

A HISTORY OF METHODISM IN SHADWELL



by D. Colin Dews



Shadwell Local History Society

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HISTORY OF METHODISM IN
SHADWELL

**Commemorating the bicentenary of the opening
of the first Methodist Chapel in 1814**

D. Colin Dews

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Front cover: The original chapel, now the village library;
placing a flower-decorated cross outside the current chapel on Easter Day 2014

PREFACE

My early childhood was spent in Woodhouse, where from about 1898 various members of the Dews family attended Clowes Chapel, Meanwood Road. Amongst my many memories is one about 1950 of boarding a blue, double-decker, corporation bus parked in the narrow street leading to the chapel yard. That year the Sunday school outing was to Shadwell, where, no doubt, games were played in a field. What I do recall is being taken by my mother to a wood full of bluebells and going into the then Sunday school. Perhaps even then subconsciously my interest in Methodist history was being formed but I certainly would not have thought that over sixty years later I should have the privilege of writing Shadwell Methodism's bicentenary history. Another childhood memory of Shadwell is walking over the fields from Roundhay and continuing via Wike to East Keswick, where we caught the red West Yorkshire bus back to Leeds. On one occasion there was a thunder storm and we sheltered in a farm yard barn until it ceased.

The contrast between Woodhouse and Shadwell was considerable: one a mixture of dense back-to-back houses and factories, the other a rural village set in green fields. Trams ran up Meanwood Road; only buses went to Shadwell. Within the then Leeds (Chapel Allerton) Circuit, Clowes was increasingly becoming down town surrounded by slum clearance; Shadwell was part of the circuit's rural hinterland which also included the societies at Alwoodley Gates, Dunkeswick and Harewood. Clowes, called Cambridge Methodist from 1960, closed over forty years ago: Shadwell continues.

Countless memories of people and events associated with Methodism in Shadwell will be triggered by the celebration of the bicentenary of the opening of the village's first chapel in 1814, later the Sunday school and now the independent library; some are captured in this history but we must also give thanks 'for all the saints, who (now) from their labours rest', who have maintained the witness and work over more than two centuries.

D Colin Dews

IN THE BEGINNING

The oldest surviving records for the Leeds Circuit begin in 1768 and are in the hand of William Hey (1736-1819), the first of a family dynasty of surgeons at Leeds General Infirmary. At the time he was the Circuit Steward but severed his connections with Methodism in 1784. In 1768 the Leeds Circuit extended on the north to Otley and Knaresborough, on the west to Yeadon, Horsforth and Bramley, southwards to Staincross and on the east as far as Rawcliffe. Such was the progress of Methodism in this part of the West Riding.

The origins of the evangelical Methodist revival in the eighteenth century are complex and modern historians trace it to central Europe and the persecution of the Moravians in Bohemia. This led to many of the United Brethren, as they were known, emigrating both to this country and America. John Wesley (1703-1791) came under Moravian influence when sailing in 1737 with General Oglethorpe's Mission to Georgia. The Moravians established their community at Fulneck in 1742. Before meeting the Moravians, John Wesley and his brother Charles (1707-1788), with some other seriously-minded members of Oxford University, had formed the loose-knit, so-called Holy Club, from which emerged a number of leading pioneer Methodists, including George Whitefield.

In the textile belt of the West Riding Methodism took root from various directions in addition to the contribution of the Moravians. The Revd Benjamin Ingham (1712-1772), Ossett-born, who had been a member of the Holy Club and had come under Moravian influence, began preaching on his return to Yorkshire. John Wesley, after his 'conversion' experience in May 1738, began to preach in the open air and amongst those who heard him was John Nelson of Birstall (1707-1774), a stonemason working on the Treasury buildings in Whitehall. On returning home to Birstall Nelson also began to preach and established a number of societies. By 1743 one had been established in Armley and then another in Leeds. In 1742 Wesley travelled to Yorkshire and incorporated the Nelson societies into his Connexion.

The Thorner Methodist society came into existence by 1754. In 1764 the Vicar of Thorner recorded that of 120 families in the parish, 35 were Methodist. By 1768 assessment paid at midsummer by the Thorner society, of £1.10.0 [£1.50], was the highest in the Leeds Circuit after Leeds itself. Here the Pawson family was influential and a number of their graves are in St Peter's churchyard, including that of the Revd John Pawson (1737-1806), President of the Conference both in 1793 and 1801. A vast amount of his correspondence has survived, full of gossip. When working his trade in Hull,

Pawson first came into contact with Methodism, was converted at Otley and began attending the Harewood society when working on the construction of the house. Initially a local preacher—as was also his brother Marmaduke Pawson (d.1798, aet 57)—he was the founder of Methodism in the Parish of Thorner, which included Shadwell.

More significant for the establishing of a Methodist society in Shadwell is almost certainly the appointment of the Revd William Bramwell (1759-1818), already with a reputation for being a fervent evangelist, to the Dewsbury Circuit in 1791. In the following year a spiritual awakening began which in 1794 swept through the West Riding and then to other parts of the country as far as Cornwall. In the Leeds Circuit membership increased from 2120 in 1793 to 3450 in 1795; its trough was 2460 in 1797 (the year of the Kilhamite Methodist New Connexion secession) but then it continued to grow to 3700 in 1807. One outcome was that in the next twenty years about twenty new chapels were built in the circuit, including Thorner in 1803, which was opened by John Pawson, and a number of new societies formed, including Shadwell, where the Methodist society seems to have come into existence between 1794 and 1797.

TWO HUNDRED YEARS AND MORE OF SHADWELL'S METHODISM

The first recorded presence of Methodism in Shadwell is when a meeting house licence was granted in 1794 to permit the farmhouse of Matthew Dodgson (1760-1823) to be used for Methodist meetings. A farmer and local preacher, he must be seen as the founding father of the village's Methodism. Although Wesley objected to having to apply to the bishops for a meeting house licence, as he considered the Methodists to be a society within the Church of England in connexion with him, in reality they were legal dissenters and hence had to have their meeting places licenced. That this application was in 1794 further points to the impact of the great West Riding revival in establishing Methodism in Shadwell. However, at this stage it is uncertain if it had the status of a society or was simply a society class, possibly within the Thorner society.

