

**CHURCHES VISITED AND REVISITED
(17/12/16 TO DATE) – BOOK 36**



SATURDAY 1st JUNE 2019



Salvation Army, Baddow Road, Chelmsford



Main Road, Great Leighs, Braintree

The beginning of the Free Church can be traced back to the old Baptist Chapel at Coles Hill on Boreham Road (no longer there) which was built by Mr Joseph Tritton of Lyons Hall. Mr Tritton was the main force behind the formation of the Essex Baptist Union in 1869 and author of the hymn 'Head of the church and Lord of all'.

Mr and Mrs Richard Gray decided that a place of worship was needed at the other end of the village from Coles Hill and one Sunday evening (14 February 1915), eight people met for worship in their kitchen at 'Champions' (now called 'Campions') in the Main Road. Numbers grew and morning services commenced on 6 January 1918. Those meetings at Champions continued for 63 1/4 years.

The present site was given by farmer Joseph Smith and in June 1921, an army hut was purchased. Called the Free Church Mission Hall, it was erected by members with the help of friends from other churches and opened on 7 November 1921. Numbers grew and the Sunday School roll increased to 65 – all the church and Sunday School met in the one small ex-army tin hut!

A Building Fund was started and the present church building was opened on Thursday 13 December 1934. During the building work, the congregation worshipped in a barn opposite 'Champions' loaned by a local farmer. The building cost £1200 and £900 had been raised by opening day. For a period of 50 years, there were only two church secretaries, Mr R Frith and Miss Olive Permain – both generous and loyal devoted workers.

In 1941, Rev T H Davies, minister of Braintree Baptist Church, accepted the responsibility of honorary minister until his death in 1969.

In 1989, an extension was built at the rear of the church hall because of the numbers of young people. Soon afterwards, a piece of ground adjacent to the church was purchased for car parking. Following the success of the Girls and Boys Brigades, a portacabin was also acquired in 2006 and placed on this land. At the opening of the church in 1934,

Mr Frith said "Our hopes and expectations have been realised

SATURDAY 8th JUNE 2019



St Andrew's, Hatfield Peverel (seen from bus)



North Avenue URC, Melbourne, Chelmsford



Blessed Sacrament, Melbourne Avenue





St Andrew's, Melbourne Avenue, Chelmsford



St Mary's, Widford



URC, High Street, Ingatestone

The United Reformed Church was first formed in 1972 by a union of the Presbyterian Church of England and the majority of churches in the Congregational Church in England and Wales. It was joined later by the Reformed Association of the Churches of Christ in 1981 and the Congregational Union of Scotland in 2000. The Church takes the name 'Reformed' because it has its roots in the Reformation of the 17th Century, and because it seeks to be continually reforming, to equip itself to be a Church for today. Other congregations were formed during the Evangelical Revival in the eighteenth century or by denominational expansion in the nineteenth and early twentieth centuries. The United Reformed Church shares the Trinitarian tradition and creeds of all the major Christian denominations. The Bible is taken to be the supreme authority for the Church.

Respect for individual belief and a conviction that majorities are not always right means that the Church is not dogmatic and embraces a wide variety of opinions. The first building was erected on the site of the present one and opened for public worship on 15th October 1812. In accordance with law, it was duly licensed as a Place of Worship by the spiritual Lord of the Diocese, the Bishop of London. The present building dates from 1840 and was designed by architect James Fenton, who was responsible for the building of a number of churches in the local areas, including Billericay United Reformed Church and the Ebenezer Strict Baptist Chapel in Chelmsford. The manse adjacent to the church is now used for social housing.

The interior of the church was completely refurbished in 1996, when the pews were replaced by chairs to provide a modern and flexible layout. Since 1983 we have shared our minister with other congregations, firstly with URC Brentwood and then with URC Billericay. Our present minister, Revd. Barnabas Shin, was ordained and inducted to service on 2nd September 2018. The church has a history of both male and female minsters and in recent years these have included the Reverends Sheila Maxey, Robert Canham, Lynn Fowkes, Trevor Jamison and Ruth Mitchell.



