Church expelled all puritan elements, which in turn supported the arrival of Hanoverian monarchs<sup>2</sup>. Over 2,000 clergymen were ejected from their livings (one-fifth of the clergy at that time)<sup>3</sup>.

In 1689, after the Glorious Revolution, Protestant Nonconformists were allowed to license their meeting houses for public worship at the quarter sessions. By 1715, there were an estimated 300,000 Nonconformists in England and Wales; still banned from holding public office and excluded from universities.

The term 'Nonconformist' was applied to groups of widely differing beliefs (including Anabaptists, Baptists, Fifth Monarchy Men, Independents, (Congregationalists) Presbyterians, Quakers, and many more<sup>4</sup>. Distinctions were loose, so that labels for the same congregation varied from time to time. The number of Nonconformist congregations dropped between 1715 (1,107) to 1772 (702).

Civil Registration, from 1837, relaxed the insistence that a Church of England baptism was necessary for holding public office.

Older Nonconformist sects were slow to respond to the Evangelical revival of the late 18<sup>th</sup> and early 19<sup>th</sup> centuries, though eventually Congregational and Baptist

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<sup>1</sup> And before - some started as Dissenters from the Roman Catholic religion.

<sup>2</sup> Catholic Emancipation. (Roman Catholic Relief Act, 1829) followed recognition by Papacy of the Hanoverian monarchy.

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<sup>3</sup> Many of them were subsequently employed by local gentry, and invited to preach to small congregations in their houses.

<sup>4</sup> For more information on the Nonconformist sects, see Appendix 1.

denominations were transformed by it. This period saw the rapid growth of Methodist sects: Wesleyans, Primitives, New Connection, Wesleyan Reform movement &c.

During first half of the 19<sup>th</sup> century, Methodists outgrew other dissenting groups, rivalling the Church of England in some places.

On Sunday 29 March 1851, the only national census of religious attendance ever conducted established that the various Nonconformist denominations accounted for nearly half the church-going population; in no part of England and Wales was it less than one-third. Much of this growth took place in the second quarter of the 19<sup>th</sup> century and a large number of Nonconformist chapels dates from this period. Plain square boxes and 'tin tabernacles' were replaced by imposing classical buildings and some Gothic ones.

### Seeds of dissension

In 1788, Andrew Lewis Boisdaune had been vicar of Eastmeon 'with the chapels of Froxfield and Steep annexed 1763-88'. On 25th February he wrote his official Visitation Report. Under 'Dissenters' he wrote: *'There is nothing of the kind in any of the parishes'*.

However, the next fifty years would see a proliferation of nonconformist sects in East Meon, first as congregations meeting in the homes of members, later in the three chapel buildings. Why?

The population of Hampshire more than trebled during the century: in 1801, it was 197,073, in 1831, 278,545, in 1861, 426,227, and in 1891, 611, 425. In that period, the pattern of agricultural employment changed dramatically. The 1851 East Meon census has all too many entries as '*Pauper (Ag Lab)*', and many of the houses had been split into two or three dwellings accommodating separate households, including many *Ag Labs* who had lost the homes which had previously been supplied by the farms on which they worked<sup>5</sup>.

Following the Napoleonic Wars, the repeal of the Corn Laws, the Inclosures (which were enacted in East Meon in the 1850s), the mechanisation of agriculture and the growth of imported foodstuffs, all too many agricultural workers were forced out of their jobs and homes. East Meon Workhouse had been closed down and its inhabitants moved to the Union Workhouse in Petersfield. Poverty is fertile ground for Non-Conformism.

Primitive Methodism had started in the mining and pottery districts of Staffordshire; it was a more radical breakaway from the mainstream Methodist Church. In the early 19<sup>th</sup> century; it rapidly spread to East Anglian farm labourers and East Coast fishermen. It took hold in Portsmouth in the 1820s, and spread to Petersfield and thence to East Meon.

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<sup>5</sup> Of men working in agriculture in Hampshire in 1851, fewer than 205 were fully employed 'farm servants'.

## Rev Thomas Cook Kemp

If growing unemployment and poverty created the social climate for dissension, the unpopularity of the vicar who occupied All Saints from 1826 to 1868 did much to nurture the growth. The Reverend Thomas Cook Kemp arrived in East Meon, his first and last vicarage, in his late 30s; within five years he had caused two scandals. In 1827 a member of his domestic staff, Elizabeth Welch, brought an allegation against him of 'molestation', which he countered with a prosecution for defamation of character. Judgment was given against Elizabeth Welch at a consistory court which sat at Steep, but significantly, the court obliged Kemp to pay costs.

But Kemp acquired national opprobrium when a Petition was brought against him to the Houses of Parliament in 1835 on behalf of the owner of Bereleigh, Captain Samuel G Pechell, whose brother, an MP, accused Kemp of illegally attempting to extort higher tithes from the parishioners of East Meon, including Pechell. The resulting Act was known as the 'Tithes of Turnips Act'.

The date of Kemp's arrival in East Meon, and of the two causes celebres, coincide very closely with the dates at which Non-Conformist congregations were formed.