By 1797 a society did exist at Shadwell, for in that year the ten members in the society were first recorded in the circuit society membership roll; all were married. Matthew Dodgson was the class leader.

They were:

Matthew Dodgson	Thomas (?) Appleyard	May Sowden
Ellen Dodgson	Mary Appleyard	Ann Bamby
Thomas Weston	William Kirby	
Elizabeth Weston	Ann Bumby	

The next time the society roll was compiled, six years later in 1803, the society is given as Thorner & Shadwell, suggesting that Shadwell had lost its independent existence. When the society roll was compiled again in 1807, it was as an independent society with nine members, falling to eight in June 1813 and remaining at eight when the first chapel was opened the following year.

PARISH OF THORNER MAIN ECONOMIC ACTIVITIES, 1821

A glimpse into economic activities in the Parish in general and Shadwell in particular about the time of the chapel opening can be found in Baines's *Directory* (1822). The main economic activity was centred on Thorner. Farming dominated the parish along with related businesses, such as blacksmiths and maltsters.

With a slightly declining membership, on 17th January 1814 an indenture was drawn up enabling William Orton, the Red Lion innkeeper, and his wife to sell for £300 part of West Croft Close for a Methodist chapel. The trust deed was drawn up on 9th

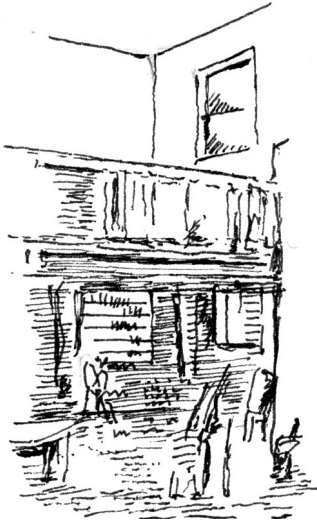
	Thorner	Shadwell	Scarcroft	Total
Population	708	197	105	1010
Occupations				
Blacksmiths	2	1		3
Cabinet Makers	2			2
Corn Millers	2		1	3
Farmers	4	12	6	22
Gentleman		1		1
Innkeepers	2	1		3
Lime Dealers	3			3
Maltsters	3			3
Manufacturers; Cotton & Linen	3			3
Saddlers	1			1
Schoolmaster	1			1
Scythe Stone Manufacturers	4			4
Shoemakers	3	1		4
Shopkeepers	3	1		4
Stone Merchant	1			1
Surgeon	1			1
Wheelwright	2		2	4

Source: Edward Baines, *History, Directory and Gazetteer of the County of York* (Leeds, 1822)

Shrs is to certify to whom it may concern that a certain Building or Easement
(in the possession of Matthew Dwyer, John Madalano and others as trustees) situated in the
Township of Madawaska in the Parish of Monroë in the County and Diocese of York
was this day registered in the Conventory Court of his Grace the Lord Archbishop
of York in a place of public record of Almighty God for Protestant enjoyment
As witness my hand this twenty fifth day of July in the year of our Lord

One thousand eight hundred and fourteen.

J. A. McKele
Deputy Registrar



July 1814 and a meeting house licence issued on 25th July 1814. Meanwhile, on 19th July sermons were preached in some Methodist chapels to celebrate the restoration of peace in the French wars and peace was another factor in encouraging new chapels. Peace was short-lived when Napoleon returned from Elba. The basis of the deeds appeared in the Large Minutes and Code of Rules of 1797. Connexionally, in 1832 a new Model Deed was executed, which was legally able to be incorporated by reference into individual settlements, rather than requiring a full recital in each case. The Wesleyan Methodist Model Deed was gradually replaced after Methodist Union in 1932.

What was the chapel interior originally like? The gallery, which probably had a clock in the centre panel facing the pulpit, had three tiers of box pews with doors, of which there are slight remains. Certainly below the gallery there is also evidence of box pews with doors. The recent fortuitous removal of the library shelves from against the walls for the installation of a new heating system has revealed further evidence of pews, although there was probably an unpewed area giving flexible space with benches. It is no longer possible to know what the long-removed pulpit was like, except it would surely face the gallery. At floor level on the rear wall there is a long piece of missing panelling, possibly removed because it was rotten, but if not, is this its ghost outline? What the original heating system was like, if any, is not known. However, on 15th February 1830 the trust minutes record the decision to withdraw money to purchase a stove. In the floor is a stone slab in front of the chimney breast where the stove once stood. Stoves were placed on stone slabs, rather than on a wooden floor, to reduce the risk of a fire and its flue went directly to the chimney.

When the chapel was opened in 1814 it is probable few in the congregation could read. The method of hymn singing was for someone to read out a line at a time, which was then sung before the next line was read. This tradition survives today in worship when the first line, or even the first verse, of a hymn is read. If a hymn book was used it would be *Collection of Hymns for the use of the People called Methodists* (1780), reissued with additions or supplements in 1831 and 1876, but not replaced in Wesleyan Methodism until the *Methodist Hymn Book* (1904). It is most unlikely there was an organ, and hymn singing was accompanied by such as a fiddle and bassoon.

Similarly, an official tune book only came later in the nineteenth century and tunes were probably decided locally.

The large urban circuits differentiated the town societies from the country societies. Shadwell was decidedly country society, unlike the main urban societies. The circuit minister would occupy the main pulpits, in Leeds these being the Boggard House (replaced by St Peter's in 1834), Albion Street from 1802 (replaced by Oxford Place in 1835), Wesley, Meadow Lane (1815) and Brunswick (1825). The minister would rarely visit the country societies, more likely visiting mid-week for such as the renewal of class tickets.

