

Nonconformity in 19th Century Uppingham

an edited version of the talk given by Margaret Stacey

to the

Uppingham Local History Studies Group

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Nonconformity in 19th Century Uppingham

Somebody asked me the other day what sort of nonconformity I would be talking about, of course the term nonconformity can be used in all sorts of ways – non conformity in dress, social habits etc. and we have many examples in Uppingham (I'm probably one of them) but I am referring to it in its religious meaning. An earlier word was 'Dissenter', but both these terms mean the same – that is dissenting, or not conforming to the Anglican Church, known as the 'established church'.

I should first of all say that most of my research is not original. In particular I am indebted to Pauline Collett's book¹ which is well worth reading if you want to look further into the subject and of course we all have to be very grateful to one particular member of this group for all his research which he shares most generously.

Historical Background

So, a little bit about the origins of nonconformity. I'm sure you will all remember Henry VIII from your school history lessons – how he left the Catholic Church and set up the Church of England in order to marry Ann Boleyn (only to chop off her head a few years later). So, England, with a few blips, officially became a Protestant country from that time (early 16th century) although the Catholics remained and still do of course.

Almost from the beginning there were those who didn't agree with the theology and type of worship of the Anglican Church. They became known as the Puritans and we had some prominent Puritans in Rutland – not least Archdeacon Johnson who founded not only Uppingham and Oakham Schools but also this charitable foundation in the premises of which we are meeting.

Very simply the Puritans wanted the church to be more relevant to the common man whereas the clergy wanted to hang on to their ritual and practices. The unrest with the established church continued and in 1662 Parliament passed the Act of Uniformity – to simplify, this was really the date from which nonconformity as we know it started. All clergy had to swear an oath they would agree to use the Book of Common Prayer and adhere to the thirty-nine Articles of Faith. 2000 clergy refused to sign and were ejected from the church.

From this time various dissenting groups began to meet together – Independents, Baptists, Quakers etc. but it was against the law for them to meet for worship and so meetings were held in secret to avoid fines and imprisonment.

It was not until 1689 that dissenting places of worship were legal although they had to be officially registered by the Bishop.

Uppingham

Although there were dissenting groups meeting in and around Uppingham in the 17th and 18th century I shall be mainly dealing with the 19th century. So what was Uppingham like in the early 19th century?

At the beginning of the 19th century the population was less than 1500. There was multi occupation and a lot of housing was poor. At one end of the scale there were a few grand houses but many people lived in hovels at the back of other houses. Possessions were probably very few amongst the poorer folk. Amongst the wealthier folk who left wills, beds and bedding seemed to be some of the most valuable possessions!

A lot of people were employed in agriculture and most farms were in or just off High Street. Uppingham was noted for its gardens and orchards. There were round about twenty pubs. There were two main routes, (turnpike roads) which passed through Uppingham: east west, Leicester to Wansford with a road off to Stamford, then north south Nottingham to Kettering. So Uppingham was not cut off.

By the middle of the century the population had expanded and the main trades were cloth and leather. There were now drapers, boot and shoemakers so people were probably cleaner and better dressed.

¹ *Rutland in Dissent* by Pauline Collett Spiegl Press 2011

There were several doctors and chemists in the town – but people died young – childbirth etc. also epidemics were frequent.

Most of the ordinary folk received little or no education until the arrival of state education later in the century and many would have been unable to read or write. There were small private dame schools and charity schools as well as the public school which was very small until much later. Sunday Schools were often the only form of education for the poorer classes and they used the Bible to teach reading and writing.

The Parish Church

So we had a church in the middle of the town the Parish Church, so why did people break away from this?

By the early 19th century many parish churches had become moribund, distant from the people, and in a bad state of repair, often with an absentee Rector or Vicar. Uppingham was no exception. Most of the rectors were absentee until mid century. There is a quote from the 18th century novelist Tobias Smollett² who wrote about the state of the churches. He considered them to be damp, cold and unhealthy places – grave yards were too full and bodies not buried deep enough.

we may safely aver that more bodies are lost than souls saved by going to church, in the winter I should be glad to know what offence it would give to tender consciences if the house of God were made more comfortable or less dangerous to the health and whether it would not be an encouragement to piety, as well as the salvation of many lives, if the place of worship was well floored, wainscoted, warmed and ventilated, and its area kept sacred from the pollution of the dead.

