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Editorial: Brick in Churches

Almost beside the railway station in Tipton, Staffs., is a brick church: I see it as the train from Manchester slows down on its approach to the long way into Birmingham New Street. St Paul's church, Owen Street, was designed by Richard Ebbles and built in 1837-38. The west tower has prominent pinnacles, which is what makes it stand out in the view from the railway carriage. The windows are lancets and very long to a nave with external brick buttresses and a short, square chancel. There are other brick churches in Tipton. In 1876, a very red brick St Matthew's was built amidst terraced housing also of very red brick. The architect, J.H. Gibbons provided a south-east tower and used small lancets. St Martin's, the isolated parish church of 1795-97 by J. Keyte of Kidderminster, is stucco with arched windows. It has additions of 1874-76, a chancel and a apsidal west attachment, by A.P. Brevitt, are of exposed brick: a neat indication of new work. Earlier in the 1870s, Brevitt had designed the parish church of Darlaston, south-west of Wolverhampton. St Lawrence's has tiered windows, with brick decoration to an ashlar finish.

St Paul's church, Tipton, had been seen many times: it is a prominent landmark on the journey, especially when seen with a setting sun reflected on it. But it was some years after making the casual acquaintance that the first visit took place. It is not well-known and the work of A.P. Brevitt even less so, thoughtful that it is.

Tipton, a place in Midland England: the brick churches built within a span of seventy years, it is perhaps not untypical of many small industrial towns whose greatest growth was in the nineteenth century.

The society held the first part of its 1993 Spring Meeting in Luton, an town which doubled in population in the 1930s. New churches were built, often to designs of celebrated architects: W.D. Caroe at All Saints', Shaftsbury Avenue, in 1922-23, in plum brick; Giles Gilbert Scott at St Andrew's, Blenheim Crescent, in 1931-32; Albert Richardson at St Christopher's, Round Green, in 1937-38, with a much less adventurous design than originally proposed; an unknown architect at St Ann's, Crawley Green, in 1939-40, with a plain box with combined functions of church and church hall.

Luton, a growth centre of the 1930s on the fringe of south-east England, is not untypical of the period. Twenty miles away, High Wycombe, Bucks., has a similar range of new brick churches: Caroe designed St John's in 1901; St Francis' is by Giles Gilbert Scott in 1930; in 1938, Lord Gerald Wellesley and Trenwith Wills did St Mary and St George; and in 1938-39, St James' was provided with Cecil Brown as the architect. J. Sebastian Comper (Ninian Comper's son) designed the Roman Catholic church dedicated to St Augustine in 1957.

The churches of High Wycombe, even more than those of Luton, because St Andrew's gets into standard works on architectural history, are not well-known. The society's project to list the brickwork of churches in England prior to 1840 could usefully be widened to a second project to include the twentieth century's contribution. Coventry, for example, has a group of twentieth-

century churches, using brick and concrete as the principal building materials, which seem worthy of further investigation.

What strikes the editor is that little is known about the use of brick as a building material in churches either in the many centuries before 1840 or in the early twentieth century. This is in contrast to both the use of brick in Victorian period for the churches of the established church (the Church of England) or, thanks to the work of C.F. Stell, of the chapels of the various nonconformist sects.

For both prior to 1840 and the twentieth century, we are still collecting the facts.

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Members will have noted the change in the printed style in this issue of BBS Information. The editor's twenty-six year-old manual typewriter has not been jettisoned to the junk yard: it and he have seen a few million words together; rather, the computer has arrived, courtesy of the Brick Development Association. It does mean less paste-up work, which this editor enjoys; typing errors on a bad day can be instantly corrected. However, the editor is not a computer buff, so please no talk of an ASCII file. I do not mind the typing. The manual typewriter gave 700 words per page, single space; the computer program allows a mere 555 words to the page. The advantages are justification of lines and a neater finish.

-o- -o- -o-

This issue has been a special issue on 'Brick in Churches'. As noted in *BBS Information* 70 (February 1997) a further special issue on this topic is planned, probably as *BBS Information* 76 (February 1999).

Also planned is a special issue on 'Brick Mosques in Britain' although no date has yet been fixed for this.

Members who have contributions on these topics are asked to contact the editor with suggested items.

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The editor's anticipated house move *will happen* in late June 1997 and as seems usual with him involves a complicated double move.

Please send no items to the current Salford address to arrive after Friday 13 June 1997 (the weekend of the society's A.G.M.). Nothing will then be mislaid due to the packing up of goods and chattels.

The editor has sufficient items for the next issue, *BBS Information* 72 (October 1997) and, indeed, has set much of it; but he would welcome material for the three issues to be produced in 1998.

DAVID H. KENNETT
Editor, BBS Information
6 May 1997

THE CHANCEL OF ST MARTIN'S CHURCH, CANTERBURY: A CONTRIBUTION TO THE DATING OF ITS MASONRY

Nicholas J. Moore

In his article 'Canterbury Brickwork' ¹, T.P. Smith reminds us of the historic importance of St Martin's church, Canterbury, and raises in passing the very interesting point that the chancel might be Roman, rather than Saxon and incorporating Roman bricks. Indeed, Dr Warwick Rodwell suggested in 1977 that it might incorporate a square Roman martyrrium or mausoleum, apparently the western part of the chancel².

The church undoubtedly has very early origins. Bede in his *Historia* (written in 731) describes it as built "while the Romans were yet dwelling in Britain" and on the east side of the city, and there seems no reason to doubt that the present church is in some form, or at the very least represents, the one Bede knew.

The nave is generally accepted as dating from the seventh century and as having been added to the chancel; so can the original part of the chancel be Roman? The point, as John Newman writes, cannot at present be answered³ and the whole church will need very careful study to resolve its architectural development. Also, as no purpose-built free-standing Roman churches have definitely been identified in England, it is difficult to make proper comparisons; Christianity was not a particularly popular religion in Britain in Roman times. In any case, some early churches, especially in Essex, were probably adapted by the Saxons from surviving Roman secular buildings.

The masonry of which the church is built fortunately gives some clues. The chancel is of at least two main building phases: the short 'early' one, and its extension and refenestration with single lancets apparently in the thirteenth century (a common enough church enlargement in this period). Of the original build, the south wall still stands, the east wall's position is apparently known from excavation by G.F. Routledge⁴, and the western part of the north wall was demolished while adding a vestry in 1845.