Two surviving early nineteenth century Leeds Circuit preaching plans provide a further insight to Shadwell's Methodism at this time. The first for the May to July quarter 1806 only shows the appointments of the local preachers and not the ministers. A number of the societies only had fortnightly preaching and this included Shadwell, where worship was at 2.00 pm. The leading local preachers were not appointed to Shadwell but one of those who was so appointed was Charles Turkington, then in his late twenties, who would soon emerge as one of the town's leading Wesleyans. In 1806 Matthew Dodgson was still to become a local preacher. The other plan is for the half year November to April 1817/1818 by which time the chapel was three years old and the society well established. Services were held at 10.30 am and 2.00 pm; again none were taken by the ministers. The person appointed took both of the services and now included some of the senior local preachers. One of these was Matthew Dodgson with four appointments at Shadwell; the only other appointments he took were on the same day, 2.00 pm at Wike and 5.00 pm at Harewood. Eleven of the other Shadwell appointments were taken by local preachers on probation.

When it came to the appointment of trustees it was normal to appoint the wealthier men from the town societies, along with trustees drawn from the local society.

The original trust in 1814 saw three of the leading Leeds Wesleyans appointed. William Gilyard Scarth (1780-1853) was a local preacher and master dyer, his premises being at Millgarth; he was also a Tory alderman from 1835 to 1838. Thomas Simpson (1784-1846), also a local preacher and Tory, was a painter and sign-writer who obtained the contract for painting some of the newly built stations on the Leeds and Manchester Railway, completed in 1841. His brother, James Simpson (1798-1864) was a leading chapel architect, his designs including Oxford Place and Chapel Allerton, now the community premises (both 1835), Headingley (1846) and Central Morley (1861). James Musgrave (1776-1844), wholesale pattern manufacturer and a Liberal alderman from 1835 to his death, was linked to

Oxford Place. The town's leading trustees held multiple trusteeships and so Musgrave, for example, besides being a trustee of Shadwell was also a trustee of Albion Street, Halton, Headingley, Oxford Place, and Wesley in Meadow Lane. Local Shadwell trustees inevitably included Matthew Dodgson but also John Middleham, both from Shadwell, and Richard Leak from Harewood, all farmers.

When in 1824 new trustees were appointed the local trustee was William Furness of Shadwell. The wealthy trustee now appointed from the town society was Charles Turkington (c1774-1849), a merchant and local preacher, whose wealth enabled him to be a Wesleyan trustee of Brunswick, Halton, New Road End Day School, Seacroft and Wesley, Meadow Lane. Wealthy trustees were appointed because they had the financial resources to shoulder the burden and liabilities created by trust debts. Both Turkington and Gilyard Scarth, as Circuit Stewards, also played an important part in the establishing the Leeds District Missionary Society 1813. It should also be noted that trustees meetings in the early years were held at Roundhay, Ladywood, or Lidgett Park but seemingly never at Shadwell.

Between 1823 and 1830 there were six interments adjacent to the chapel:

- Matthew Dodgson of Shadwell, farmer, who died 6 November 1823, aged 63
- Hannah, daughter of John Middleham of Shadwell, died 15 September 1825, aged 17
- Elizabeth, daughter of Matthew Dodgson, died 30 June 1828, aged 35
- John Middleham, farmer, died 26 November 1829, aged 70
- Matthew, baby son of William Dodgson, died 13 January 1830, aged 13 months
- Ann, the wife of John Middleham, died 4 April 1830, aged 66.

Burials were in effect brought to an end when on 15th February 1830 the trustees resolved that no graves would be opened on the Shadwell trust property without leave from the majority of the trustees. It would be interesting to know what led to this decision.

With the death of Matthew Dodgson others took over responsibilities. In 1824 Thomas Pawson became the Chapel Steward. Pawson was a common surname in the parish and so it is uncertain if he was closely related to the Rev. John and Marmaduke Pawson; he may have been the one who had married Jane Umpleby at Thorner in 1823, and had a son, also Thomas, born in 1830. William Kirby, a shoemaker, was Thomas Pawson's assistant; then in 1824 Kirby became the Chapel Steward. Membership also grew following the opening of the chapel, being recorded as 20 in 1820.

Until 1851 the Wesleyan chapel was the only place of worship in the Shadwell township, which included Wike, where there would be a fairly short-lived but permanent Wesleyan presence by the end of the century. Although Shadwell once had an Anglican chapelry, this had fallen into decay. Then on 23rd March 1843 St Paul's was consecrated. Some measure of the relative strengths of the two denominations may be found in the Ecclesiastical Census on Mothering Sunday, 30th March 1851, which was a wet and stormy day. To date this is the only attempt at a national head count of church attendees.

SHADWELL WESLEYAN METHODIST CENSUS RETURN, 1851

	AM	AFT	PM
General Congregation	55	82	20
Sunday School	20	20	
TOTAL	75	102	20

SHADWELL, ST. PAUL'S ANGLICAN CENSUS RETURN, 1851

	AM	AFT	PM
General Congregation	43	49	
Sunday School	30	31	
TOTAL	73	80	

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The Wesleyan congregation at this time was the stronger one in the village, with 22.0% of Shadwell's 341 population attending in the morning and 30.0% in the afternoon, compared with the Anglican congregation being 21.4% and 23.5% respectively. In the morning 43.4% and in the

afternoon 53.4% of the township's population attended church. In reality as the census did not differentiate between those who attended only once and those attended twice or more, overall attendance would be higher. Also it is not known how many attended both places of worship on that Sunday.

The return also shows the 1814 Wesleyan chapel had 40 free sittings and 92 other, this latter group being rented pews. At this period income from pew rents essentially went to the trustees to pay for such as maintenance of the premises and paying off loans; the circuit assessment was paid from the class money, traditionally 1d per week. St Paul's was larger with 120 free and 60 other sittings.