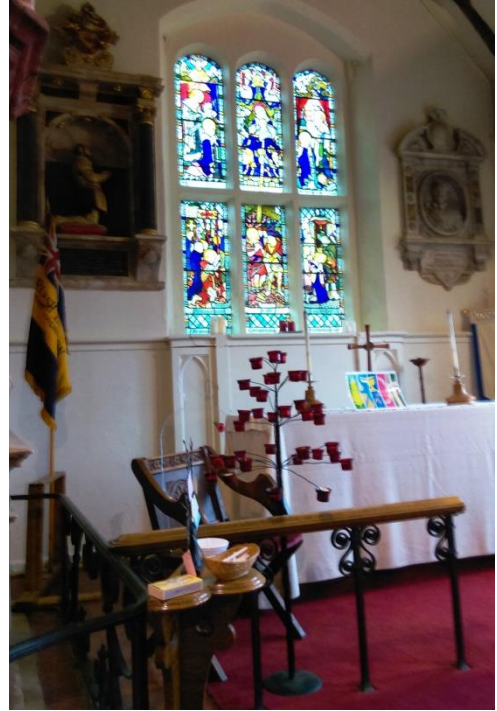
Elim, High Street, Ingatestone

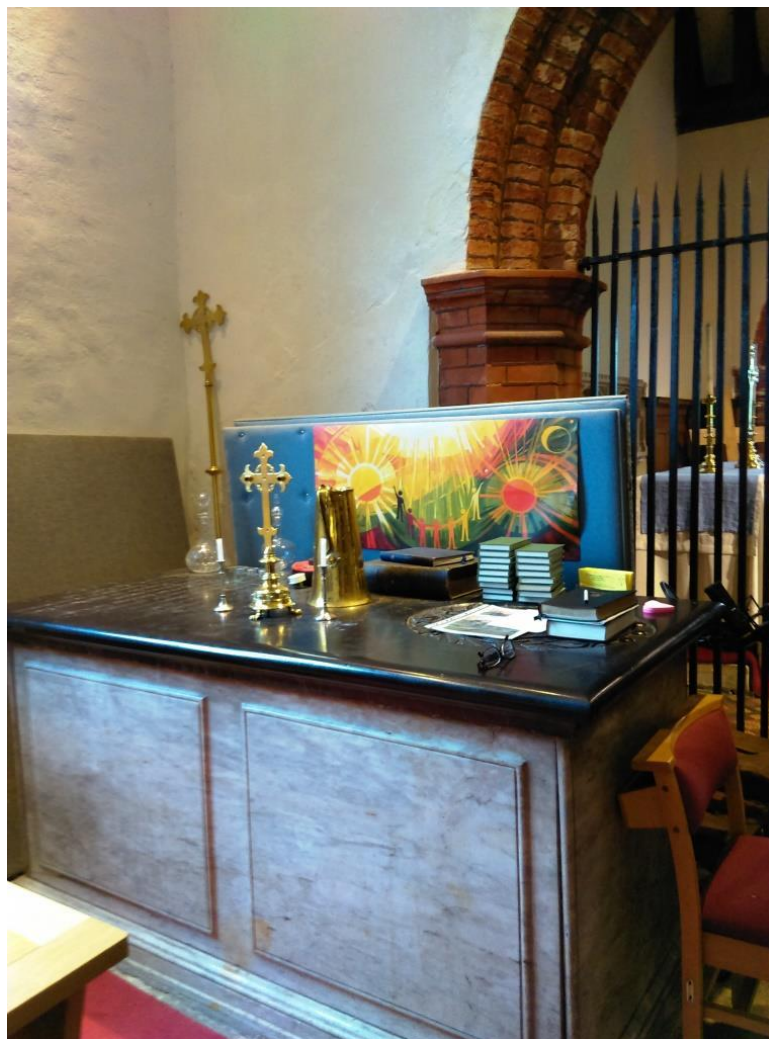
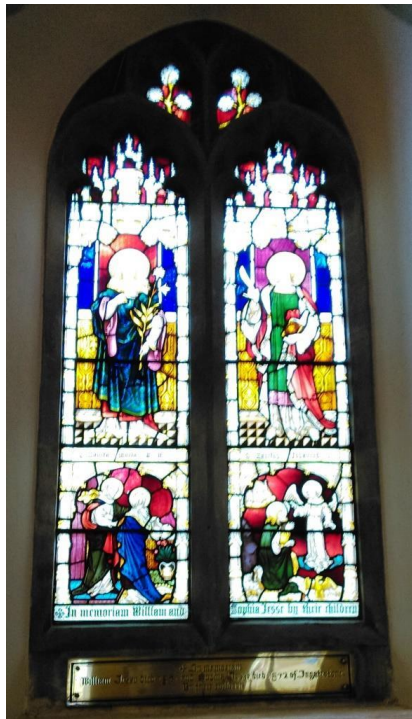
The Church at Ingatestone Started in 1933 following evangelistic meetings held in 1932 by Pastors Henry Jeffery and Bernard Moore during these meetings people came into salvation. The new Church was opened at Ingatestone High st on October 4th 1933 and called the "Elim Tabernacle".