In Uppingham, as well as the bad state of the fabric there were many disputes about the order of service, which version of the psalms to sing etc etc (does anything change?). Not until the middle of the 19th century and the arrival of Rector William Wales did much change in the Parish Church – and he was said to greatly disapprove of Dissenters.

So it was against this background that five nonconformist denominations developed during the 19th century in Uppingham.

1. Baptist

It is interesting that Baptists being amongst the earliest dissenters, and the earliest meeting place registered in Uppingham that we have no Baptist Chapel and haven't done in living memory (some of you are going to mention the Bethesda Chapel in Orange street but this is and was a different denomination and I will come to it later).

There were Baptists in Uppingham from at least mid-17th century but we have very little evidence or know where they met until 1829 when John Carter, the Minister of Peterborough Zion chapel, applied to register, for Baptist use, a building on the property of Cornelius.

Cornelius Hill had property in High Street West which doesn't now exist but was probably on the south side of the street extending down into what is now Spring Back Way and it seems likely that what was described as a Place Of Worship, was in a barn or outbuilding on this property. The Baptists continued in Uppingham until at least 1851 when they completed their entry in the Religious census stating that attendance was 100 in the afternoon and 100 in the morning.

Here I should stop and tell you about the one and only religious census which was taken in 1851. This came about because the government of the day was getting worried that nonconformist chapel attendance was exceeding that of the parish churches and that this might be the reason for the increase in crime! Every church and chapel was sent a form to complete giving numbers attending on a particular day, details about the building etc. and I will be referring to this throughout. Of course nonconformists wanted to show their chapels in a good light with high attendance so we can suspect that there was some exaggeration. In Uppingham given that the figures may be dubious, almost as many nonconformists attended chapels as those attending the Parish Church, and a good proportion of population did attend somewhere.

So back to the Baptists - the Minister in 1851 was Thomas Stanion who had been trained at the General Baptist College in Leicester. He lived with his wife and daughter in Stockerston Road. He was also Minister for Lyddington Baptist.

It was obviously quite a thriving congregation mid century but sadly no records have been found and it seems to have disappeared without trace after 1851. The Minister died in 1857 but not in Uppingham – perhaps he wasn't replaced and this was the reason.

² Smollett Humphrey Clinker 1771

³ Warwick Metcalfe (1928 – 2011) Art Master at Uppingham School

2. Congregational

As with the Baptists, Congregationalists were among the earliest of the dissenters. Sometimes called Presbyterian or Independent. Again there were gatherings of Congregationals from the later 18th century in Uppingham. But the cause really took off with the arrival of the Reverend John Green from Yorkshire aged twenty-four. He was Minister for fifty years. He was an energetic leader and the congregation increased rapidly. At the time of his arrival they were meeting in Tookey's Barn behind the Wagon & Horses in High Street East.

But Green soon saw the need for a chapel to be built. With donations being given, the new chapel was opened in 1814 and cost £942. At first it was known as Ebenezer (stone of help – a monument erected to remind the Israelites that God gave them victory in battle) and was immediately next to the old barn in Adderley St. It was said that Mr Green would personally go to the brickyard with the contractor's carts to make sure the contractors were supplied in turn to minimise delay.

It used to be said that there was a social hierarchy in nonconformity with Congregationals at the top followed by Methodists, then Baptists – this was reflected in the class of people joining and in the grandness of the buildings. The Uppingham chapel was indeed a beautiful building. The late Warwick Metcalfe³ wrote a description of it about the time it closed.

The building, which was constructed in locally-made brick in 1814 was clearly designed by a sensitive and knowledgeable architect. Its interior is easily the finest of the Regency style to be found in Uppingham and quite possibly the whole of Rutland; worthy to rank amongst the best of its kind in the East Midlands.