When the chapel was opened in 1814 Leeds constituted one circuit, albeit a lesser area than in 1768; circuits formed from the original circuit included Wakefield (1787) and Bramley (1811). Then following the opening of the prestigious Brunswick in 1825, the Leeds Circuit was divided into East and West, Shadwell going into the Leeds (East) Circuit. Continuing growth led to a further division into four circuits in 1840, each under one of the four central chapels—Leeds (First/Brunswick); Leeds (Second/Oxford Place); Leeds (Third/St Peter's); Leeds (Fourth/Wesley). The 'burdensome' country societies were shared between the four circuits. Shadwell went to the Oxford Place Circuit and in so doing began to create an anomaly. In 1885 the Leeds (Chapel Allerton) Circuit was taken out of the Brunswick Circuit and then in 1889 the Leeds (Woodhouse Moor) Circuit from Oxford Place. The nearest societies to Shadwell were in different circuits: Thorner was in the Brunswick Circuit and Alwoodley Gates in the Chapel Allerton Circuit. This created an unsatisfactory situation with Shadwell isolated from Woodhouse Moor by two other circuits. It was a situation that would not last.

With Shadwell now in the Woodhouse Moor Circuit, new trustees were appointed including members of the Lawson and the Scholes families.

John and William Lawson were Burley carpet manufactures with their mill in Milford Place. John Lawson I (d1837, aet56) 'a beloved class leader' was a local preacher who collapsed and died when preaching in the Bank Schoolroom; there used to be a monument to his memory in Brunswick. The later John Lawson, who died c1914, was a leading founder member of the now closed Burley Wesleyan chapel in Cardigan Lane; a memorial to his memory was erected by the family at Burley in 1968. Another member of the family was the Revd Dr John Lawson (1909-2003), who wrote a Labour Party pamphlet for the general election in 1945 but is known to

local preachers for his *Notes on Wesley's Forty-Four Sermons* (1946). His brother was Hugh Lawson (1912-1997), who in 1944 won a sensational by-election at Skipton for the Commonwealth Party; he later joined the Labour Party.

The Scholes family were connected both with Burley and Woodhouse Moor. Thomas Scholes of Headingley Lane was a commercial traveller for the Manchester Congregational firm of John Rylands; the family's memory is continued by the John Rylands University of Manchester Library which houses the Methodist Archives & Research Centre. Also a trustee and then described as a student, was the Revd Ernest F.P. Scholes (1868-1966), a future China missionary, who in retirement went to Lidgett Park. His brothers were the Revd Wilfrid Scholes (1879-1955), also a China missionary, and Dr Percy Scholes (1877-1958), known especially for his *Oxford Companion to Music* (1938).

By 1890 the chapel premises, three-quarters of a century old, were increasingly dated and no doubt this was an incentive to build a new one. This was also a probable reason for new trustees. One name that emerges at this time as a trustee was Richard Buckton, gentleman, of 216 Chapeltown Road, Newton Hill; it is presumed that his business was linen and canvas manufacturing and for a time he may have been a borough councillor. His wealth disproportionately seems to have financed the new church. On 6 April 1892 it was reported that an application to the Wesleyan Chapel Committee from Richard Buckton, John Lawson and Thomas Scholes for a new chapel with vestries costing £750 had been approved.

Meanwhile in the previous April a Leeds Wesleyan architect, Thomas Butler Wilson (1859-1942), was approached to produce plans for the new church. Amongst his Wesleyan chapels are South Elmsall (1885), Methley (1887) and the former Mint, Holbeck (1891). He also specialised in domestic work, including the remodelling of Grove House, Harrogate, for the owner of Armley Forge, Sampson Fox (1838-1903), whose great-grandchildren include the actors Edward and Amelia Fox. The Butler Wilson family retain their connections with Headingley Methodist, where he designed the pulpit c1890.

His estimate for the new Shadwell premises was £683.19.0 [£683.95] and the trustees responded by asking for a reduction in costs, a revised estimate for £641.10.0 [£641.50] being received. The trustees responded by rejecting Butler Wilson's plans as they 'did not like them.'

Another Leeds Wesleyan architect was approached, George Francis

Danby (1845-1929), a significant chapel architect whose works included Wesleyan chapel at Thorner (1878), East Keswick (1890), Barwick-in-Elmet (1899), the rebuilding of Oxford Place (with W.H. Thorpe, 1896-1903) and the former Trinity Congregational, Woodhouse Lane (1898-1901). There are two local Wesleyan chapels by him of a similar design to Shadwell,

SHADWELL NEW WESLEYAN CHAPEL.

Foundation Stones

WILL BE LAID ON

Wednesday, April 27th, 1892,

AT HALF-PAST THREE, BY

MRS. ATKINSON, MISS CLAYTON,
(Thorner) (Oak House, Moor-Allerton)

MRS. WOODRUFFE, R. BUCKTON, Esq.,
(Shadwell) (Newton Hill, Leeds)

Bricks will also be laid by a number of Guinea Subscribers.

An Address will be delivered by the Rev. J. S. BANKS
(Headingley College.)

—: A PUBLIC TEA :—

Will be held in the Chapel at Five o'clock. Tickets, 1s. each.

AFTER WHICH A

PUBLIC MEETING

Will be held, and addresses delivered by

REVS. J. S. BANKS, C. W. L. CHRISTIEN,
W. H. KIRKHAM, W. H. ROLLS, and other gentlemen.

Chair to be taken at 7 o'clock, by

MOSES ATKINSON, Esq.

Collection in aid of the Building Fund.

YOUR PRESENCE AND SUPPORT ON THIS OCCASION IS
EARNESTLY SOLICITED.

Scholes (1879) and Crossgates (1878-1882). Danby's estimate, received by the trustees on 16th February 1892, was £740.18.0 [£740.90]. The building stone came from Hobberley Quarry, rather than Potternewton, thus reducing costs.