The south wall is built of coursed rubble with preponderance of brick; in the north wall, the westernmost part remaining is largely of flint rubble with small amounts of Roman brick, but the eastern part has a substantial area of mainly-brick masonry much as the south wall. The latter has masonry of continuous form across the site of the putative east wall, so either this brickwork is post-Saxon or both the north and former east walls are early features and date from different building/rebuilding phases. A blocked doorway in the south wall is inserted, but attributed to the seventh century (it is clearly Saxon)⁵ and as the nave is considered to be seventh century, St Martin's must have at least two early phases.

So, what is the nature of this masonry and can any of it be Roman? Little enough Roman walling incorporating bricks survives in south-east England to provide much comparison. There are fortified walls to London, Bradwell-juxta-Mare and Colchester (Essex), St Albans (Herts.), and Richborough and Dover (Kent), as well as Burgh Castle (Suffolk)⁶. These and buildings excavated

in London, the villa at Lullingstone (Kent), and the pharos, or Roman lighthouse, and the Roman Painted House at Dover make very limited and careful use of brick. It is built into the bonding courses at fairly regular intervals, one to four bricks thick, between multiple layers of flint or stone (*opus mixtum*), and used for special construction work such as doorways and hypocaust pillars. A high proportion of the bricks are whole, although large bats can be found in facing work; other bats or wasters are confined to the core of the wall or ground up for use in the mortar. The Romans used both red and pale yellow bricks (e.g. at Richborough), generally separately and not mixed together.

The masonry of the north and south walls of St Martin's chancel consists of brickbats and a scatter of flints, the two materials apparently laid at random in rubble courses. The overwhelming majority of are not only broken but fractured into comparatively small pieces, while red and yellow bricks, whole ones and broken ones, and those of different thicknesses are mixed indifferently together. It is all sufficiently unsightly that the original intention certainly must have been to render it with plaster.

Such masonry does not seem to correspond at all closely with any known Roman work in south-east England. But Saxon parallels survive in Canterbury for comparison: the footings of the churches dedicated to SS Peter and Paul (dedicated in 613) and to St Mary (c.618); and the remaining fragment of the seventh-century porticus and other footings of St Pancras. All of these are generally similar but faced with at least areas of brickbats without flints. The east wall of the cemetery at St Augustine's Abbey (which may be Saxon but is unlikely to be earlier than 598) is closely similar in technique, and there is broadly similar brick-and-flintwork in later buildings such as the early-thirteenth-century transept of the Leper Hospital at Maldon (Essex).

The work at St Martin's is also in many respects comparable with the reuse of Roman materials dating between the seventh and thirteenth centuries in more than 130 churches in Essex, albeit with a much lower proportion of brick to flint and stone there than at St Martin's. It suggests that the builders of St Martin's had available a plentiful supply of bricks, most of which got broken in prising them out of some Roman wall (possibly at Lympne or Reculver, both of which were effectively abandoned probably by about 400).

The western part of the north wall is built of flint rubble with some attempt at lacing courses of Roman bricks, but again they are not well laid. they are heavily broken and the work does not have the regularity of Roman masonry. here parallels seem to lie more with the nave at St Martin's, and eleventh- and twelfth-century churches in Essex such as the naves at Chipping Ongar, Margaretting and White Notley. Nevertheless, there is a sense in which this masonry is of a more 'Roman' character. It may be argued that no fair comparison with any late Roman building in the area has been adduced, and since no such building exists, no comparison can be made. However, one can assess the balance of probabilities.

Bede's phraseology may be significant and implies a late phase in the Roman occupation. He wrote about three centuries after the even he describes and was presumably relying on tradition which may have been tolerably accurate. The church in

any case cannot have been built much earlier than the fifth century if the dedication is original. St Martin died in November 397 and was canonised by popular acclaim soon afterwards.

So the church is likely, at the earliest, to be very late Roman; if any part of the present masonry is original, then it was perhaps built after at least some Roman buildings had been abandoned and it was safe to pillage their bricks. The only other possibility is that St Martin's could have been built in Roman times making use of a cheap source of broken bricks by builders of very modest competence. In effect it is sub-Roman and its masonry cannot be considered characteristic of the methodical way in which the Romans customarily built, but is far more typical of Roman work.

Ironically, the part of the church where the most serious attempt to build in the Roman manner, with flint courses regularly bonded with multiple courses of salvaged Roman brick, is in the thirteenth-century extensions to the chancel. This is especially so in the south and east walls. This is highly unusual and although there are a few parallels in Essex, none (with the possible exception of St Helen's chapel, Colchester) seems to date from later than the twelfth century.⁷

Notes

1. T.P. Smith, 'Canterbury Brickwork', *BBS Inf.*, 50 (Dec 1990), 4, using T. Tatton-Brown, 'St Martin's church in the 6th and 7th centuries' in M. Sparks (ed.), *The Parish of St Martin and St Paul, Canterbury*, 1980, 12-18.

2. W. Rodwell and K. Rodwell, *Historic Churches - a wasting asset*, London: CBA Research Report no 19, 1977, 38-39.

3. J. Newman, *The Buildings of England: North East and East Kent*, Harmondsworth: Penguin Books, 1969, 232-233. An additional account of St Martin's church is H.M. and J. Taylor, *Anglo-Saxon Architecture Volume I*, Cambridge: CUP, 1965, 143A-145A with plan.

4. C.F. Routledge, 'St Martin's Church, Canterbury', *Arch.Cant.*, 22, 1887, 1-28, cited Taylor and Taylor, 1965, 145A. Routledge argues for a fourth-century date.

5. Taylor and Taylor, 1965, 143, ascribe the doorway to a south porticus, now demolished.

6. Burgh Castle parish with the fort was transferred from Suffolk to Norfolk in the 1974 local government re-organisation.

7. Paper received December 1996.

THE BRICKWORK OF GOLTHO CHAPEL, LINCOLNSHIRE

Terence Paul Smith

The little chapel of St George, Goltho now stands, somewhat forlornly at the end of a cart track, 1 mile west-south-west of Wragby, Lincs. (NGR: TF 116775). The village which it once served has long since disappeared, although excavations by Guy Beresford have revealed a great deal about it.¹ A small structure consisting of nave and chancel only, the chapel is entirely of red brick of two main periods.