It became one of the largest nonconformist chapels in Rutland and was known for charitable giving and it is said that eventually they came to rival numbers at the Parish Church. A house was built for the Minister and it had a large Sunday School. An early Baptism register still exists in which you would recognise names still around in Uppingham: Knight, Kirk, Baines, Wade, and Woods. Numbers attending in 1851 Religious census were said to be morning 119 +156 scholars, afternoon 141 +156 scholars, evening Bible Class 63, and the Minister notes 'a considerable number of regular attenders were absent this day'.

Later, Green also established a day school. He was tireless in building up the chapel and it attracted many of the town's tradesmen and shopkeepers who were not short of money – indeed some were quite wealthy and enabled the chapel to flourish.

These included Hope the chemist and several drapers - Perkins, Hopkins and Edward Kemp. The Kemp family were prominent Congregationals, who must have been wealthy judging by their large chest tomb on the north side of the church. Then there were the builders: Dormans and Toons, builders and undertakers. Moving up into the professional classes Doctor James Bell was a Deacon for forty years.

John Green was married three times and had quite a few children. But he saw tragedy as well. He was already married to Ann Oldfield from Yorkshire when he came to Uppingham but there were no children of this marriage and Ann died in 1821. He married again quite quickly to Elizabeth Parker from Preston and there is a touching account in Rev Green's own handwriting in the register⁴:

February 11th 1824 aged thirty-two Died Elizabeth Green the dearly loved wife of the Rev John Green, seventeen days after she had been delivered of a sweet little daughter.

The next entry reads

August 27th 1824. Died my sweet little daughter Elizabeth, aged seven months, whose birth occasioned the death of the dear mother in whose grave she was interred August 30th

He married for the third time to a lady from Yorkshire and had four sons and four daughters not all of whom survived.

Green died 1868 aged 86 and was buried in the garden along with his 3 wives and at least one of his children. It is interesting that his second daughter Martha was the only one of John's family to remain in Uppingham and she married Thomas Perkins who was already a member of the church and became a stalwart, holding many positions. He took over the drapery shop in the High Street which their son John inherited and ran until the 1950's. John is well remembered by some of the older people in the town.

The chapel continued to flourish until well into the twentieth century. Many old people have told me they passed through the Sunday School. With those huge premises there was scope for many social activities.

When some of the stalwart families died out the building fell into disrepair and the chapel gradually couldn't afford the upkeep. Many congregational churches joined with the Presbyterian Church in 1972 to become the United Reform Church. Had this happened in Uppingham there would have been more of a central structure as in Methodism which might have helped it to continue.

⁴ Baptismal Register of the Congregational Church in Uppingham transcribed by Uppingham Local History Study Group 2001

It is a great pity the building couldn't have been kept for the town, but at least the frontage has been kept (luxury apartments behind). The manse of course is still owned by the chapel which still has a Pastor. I believe the manse is still used for the occasional informal meeting and I know an Act of Worship is held occasionally in the Community Room across the way.

Next in chronology should come the Methodists but I am leaving that till last because it is the only denomination surviving in the original building.

3. Bethesda Strict Baptist

Maybe some of you can remember Bethesda as it didn't close until round about 1960 and it is now part of Goldmarks gallery. The name by the way is the pool in Jerusalem which had miraculous healing properties.

We've seen that there were a large number of Baptists mid-century describing themselves as 'General Baptists'. Without going into too much theology I should explain the difference between General Baptist and Strict Baptist. The Strict Baptists were known as Calvinistic and interpreted the Bible much more narrowly than the General Baptist. In simple terms they believed that only the few were chosen people whereas the General Baptists believed that salvation could be obtained by anyone willing to repent. Both General Baptists and Strict Baptists practiced, and still do, Believers Baptism by total immersion so there was a Baptismal tank in the chapel.

So Bethesda probably developed in response to the General Baptist becoming as they thought too liberal. Although it did in fact start before the General Baptist died out.