High Street, Ingatestone and St Edmund's and St Mary's church







St Edmund and St Mary's, High Street, Ingatestone

St Edmund and St Mary's Church is the [Church of England](#) parish church in the village of Ingatestone in Essex. It dates to the 11th century and received major modifications in the 17th century. Its west tower is in red brick and is described by Simon Jenkins in his 1999 book *England's Thousand Best Churches* as "magnificent, a unified Perpendicular composition of red brick with black Tudor diapering. Strong angled buttresses rise to a heavy battlemented crown, the bell openings plain."

One of the three pieces of a Sarsen stone is located next to the west door of the church the other two pieces being left either side of Fryerning Lane.

A chapel built onto the chancel contains several family tombs of the Petre family, which lived locally at Ingatestone Hall - these include the monuments of William Petre, his second wife Anne Browne, John Petre, 1st Baron Petre and his wife.



St John the Baptist, Church Green, Danbury

The Parish Church of St John Baptist stands out on Danbury ridge as a landmark whose spire is visible from the A12 and from many local vantage-points. There has been a church here from at least 1233, and probably considerably before that. The present church is a Grade 1 Listed Building. There is much of interest to see inside the church, including the three famous wooden effigies of the Crusader "Knights of Danbury". The interior is largely Victorian, deriving from Gilbert Scott's re-ordering in 1866. The unusual carved wooden creatures gracing the ornate pew-ends copy the style of the three remaining fifteenth-century pews to be seen just inside the church.



St John the Baptist, Church Green, Danbury



St Margaret's, Woodham Mortimer (seen from bus)

The Church was extensively refurbished in from 1840 to 1891 leaving only traces of a much older church. The south wall and the eastern end remain as original. A brass to 3 yr old Dorothy Alleine is dated 1584. The font is of 13th century on a 15th century base. The pulpit, alter and organ case have nice carvings dating to the 17th century.

Three nice stained glass windows are complemented by a small window built to commemorate Queen Victoria's Diamond Jubilee. In 1915 George Worley wrote about the Church in his Dictionary of the County. The church shows signs of its Norman origins in the doorway, and deeply splayed light above it; the massive circular font bowl apparently being of the same age. Most of the fabric, however dates from fifteenth century, and the whole has been practically rebuilt in recent years. It consists of nave, chancel, north transept (new), and west belfry with shingled spire. There are three bells, two (seventeenth century) by Miles Graye and one much older, inscribed *Johannes est nomen ejus* , with the recognised marks of John Danyell, who appears as a founder c 1460. Note good piscina; fine carved oak alter screen; pulpit with sounding board, and lectern; also small brass to Dorothy Alleine (1584) representing a child of three years in Elizabethan dress, with a shield of arms in eight quarterings, and a quaint rhymed epitaph.