The nave (fig.1) is a rectangular structure measuring 27 ft by 15 ft 4 in internally, with walls 1 ft 8 in thick. It is of red bricks measuring $9-9\frac{1}{4}$ by $4\frac{1}{4}-4\frac{1}{2}$ by $2\frac{1}{4}$ inches, laid more or less in English Bond with closers correctly used at the angles; these angles are of brick, not dressed with stone. There is a low plinth all the way round made of chamfered bricks, interrupted only where later openings have been knocked through. The west face contains a small doorway of moulded brick with a segmental-pointed arch-head; the bricks match in size and shade those of the main structure, although there are ragged joints indicating that the doorway is an insertion. Above it is a small window, now blocked, apparently with an equilateral-pointed head of squinchons, now mutilated. There are sunk spandrels and traces of a square label with plain return stops. There is a projecting course of bricks at the start of the gable, which is supported on kneelers made up of bullnose bricks and plain bricks. The west wall shows no diaper. The gable is pitched low, its upper surface tiled; from its centre rises a bellcote, also with tiled slopes. The lower half is of similar brickwork to that below; the upper half is of larger hard-surfaced Victorian bricks in Flemish Bond.

The south wall (fig.2) contains two windows. That further east

ST. GEORGE'S CHAPEL, GOLTHO

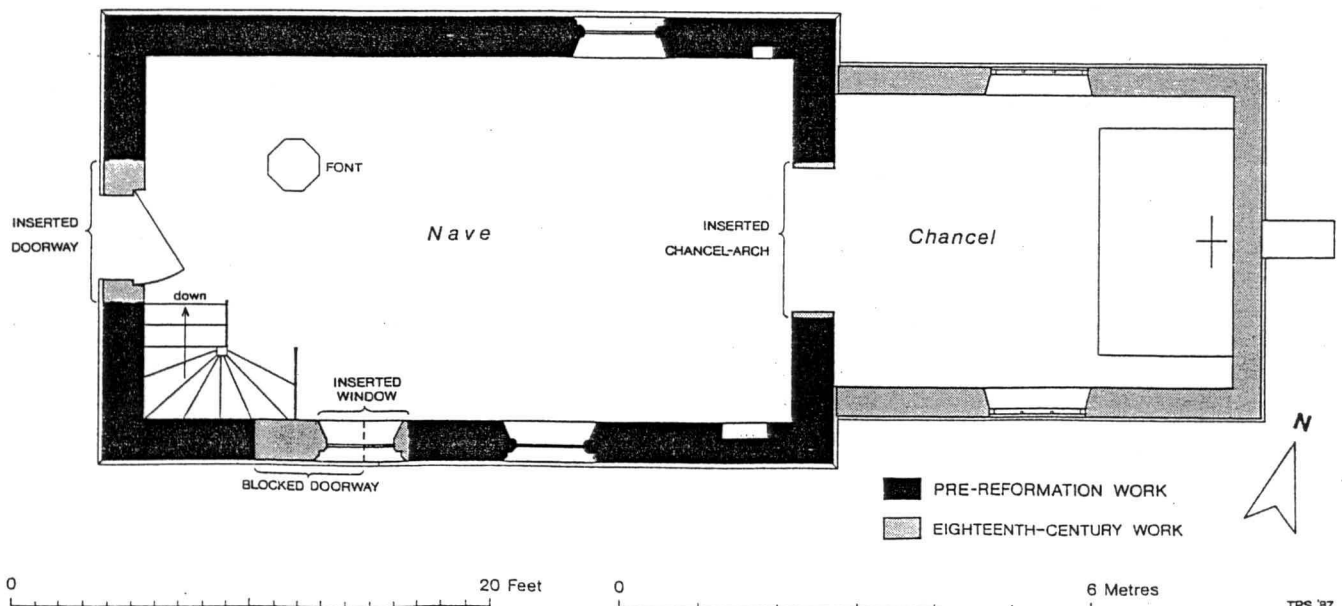


Fig.1

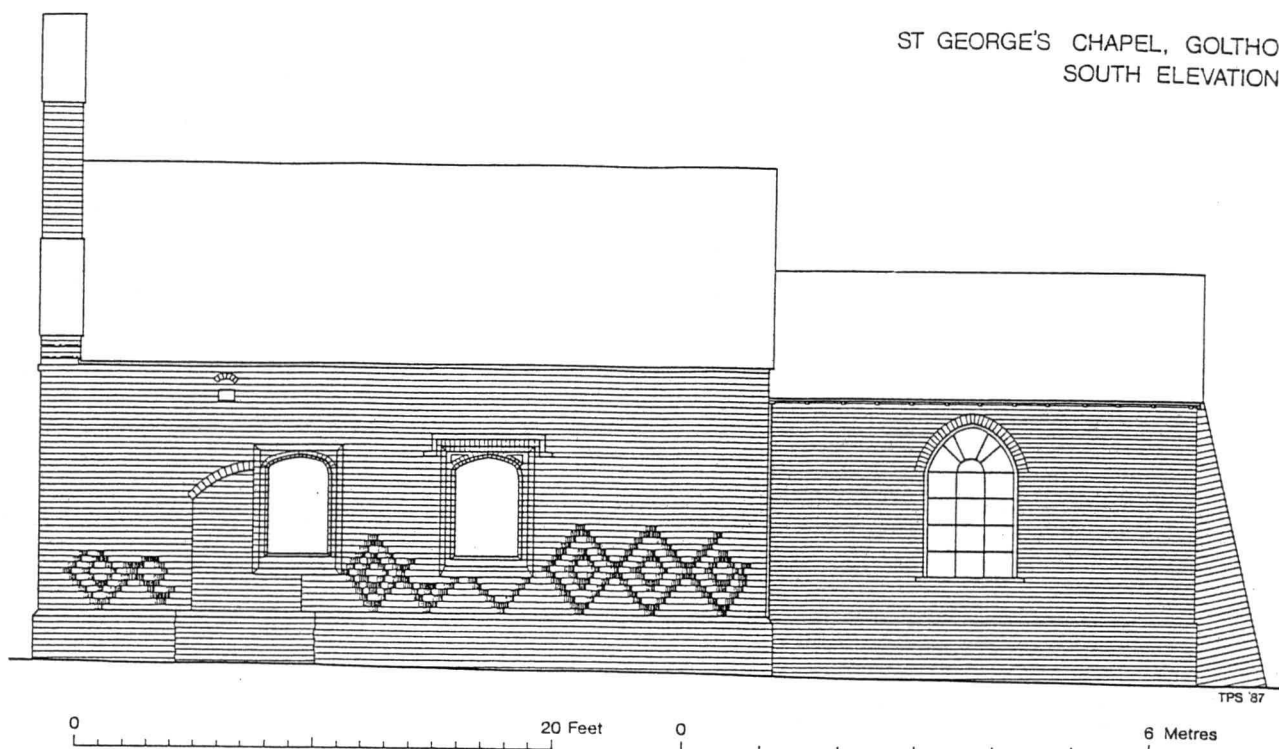


Fig. 2

is constructed from squinchions, in two orders, with a four-centred head with little sinkings in the spandrels. There is a square label with return-stops constructed from plain bricks. The window to the west is similar, but lacks the spandrel-sinkings and the label; that it is an insertion is clear both from the ragged jamb to each side and from the fact that it cuts into a blocked doorway. The straight joint of the west jamb of the doorway is clear, as is the lower portion of the east jamb (below the inserted window); the plinth here has, of course, been added and ragged joints show this. The doorhead is represented by a half-arch of headers on edge to the west of the window. Above it, though not centrally placed, is a little square recess with a brick relieving-arch over it. The roof has overhanging eaves. The lower part of the wall, immediately above the plinth, is enlivened by diaper-patterns. At the eastern end are three linked arrangements of large lozenges containing smaller lozenges, the easternmost one being incomplete. There are part-lozenges beneath the eastern window and a further complete, though smaller, lozenge-within-a-lozenge between this and the blocked doorway. West of the doorway is a further complete example linked to an incomplete device of slightly different form.

The east wall is now mostly obscured by the chancel. Inside, on the east face, are two diapers of lozenges within lozenges, one each side of the inserted chancel arch. (These diapers are now covered over, but were visible in 1987.)

The north wall has one window, similar to the eastern window on the south, though not opposite it, being set further east. There is also a small arched recess towards the west end, matching that in the south wall. There is no diaper on the north wall.

Internally, there is a small aumbry built into the brickwork on the north side, close to the east end, and opposite it is an arched

piscina.

The chancel measures 16 ft 8 in by 12 ft 3 in internally, with walls 1 ft 2 in thick. It is of orange/red bricks measuring $8\frac{3}{4}$ -9 by 4 - $4\frac{1}{4}$ by 2 - $2\frac{1}{4}$ inches, laid in English Garden Wall Bond with three courses of stretchers between the header courses. The north and south walls are simply butted against the east end of the nave with no bonding-in; in fact, there is a marked gap between the two pieces of work, now (1994) filled with mortar. The plinth is square, being formed simply from projecting standard bricks. The north and south walls each contain a window with straight reveals and an arched head, rather crudely formed. The east wall has a platband which is raised in the centre to pass over a small oval window, now blocked. Against the east wall is a large, sloping buttress of standard Victorian bricks.