## Sects are founded

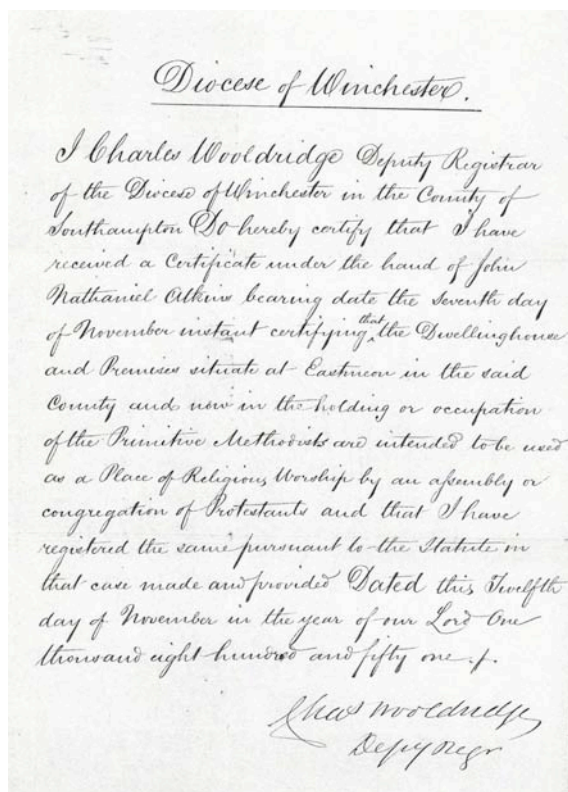
Alan McGowan in his Guide to Parish, Nonconformist and Catholic records, lists the origins of Non-Conformist sects in East Meon as follows.

- Calvinistic Baptists. Founded c 1833, probably closed 1900.
- Independent. Chapel existed 1855, church founded 1864.
- Primitive Methodists. Chapel 1867, closed 1987
- Calvinists, Halley Street. Chapel erected 1831, mentioned in 1851 census, no further references. From Kelly's Directories, 1855 – 1927

McGowan thus lists four sects, but the village only ever had three chapels. Very possibly, one or more of the congregations changed their designation in the courts of the century.

They met in private dwellings until they raised the money for a permanent place of worship. The Primitive Methodists, for instance, were meeting in members' homes long before their Chapel was built in 1867. A 'Dissenters' Meeting Certificate 'was issued in 1828, entitled: *Certificate of a House in the occupation of Jas Pink situate in the Parish of West Meon (sic) to be used as a meeting house for Dissenters*'.

It reads: *'William Edwards Wesleyan Minister of Winchester does hereby certify that a House now occupied by James Pink situated in the Parish of East Meon be used for a congregation of Protestants.'*



In 1851 the Primitive Methodists were still meeting in a private dwelling, in what is now Glenthorne House. The document on the left records registration on behalf of the Diocese of Winchester<sup>6</sup> by "Charles Wooldridge, deputy registrar, on behalf of John Nathaniel Atkins 'certifying that the Dwellinghouse and Premises situate at East Meon in the said county and now in the occupation or holding of the Primitive Methodists and intended to be used as a place of Religious Worship by an assembly or congregation of Protestants ...'.

The Primitive Methodists would soon raise the money for their own chapel, which was built in 1867, (without the help of John Nathaniel Atkins, who appears to have jumped ship to the Baptists in Temple Lane.)

## The Chapels are built

In the course of the 19<sup>th</sup> century, three congregations raised the money necessary to build dedicated places of worship.

Kelly's Directory of 1855 lists ... 'Calvinists, Halley Street. Chapel erected 1831', and the census of 1851 also lists this chapel. Halley Street, which was also called Alley Street, was later re-named Chapel Street – though it does not appear in the Ordnance Survey map of 1891, and had presumably been demolished.

The Baptist chapel in Temple Lane was built in 1864<sup>7</sup>; the Hampshire Telegraph and Sussex Chronicle reported on the event (see Appendix 3).

Kelly's for 1867 has includes the listing: 'Baptist and Independent chapels'.

The Primitive Methodist chapel was constructed in 1867. The owner of the present building, Caroline Coe, has the original Indenture, of which a transcript can be see as Appendix 2.

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<sup>6</sup> Between 1837 and 1858, the state called in registers; Nonconformist registers became public records and are in Public Record Office.

<sup>7</sup> McGowan also lists an Independent Chapel at East Meon in existence by 1855, 'church founded 1864'

Note that the signatories are all either tradesmen of East Meon (George Noble, Carrier, William Tilbury, Grocer), or labourers, including William Pink. Samuel Harding of Petersfield is the final signatory; he was the Primitive Methodists' Superintendent Preacher for the area.

### Crossing the aisle



*A later photograph of Glenthorne House, with the shop in the adjoining Gaitehouse*

John Nathaniel Atkins was a prosperous East Meon retailer, who bought what is now Glenthorne House in 1837 and developed a grocery, post office, and drapery business. His daughter Eliza lived in Barnards, on the other side of the High Street, with her husband James Barnard. In 1871, John Nathaniel was living with his daughter, and died there in 1879.