As was the case with the beginnings of most nonconformist chapels, it is likely that a few men and women of the town who were like minded in their religious persuasions arranged to meet together for prayer and worship meetings in various homes. There is evidence that Thomas Gamble and John Wade started this practice and they may have been a breakaway from the General Baptist chapel. They could have met in a barn on the property of Thomas Gamble as this is where the chapel came to be built.

In 1845 Thomas Gamble, a saddler, along with John Wade, a cooper and William Beardsworth a plumber & glazier applied for the registration of the chapel which was to become Bethesda.

The chapel came into the possession of John Wade who became one of the chief members of the chapel and a very generous benefactor. A quote about him from a visiting minister:

I travelled to Uppingham and in the house of dear John Wade, I found a comfortable abode. Never shall I forget that visit to the residence of this devoted man of God. The next day I preached three times in his chapel'

John Wade lived on North Street close to where we now have Wade's Terrace, with his wife and married son. When he died his son Thomas inherited all his property including:

a certain building in Orange Lane now used as a chapel and called Bethesda Chapel that he will permit the same to be used by the church and Congregation meeting therein for the worship of God in the same manner as it is now being used rent free.

He also gave an endowment towards the support of the minister and the adjoining rent free house for his residence.

The two properties remained in the Wade family until the chapel closed and it was sold. There are very few records in existence but we do have a few details.

The chapel did have minsters for a while. William Hardwick who lived on Todd's Piece with his wife and two children was the Minister in 1851. He completed the Religious Census in 1851 stating that there were 120 free sittings! This seems remarkable given its size. He gave the attendance as eighty in the morning, twenty in the afternoon, and 120 in the evening.

The minister who stayed the longest was William Princep who came to the town in 1857 from Stoke Golding and stayed for sixteen years. He was living in the chapel house in 1861, and 71. William and Sarah his wife had quite a few children but sadly three of them died in early adulthood in the 1860s which is unusual. William himself died at Kettering in 1873, but Sarah remained in Uppingham living latterly with her married daughter and died here in 1895 aged 87 and is buried with three of her children in the South View graveyard.

After Princep died there was no other resident minister but the chapel did continue and by the 1890's had a Sunday School when Thomas Nutt aged 10 who lived with his grandmother in the Rope walk (off North Street) received a Sunday School prize - Pilgrims Progress. I hope he appreciated it. In 1903 twelve year old William Nutt was awarded Pictorial Palestine. I think the fact that the books survived in remarkably good condition probably meant they were hardly opened!

4. Plymouth Brethren

This is the chapel about which we know least. It was in Hope's Yard and lasted from 1870 to mid 20th century but seems to have left no records. Plymouth Brethren get their name because they were founded in Plymouth. They are an evangelical church, practicing Believer's Baptism. They have no ordained ministry and services are fairly unstructured.

Last year, a member of the group and myself met with a lady who was doing a research project on her Great Grandfather George Cutting who was quite an important member of the Brethren, whose writings are still used today. George Cutting is interesting and confusing because he was also a Methodist Minister and was in Uppingham in 1872-3. He remained a Methodist Minister until at least 1880.

It was said that the Burns family of the waterworks were Elders in the chapel. The Burns were later connected with the School in the maintenance dept. Pauline Collett states that eventually it was attended by only two families and therefore closed. Rather sad that it vanished without trace (apart from the building).

5. Methodist

I have left the Methodists till last as this is the only Nonconformist church surviving in Uppingham (apart from the very small Congregational meeting).

It is very surprising that the Methodists did start up in Uppingham and perhaps even more surprising that they are the survivors. When the Methodists started in 1817 there was already a thriving Congregational chapel with an enthusiastic minister, and also a General Baptist meeting house. Theologically, these would not have been vastly different.

John Wesley who was the first Methodist died in 1791 and you probably know about him travelling the length and breadth of the country on horseback preaching to crowds in the open air. He was an ordained member of the Church of England and never intended that Methodism should become separated. But as I told you at the beginning this was an era when the Church of England had become moribund and Wesley brought a new and more lively message which appealed to ordinary working people - 'a breath of fresh air' to religious practices if you like.