All Saints, High Street, Maldon

In 1215 the Lateran Council decreed that Monastic Foundations which had "appropriated" benefices, should provide resident, perpetual Vicars and assign adequate provision for their maintenance. It was soon evident that the endowments of the two parishes (All Saints and St. Peter's) were insufficient to make this provision and in 1244 the parishes were united and have remained so ever since despite all the dramatic changes in ecclesiastical structure that the following centuries were to bring. And we think that the uniting of parishes under one Vicar is a modern thing! Under the terms of the union, All Saints was decreed to be the "mother church".

Until the 17th century services were held in both churches, when the nave and chancel of St. Peter's fell down and All Saints then provided for the needs of both parishes. St. Peter's Tower survived and remained the responsibility of All Saints Church Council until quite recently; what seems to be the church attached to it is in fact a building commissioned by **Archdeacon Plume of Rochester in 1704** to provide accommodation for his library, which he had bequeathed to the town of his birth, on the upper floor and Maldon Grammar School below. **The collection of books is one of the finest of its period** and the Vicar of All Saints along with the Rector St. Mary's and the Head Teacher of the Grammar School (now the Plume School) continue to serve on the Library's Board of Trustees.

The Registers of both Parishes, St. Peter's dating from 1556 and All Saints from 1558 are in the custody of the Essex Record Office in Chelmsford. The Parishes were part of the Diocese of London until 1846, then Rochester until 1877, then St. Albans until 1914 and currently in the Diocese of Chelmsford. Having been in the gift of the Bishop of London, the Abbot of Beeleigh and a host of private individuals, the living has been in the gift of the Diocesan Bishop since 1903.

The reredos was installed as part of the restoration of the church in 1869. There are five paintings oil on canvas surrounded by Victorian Gothic marble and stone columns typical of that period. The paintings are believed to be by Robert Nightingale (1815-1895) a well known local artist living in Maldon up until his death. He was orphaned at eight, raised by his aunts and was apprenticed to J Stannard a local painter and decorator where he learned to handle pigments, colours and brushes which were utilized in the business. He also took classes at the Royal Academy Schools and exhibited there from 1847-74. He was known for both portraits and horse paintings and amongst his private patrons was Viscount Chaplin. He painted Viscount's Derby winner in 1867 Hermit. However, he also won plenty of commissions from Essex farmers for paintings of their cattle and hounds as well as hunters. A well-established artist in his day, he painted at least two Derby winners, but today he is less recognized, partly because his works seldom appear on the market or in public collections although two are in the Ipswich Museum.

He was the father of the sporting painter Basil Nightingale and it is known that they worked together on certain paintings. The reredos consists of five paintings four of which measure 15"x36" and the middle panel of the Crucifixion 30"x48" oil on canvas with gilded background on gesso. All held in place by gilded wooden batons inset in the stone gothic carved frame.

THE WASHINGTON WINDOW

Special mention must be made of the Washington Window which is located in the D'Arcy Chapel. Full descriptive leaflets are available at the church. The Washington Window was given to All Saints' Church by the citizens of Malden, Massachusetts, U.S.A. in memory of the life of the Revd. Laurence Washington, formerly Rector of Purleigh, Essex, and great-great-grandfather of George Washington, the first President of the United States of America. Laurence Washington was a loyalist clergyman, ejected from his living and buried somewhere in our churchyard in 1652 (a time when graves were not marked so we do not know where his is situated). A record of his entry in the burial register may be found on the adjacent wall. A book listing the donors is on the window ledge. The window was dedicated in All Saints on 5th July 1928 in the presence of the Bishop of Chelmsford, the Bishop of New Jersey, the Lord Lieutenant of Essex and the American Ambassador.