As we have seen, the Registration of the Primitive Methodists names John Nathaniel Atkins and presumably the *'Dwellinghouse and Premises situate at East Meon'* in which the Methodists were worshipping was Glenthorne House. However, when Atkins drew up his Will in 1871, he appears to have transferred his loyalty to the Baptist (Zoar) chapel:

*"I give to the Deacons of the Baptist and Congregational Church at Eastmeon the sum of Ten pounds Sterling to be paid out of such part of my personal Estate as can legally be applied for the purpose towards the liquidation of the Building debt of the same Church Direct that the right of Footway from my own Garden to the Church shall at my decease cease and the doorway shall be bricked up as it was originally."*

Since he is not mentioned in the Primitive Methodist Indenture in 1869, he had presumably crossed the aisle before then. Perhaps he was at the opening in July 1864 of the Baptist Chapel in Temple Lane.

In 1875, he issued a codicil to his Will:

*"This is a Codicil to my above written Will. I revoke the bequest of Ten pounds by my Will given to the Deacons of the Baptist and Congregational Church at Eastmeon for the purposes therein mentioned that Church having been sold and passed into other hands and notwithstanding anything in my Will contained."*

Is this an indication of the constant shuffling of opinion and dogma among the Non-Conformist congregations? In the 1869 map of East Meon, which is when Atkins wrote the original will, the Chapel had been described as 'Zoar (Strict Baptist). Kelly's Directory of 1875 states "Here are Calvinistic, Congregational and Primitive Methodist Chapels." The Chapel in Temple Lane is not here described as Baptist.



*The Temple Lane Chapel, later an RC Church, now a private residence*

Kelly's Directory of 1927 refers to the Temple Lane Chapel as: "a Congregational chapel erected in 1889 with 125 sittings". The reference to 1889 may be a mis-dating of the opening, reported in the Hampshire and Sussex journal in 1864, or it may describe a re-building of the Chapel in 1889, possibly following a merger with the Providence/ Calvinistic congregation, whose Chapel in Halley Street ceased to exist at about this time<sup>8</sup>.

A more detailed attempt to unravel the tangled web of beliefs and structures in Non-Conformist East Meon is contained in Appendices 1 & 2.

In summary:

- Titles such as Zoar and Providence are not theologically important; many names were plucked from the Old Testament and applied to local independent sects, and as quickly discarded.
- Even Calvinistic, Baptist, Independent and Congregational labels were mixed and matched among local congregations. There must have been a lot of local debate, with alliances formed between members of the sects. The evidence points to the Temple Lane and Chapel Street congregations being merged in the late 1980s and of the latter Chapel being demolished.
- Only the Primitive Methodists maintained a continuity of practice and belief. Its strictly 'methodical' organisation within the local hierarchy was responsible for its survival as an active congregation until 1989.

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<sup>8</sup> In the map of 1891, and the Kelly's Directory of 1895, there is no mention of the Calvinistic ("Providence") Chapel on what by then was named Chapel Street.

## The Primitive Methodists march on



*The Primitive Methodists Chapel today, a private residence, built in 1867.*



*The congregation, around 1893.*

The Primitive Methodists of East Meon were supplied by the Petersfield Mission of the Shefford Primitive Methodist Circuit. Although several of the local congregations had been meeting in private house before then, including East Meon, the Petersfield Mission was established in 1843, and was renamed the Buriton Mission in 1852 (Buriton, at that time, being the main parish). Chapels were built at Buriton (1848); Stroud Common, Steep (1852); East Meon (1867); Bowyers, Steep (1869); South Harting, Sussex (1872); and Petersfield (Windsor Rd) (1902).<sup>9</sup>

A key tool in the administration was the Preachers' Plan issued from the Buriton, or Petersfield, Mission every quarter. Extracts from two editions, one in 1894 (roughly, the year of the group photograph above) and 1924 show how it worked.

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<sup>9</sup> The Petersfield Mission continued until 1940 when it was merged with the Haslemere Circuit in 1940.

In 1894, East Meon had three Preachers living in the village, Messrs L. Merritt, S. Martin and A. Lambert. Mr Merritt's name is on the original Indenture, dated 1867, and he is listed as the Steward: Mr W. Blackman is the Secretary. The congregation is listed as 'East Meon Open Air' and there was 'Preaching' every Sunday at 10.30am, 11.00, and 6.00pm, a School Address at 2.00pm on Wednesdays and Preaching the same day at 7.00pm.

In 1927, there were no Preachers living in East Meon (and half as many serving the Circuit as a whole). Steward and Secretary were N. White (presumably Noble White, the carrier) and E. Moore. Sunday services now numbered only two, at 11.00am and 6.00pm, while school services on Wednesdays were held at the C of E, (National) School at 6.30pm, with Preaching that evening at 7.15. Activities included a Temperance Sunday, 'a prayerful effort to win the Young for Christ and Temperance', an Orphanage Fund, to raise money for Christmas presents, and a 'Sustentation Fund', for the support of Ministers. Also in 1927, the Congregation appears to have acquired the Freehold of the land from C. H. Coles.