John Wesley never came to Uppingham or Rutland but it seems that somebody, or a group of people in Uppingham must have been particularly interested in John Wesley's preaching and 'method' for living (that is where the term Methodist comes from).

In Wesley's lifetime Leicester and Northampton had thriving communities of Methodists. By early 19th century there were chapels in all the Leicestershire towns, and Oakham had a Wesleyan Methodist chapel in Dean Street by 1811. It is possible that a preacher came out from Oakham on a mission but this was usually in response to a request from a group. So we may never know exactly what prompted the beginnings in Uppingham.

The first record we have of Methodism in Uppingham is when Charles Peach registered his schoolroom in 1817 in accordance with the law as a place to be used for religious worship.

Charles Peach was a schoolmaster who came from the village of Deenethorpe, Northants, on the Brudenell estate. Charles married an Uppingham girl, Elizabeth Leaton, a saddler's daughter and they came to live in Uppingham by the time their 3rd child was born in 1802. Charles, Elizabeth and their family lived in Vine House (now Toons Yard) in High Street East, so we assume this was where his schoolroom was. The couple had about 8 children quite a few of whom died in infancy.

The first Methodist Baptisms were recorded in Uppingham in December 1818. So from this we can get an idea of some of the early members and their status in the town.

The Drake family who have now died out in Uppingham were the mainstay of the church from its beginnings right into the middle of the twentieth century, being leaders, local preachers, and giving hospitality to preachers. John Drake, and his son Henry were upwardly mobile stonemasons and builders and their mark can be seen on many of the gravestones in Uppingham churchyard. John Drake was born in 1788 and married an Oakham girl. He is said to have been converted by the Reverend John Hobson from Melton Mowbray in 1819 and was a leader and Local Preacher for fifty years. John and Mary, his wife lived in North Street, and had a big family. Later in the century his son Henry built Wisteria House for himself and became quite a prosperous builder. There is a lot more about this family which you can read on our website.

Then there was John Jackson, a chair turner, and he and his wife Elizabeth had at least four children baptised as Methodists in the early days. Their son Berridge became a Local Preacher in the 1860s. William Gamble was a currier (leather worker), who lived with his wife in the High Street and six of their children were baptised as Methodists between 1821 and 1835. Then there was John Houghton was a Watchmaker born around 1791 and living in the High Street in the property which is now Forest books with his wife Susannah Clarke who came from Lyddington. At least three of their children appear in the Baptism Register.

James Kirk was a toll-gate keeper when his son William was baptised in 1829 although by the time of the census in 1841 he was a butcher. The Kirks stayed in the church for several generations and of course we still have Kirks in the town today. Then there was John Cross, a shoemaker. Daniel Bilsden and Michael Cant and others were agricultural labourers.

So this gives us an idea of the social strata of the Methodists. They were mostly humble traders or labourers. There were no doctors or solicitors or what we would nowadays call professionals, unlike the Congregational or Parish Church. I suspect there were many more labourers and servants who made up the congregation but after the very early days the records only show those who held office. Many did become upwardly mobile and it is always said that that non conformity trained people in holding office, speaking at meetings etc. I believe the co-op movement and the labour party had their origins in the nonconformist movement.

So a group of Uppingham people were meeting together in Mr Peach's schoolroom by 1817. This was known as a Society and the Uppingham Methodists will be celebrating the bicentenary of the formation of this society later next year.

The usual pattern in the beginnings of most nonconformist denominations was a gathering together of like-minded people in a meeting, and then a move on to build a permanent home – a chapel. So the Uppingham Methodists achieved this in 1819.

We don't know how they raised the money but somehow they did. The land on which the chapel stands was originally part of a garden and was sold to the trustees of the chapel by William Seals for the sum of £58 16s. The foundation stone was laid on April 1st 1819 and the opening of the chapel was notified in the Lincoln, Rutland, and Stamford Mercury on Friday July 9th 1819: pretty quick building from laying of foundation stone to opening of building!

So the Methodist had their chapel and from the records we can learn a little about the life of it.