The chapel seems to have been a peculiar of Bullington Priory, a mile or so west-south-west;² there seems - from the evidence of tombstones now in the present floor - to have been a chapel on the site in the thirteenth century. When the brick nave was built to replace this is uncertain. Andrew White refers to it as 'medieval';³ Pevsner and Harris inexplicably date it to c.1640, unless this is a misprint for c.1460;⁴ Guy Beresford more plausibly claims that it 'was built in the early sixteenth century,'⁵ and in the revised edition of The Buildings of England Lincolnshire volume he is cited as arguing, on the basis of joints in the roof-timbers, for a date after c.1500; it is also pointed out that the Grantham family bought the estate in 1530 and may well have rebuilt the chapel at about that time.⁶ The building is not included in Jane Wight's gazetteer.⁷

The brickwork has been compared with that at Tattershall Castle (c.1434 onwards)⁸ and with the chancel of Bardney Church, Lincs. (probably of the 1470s).⁹ Both buildings, like the Goltho nave, are of red brick in English Bond and include diaper patterns. But this was common currency in brick buildings throughout the fifteenth and much of the sixteenth centuries, and the similarities are otherwise not striking. Tattershall has stone dressings and very little external moulded brick - though there is elaborate brick vaulting inside; the Bardney chancel, though it uses stone for its main windows, does include some moulded brick: for the priest's door and the window next to in the north wall. But these are far superior to anything at Goltho: there are profiled mouldings made up of special units, not the simple squinchons of Goltho; nor are the labels constructed in the matter-of-fact manner of Goltho. The Goltho diaper patterns, too, are simpler than those at both Tattershall and Bardney. In fact, Goltho possesses no diagnostic features, except that the window-form can be described, not all that helpfully, as late medieval or Tudor.

Church building in exposed brickwork is very rare in the fifteenth century, although the Bardney chancel provides one example, even if later than normally supposed. Usually, brick was disguised, either by a stone facing or with render incised to resemble ashlar, in what David Kennett has termed 'structural brick'.¹⁰ St Nicholas' Chapel, King's Lynn provides a good example of the latter practice¹¹ and there are smaller instances closer to Goltho in the upper half of the south porch at Wrangle and the south chapel at Horncastle, both Lincs. The Goltho diapers, on the other hand, and perhaps also the careful use of closers at the angles, confirm that the Goltho chapel was of exposed brick from the first, although it is possible that the doorway and windows were rendered. A fairly late date is therefore suggested, more probably in the sixteenth than in the fifteenth century. If Beresford's argument about carpentry joints is correct, then a sixteenth-century date is indicated and his suggestion of c.1530 at least rests on a plausible context (the purchase of the eastate

by the Grantham family) and seems, indeed, as acceptable as any.

The diapers on the east wall, now within the chancel (and now covered), and the absence of bonding scars, indicate that any original chancel was very small - narrower than the six feet of the present chancel arch. It is much more likely that there was none. The aumbry and piscina at the east end of the nave show that the altar was here, presumably against the east wall of the nave. The brick chapel at Smallhythe, Kent (1516-17), though larger and far superior in its brickwork, is of a single rectangular space,¹² and such was quite usual for church buildings of this date.

The lower half of the bellcote shows this to be a primary feature, although the top half is clearly a Victorian repair.