The Methodist congregation outlasted the Baptists/Congregationalists of Temple Lane, who sold their Chapel to the Roman Catholics in 1949. They added a schoolroom at the back of the Chapel, which was let out to the local WI. They continued to run an active Youth Club. In 1967, the Trustees listed were the Superintendent Rev Geoffrey H Crosby and East Meon Trustees, Harry Hann, Harry Arthur Flander, Ruth Blackman<sup>10</sup> (Treasurer) and Joseph Pritchard.

In 1976 a serious crack appeared in the Chapel Wall, and in 1980 it was reported that the Council Houses were blocking its light (against which the Methodists had no recourse, since they did not pay rates).

In 1984 the minutes record only 6 members, (*12 needed*). *'Letter to be written to Meon Matters to ask how people felt about closure.'*

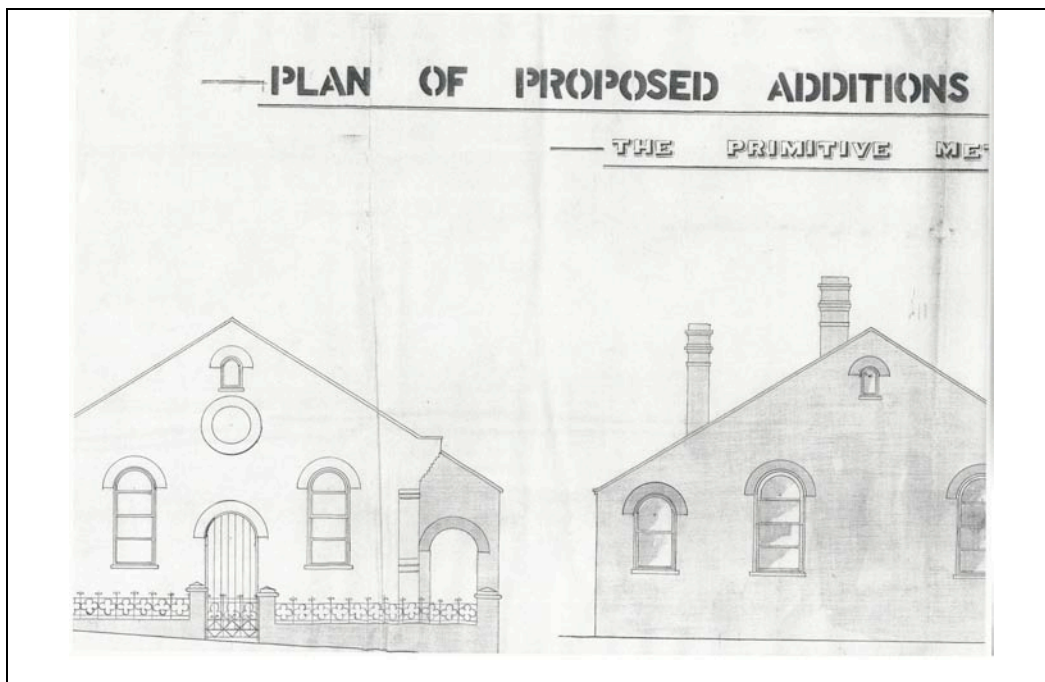
1985. No new members had joined, and a Motion was proposed that *'The Chapel should close.'* On November 3<sup>rd</sup>, it was put up for sale. In December, a letter appeared in Meon Matters: *'Regarding the closure of the Methodist Church, may I remind the village that notice was given a year ago that unless we had more members, the Church would close. Alas, this has happened.'*

As a last gesture, the minutes report *'December 1985, the 1<sup>st</sup> East Meon Brownies Pack will be performing their Pantomime on 6<sup>th</sup> and Carol Singing on 16<sup>th</sup> December at the Methodist Church.'*

Within two years, the building had been refurbished as a private residence.

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<sup>10</sup> Ruth Blackman was still a Trustee when the Chapel was sold for private development twenty years later.



*Architect's drawings (undated) for proposed addition of schoolroom to the Chapel*



*Site map, by Petersfield Rural District Council, showing site of Church (and Institute, and Park Vista) with fence closely abutting the south wall, with line of 'Type 14' houses along the existing tarmac path. Houses on Glenthorne Meadow shown on other side of path. The Institute was demolished in 1973. Glenthorne Meadows was built up in the 1950s*

## Appendix 1 - An attempt to navigate the Non-Conformist sects

There are three key theological "splits"<sup>11</sup> in Non-Conformity (which aren't mutually exclusive):

- The method of church government (the individual congregation, larger area (presbytery) and National Conference (mainstream Methodists))
- Criteria for baptism (Baptists only baptised "believers" ...so adults only. Others baptised babies or late-comers)
- Calvinists or Arminians - the predestined elect of God or believers by free will.