They didn't have the name 'Methodists' for nothing. Originally a method for living, the structure and practices that John Wesley had laid down were largely adhered to and to some extent continue today.

The members were divided into classes and again some of these names are still around in Uppingham today.

Classes in 1827

John Houghton Leader	John Freeman Leader	John Drake Leader
William Gamble	Elizabeth Clapham	Elizabeth Freeman
Mary Drake	Thomas Clapham	Elizabeth Morris
Elizabeth Gamble	John Morris	M. Jackson
Richard Cross	E. Wade	S. Thorpe
Joseph Freeman	Ann Thorpe	J. Gamble
Thomas Wade	Susan Hough	S. Mould
Mary Thorp	Thomas Wright	J. Clarke
Mary Thorpe		

We don't know the ages of these and probably there were different generations of the same family or extended family.

Class Leaders were responsible for both the spiritual and the physical welfare of their members. In the early records each class is listed under the Leader's name. There were columns to record attendance, those who left the district or emigrated, those 'on trial', and even 'backsliders'!

As well as services on Sunday, there were many meetings to attend – Class Meetings, Stewards meetings, Circuit Meetings, Bible Classes, Sunday School meetings, Missionary meetings and others. Fund raising events were an important part of church life; as well as the necessary monies raised, they were social events for the members, usually centred around food which has always been important in the life of Uppingham Methodist Church!

Supporting missionary work was always important during the 19th century. Lots of special events were held to raise money. And Uppingham had their own missionary in 1838. I've told you that the Drake family gave hospitality to visiting ministers when they visited Uppingham. Well, in 1837 a new young minister, the Rev John Bell arrived and as usual was given hospitality in the Drake household. Young Mary Drake was also in the Ministers class so you can guess what happened. Some of you I know have heard me tell this story before, but briefly the couple were married the following year and immediately sailed for the West Indies where John had been appointed as a missionary. Within a few months Mary gave birth to a son, but sadly John died within a month of the birth of Yellow Fever. But Mary and the baby survived and returned safely to Uppingham. The booklet which tells the full story is available and downloadable on the publications page of this website.

There were usually two ministers stationed in Oakham to cover many chapels so the circuit plan was produced. The usual practice was for the Minister to travel the circuit according to the 'Circuit Plan', setting off sometimes for a fortnight at a time, in the manner of John Wesley. In the early days they walked everywhere – later there was a 'horsehire fund' and later still a car was provided to transport ministers and preachers around for their Sunday services. Each Society was required to provide hospitality when the Minister visited and we know that the Drake family provided this for many years.

From earliest days lay preachers were used to fill the many preaching engagements and later a proper training was set up – including reading all of Wesley's fifty-three sermons.

If we are to believe the 1851 religious census large the church had grown considerably. In any case the time for expansion had come and the church was largely rebuilt in 1872 on exactly the same footprint (building out over the garden) with the Victorian frontage how you see it today – at least outside.

In 1887 the Sunday School was built filling in a corner of the plot. The plaque states 1887 Jubilee and may commemorate Queen Victoria's Golden Jubilee. This is now the Wesley Room which is used for many purposes by the church and town.

And so the century progressed. The local papers carry many accounts of social and fundraising events. Women began to hold office.

In 1898 a request was made to the Circuit Meeting to change the time of the Morning Service from 10.30 to 11am, but a compromise was recommended of 10.45am, at which time it continues today!

