

tension, the records of Strict Baptists begin to separate themselves from other Particular Baptists, though it is not generally clear which General Baptists are New Connexion and which Old Connexion - Stow Bardolph General Baptist Church even managed to make its return on an Anglican form! The Chapel at Upwell seems to have some foreknowledge of how Horace Mann would attempt to convert attendances into attenders and so protests its position by observing, 'As the congregations of this chapel are composed more or less of persons who attend only one of the three services on the Sunday, the average number of attendants, considered in the aggregate may be estimated at 200': in fact the averages, excepting scholars, were 90 + 130 + 130, so the claim does not seem extravagant.

The introduction is generally well done, though this reviewer has some difficulty with parts of it, especially that on dissent where it is not clear that the figures given, which do not conform with those given on page 14, refer only to rural dissent, though this seems likely from the nature of the footnote reference. But one is extremely grateful for the volume and would commend the task of completing this series to those counties who have not yet published their section of the religious census.

[Eds., J. Ede and N. Virgoe, *Religious Worship in Norfolk: The 1851 Census of Accommodation and Attendance at Worship*, Norfolk Record Society, Volume LXII, 1998, 402pp, £15 + £2.50 p&p, available from: Mrs Barbara Miller MBE, 17 Christchurch Road, Norwich, Norfolk NR2 2AE, Tel: 01603 453004.]

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OLD CHAPEL PLANS AND PHOTOGRAPHS

The Royal Commission on the Ancient and Historical Monuments of Wales, through arrangements with individuals, with Capel and other professional organizations, is co-ordinating the recording of the meeting houses and chapel buildings of Wales. We are at present carrying out a search for old photographs, drawn plans and specifications relating to buildings of 18th to early 20th-century date. Old photographs and original architect's or builder's proposals/working drawings and specifications, are occasionally retained on the premises or amongst Monthly Meeting or Presbytery records. These may relate to present or to previous meeting houses but, to us, such documents are invaluable in building up a picture of the approaches of previous generations to meeting house and chapel design and construction. We would be most interested to hear of any such documents and to note their existence and whereabouts on our Welsh chapels database. At a later stage in the project, may we ask to copy selected material for our public archive? We shall be delighted to hear from any ministers or church secretaries who can help us!

Chapels Recording Project, Royal Commission on the Ancient and Historical Monuments of Wales . Comisiwn Brenhinol Henebion yng Nghymru, Plas Crug, Aberystwyth, Ceredigion, SY23 1NJ. Telephone: (01970) 621212.

- conversation with author, 8 December 1997.
- 52 Letter to author: February 1998.
- 53 Revd Robert [Bob] Archer: letter to author, 6 December 1997.
- 54 Letter to author, 8 December 1997.
- 55 Published in *Bloomsbury Magazine* 221, April 1991.
- 56 *Room to grow*, p.128.
- 57 Freda West: telephone conversation with author, February 1998. As a student preacher, Howard often visited her Bradford church and home.
- 58 Raymond Brown: letter to author, 8 December 1997, and subsequent telephone conversation. The *Honest to God* debate was traumatic, and conservative evangelicals were also divided over ecumenism, with Martyn Lloyd Jones urging them to leave mainstream denominations and John Stott wanting to work from within.
- 59 *Room to grow*, p.56.
- 60 *Room to grow* p.183.
- 61 John Hough: letter to author, 1991.
- 62 E.A. Payne's private journal, p.619. I am grateful to his executor, Dr West, for permission to consult this in the Angus Library.
- 63 I am indebted to Dr David Charley for checking the *Yorkshire Post* and the *Yorkshire Evening Post*, to the Revd Stephen Copson for checking the *Fraternal*, and to the Revd Dr Anthony Cross for checking there was nothing in a range of other possible Baptist sources.
- 64 Dr Williams showed the author his own copy of this many years ago.
- 65 *My Word*, p.49; letter from Dr Williams to John Hough.
- 66 The saga is recorded in the Bloomsbury Deacons' Minutes, and church members remember how the business rankled with Howard. When Geoffrey Haden was dying, Howard told John Hough, 'I liked him and his company when away from the LBA context. After retiring he became the attractive person he sometimes felt compelled to conceal'. He seemed to equate the Metropolitan Superintendent with the London Baptist Association and may not have grasped the delicate relationship of the Union employee whose area was coterminous with the Association.
- 67 Dr Davies notes that all but three of those who signed the subsequent protest letter to the college senate failed to become or remain Baptist ministers.
- 68 'This is what I would go to the stake for', *Baptist Times*, 16 October 1980.
- 69 *Baptist Times* 10 June 1965.

FAITH BOWERS *Member, Bloomsbury Central Baptist Church*

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(Conclusion of review begun on page 364)

None of this should deflect the reader from appreciating what is good in this work. Professor Underwood expertly maps the contours of the dispute with its salient features, drawing widely on printed tracts, and almost a third of the book comprises notes to the text. This is a significant contribution to understanding the genesis of seventeenth-century radical dissent.

STEPHEN COPSON

Skip One, an anthology of the poetry of J.E.L. Logan (1884-1796), Baptist minister who trained at Regent's Park College and had pastorates in Bradford, Great Broughton, Sherborne, Southwell and Honiton, and of his grandson, John C. Logan, is available from Merian Derwent Publications, 1 Malvern Close, Winstanley, Wigan WN3 6DZ, £3-00 + 50p p&p.