After 77 years the ravages of time had taken their toll on the window and it was completely refurbished in 2005 and re-dedicated on 31st July of that year, looking much as it did when originally installed. It is interesting to note that, at that re-dedication, there was present two members of our congregation who attended the *original* dedication all those years previously. *The commemorative programme of dedication and the story of how the window came to Maldon has recently been reproduced in a way which reflects, as accurately as possible, the original programme. Copies of this are available, post free, at a cost of £2.*

Unveiling of the Washington Window 5th July 1928

More than eighty years have passed since the unveiling of the Washington Window which still attracts many visitors from far and wide to our church.

After 77 years, the ravages of time had taken their toll on the window and it was completely refurbished in 2005 and rededicated on 31st July of that year, looking much as it did when originally installed. Present at that service were three people who had attended the 1928 dedication. There are few remaining copies of the original souvenir programme of the first unveiling so it is likely that many people have never had the opportunity to read about this memorable occasion. Every attempt has been made to accurately reproduce this document with the use of modern technology; hopefully it will prove to be of interest and fulfil its aim to make everybody who reads it a little more aware of the fascinating history of our beautiful All Saints' Maldon Church.

The name Maldon is evidently of Saxon origin. The Saxons spelt it Máel-dun, and this probably meant "the meeting-place hill" - the hill of assembly. Morant says that "mael" meant cross, but there seems to be no authority for this. In earlier times under some forgotten name or names, the place was occupied. Palæolithic and Neolithic men left their weapons and implements here as evidence of their occupation. Later came the Romans, and they, as usual, left behind them Roman money and Roman pots and lamps and stone coffins and trinkets.

The Anglo-Saxon Chronicle states that Edward the Elder established a "burh" (borough) at Maldon about 921, but this must not be considered the beginning of Maldon. It is related in another record that Edward the Elder had stayed at "Mealdune" in 913, and the town or "burh" had existed probably long before that date.

From 913 to 993 Maldon was constantly harried by the Danes. Somewhere about the year 993 was fought the almost incredible Battle of Maldon, between the Danes and Saxons. A remarkable Saxon poem tells of terrific slaughter and prodigious bravery on both sides. The Saxon Earl Brihtnoth, who had defied the Danes, was amongst the slain. The old Chronicle of Ely says that the battle lasted fourteen days. "The Danes kept the field," says the Anglo-Saxon Chronicle, which is a roundabout way of confessing that the Saxons were rather badly defeated and that the Danes took possession of Maldon.

At this time and for many centuries later, Maldon and Colchester were the chief towns of Essex. Both were Royal Towns owned by the Sovereign, - doing special service to the King because of this ownership, and possessing special privileges. Domesday Book tells of the mint—the right of having moneyers authorised to make and issue the coin of the realm—for which privilege Maldon and Colchester were supposed to pay the King £20 a year. Both towns were invariably in arrear and they combined from time to time, with more or less success, to secure remissions of the payment.

It is significant that in Domesday Book the "burgesses" of Maldon are mentioned. Both Maldon and Colchester were recognised as "boroughs" before they had Royal Charters of incorporation. The first Charter granted to Maldon was given by Henry the Second at Pembroke, on October 7 in some year not specified—probably about 1155, when Henry was in Wales. The Charter sets forth that it was granted on the petition of William de Mandeville, Earl of Essex, son of that redoubtable robber and freebooter, Geoffrey de Mandeville.

These nobles held lands in Maldon. A condition of the Charter was that Maldon should, when required, supply a ship for the King's defence, "as they had done in the time of Henry the First." Maldon had also from time immemorial the duty of supplying one war-horse for the King's army whenever required. This Charter, granted by Henry II seems to have been the first Borough charter granted to any Essex town. Other Royal charters were granted to Maldon by Edward I (1290), Edward III (1330), Richard II (1378), Henry IV (1400), Henry V (1416), Henry VI (1454), Edward IV (1463), Henry VIII (1525), Mary (1554), Philip and Mary (1555), Elizabeth (1559 and 1592), James I (1604), Charles I (1630), James II (1686), George III (1810). Fourteen of these charters framed in oak, hang in the Council Chamber of the ancient Town Hall. As a borough Maldon sent two representatives to Parliament from 1329 onwards. This right (which had been reduced to one M.P. in 1867) automatically ceased under the Reform Act of 1884, when the borough became merged in the "Maldon Division of Essex."