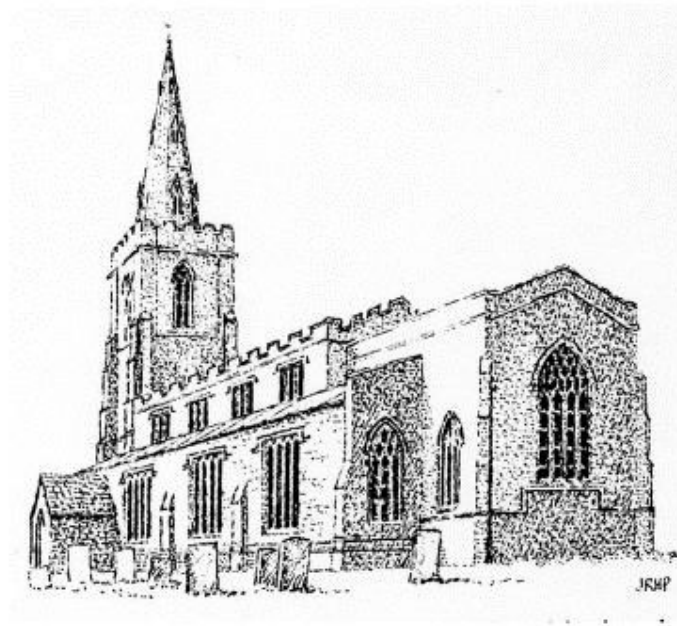
So by the end of the nineteenth century, Uppingham had a flourishing Methodist chapel with a building suited to the times, which, with some modernisation was to remain largely unaltered until the end of the next century. There will be a new history for the Bicentenary in 2017 so if you are interested you will be able to read much more.

To sum up

The 19th century was obviously quite strong in nonconformity in Uppingham. Now it is down to just the Methodists and it is interesting to surmise why they are the survivors. The church has always had ups and downs, and times when it was threatened with closure but somehow it has always overcome these and continues to flourish with forty-six members and quite a few others attending. It may be because of the central structure of Methodism which means there is always a minister, even though they move on every three to five years on average.

My observation in studying these chapels in Uppingham is that most of them appear to have had one or two families who work tirelessly for their cause but also hold the power, so that when a family dies out there is no one primed to take over. Church attendance generally is in decline and when new families come to the town who wish to join up with nonconformists the trend is for them to attend a bigger church elsewhere, usually Oakham or Stamford.

Margaret Stacey November 2016



An early 19th century drawing of the Parish Church

1851 Religious Census

Table 3 – Attendance on 30th March 1851

Symbols and abbreviations:
 — = no return for a place of worship * = entry missing or illegible
 B = Baptists; CD = Congregational Dissenters; C of E = Church of England; ED = Evangelical Dissenters;
 IN = Independents; LS = Latter Day Saints; MR = Wesleyan Methodists Reformed; PB = Particular Baptists;
 PM = Primitive Wesleyan Methodists; SF = Society of Friends; WM = Wesleyan Methodists

Parish	Population	Total Attendance			Sunday School Attendance	
		Total	C of E	Other	C of E	Other
Uppingham <i>note</i>	2086	2500	1251	420 B 572 IN 257 WM	201	312 57 0

Note

Uppingham: The Baptists had two places of worship.

Extract from the 1851 Religious Census



The Congregational Chapel in the 1990's



Interior of the Congregational Chapel in 1885



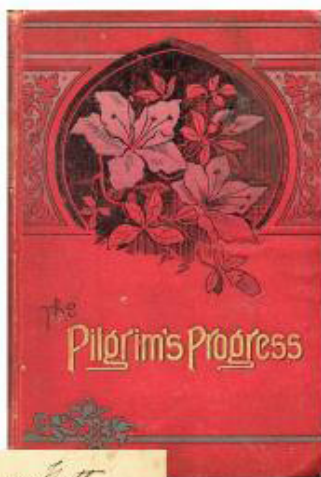
An 1885 group of Congregationals



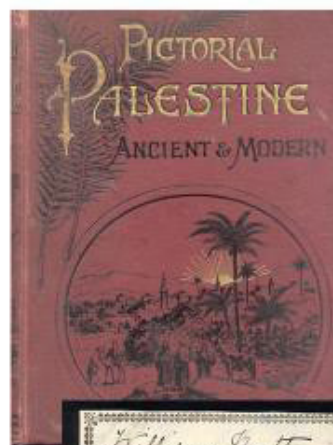
The Congregationalists going to the seaside in the 1950's



Bethesda Chapel in the twentieth century



Thomas Peck
 Awarded for attendance at
 Leppington Lectionary
 Baptist Sunday School
 Jan'y 1894



William Peck
 Awarded from the Leppington
 Pictorial Baptist Sunday School
 January 1903