Amongst more interesting features of the Goltho nave is the fact that the inserted doorway and window are of similar bricks to the rest of the fabric, even though crudely bonded into it. It may well be, therefore, that older material was simply re-used, so that the present west doorway is the original south doorway re-set. The fact that the west door itself, with its original ironwork, is 'probably contemporary with the nave'¹³ perhaps offers some support for this suggestion. The inserted window in the south wall may well be the original east window, again re-set; the builders, for whatever reason, did not bother with the square label.

If this be so, then the most likely occasion for these alterations would be when the chancel was added, since the knocking through of the new chancel arch would necessarily displace the original east window.

The diapers are also interesting in two respects. First, they seem rather careless, particularly under the primary window, where it looks as though the builders started full-size diapers and then realised that they could not complete them because of the window.¹⁴ The diapers also vary in size and some are incomplete, although that may have been remedied in paint.¹⁵ Secondly, the diapers appear only on two of the four walls: the intrinsically important east end and the south side, which faced towards Goltho Hall. This limitation of diaper to the more important walls is known from elsewhere: at Bardney the diapers occur only on the east end and on the north wall, which faced the village: the south wall was very much a back wall; at Queens' College, Cambridge the only diaper occurs on the Silver Street frontage, the only one to be on an important thoroughfare in the late Middle Ages.¹⁶

The chancel must be, as Beresford suggests, of the late seventeenth or early eighteenth century. English Garden Wall Bond is common in this part of Lincolnshire,¹⁷ and the architectural features of the chancel are meagre enough, though the reredos against the east end is of c.1700.¹⁸ The poorly shaped window arches, the matter-of-fact square plinth, and the simple butting of the long walls against the east end of the nave all indicate cheap construction. The salvaging of earlier features from the nave for re-use in its changed plan, suggested above, would fit this picture of rather skimmed work. Perhaps too the foundations were inadequate, for in the nineteenth century it was found necessary to shore up the east end with the large, inelegant buttress.

The little chapel of Goltho is charming rather than beautiful and also a little melancholy in its wooded seclusion. It was declared redundant in 1976 and has been invested in the Redundant Churches Fund (now the Churches Conservation Trust).

Notes and References

1. G. Beresford, The Medieval Clay-Land Village: Excavations at Goltho and Barton Blount, Soc. for Med. Archaeol. monograph 6, London,

- 1975,; also G.Beresford, Goltho; the Development of an Early Medieval Manor, c.850-1150, English Heritage Archaeol. Report 4, London, 1987.
2. A. Hamilton Thompson, ed., Visitations of the Diocese of Lincoln, 1517-1520, vol.1, Lincs. Rec. Soc. 33, 1940, 63, n.2.
 3. A.White, Early Brick Buildings in Lincolnshire, Lincs. Museums pamphlet, Lincoln, 1982.
 4. N.Pevsner and J.Harris, The Buildings of England: Lincolnshire, Harmondsworth, 1964, 249-50.
 5. Beresford, 1975, 48.
 6. N.Pevsner and J.Harris, The Buildings of England: Lincolnshire, 2nd ed., revised N.Antram, Harmondsworth, 1989, 309-10.
 7. J.A.Wight, Brick Building in England from the Middle Ages to 1550, London, 1972: Lincolnshire occupies 298-306.
 8. Beresford, 1975, 48; White, 1982.
 9. Pevsner and Harris and Antram, 1989, 309. Bardney is usually dated to c.1434-5 on quite inadequate evidence; its features suggest a date of a generation or so later: the case is argued in T.P.Smith, 'The Brick-Built Chancel of Bardney Church, Lincolnshire: its Affinities and Dating', forthcoming.
 10. D.H.Kennett, 'Structural Brick', BBS Information, 34, November 1984, 13-14.
 11. T.P.Smith, 'Medieval Bricks in St Nicholas' Chapel, King's Lynn', BBS Information, 44, March 1988, 17-18.
 12. Wight, 1972, 293-4.
 13. Pevsner and Harris and Antram, 1989, 310.
 14. The obvious explanation for this would be that the eastern window is an insertion, marring earlier complete diaperwork, but the brickwork makes it clear that this is not the case.
 15. The suggestion that incomplete diapers, which often occur on large houses, might be completed in paint is made in E.Mercer, English Art 1553-1625, Oxford History of English Art, vol.7, Oxford, 1962, 94, n.1. For painted diaper of c.1535-45 see T. Easton, 'The Internal Decorative Treatment of 16th- and 17th-Century Brick in Suffolk', Post-Med. Archaeol., 20, 1986, 15.
 16. T.P.Smith, 'The Diaper Work at Queens' College, Cambridge', BBS Information, 55, March 1992, 22.
 17. Personal observation. The bond seems to have originated in the north-west Midlands and spread from there during the eighteenth century: A.Brian, 'The Distribution of Brick Bonds in England up to 1800', Vernacular Archit., 11, 1980, 5 and maps 4-6.
 18. Pevsner and Harris and Antram, 1989, 310.

Brick Churches: a Review

David H. Kennett

Brick has been used as a building materials for churches in England and the English-speaking world for almost as long as permanent structures have been constructed. BBS Information 50 contained an account of brick as used in the church at Polstead, Suffolk, the initial phase of whose construction ceased in 1163.

Three books have been published since the idea of a special issue of BBS Information devoted to churches was first mooted; note is offered also of two which have been re-issued in paperback. Between them, these five cover almost the entire time span since the 1150s and most of the wide range of structures constructed for Christian worship in England and its American colonies. Only those buildings specifically for post-Reformation Roman Catholic worship and Anglican churches built between 1547 and 1620 and after 1760 are not in some way noticed by these volumes.

In strict chronology the first three of the books have much besides churches to interest the members of the British Brick Society. Our member, Pat Ryan, deals with other aspects of early brick in Essex: Roman brick and tile and the major houses of the fifteenth and early sixteenth centuries being prominent. Timothy Mowl and Brian Earnshaw survey the seventeenth century's two middle decades and include some splendid brick houses as well as a final chapter on garden buildings. This review will concentrate on ecclesiastical work.

As in adjacent Suffolk, brick is a major building material for churches in medieval Essex. It can be re-used Roman brick and tile; the details of use as quoins, dressings and walling, based on a survey of 391 churches are given in Appendix 2. Of these, 107 are rendered or otherwise not possible to survey and 49 have no Roman brick in the fabric. In Essex, 234 churches include re-used Roman brick in their fabric. Splendid colour photographs illustrate various churches with Roman brick in Colchester but the county has many isolated churches with re-used Roman brick.