The foundation stone-laying took place on Wednesday, 27th April 1892—such events were often held on half-day closing. The stones, all uninscribed, were laid by Richard Buckton, who had given the land for the chapel, Miss Atkinson of Thorner, Miss Clayton of Oak House, Moor Allerton, and Mrs Woodruffe of Shadwell. Those who had subscribed a guinea [£1.05] or more laid a brick. At 5.00 pm tea was served. Also taking part was the Rev Dr John Shaw Banks (1835-1917) of Wesley College, Headingley, and Chairman of the Leeds District, who would be elected to the Presidency in 1902. The new chapel was opened on 25th October 1892.

The matter did not end there. On 2nd September 1892 it was reported that the solicitor acting on behalf of Butler Wilson had written to the trustees threatening legal proceedings for non-payment of his expenses. W.H. Thorpe (1852-1944), a Quaker who had been Danby's partner at Oxford Place, was asked to arbitrate. Jabez Woolley (1823-1897), of a Leeds Wesleyan family of brick manufacturers and builders, who served on the Leeds School Board, acted on behalf of the trustees. The outcome was that Wilson agreed to a payment of £30, Woolley contributing £5 towards it. By the beginning of 1893 £859.17.7 [£859.88] had been raised towards the total cost of £942.9.6 [£942.48]. This included Butler Wilson's fee as well as the cost of alterations to the old chapel. The debt was cleared by 9 February 1894.

There is something intriguing regarding the old chapel: when was the current entrance and kitchen built, 1814 or later? As the stone work is not bonded into that of 1814, and the large window is of different design from the others, it appears not to be contemporary. Further, a close inspection of the stonework shows that the extension is built on earlier work, possibly a boundary wall seemingly contemporary with the 1814 chapel. The present carved stone door surround to the independent library is possibly the original chapel surround re-sited here when the premises were extended. Should this be the case could the body of the chapel and the gallery have had separate and unconnected entrances?

Another clue is that the extension has a slate roof, whereas the chapel's is stone flagged. Could this part have been added in 1892, for what is to be made of an entry in the trust minutes on 20 April 1892 agreeing to employ an architect to enlarge and improve the premises?

Meanwhile, in 1910 both the chapel and what was now the schoolroom were refurbished and an American organ purchased from Hopkinson Ltd for £34.10.0 [£34.50]. By 1915 the Leeds Corporation Assistant Medical Officer had reported on the unsatisfactory state of sanitation in the Sunday school and insisted on the provision of water closets. When the Sunday school was again renovated in 1918, perhaps it included this work.

By the end of the nineteenth century Wesleyan Methodism was changing. The basis of church membership had been attendance at the weekly class meeting and not meeting for worship on a Sunday. The significance of the class meeting gradually declined; members' names ceased to be entered in class books and were now entered in the membership roll books. The emphasis was now on Sunday worship. Theologically, the doctrine of eternal damnation was challenged and a more liberal biblical scholarship gradually emerged.

The unsatisfactory arrangement of Shadwell being in the Woodhouse Moor Circuit came to a head in on 10th October 1900 with a request to join the Chapel Allerton Circuit, which was granted. Once again this necessitated new trustees. These included John Fitch, a Buslingthorpe leather manufacturer, and in contrast, reflecting an emerging professional middle class, James H. Oakes, bank manager, and Benjamin Faulkner, schoolmaster, all of Chapel Allerton.

By the beginning of the twentieth century the Pask family, with nurseries in Shadwell Lane and thus maintaining the chapel's links to agriculture, had become active in the chapel. Oliver John Pask (d. 1934) was a trustee and in 1914 was recorded as being the choirmaster; the chapel received his legacy



of £100 in 1935. There is a memorial plaque to his memory in the chapel for his forty-five years connected to the society. The Pask family maintained its connections with the chapel into the post-war years. There is also another memorial plaque to George Arthur Blockley (d. 1945 aet. 78), a trustee who by trade was a carpenter.

With the opening of the new chapel the trustees had to stipulate the responsibilities of the caretaker:

**Nov 5th 1892. Wesleyan Chapel & School Shadwell
rules & conditions of the chapel keeper's office**

- 1st. The chapel keeper for the time being is the servant – the chapel steward for the time being is the employer.
- 2nd. The chapel keeper and his wife must be Christian people of exemplary life & sobriety and in sympathy with the Wesleyan church.
- 3rd. The chapel keeper has charge of the new chapel, and also of the old chapel now used for a Sunday school and other meetings in connexion with church work.
- 4th. The chapel keeper is expected to keep both premises clean & orderly.
- 5th. He has to have the doors open in good time for the Sabbath services, and other meetings duly announced – to act as doorkeeper, and conduct strangers to seats.
- 6th. In cold weather the chapel to be made comfortably warm for Sabbath services –also fire in minister's vestry. The fires in the old chapel to be lighted ready for Sunday school Band of Hope or other services.
- 7th. In the event of the satisfactory performances of these duties, the remuneration will be as follows:
From April 1st to Sept 30th. Three shillings per week
From Oct 1st to March 31st Four shillings per week
The salary to be paid at the said of each three months and one month's notice will be given prior to dismissal, and the chapel keeper will be required to give one month's notice prior to resigning his office.

Minute books give an insight into chapel life in the early twentieth century. That there was a choir has already been noted. There are references to a Band of Hope and a P.S.A. (Pleasant Sunday/Saturday Afternoon). In 1921 the envelope scheme was introduced as a means of giving, almost certainly replacing pew rents. By 1938 Good Friday services were being held, but when was the first one held at Shadwell? There were gifts to Connexional funds. As early as 1813 Matthew Dodgson had donated £1 to the newly established Leeds Wesleyan Methodist District Missionary Auxiliary Fund. Then when the Twentieth Century Fund was inaugurated in 1898 to raise £1m guineas [£1,050,000] for such as Home & Foreign Missions, the Chapel Committee, Education and the Children's Home, Shadwell raised £3.4.0 [£3.20]; out of 275 societies in the Leeds District, 236 gave more than this amount.