The fine Borough Mace dates from 1687 and was made for the first Mayor of the Borough. Until 1686-7 the chief Officers of the Borough were two Bailiffs elected annually. The Charter of 1686 changed this and made the Chief Magistrate Mayor.

The picture of the old Borough Seal of Maldon is of considerable interest. It is a photograph of the only perfect impression known to exist (preserved at Colchester). A very much broken impression from the same seal is attached to the transcript of the Maldon Borough Charter of 1378. The inscription on each side read reads:- *Sigillum Communitatis de Maldon[e]*. (Seal of the Commonality of Maldon)

The only difference is that the final "e" of "Maldone" is omitted on the reverse, perhaps because the space is covered by the flag of the ship. This ship, it may be supposed, denoted the "service" of a war-ship for the King, already referred to. The shield on the obverse bears the three lions passant gardant—the Royal Arms of England. On the later Borough Seal of 1682 (now in use) these lions are shown with their heads turned backward—"regardant"—as the as the heralds say. There has long been a question as to whether the Borough Arms of Maldon, which are founded on the Borough Seal, should show the three lions looking back or facing the spectator. The correct arms (as recorded at the College of Arms in 1614 and 1644) are in accordance with the ancient seal of the 14th century and as shown on the cover of this book. The distinguished honour of displaying the Royal Lions as shown in the original seal should not be forfeited. It indicates that Maldon from time immemorial was a Royal Town. There were three Ancient Churches in Maldon— St. Peter's (of which the Tower only survives, St. Mary's (the tower of which shows Norman work with Roman materials), and All Saints' (combined with St. Peter's), dating probably from Saxon times (1056), though the present building is of later date. All Saints' Church will have special mention, in connection with the Laurence Washington burial entry. Other buildings of interest in Maldon include the Town Hall, formerly "D'Arcy's Tower" was built in the reign of Henry VI (1422-1461); the Grammar School (founded in 1608 and reconstructed 1684); the 18th Century Plume Library, housed on the site of the former nave of St. Peter's Church; ruins of St. Giles's Hospital, founded about 1164, partly Norman, with 13th century and other later work; and most important of all, Beeleigh Abbey, which is separately described.

The Rev. Laurence Washington and his Burial Place

In All Saints' Churchyard at Maldon was buried the Rev. Laurence Washington, who died, presumably, in Maldon in January 1652. A facsimile of the burial entry in the parish register is given below:-



St Peter's, Maldon

THURSDAY 13th JUNE 2019



St Mary the Virgin, Stoke-by-Nayland (from the bus)

This Saxon minster church was founded at Stoke-by-Nayland by Earl Alfgar, who died in AD 948. The present parish church of St Mary probably stands on the site of that Saxon church. The first feature of St Mary's that you see is the tower, standing high above rows of attractive timber-framed cottages. The tower stands 120 feet high, so it is no wonder that you can see it long before the body of the church comes into view behind The Maltings on School Street. The tower is a statement of the wealth and power of the medieval wool merchants who built the church and is one of Suffolk's finest 'wool churches'. It was begun in the 14th century and enlarged and embellished in the 15th century when the wool trade reached its zenith, with a sizeable contribution from the Howard family, Dukes of Norfolk. In the tower hangs a ring of 8 bells, the earliest of which was cast around 1380. The second oldest bell was cast c. 1499 by John Sturdy. The superb 15th century 'Tree of Jesse' door. The earliest part of the church is St Edmund's Chapel, built around 1318, and the south porch, erected around the same time.