### Calvinism and Arminianism.



(Left, John Calvin). **Calvinism** is often referred to as the 'Reformed' tradition. Calvinism can be a misleading term because the religious tradition it denotes has always been diverse, with a wide range of influences rather than a single founder, though views on predestination were central. Calvinism as a whole stresses the sovereignty or rule of God in all things – in salvation but also in all of life.

Anglo-Calvinism divided in the 1650s into the **Presbyterian** and **Independent** churches.



**Arminianism** is based on the theological ideas of the Dutch Reformed theologian Jacobus Arminius (left), distinct in some ways from the teachings of Martin Luther and John Calvin.

Since the Arminian controversy, the Reformed churches (as a branch of Protestantism distinguished from Lutheranism) were divided into **Arminians** and Calvinists. The two systems share both history and many doctrines.

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<sup>11</sup> Note by David Hopkins

Many Christian denominations, notably the **Baptists**, have been influenced by Arminian views on the will of man being freed by grace prior to regeneration.

## General Baptists

The first reference to a Baptist Church is in Amsterdam in 1609, whence it spread rapidly to Britain. The first Baptist General Assembly started in 1654.

Central to Baptist belief is the rejection of pre-destination, based on the Arminian confidence in general redemption. All questions are referred to Scripture. The six Baptist principles include avoidance of drunkenness and fornication. Baptist worship was founded on six questions:

- Brotherly love in congregations
- Discipline of errant individuals
- Training of youth and recruitment
- Numerical state of churches
- Attention to preaching
- Poor relief

Reconciliation and congregational harmony were important to individual churches. Doctrine, or dogmatism, was played down.

Marriages were generally conducted in parish churches, but listed, also births, which include socio-economic information such as occupation of fathers. Baptisms, e.g. 'baptised in river', listed.

Paid ministries were combined with amateur preachers. Regular collections were recorded, as well as larger donations to build meeting houses. By and large, Baptists were tolerated by the Church of England, although in the 1660s, 'Particular Baptists'<sup>12</sup> were ejected from Church livings.

In the 17<sup>th</sup> and 18<sup>th</sup> centuries, schisms began to appear within the Baptist Congregation, with liberals contesting orthodox followers, christologists, Unitarians v Trinitarians, evangelicals v traditionalists, and Nonconformism generally.

## Independent Churches

These are linked to Elizabethan and Jacobean Protestant dissidence, especially to separatism pioneered by Henry Jacob, 1563 – 1624. Secessionists were described as 'gathered' churchmanship, leaning towards the 'New England way', in which congregations existed within the framework of state-supported church life. There were subtle distinctions between Presbyterian 'social comprehensiveness' and the secessionist outlook of Separatists.

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<sup>12</sup> Originated in the 1630s, Calvinistic critics of Laudian Church of England moved into separatist Baptist position retaining Calvinistic principles about election. Predestinarian.

After the Restoration in 1662, the Independent presence in the national Church was expunged, and Presbyterians and Independents were forced towards a shared position. The Presbyterians were forced out of the Church of England and inclined to Independency.

However, the ultra-Calvinistic Independency of Richard Davis split the 'Happy Union' in the mid-1690s. Independency was the second largest Non-Conformist religion after Presbyterians. In the 18<sup>th</sup> century, it further gained strength, especially in North.

In Independent Churches, the individual congregation ran its own worship. The main ministers ('cynosures') were salaried and ran the church, supported by preachers. Day-to-day management was by deacons. Congregations were two-tiered, made up of 'members' and 'hearers'. Majority votes were accepted (unlike the Quakers – who needed assent).

## Methodists

The oldest version of Methodism was Calvinistic; Wesleyan Methodism was non-Calvinistic, while an Arminian, variant started in 1730s – in the midst of the Enlightenment, led by a desire for religion of the feelings. John Wesley struggled to avoid the inevitable schism which would occur with the Church of England, which took place upon his death.

George Whitefield (of the 'Great Awakening') converted from Calvinistic Methodism in 1735, John and Charles Wesley in 1738. Elaborate networks of 'methodical' church government, pyramid structure. The 'Circuit' was the area body, handling routine business, including financial. It drew up plans for preachers and recorded births and baptisms. The 'Circuit Plans' were, as befits the name, very methodical and regular.

In the early 19<sup>th</sup> century, as noted, Primitive Methodists started in Staffordshire mining and pottery districts, then spread to East Anglian farm labourers and East Coast fishermen. This 'dissident' form of Methodism, led by Hugh Bourne and William Clowes, was influenced by American al fresco revivalist 'camp meetings'. Because they were open to suspicion of sedition, the National Methodist Conference banned their assemblies. Primitive Methodists then established their own national conference. Their structure was similar to the main Methodist church, centrally ruled through a network of branches.

## Congregational

Congregationalists were sympathetic to dissident movements among the western churches that were suppressed in the Middle Ages. Congregationalism is more a movement than a single denomination. It is committed to the complete autonomy of the local congregation. The idea that each distinct congregation fully constitutes the visible Body of the church can be traced to John Wycliffe and the Lollard movement, which followed Wycliffe's removal from teaching authority in the Roman Catholic Church.