The best-known medieval brickwork in Essex is Coggeshall Abbey. The church was built between 1141 and 1167, the outside chapel, the capella-extra-portas, dating to about 1223. The brick is geologically distinctive and individual bricks were often made as 'specials': a figure illustrates twenty-three known shapes. At the abbey, domestic buildings, also of brick, date to about 1190 and later. Coggeshall bricks also occur in churches within a twelve-mile radius of the abbey: sales to provide income.

Also ecclesiastical in origin are Waltham Abbey great bricks, distinct in both texture and style, and often in size, from those originating at Coggeshall. The earliest date for these is 1177 but others could be a quarter of century later. Bricks have been found, possibly re-used, in the Abbey Gateway of 1369.

An interesting question involves finding linkages, if any, between the twelfth- and early-thirteenth-century uses and the better known late medieval brick in churches. Some clues for this are given but these appear as isolated examples rather than a continuous development.

Accompanying chapters six and eight, on 'Brick Buildings of

the Fifteenth Century' and 'Brick in the Early Tudor Period', Appendix 4 provides a valuable summary of the evidence for 'Fifteenth- and Early Sixteenth-century Brick in Essex Churches'. Many of these are well-known buildings: complete churches at East Horndon, Chignal Smealey and Layer Marney are included among the colour plates as are the towers at Gestingthorpe, Theydon Garnon and Tilbury-juxta-Clare. East Horndon church was begun in 1442 and work continued to Sir Thomas Tyrell's death in 1476. The others of these buildings have dates similar to the 1492 to 1520 of the bequests for the flint-faced brick tower of Dedham church so familiar to us from Constable's paintings.

Many years ago, this reviewer surveyed the woodwork donated to Norfolk churches after 1450. Almost all of this was given in the reign of Henry VII and very little after his son's accession in 1509. In Suffolk churches, there is the impression of little being done, precisely because little needed to be done, in the 1520s and later.

A whole series of interesting questions are raised. Does the Kuznets cycle of building peaks and troughs apply to medieval churches? It does to contemporary brick houses.

As Pat Ryan points out the documentation is weak. It is from contemporary written records that dates are usually available. An otherwise undated chapel with a dated memorial nearly always predates the death of the donor: it is known heirs do not always continue with an ambitious building scheme. The brick church at Shelton, Norfolk, is an obvious example of a building finished less lavishly after the donor's demise.

Essex is next to Suffolk and forty miles south of Norfolk. Are there variations in the pattern of brick in churches in the three eastern counties? Are there personal, even family, links between those who give for a brick church in these counties? Are these links confined to the sixteenth century? This is so with Marney of Essex and Shelton and Bedingfield of Norfolk.

King Henry VIII died in 1547. For the hundred years which follow the literature under review is silent. It does not mean there is nothing: Pat Ryan is too modest to include in the bibliography of her new book, her earlier work on Woodham Walter where there is a brick church built in 1563 by the Thomas Radcliffe, third Earl of Sussex.

The books being reviewed resume with the troubled land of the 1630s and 1640s. David Hackett Fischer's massive work *Albion's Seed* was the subject of a review article in BBS Information 52 (March 1991); it is now available in paperback.

Hackett Fischer's argument is simple: the culture of English America reflects its four migrations. The first is the Puritans from Suffolk led by John Winthrop of Groton in 1629-40 and they founded the Commonwealth of Massachusetts in 1630. The second is led by royalist gentry from Dorset and Warwickshire to Virginia in 1649-65; those who sympathised with Archbishop Laud, who at his execution in 1645 offered a prayer for "this poor Church of England in her truth, peace and patrimony".

Puritan Meeting in Massachusetts was not brick; Anglican Church in Virginia is brick and of these forty-three still stand with another twenty-three in southern Maryland: a practising communicant Anglican would feel at home. This is the late-seventeenth-century Church of England transplanted. By 1665, the Church of England became Laudian in its ritual, if Arminian in its theology, and between 1660 and 1840 both in England and

the colonies built plain boxes in which to worship. There are thirty of these brick boxes in Cheshire alone; south-west Lancashire has a dozen and there are at least two surviving in Liverpool: the Manchester examples are all lost.

The classical brick box with a Venetian window at the east end with the religious focus concentrating on the sacrament of Holy Communion begins before the English Civil War. The ruinous St John's, Great Stanmore, Middlesex, was consecrated by Laud in 1632. This is not dissimilar to some college chapels: Pembroke College, Cambridge, rising in stone from Trumpington Street but brick on the sides and east end, an early work of Christopher Wren financed by his uncle, Matthew Wren, Bishop of Ely.

Such brick boxes are still being built in Colonial Virginia in the 1770s although by then the word and preaching has assumed greater significance. Christ church, Lancaster County, Virginia, of the 1730s has a typical three-decker pulpit, with clerk's desk and reading desk below the preaching place set prominently in one inner angle of the Greek cross plan, a positioning followed in the later Aquia church in northern Virginia of 1754 to 1777. Christ church is also, as Hackett Fischer points out, a supreme example of the culture of control. The service could not begin until the local gentry, the form of Robert Carter, benefactor of the church had arrived and taken his place in the family pew, to the left of the altar, the position where he was to be buried in 1732. It all seems so familiar.

The work by Mowl and Earnshaw on architecture in Britain between 1640 and 1660 and the re-issue by a new publisher of Dell Upton's work on colonial Virginia serve to link the two main volumes in this review: pre-Reformation churches and post-1660 nonconformist chapels.

Christopher Stell began the Royal Commission's series of inventories of nonconformist places of worship with a volume on Central England, published in 1986. The geographical area stretched from the Thames and the Bristol Avon north to the River Trent. The second volume in the series covers ten counties: Cheshire, Cumberland, County Durham, Lancashire, Northumberland, Westmorland, York, and of the three ridings. Each county follows a similar format: a short summary of the major buildings discussed in terms of their denomination and then an individual entry for all buildings/congregations pre-1800, with none of importance pre-1850 knowingly omitted, but more selective up to 1914. Buildings may be unillustrated, shown by one of the author's own sketches, given a scale plan and/or elevation(s), or photographed. One improvement in the Northern England volume is to give an inventory reference number and a caption to the photographs: something not done in the Central England volume. Comparing a double page spread for Liverpool with one for Stoke-on-Trent it is much easier to identify the chapel which is illustrated.