The porch vaulting is superb, with carved bosses punctuating the vaulting, which supports a parvise, or priest's chamber, over the arch. If the approach to St Mary's is striking, the medieval doorway is stunning. The surface of the door is carved as a tree of Jesse, a highly imaginary family tree of Christ, with figures representing saints outlined within decorative wooden arches. The edges of the door are carved with amazingly detailed figures of insects, birds, and grotesque figures. At the top is Mary and below her ancestors ranging back to the beginnings of the Old Testament.

The historic highlight inside the church is a brass to Katherine Molyne, Duchess of Norfolk and grandmother to two queens; Catherine Howard and Anne Boleyn, both married to Henry VIII and both beheaded. Near the priest's door in the chancel is a brass to Sir William Tendring (d. 1408), whose generosity helped pay for the 15th century enlargement of the church. Another historic memorial is a wall monument to Sir Francis Mannoock, 1st Baronet of Giffords Hall, who died in 1634. The monument is thought to have been carved by Nicholas Stone, one of the most celebrated 17th century sculptors. Nearby is a memorial to Lady Anne Windsor of Bradenham, who died in 1615. The font is typically East Anglian, dating to the 15th century, with an ornately carved stem and an octagonal bowl carved with facets of Evangelical symbols alternating with odd figures of unknown meaning.

One figure is a cowed woman seated by a tree, holding a scroll. another depicts a man with a sack - perhaps a woosack? - pointing at an open book. The imagery is unusual to say the least and the symbolism is unclear. What is very clear is the quality of the carving, which is outstanding even by Suffolk standards. Don't miss the soaring tower arch, praised by painter John Constable, a native of the area. The organ was built in 1834 by the Gray company, and later restored and rebuilt several times. Stoke-by-Nayland stands on the edge of Constable Country, made famous by Constable, who painted many of his most beloved landscapes in Dedham Vale and the surrounding area. St Mary's features in Constable's very last painting, 'Stoke-by-Nayland', oil on canvas, painted in 1836. St Mary's is a medieval gem, a wonderful church, full of historic interest, set in one of Suffolk's most idyllic villages. It is perhaps the setting that makes the church so memorable, but the memorial brasses and the marvellous 16th and 17th century memorials combine to create a historic treat.



St Edmund's King and Martyr, Assington (from the bus)

This is a fine, grand, little-visited church. It stands in fields near the ornate gateway to Assington Hall. But the Hall burned down half a century ago, and now St Edmund has a more exotic and somewhat surprising neighbour, a field with llamas and alpacas in it. You approach it by a driveway from the Boxford to Bures road. The whole church was largely rebuilt in the 1860s, using the original materials. The architect seems to have been the vicar himself; not as unusual as it sounds, in those days of a renewal of interest in liturgy and decoration. The church was largely rebuilt in its original style, judging by drawings from earlier in the 19th Century; that is, of the late Medieval period. Its tower is a grand one. It would be interesting to see it in a couple of centuries time, when it has matured a bit.

To the east of the church is one of the most spectacular churchyard memorials in Suffolk, a great column surmounted by angels, set on a base which remembers generations of the Gurdon family. It is the first inkling that this is a church to come to if you have an interest in monuments; as at Sotterley and Helmingham, you can follow the lives (and deaths) of a single family over the centuries. Before going inside, I pottered around the graveyard, noting a magnificent churchyard cat, a great fluffy ginger tom who sat on a gatepost to a neighbouring house and regarded me diffidently. Nearby, a headstone remembering someone who had died nearly a century ago had fresh flowers on it, which I thought was lovely. And then I stepped in through the south doorway. it was a Saturday, but if it had not have been then I fear access might not have been possible. It is worth noting that more Suffolk and Norfolk churches are open every day now than were ten years ago, which is good. But there are several places, like Assington, where the change has been made in the opposite direction. This is not because of suspicion, or vandalism, or a lack of welcome, but simply because some congregations are now so small it is no longer possible to ensure a full key rota.