In 1924 the trustees were able to acquire for a nominal amount the rest of West Croft on which the 1814 chapel had been built. This purchase cost was subsequently returned as gift. Then in March 1931 the trustees agreed to permanently enclose with fencing the plot, presumably that obtained in 1924, given by Miss Walker. It is thought this plot was later disposed of to provide access to the social club to the rear. In October 1929 Leeds Corporation became tenants of the old chapel at an annual rental of £50, increased to £75 in 1965, for use as a branch library. Nevertheless, village social events continued to be held in the chapel schoolroom— social evenings, lectures, concerts, and harvest suppers— attracting large numbers. Subsequently it was sold to the council in 1968 for £750. Under recent government financial cut-backs it has become an independent library run by the local community.

In 1932 Methodist Union took place when the Wesleyan Methodists, Primitive Methodists and United Methodists came together to form the present Methodist Church. Unlike many villages Shadwell had only ever had a Wesleyan cause and indeed this applied across the Parish of Thorner, except for a very short-lived Primitive Methodist presence in Thorner itself. Intriguingly, a communion table was acquired from Quarry Hill, Ebenezer, the mother church of Leeds Primitive Methodism, which had been presented by its Christian Endeavour Society in 1903. Ebenezer closed about 1934 and its sale enabled a new church to be built on the Osmondthorpe Estate, itself now closed and demolished.

The Great War seems to have had no impact on Shadwell's Methodist community on the basis of the surviving records for this period. This was not the case in the Second World War. The jubilee of the present chapel was

celebrated with a special financial appeal and in the same year 18 new members were received. In January 1943 it was recorded that Fred Hepworth had been called up and Miss Mary Birkenshaw had joined the Land Army. It was agreed that a book of remembrance would be kept on the communion table. What became of it? Did all those who served in the war return? Then in 1944 the Ministry of Food began using the schoolroom fortnightly for the distribution of W.V.S. [later the Women's Royal Voluntary Service] food parcels on behalf of the Public Assistance Board.

In the immediate post-war years the Methodist community relatively flourished with an active social life, no doubt helped by the post-war 'baby boom'. By 1954 there was a youth club with a membership of 24 but by 1958 the Sunday school had fallen to 13; church membership was 36 in 1956. Probably the state of the Sunday school building was a hindrance to the work. Then in 1957 a proposal to widen the road would have resulted in its demolition. It was now recognised that it was in a poor condition and the Sunday school junior department began meeting in the chapel rear vestry, which had been used as a store. Two plans were drawn up to extend the church premises at a cost of between £3,500 and £5,000 but subsequently these were not pursued.

By the early 1960s the situation was becoming critical and social activities ceased. The Sunday school was so small that it now met in the vestry with just one teacher. Beginning in 1890, three generations of Pasks had both run their nursery off Shadwell Lane and supported the chapel. Then in 1962 the business ceased when their nursery was sold to the council for a school. No doubt this also added to the growing difficulties facing Shadwell's Methodist society.

By the end of 1965 only a legacy prevented the church having a financial deficit. The situation did not improve. £250 had to be taken from the proceeds of the sale of the old chapel to clear outstanding liabilities. The chapel fabric was deteriorating and by 1967 membership was less than 21. Only a very few adults attended the 11.00 am service, which mainly consisted of 60 boys from the Shadwell Approved School; the evening congregation was about six. By September 1968 there was not enough money for essential repairs, then estimated to cost £800. Should Sunday services be discontinued in the chapel? In future should the congregation meet only in their houses? A united weekly service with the Anglicans was also considered. A decision to close was considered but rejected. The Methodist society experienced resurrection.

From the late 1950s to the 1970s the building of new homes in Shadwell,

especially the Ash Hill, Crofton and Shadwell Park estates in the village and the Shadwell Parks and Longwoods at Slaid Hill, completed the change of Shadwell from a small agricultural village into a dormitory settlement of Leeds.

Almost a century earlier the sale of plots for housing on the former Roundhay Estate had led to a number of large houses being built especially along Shadwell Lane. These were occupied by some of the leading Leeds families such as the Barrans (clothing), Becketts (bankers), and Tetleys (brewers). By the 1980s many of these mansions were demolished and their estates used for new housing estates. Shadwell, despite these changes, still retains its feel as a village.

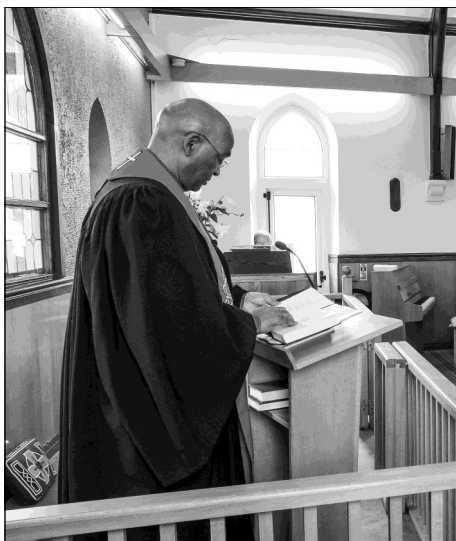
In 1967 the Revd Philip Blackburn was appointed to the Leeds (North East) Circuit, as the Leeds (Chapel Allerton) Circuit had become about 1968 when a number of societies joined the circuit, including Thorner, on the demise of the Leeds (Brunswick) Circuit; he stayed until 1974. His wife Ann and a few faithful members worked hard to keep the chapel going. There were 22 members in 1970, 39 in 1971 and 44 in 1973; growth continued until it was over fifty. (At this same period the membership of Lidgett Park grew by approximately half to about 450.) The time of morning service moved to 9.30 am after the boys from Shadwell School started attending another place of worship. This earlier time meant that minsters could come to Shadwell more often and it also suited those families with children. The Sunday school grew and a rota of volunteers was instituted to look after the children. More accommodation was now urgently needed.