Entries about individual buildings vary in scope. Those for three chapels in Salford are brief but adequate. The Gravel Lane Wesleyan Methodist Chapel is noted as demolished since 1971: Mr Stell provides a valuable sketch as well as the description. Salford, however, illustrates a weakness in the general scheme. At the west end of Liverpool Street, there is a chapel built in 1910 and having terracotta dressings. At the junction of Trafford Road and Broadway, high above the land converted into Salford Docks and now on the edge of Salford Quays, is the URC Central

Hall, again of the Edwardian decade. Both are omitted by Mr Stell and also by Nikolaus Pevsner in *The Buildings of England: South Lancashire*.

The Methodists had similar central halls. The terracotta-faced Albert Hall, Peter Street, Manchester, of 1910, designed by W.J. Morley of Bradford, is mentioned by Pevsner but not by Mr Stell. Both mention the Methodist Central Hall, Renshaw Street, Liverpool, by J.B. Gass of Bradshaw and Gass of Bolton, in red brick and yellow terracotta, opened in 1905.

Mr Stell concentrates on buildings earlier than 1800. One eighteenth-century group whose monuments are given prominence by Mr Stell are the Moravians. Their buildings are stone-built in the two West Riding settlements, at Fulneck in Pudsey and at Wyke, which is the last entry in the inventory. But west of the Pennines, brick was used: at Dukinfield, Ches., for a chapel of 1859 and Fairfield, Droylesden, Lancs., for a settlement instituted in 1783. The Fairfield Settlement was founded as a result of uncertainty of tenure over the Dukinfield site where the society had been founded forty years earlier. The (former) chapel at Dukinfield in style belongs to the eighteenth century; it replaces a building of 1826, itself superseding one of 1751. One marvels at the degree of expenditure involved.

The thirty brick Anglican churches of Cheshire of 1660 to 1840 have been mentioned earlier in this review article. The riches of the nonconformist buildings in the same county are offered to us by Mr Stell. There is a wide conspectus from the simplicity of Allostock Chapel or the Baptist Chapel and cottages at Great Warford where the rear wall is timber-framed with brick nogging or the Presbyterian meeting-house at Sale to the grandeur of the ashlar front of with Ionic portico of Trinity Chapel, also in Sale: the main building of this is in brick. Then one has the riches of the brick chapels of Macclesfield. No fewer than twelve chapels are catalogued, the earliest of 1690 and the latest of 1836. Of these only the King Edward Street Chapel is built of sandstone blocks; the other eleven are of brick. This review was so impressed by the riches of Macclesfield - you know, that place with the iron fronted building which somewhere between Stockport viaduct and the view of the engineering brick facade of the former Wolverhampton Low Level station - that he went there for a preliminary visit which may lead to a suggestion for a meeting of the British Brick Society.

There are major entries on the oldest chapels in Lancashire. Two of interest to members of the British Brick Society are Chowbent Chapel, Atherton, built in 1721-22, which was supported by the Mort family of Wharton Hall, and Tyldesley Chapel, opposite the market square and built in 1789-90 for use by a minister in the Countess of Huntingdon's Connection. Both of these were prosperous congregations, very much like the Wesleyans in Bolton who commissioned a local builder, Peter Rothwell, to erect the Bridge Street Chapel in 1803.

But at the other end of the social scale, a group in Sutton Oak, St Helens, in the mid nineteenth century could only afford a brick front to the Welsh Chapel and attached (? minister's) cottage. The rest of the structure has walls of industrial slag.

But, on the other hand the late-nineteenth-century chapel could be a riot of colour and exemplify the use of different coloured brickwork. At Over Winsford, Ches., John Douglas in 1865-68 provided an essay in Lombardic style, using red brick as

the patterning on a white ground. A hundred miles away and two decades later, Joseph Earnshaw produced a self-confident fusion of the Italianate and the Indian in yellow brick for the Wesleyan Methodist Church on St John's Street, Bridlington, quite the most striking building in the small town.

Future generations will always be in the debt of the Royal Commission of the Historical Monuments of England for their inventories, beginning with Hertfordshire in 1910 and continuing to the present day. They are to be congratulated in allowing one of their distinguished investigators to follow his personal inclinations and record the monuments of English nonconformity. The North of England volume has given us much to ponder and suggested places to visit. We look forward to the next volume in the series: to be Eastern England, the land of the Puritans, the "vexed and troubled Englishmen", as Carl Briendenbach called them, the first of David Hackett Fischer's four folkways in America.

Books reviewed in this article are:

Albion's Seed Four British Folkways in America,
By David Hackett Fischer.

New York/Oxford: Oxford University Press, 1991.

ISBN 0-19-506905-6.

xxi + 946 pages, numerous, unnumbered, maps, line drawings and tables. Price £16-99 (paperback).

Note: a review of the hardback appeared *BBS Inf.* 52: 20-23.

Architecture Without Kings The rise of puritan classicism under Cromwell, By Timothy Mowl and Brian Earnshaw.

Manchester: Manchester University Press, 1995.

ISBN 0-7190-4679-3

xvi + 240 pages, 120 illustrations. Price £15-95 (paperback)

Brick in Essex from the Roman conquest to the Reformation,
By Pat Ryan.

Chelmsford, Essex: Pat Ryan, 1996.

ISBN 0-9529039-0-3

vi + 160 pages, 24 plates, 7 figures, 8 maps.

Price £15-00 (paperback), postage extra.

An Inventory of Nonconformist Chapels and Meeting-Houses in the North of England, By Christopher Stell.

London: HMSO for Royal Commission on the Historical Monuments of England, 1994.

ISBN 0-11-300041-3

xii + 348 pages, many illustrations.

Price not stated (hardback).

Holy Things and Profane Anglican Parish Churches in Colonial Virginia, By Dell Upton.

London and New Haven: Yale University Press, 1997.

ISBN 0-300-06565-5.

xxii + 278 pages, 263 figures (numbering includes plates).

Price £17-50 (paperback).

Note: a review of the hardback appeared *BBS Inf.*, 48: 15-16.

British Brick Society in 1997 and 1998

The British Brick Society has one meeting remaining in 1997:
 Saturday 27 September Hatfield - morning town walkabout;
 Autumn Meeting guide T.P. Smith
 afternoon - Hatfield House, includes
 the old palace and the gardens.
 details in this mailing.