Early congregationalists were called separatists or independents to distinguish them from the similarly Calvinistic Presbyterians. Some congregationalists in Britain still call themselves Independent.

Congregational churches were widely established in the Plymouth Colony and the Massachusetts Bay Colony, later New England. The model of Congregational churches was carried by migrating settlers from New England to the rest of the new American territories.

### Zoars & Providence<sup>13</sup>

Within the broad headings of Non-Conformism described above, there were dozens of sects which gave themselves Biblical names. The only remaining Zoar chapel in England is at Dicker in East Sussex, and it describes itself as 'Strict Baptist'. It describes its origins as typical of similar sects in that county, where Calvinistic beliefs were especially popular. "Meetings were commonly held in houses, barns or similar buildings, and groups were generally aligned to either the Independent movement or a Calvinistic interpretation of Baptist beliefs. The term "Strict Baptist" to describe such views developed in the 19th century "with the purpose of organising a range of Calvinistic Baptist causes within a denominational identity." The Dicker Chapel became Strict Baptist in 1839, then in 1859 aligned itself with the 'Gospel Standard' movement, named after a magazine of that name, with which Zoar was associated (and is, in Dicker, to this day).

Assuming a similar genesis for the East Meon Zoar Chapel, both the Baptist and the 'Providence' congregations followed Calvinistic beliefs. The Providence title, like 'Zoar' appears nowhere except in the Ordnance Survey map of 1869, although the Rhode Island town, founded by Roger Smith in 1636, suggests that 'Providence' was a popular name among early Non-Conformists.

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<sup>13</sup> Names like "Zoar" and "Providence" are just names...nothing to do with the sect itself (you could throw in Biblical place names such as "Bethel", "Calvary", "Zion", "Bethesda", "Hebron" et al multiplied around the country)

## Appendix 2. Timeline of East Meon Non-Conformist sects

David Hopkins has compiled this useful chart which compiles our sources into a timeline of 19<sup>th</sup> century Non-Conformism in East Meon.

<b><i>Date &amp; Souce</i></b>	<b><i>Providence</i></b>	<b><i>Zoar</i></b>	<b><i>Methodist</i></b>
1828 (Dissenters' Meeting, Certificate)			Registers the community at the premises of James Pink.
1833 (McGowan)	"Founded circa ..."		
(Kelly's 1855)	: ' <i>Calvinists, Halley Street. Chapel erected 1831</i> ',		
1851 (Diocesan Registration)			"a dwelling house of JN Atkins...for a place of worship... for Primitive Methodists"
1864 (Hampshire Telegraph and Sussex Chronicle )		The opening of the new chapel , called the United Congregational and Baptist Chapel.	
1867 (Kelly's)	"Baptist & Independent Chapels"	"Baptist & Independent Chapels"	
1867 (Indenture)			Clear primary evidence
1868 (Map)	"Providence (Calvinistic)", Alley St.	"Zoar (Baptist)", Temple Lane	"Methodist", off High Street
1868 (Kelly's)		"Zoar – Strict Baptist"	
1871 (JNA's Will)		"I give to the Deacons of the Baptist and Congregational Church..."	
1875 (JNA's Codicil)		"I revoke my bequest to the Deacons of the Baptist and Congregational Church ... that Church having been sold and passed into other hands..."	
1875 (Kelly's)	"...also Calvinistic, Independent, and Primitive Methodist Chapels..."	"...also Calvinistic, Independent, and Primitive Methodist Chapels..."	"...also Calvinistic, Independent, and Primitive Methodist Chapels..."

1885 (Kelly's)	"Here are Calvinistic, Congregational and Primitive Methodist Chapels"	"Here are Calvinistic, Congregational and Primitive Methodist Chapels"	"Here are Calvinistic, Congregational and Primitive Methodist Chapels"
1889 (Kelly's 1927)		"Here is a Congregational Chapel erected in 1889 with 125 sittings and a Primitive Methodist chapel"	
1896 (Map)	No Providence	"Zoar (Baptist)"	"Methodist (Primitive)"
1899 (Kelly's)	No Providence		
1927 (Kelly's)		"There are a Congregational chapel erected in 1889 with 125 sittings and a Primitive Methodist chapel"	"Here is a ... ana Primitive Methodist chapel"
1949 (Concannon & Gower)		RCs "bought the old Zoar Congregational Chapel in Temple Lane"	
1985 (Trustee's Minutes)			"put up for sale"

## Footnotes

- Primitive Methodists appear to have come first, in 1828, granted a 'Dissenters Meeting Certificate" to meet at the house of James Pink. They were later registered as worshipping in the dwelling house of John Nathaniel Atkins in 1851. They built their chapel in 1867.
- Providence came next, with Calvinistic theology, independent (local, Congregational) church governance and was gone before 1896 ....but maybe gone any time after 1885. There seems no evidence that it was ever a "Baptist" church.
- In 1864 the "Zoar" (Baptist) congregation celebrated the opening of their Chapel. We don't know its foundation date. But as JNA "transferred" or shared his (at least financial) support from the Methodists to a joint "Baptist and Congregational Church" (somewhere close to his home as suggested by his Will clauses relating to access across his garden). In 1867. JNA was contributing to the "Building Fund" and the building was capable of being sold. The maps consistently call "Zoar" "Baptist", while Directories and subsequent references call it "Congregational" (not mutually exclusive). If "Zoar" was "Baptist" in the 1867 Directory ... then, "Zoar" and "Providence" were very alike in theology, governance, ethos, et al (and probably very competitive!)