A decision that it was essential to improve the appearance of the chapel, now seen as being unattractive, had previously been made. By 1970 much of the exterior fabric had been treated to prevent damp penetration and the interior redecorated and re-carpeted. Then in September 1971 it was decided more accommodation was urgently needed and for this purpose a new set of trustees was appointed in October 1972. They would continue until 1976 when the Methodist Church replaced them and transferred responsibility for premises to the Church Council.

The present extension at the side of the church was finally opened on Saturday, 18th May 1974 appropriately by Mr and Mrs Pask, now living in Berkshire. This provided accommodation not only for the Sunday school and other church activities, but also an attractive venue for other village organisations who rented the premises for their activities, some still doing this today. With an income now from lettings the financial situation improved and by 1977 with a membership up to 57, all debts had been

cleared. One such letting was to the Shadwell Playgroup, which began in 1975: initially meeting on three mornings a week, by 1986 it was open on five mornings and subsequently also on three afternoons. In July 2005 it finally outgrew the chapel premises and moved to a purpose built building at the primary school.

Attention then turned to improving the chapel, itself, which was heated by inadequate overhead heaters which warmed the head but left the feet cold. The Revd Leslie Holmes, now the minister who also served as Leeds Methodist Synod Secretary, suggested that this was the time to undertake a more radical solution as it was difficult to improve the heating while retaining the pews. The sanctuary area was reversed and a large walk-in pulpit removed along with the pews. The introduction of chairs led to a more flexible space both for worship and social events. Access was now via the annexe and the original gothic entrance was replaced by a window of frosted glass. This was not achieved without much discussion and disagreement but was approved by the majority within the church. The work was completed in the spring of 1980 at a cost of just over £9,000. It has been a great success and is a wonderful versatile space for worship. These changes have also enabled the church to be used for such events as the annual children's fun day and the annual autumn fair, which is the major fund raising event for charity, and for concerts.



Current minister the Revd Palo Tshume in the 'new' pulpit

In 1997 the frosted glass was replaced by stained glass windows to match the original window. The new window was mainly financed by a bequest from Mrs Gladys Sedgewick, a much loved member and local preacher; her husband, Fred, also a local preacher, had worked for the Workers' Educational Association [WEA] and had considered candidating for the Methodist ministry. There was also a contribution in memory of Mrs Wilson.

The improvement of the facilities has continued, on one occasion by necessity. In December 1999 following the Christmas morning

service one of the advent candles reignited, slowly burning through the communion table and damaging the carpet. It was fortunate that Boxing Day that year was on a Sunday and the damage discovered before a serious conflagration took place. The communion table now has another top! Then in 2002 further improvements were made to the building with a smarter entrance and better toilet facilities, including one for the disabled, as well as the installation of a loop system. The latest addition has been the recent acquisition of a Wyvern organ from Beamsley Methodist where worship has now ceased.



Organist and pianist, Andrew Wray

In 1980 there was a change in pastoral care and Shadwell was linked under one minister to Alwoodley and Moortown Methodist churches, rather than with Lidgett Park. Nationally social changes have led to a much more mobile population and this has had an impact. Many of the new people who

Fun day activities



had moved into the new housing in Shadwell only stayed for a few years before moving on elsewhere. By 1991 the membership was once again declining, though there were many regular worshippers who were not members, as it remains today. By 1992 membership was 26 when the centenary of the present building was celebrated with a mock stone-laying of the new stone giving the date of the building which had been missed off the original stones. There was also a concert and special service.

During the 1980s monthly visits were made to the Red Hall old people's home to sing hymns with the residents; this continued until the home closed in 1991. Then a highlight of 1990 for the young people and their leaders was a trip to the Methodist Association of Youth Clubs [MAYC] London weekend and an appearance in a drama at the Royal Albert Hall as part of a circuit presentation. In 1995, as part of Churches Together in Moor Allerton and Shadwell, Shadwell Methodist Church, represented by the minister, the Revd Marie Dove, and a number of its church members were involved in the setting up of MAEcare, an active support which continues today. It is now a much larger, independent organisation but continues to be well supported by the churches.

In July 2000 the church took part in the village millennium celebrations. Its float represented a trip to the seaside with the then American intern minister sitting in a deck chair in shirt sleeves and braces with a knotted handkerchief on his head!



The Methodist congregation has continued to seek ways of witnessing and serving in the community. In keeping with the chapel's agricultural heritage, the harvest festival and harvest supper, along with an auction of produce, continued to be highlights during the 1970s and 1980s but by 1990 the harvest supper was no longer well supported and was replaced by a church barbecue in September. The harvest festival is still celebrated, though gifts now are largely imperishable which are donated to 'Caring for Life'. Shadwell Primary School walks up the following day for their harvest festival and with the chairs removed the whole school can just manage to squeeze in! Since 2004 with the help of the Horticultural Society there has been a flower display created jointly with St Paul's and a service held in the marquee on the Sunday after the show with music from the Salvation Army Band.

In conjunction with St Paul's church since 1974 regular coffee mornings have been held on the first Saturday of each month. This was largely to provide a meeting place for people in the village. These coffee mornings still take place today and any money raised is donated to charity. Several times a year the two churches hold joint services, in addition to that at the flower show. There is also the village carol service at Christmas, and the week before Christmas with friends from St Paul's and the village the congregation sing carols around Shadwell in aid of Action for Children, ending up at the Red Lion.

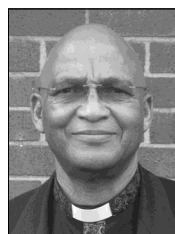
The past ten years have seen only a few major changes. Strong links



Annual village tent service

have been maintained with St Paul's church and ministers have regularly visited the school and taken part in assemblies. New forms of worship have been introduced on various occasions. Unfortunately, attendance at Sunday school has declined as children grow up and families move away but we continue to offer Sunday school each week.