Bethesda Sunday School prizes



The former Plymouth Brethren Chapel in Hopes Yard in the 1990's



George Cutting 1843 – 1934, Methodist Minister and Plymouth Brethren

I, Charles Peach of Uppingham
in the County Rutland do hereby certify, that
my School Room

is intended forthwith to be used as a place of religious worship by an
Assembly or Congregation of Protestants; and I do hereby require you
to register and record the same according to the provisions of an Act passed
in the 52d year of the reign of his Majesty King George the Third,
intituled "An Act to repeal certain Acts, and amend other Acts, relating
to religious Worship, and Assemblies, and Licenses teaching or preaching
therein;" and hereby require a certificate thereof. Witness my hand this
first day of December. 1817

Charles Peach

Registration of Charles Peach's Schoolroom



Vine House before conversion, probably home of Charles Peach



Reverend John Hobson, one of the first Uppingham Methodist Ministers



Starleigh , North Street West, home of the Drake family



The Methodist Chapel before 1872

MELBORN, 1822.

PLACES AND HOURS.	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER
MELBORN 2 and 6	5	13	19	25	31	6
Adelaide only, Friday 2	8	2	9	1	2	14
Old Dalby 4 1/2	1	1	1	3	15	3
Chertsey ...	7	3	17	8	15	1
Nether Broughton
Kilworth only
Holding 3
Kilworth 6
Holdest 2, Killybeg 6
Old Dalby 2, Killybeg 6
Williamstown only, Friday 6
Thornhill 6 only
Friday 2, Adelaide 6
Williamstown, Saturday 6
Somersby only, Saturday 6
Upper Yampahong 6
Barley, Friday 3
Barley only, Saturday 3
Great Dalby 3
Thynston 3
OSBORNE
Largess 3
Holdest
Seately only
Goodrem, Saturday 3
Proctor 10
UPPERHOLM
WING
WYNDHAM
WYNDHAM 2
BRANDON 2
NO WING 10

Preachers Names

1. Ayle 16 Stanford
 2. Broomfield 17 Hamilton
 3. Broomfield 18 Hamilton
 4. Broomfield 19 Hamilton
 5. Broomfield 20 Hamilton
 6. Broomfield 21 Hamilton
 7. Broomfield 22 Hamilton
 8. Broomfield 23 Hamilton
 9. Broomfield 24 Hamilton
 10. Broomfield 25 Hamilton
 11. Broomfield 26 Hamilton
 12. Broomfield 27 Hamilton
 13. Broomfield 28 Hamilton
 14. Broomfield 29 Hamilton
 15. Broomfield 30 Hamilton
 16. Broomfield 31 Hamilton
 17. Broomfield 1 Hamilton
 18. Broomfield 2 Hamilton
 19. Broomfield 3 Hamilton
 20. Broomfield 4 Hamilton
 21. Broomfield 5 Hamilton
 22. Broomfield 6 Hamilton
 23. Broomfield 7 Hamilton
 24. Broomfield 8 Hamilton
 25. Broomfield 9 Hamilton
 26. Broomfield 10 Hamilton
 27. Broomfield 11 Hamilton
 28. Broomfield 12 Hamilton
 29. Broomfield 13 Hamilton
 30. Broomfield 14 Hamilton
 31. Broomfield 15 Hamilton

SACRAMENTS.

Midday, May 25, August 4.
 Sundays, May 30, Sept. 15.
 Ordination, June 2, July 25.
 Baptism, June 10, August 4.
 October 15.
 Largess, June 25, October 27.
 Hamilton, June 25, August 27.
 Windschire, July 7, Sept. 1.
 Chertsey, September 6.
 Old Dalby, September 15.
 Holding, October 6.

Quarterly Meetings at Melbourn, July 1st and September 20th; Local Preachers Meeting to begin at 8 o'clock each Sunday.

An early Circuit Plan



The Methodist Chapel in 1880 after rebuilding



An early photo of the interior of the Methodist Church



The Plaque on the Sunday School

The Methodist Church in the 21st century