- John Nathaniel Atkin's reference to the Joint Baptist & Congregational Church being sold and under new management in the codicil to his will remains a mystery.
- Kelly's in 1927 says a Congregational Chapel was "erected" in 1889. This must be a rebuild. As it had "125 sittings" it was quite large. Does this suggest a merger with Providence or absorption of its migrant congregation? It does suggest that with Methodists included, the non-conformist congregations of East Meon c.1890 was at least 200, whilst the C of E would accommodate 300?

## Appendix 3, Opening of Baptist Chapel in 1864



*A gathering outside the George Inn, late 19<sup>th</sup> century.*

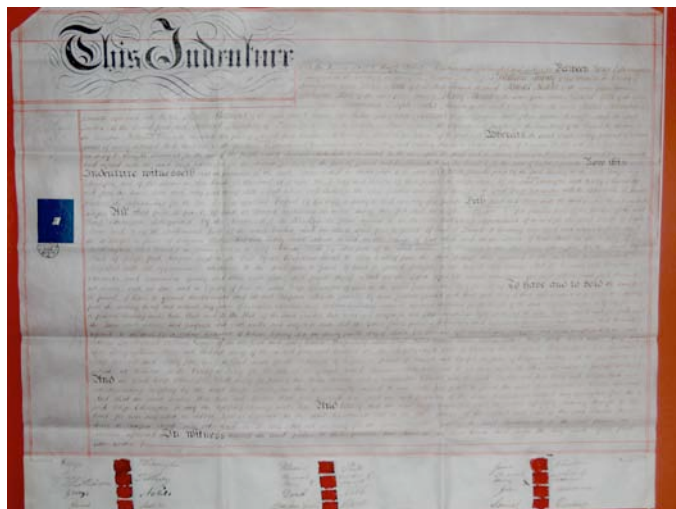
**Hampshire Telegraph and Sussex Chronicle 30<sup>th</sup> July 1864**

EASTMEON.

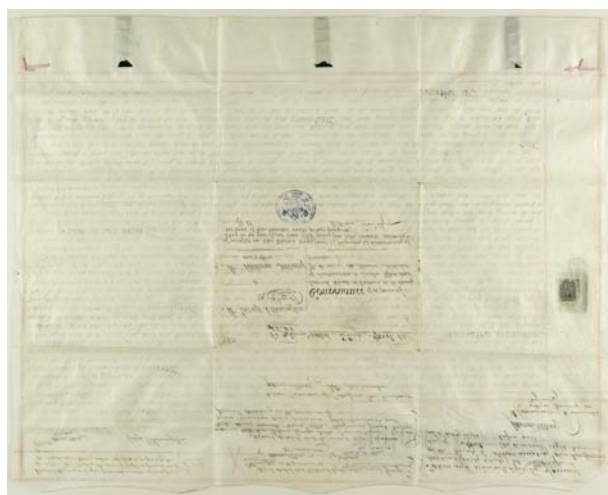
Agent-Mr. J. M. BARNARD

OPENING A NEW CHAPEL.- The opening of the new chapel , called the United Congregational and Baptist Chapel, took place on Tuesday last, at three o'clock in the afternoon. An excellent sermon was preached for the occasion by the Rev. H. Kitching, of Mile-End, Portsea, the text being taken from John 3rd and 8th verse. Tea was provided at the George Inn Assembly Rooms at five o'clock, where a very large number sat down. The above room has been lately used for public service on Sunday evening, while the chapel was being built. The chair was taken by B. Forder, Esq., of Buriton. The following ministers were present- The Rev. W. Pearse, minister of Bethal Chapel, Clandfield, Rev.- McCean, of Harting, and the Rev. Mr. Kiddle, minister of Stroud Chapel. Addresses were given in the evening by the Rev.- Mc Cean, Mr. H. Poate, of Clanfield, Mr. J. Eades, of Buriton, and Mr. R. Green, of Ramsdean, and the Rev. Mr. Kiddle, and the latter gentleman concluded the meeting with prayer. A collection was made after each service in aid of the building fund. A variety of fancy articles were sold during the day, the proceeds of which were devoted to the same fund, which amounted, together with the collection, to nearly 8l. The day was exceedingly fine and a large number of persons attended from the neighbouring villages.