Methodist churches benefit from a wide variety of talents and experience. Its ministers are itinerants, not fixed pastorates, and so move every few years. A number of our ministers have been probationers, this bringing the benefit of recent training. The Revd Paul Welch (in the circuit 2001 -2008) is a keen sports lover and became chaplain to Leeds United. He encouraged the church to embrace technology and purchase PowerPoint equipment; he also encouraged a stronger presence in the village through the marquee service and village carol service. The Revd Graeme Dutton (in the circuit 2008–2013) was the youngest Methodist minister in the country and brought the church further into the twenty-first century, whilst continuing to preach the gospel eloquently. He was active in setting up the “Festival Angels” with a prayer tent and drop in at the Leeds music festival at Bramham Park. He also introduced new forms of worship at Shadwell with occasional “sacred space” time for quiet meditation. Pastoral oversight changed in 2011-2012 in two stages. Initially the Revd Andrew Atkins, minister at Chapel Allerton, joined the Revd Graeme Dutton to form a team ministry to share oversight of the Shadwell, Alwoodley Park and Moortown churches. Andrew is a gifted preacher and writer of moving liturgies. Later, after much discussion, the Chapel Allerton and Lidgett Park churches were added. Our current joint minister, the Revd Palo Tshume, who came in 2013, is a native of South Africa and brings with him the

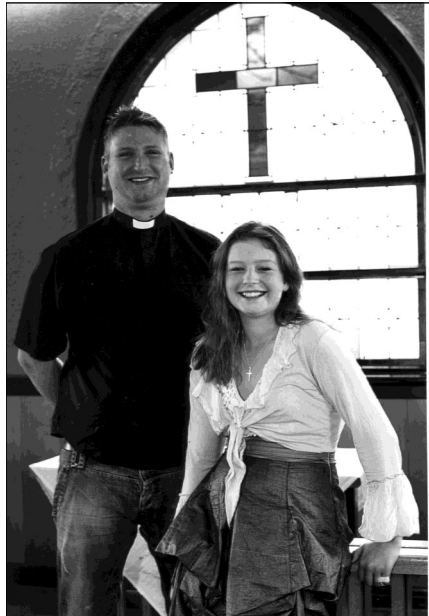


Recent ministers:

*Marie Dove & Richard Bryant,
Paul Welch & Graeme Dutton,
Andrew Atkins & Palo Tshume*

experience of that country's history. He was active in the anti-apartheid movement, suffered imprisonment and met Nelson Mandela.

When those first Methodists met in Shadwell in the 1790s, the French Revolution was a recent event and the Napoleonic Wars would continue until Waterloo in 1815. The Industrial Revolution was in its infancy, railways, air flights, space exploration, the growth and end of the British Empire, two world wars, were all in the future. Throughout two centuries and more the village's Methodist community has responded to change and continues into the future meeting new challenges in an ever changing world.



Katie Dewhurst at her confirmation service with the Revd Graeme Dutton



Barbecue



*Easter Day
service 2014:
decorating the
cross with
flowers;
(below right)
Margaret
Walker carries
the cross
outside*



SHADWELL METHODIST CHURCH IN 2014

Services and Sunday school

Every Sunday at 9.30 am newcomers are always made very welcome; children join in with the beginning of the service then go in to another room to enjoy their own activities. Coffee is served after each service. Services are led by our two ministers and by local (lay) preachers and other circuit ministers. This gives us a rich variety of worship and preaching styles.

Joint services with St Paul's

Several times a year there are shared services. Together the two churches lead two special village services, the flower show service in the show marquee and the village carol service at Christmas.

The Bible Study Group

Led by Dr Stan Pearson, this meets on alternate Thursday evenings.

Charity and Social Events

- Coffee mornings on our premises 10.00 am – 12 noon on the first Saturday of each month, offer a welcome to everyone in the village, with a chance to chat over a cup of coffee.
- Holiday fun day in August at the Methodist Church with help from St Paul's.
- Messy Christmas held at the village hall run by St Paul's with help from the Methodist Church.
- The Annual Autumn Fair in November raises money for charity and is well supported by local people.
- A BBQ takes place in September, being an opportunity for all ages to meet together.
- The church supports Christian Aid, taking part in collections and holding a quiz during Christian Aid week.
- Support is given to MAECare and also help to run three or four social events per year both in the village hall and in our church, all of which are very popular with older residents.
- The church is a collection point for donations of food for the Trussel Trust food bank at Moortown Methodist Church.

- To celebrate this bicentenary the Methodists have combined both with Shadwell Independent Library and the Shadwell Historical Society and thanks are given for all their contributions.

Carol singing

The week before Christmas, with friends from St Paul's and the village, we sing carols around Shadwell in aid of Action for Children, ending up at the Red Lion.

Use of Premises

The premises are hired by other organisations for meetings and social events. Regular users are the Art Class, Ladies' Monday Club and Shadwell Horticultural Society.

For further information contact:

Ministers: Revd Palo Tshume [0113 212 1096]
or Revd Andrew Atkins [0113 268 1757]

Stewards:

Mrs Margaret Walker [0113 225 1826]
or Mrs Emelia Peterson [0113 289 2147]
or Mrs Liz Armstrong [elizco365@aol.com]

Bookings: Miss Margaret Mathewson [0113 216 6022]

GLOSSARY

Circuit – a geographical group of societies

Classes – historically each society was divided into classes, each member receiving a quarterly **class ticket**

Conference – the central governing body which assembles annually

Connexion – the total network of districts, circuits and societies governed by the annual Conference

District – a sub-division of the Conference consisting of a number of circuits, under a **Chair of the District**

Itinerancy - the Methodist ministry is itinerant and not a fixed pastorate. Appointed to a circuit, ministers change circuit every few years; historically they stayed a maximum of three years

Local Preacher – a lay preacher

Trust – historically responsible for the property

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