Visits and meetings in 1998 are in active preparation.
 Preliminary details are as follows:

Spring Meeting

Visit to Williamson Cliff Ltd., brickworks near Stamford;
 makers of brick for new/restoration work at Cambridge and Oxford
 colleges.

Northern Spring Meeting

Edgar Wood and his use of brickwork in Middleton, Lancs., with
 brickwork in Chadderton, Lancs.

Annual General Meeting

Saturday 13 June 1998
 at St John's College, Cambridge,
 with visits to other colleges built in brick:
 Jesus' and Sidney Sussex.

July Meeting

Saturday 25 July 1998
 Visit to New Hall, Boreham, near Chelmsford, Essex.

Autumn Meeting

probably Saturday 26 September 1998
 Dorset brickwork.
 Full details of these meetings will be included in the next
 mailing.

Future meetings in preparation include visits to Wolverhampton,
 Wigan, Derby: one of these is probable for 1999 or 2000. The
 society hopes to hold the Northern Spring Meeting in 1999 in
 Yorkshire, possibly including a visit to a brickworks.

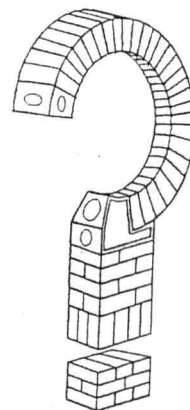
The British Brick Society is always looking for new ideas for
 future meetings. Suggestions please to Michael Hammett or David
 Kennett.

BRICK AND TILE DAY, RYDALE FOLK MUSEUM

North Yorkshire Moors Building Preservation Trust is holding
 Brick and Tile Day on Saturday 30 August 1997
 at Ryedale Folk Museum, Hutton-le-Hole, North Yorkshire.
 Demonstrations of making bricks, building a brick wall (visitors
 encouraged to take part), and displays of old bricks.
 Museum is on minor road off A170 (Thirsk to Scarborough road),
 2 miles north of Kirbymoorside. Approx. grid. ref SE 7190.
 Further details from
 Sandra Garside-Neville, 63 Wilton Rise, York YO2 4BT

Brick Queries

From time to time the British Brick Society receives enquiries and queries about bricks brick buildings. These are printed, with responses in issues of BBS Information as space is available. Replies are welcome.
DHK



BRICKS FROM WHIPPINGHAM, ISLE OF WIGHT

An old wall built in English Bond was uncovered in May 1966 under the foundations of a damaged Victorian brick wall bounding the churchyard of Whippingham church (near East Cowes), Isle of Wight. The original church was possibly Saxon in origin, being dedicated to a Saxon saint, St Mildred; it is one of six in Domesday Book (1086) belonging to the Abbey of Lyre, Normandy.

The walls had several courses but unfortunately it had already been broken up and discarded before I visited the site. I was able to salvage a piece of masonry and some individual bricks for the Isle of Wight Museum of Brickmaking.

The bricks are yellow/buff in colour. They seem to be hard fired and from the underside imprint were made on the ground. The "top" side is smooth with drag lines where excess clay has been struck off and may have sunken margins along the longest sides which would seem to indicate that they were made in a mould.

The quality of the clay is very good having few inclusions. There are a number of bricks which are very misshapen and some almost at the point of melting. The mortar appears to be sand and lime mixture with some coarse grit and is very hard indeed.

These bricks have been shown to Nicholas Riall and Gerard Lynch. Both dated them to the thirteenth century, possibly being made between 1200 and 1250. The bricks measure 6 inches in length, 3 inches in width and 1.5 to 1.625 inches in thickness.

I wish to know if whether there are others in members' collections with similar dimensions and if there are any to be seen in buildings anywhere along the south coast or west of the Isle of Wight. I did wonder if they could be Flemish or Dutch? I would be interested to hear from anyone who could shed any light on them.

Mrs J. Reilly,
34 Madeira Road, Ventnor, Isle of Wight. PO38 1HW

ISLE OF WIGHT BRICKS

Analysis of early bricks on the Isle of Wight has shown that the moulding stage of was perhaps carried out on the ground in a wooden mould, whether this was a compound or single mould is uncertain. The top side of such bricks show they were "struck off", there being the usual striation marks here. The 'base' sides are always very uneven, full of dents, grooves, holes and small stone marks. There are no signs of bricks having been made on a moulding board or table. The long edges of the 'base' side of these bricks are often very irregular. In addition, many of these bricks have worn imprints in them, the segmentation of worm's bodies can often clearly be seen in the clay. One brick, broken in half, even shows a worm burrowed up inside the wet brick. Straw and grass marks are visible on many of the bases.

The average size of these bricks are 9 in. by 1.875 in. by 4 in. and they are kiln made. They were made continuously throughout the seventeenth century.

Has anyone come across these sorts of bricks in their area? Can anyone tell me more about this way of making bricks on the ground in Britain? I would like to hear from any member with information on the subject.

Rob Martin

60 Marlborough Road, Ryde, Isle of Wight, PO33 1AE

BRICK IN CHURCHES: A REGISTER

In earlier issues of BBS Information a series was begun entitled 'Brick in Churches'. The series sought to list the use of brick prior to 1840 in Anglican churches and possibly also chapels of the Roman Catholic and Nonconformist persuasions.

To date, two articles have appeared: on Berkshire by D.H. Kennett in *BBS Inf.*, 43 (November 1987) and on Hertfordshire by L.E. Perrins and T.P. Smith in *BBS Inf.*, 45 (July 1988).

A county done outside the series is Essex in the medieval period, for which see Pat Ryan, *Brick in Essex from the Roman Conquest to the Reformation* (reviewed elsewhere in this issue of *BBS Information*).

Other listings exist and are in various stages of preparation for publication. Typed out with a commentary are listings for Bedfordshire and Buckinghamshire, coupled with a wider account of the brick chapels in several south midland counties. Typed without a commentary is a listing of brick use in the churches of Lothlingland Hundred, Suffolk. This is scheduled to appear in the next 'Brick in Churches' issue of *BBS Information*.

Staffordshire could be typed out as could Cheshire and, after checking, Lancashire.

Less polished work exists for the rest of Suffolk and, in a more rudimentary form, for Norfolk.

DAVID H. KENNETT