## Appendix 4 – Primitive Methodist Chapel Indenture 1868



*This Indenture* made the twenty second day of April One Thousand and eight hundred and sixty eight **Between** **George Etherington** of Petersfield in the County of Southampton Auctioneer of the first part **William Tilbury** of East Meon in the County of Southampton, Grocer, **George Noble** of East Meon aforesaid Shepherd **James Restall** of the same place Carrier **William Pink** of the same place Laborer **David Noble** of the same place Labour, **Henry Merritt** of the same place Labour **Benjamin Joseph Fowler** of Buriton in the said County Lime Merchant **James Blunden** of Buriton aforesaid Filemaker, **Henry Marriner** of the same place Draining Pipe Maker and **John Marriner** of the same place Laborer (hereinafter called 'the said Trustees of the second part) and **Samuel Harding** of Petersfield in the County of Southampton the Superintendent Preacher for the time being of the Circuit of Station in the Primitive Methodist Connexion in which the piece of ground and hereditaments hereinafter described are situate of the third part.



*Whereas* the said Trustees being possessed of certain sums of money intended to be laid out in the purchase of (a piece of) ground and hereditaments and in acting and building thereon a Chapel or place of Religious Worship with such appropriateness as may be thought convenient for the use of the people called Primitive Methodists to be settled to the uses upon the trusts and in the manner hereinafter declared and contained have contracted and agreed with the said George Etherington for the absolute purchase of the piece of ground and hereditaments hereinafter described for the sum of Eighteen pounds. **Now this Indenture witnesseth** that in pursuance of said agreement and in consideration of the sum of **Eighteen pounds** paid by the said Trustees to the said George Etherington out of the monies in their hands as aforesaid at or before the sealing and delivery of these presents the receipt whereof he the said George Etherington doth hereby acknowledge and from the same sum and every part thereof doth acquit release and discharge the said Trustees and every of them He the said George Etherington with the approbation of Samuel Harding the Superintendent for the time being as aforesaid testified by his being a party to and executing these presents **Doth** grant and convey unto the said Trustees their heirs and assigns **All** that piece of parcel of land containing in width thirty three feet and in length Fifty six feet formerly part of the garden of the said George Hetherington distinguished by the number 1071 of the map or plan referred to in the Tithe Rent Charge Apportionment of in and for the said Parish of East Meon in the County of Southampton part of the said Garden and on which said piece or parcel of land or

ground a Building now used and intended to be used as a Chapel or Place of Religious Worship has been lately erected situate at and in the Village of East Meon and in the Parish of East Meon in the County of Southampton and bounded as follows, that is to say on the North by other part of the said Garden now belonging to the said George Etherington on the South by land of George Pink Surgeon and on the East by an Occupation Road or Way leading from the Street of East Meon foresaid to the said last mentioned land together with all appurtenances whatsoever to the said piece or parcel of land or ground belonging or in anywise appertaining. And in the Reversion and Reversions remainder and remainders yearly and other rents issues and profits thereof. And all the Estate right title interest inheritance use trusts profits claim and demand whatsoever both at law and in equity of him the said George Etherington of and in the same premises and every part thereof. **To have and to hold** the said piece or parcel of land or ground hereditaments and all and singular other the premises by these presents granted with their and every of their appurtenances in possession immediately of the making thereof and without any power of revocation reservation trust condition limitation clause or agreement whatsoever for the benefit of said George Etherington or of any persons or persons claiming under him Unto and to the Use of the said Trustees their heirs and assigns for ever. But Nevertheless Upon such and the same trusts and to and for such and the same ends intents and purposes and with under and subject to such and the same powers provisions declarations and agreements as are expressed contained and declared or referred to in and by a certain Indenture of Release bearing date the twenty fourth day of March One thousand and sixty four and made or expressed to be made between the Reverend Richard Davies of the one part and Jabez (?) Barton, George Roby, John Wonfor, Robert William Simon, William Baker, George Woods, Robert Baker, George Hayter, (?) Perry, William Lewis and Richard Perry of the second part and enrolled in Her Majesty's High Court of Chancery on the second day of April One thousand eight hundred and sixty four being a Deed made for the Settlement of a piece or parcel of Ground and Chapel or place of Religious Worship with the appurtenances situate at Walworth in the county of Surrey for the use of the people called Primitive Methodists and to for and upon no other trust intent or purpose whatsoever. **And** the same George Hetherington doth hereby for himself his heirs executors and administrators Covenant with the said Trustees and their heirs and assigns that notwithstanding anything by the said George Hetherington done or knowingly suffered he now hath full power to grant the said Hereditaments in manner aforesaid And that the said Trustees their heirs and assigns shall from henceforth have quiet use and possession of the said Hereditaments without any interruption from the said George Etherington or anyone rightfully claiming under him. **And** lastly that the said George Etherington and all persons rightfully claiming through or in trust for him any estate or interest Legal or Equitable in the said hereditaments will at all times hereafter at the request and costs of the said Trustees their heirs or assigns execute any other deed or do any other act necessary for the further or better granting the said Hereditaments to the said Trustees in the manner aforesaid. **In Witness** whereof the said parties to these presents have hereto set their hands and seals the day and year first above written.

George Etherington, William Tilbury, George Noble, James Restall, William Pink, The mark and Seal of Henry Merritt, David Noble, Benjamin Joseph Fowler, James Blunden, The mark and seal of Henry Marriner, John Marriner, Samuel Harding.