

The History of Reading Society



The object of the Society is to cultivate interest in and to encourage research into the history of the town of Reading

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Winter 2024

<http://historyofreadingsociety.org.uk>

No 62

NOTICE OF ANNUAL GENERAL MEETING

The Society's AGM will take place at the Abbey Baptist Church on Wednesday 20th March 2024, and will be followed by a presentation by Richard Bennett on the History of the Reading Civic Society.

AGENDA

1. Welcome and Apologies
2. Approval of Minutes of 2023 AGM
3. Matters Arising
4. Chairman's Report and Review.
5. Treasurer's Report
6. Election of Officers and Committee for 2024/25

Present Officers

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|------------------------------------|------------------|
| Chairman | David Cliffe |
| Vice Chairman (and News Editor) | John Dearing |
| Secretary | Vicki Chesterman |
| Treasurer & Archivist | Malcolm Summers |

Present Committee

Caroline Piller (Programme Organiser)
Jo Alexander-Jones (Minutes Secretary)
Samantha Breakwell
Joy Pibworth

All the above are willing to stand again in their current posts. Any other nominations with names of proposers and seconders should be submitted to the Secretary, prior to the meeting.

7. To elect an Independent Examiner of Accounts.
8. Any Other Business

THOUGHTS FROM THE CHAIR

A new year, and a new programme! I thought, for this newsletter, that I wouldn't write a review of what happened in 2023 – I'll need to do that in a week or two, in time for the HoRS AGM on March 20th. Instead, I thought I'd write something about one of the other local history societies with which I'm connected. It's the Berkshire Local History Association, to which the History of Reading Society is affiliated, and because of that, all its members are also affiliated. I've heard it described as the 'umbrella' organisation for local history societies in the county, and one of its main purposes is to share information.

This it does from the website (www.blha.org.uk), from its newsletter, and from its annual journal, *Berkshire Old and New*. The journal's title lets you know that the organisation covers all that is now, or that has in the past, been a part of Berkshire.

Berkshire Old and New comes out annually, about September. Local historians are encouraged to have articles published there, and there have been a number about Reading, which you can now read on the website. Subjects have included adult education, the workhouse, the cloth-making industry, the cemetery, the markets, the Natural History Society, and much else besides.

The newsletters can also be found on the website – three a year, published in January, May and September. They are all there, including the latest one. Among the contents is the diary of dates for the future activities of local history societies, and reports on their past activities – including reports on the meetings, visits, walks and talks of the History of Reading Society. And there's occasional news from libraries, archives and museums. There are reviews of new books, there are short articles based on people's research, and occasional requests for information.

Also on the website is the list of people who give talks on Berkshire local history – something very useful for organisers of the member societies.

Occasionally, study days are held. Just before the pandemic I was on the point of booking the town hall in Hungerford for a day on the 'Swing' Riots of 1830. Hungerford was chosen because that's where some of the rioting took place. Some members went on a local history walk between Kintbury and Hungerford, looking at some of the sites where things had happened. And then everything was put on hold. Hopefully the event can be brought to fruition at some time in the future. Last year, there was a session at Long Wittenham, about the Golden Cockerel Press and its most notable owner, Robert Gibbings. Those present were invited to make a print for themselves using a press that Gibbings had used. Members of the History of Reading Society are always welcome on these occasions. The BLHA committee will meet early in February, when an event for 2024, if not two or more, will hopefully be decided on.

HoRS members are also invited to the BLHA annual general meetings. This year's AGM will be at Wargrave on Saturday March 23, where the Wargrave Local History Society will be our hosts. It's in the St. Mary's Church Centre, and we're promised a talk on the history of the village, and a walk after lunch, with tea and cake afterwards, before we make our way home. I've always found these meetings enjoyable – once the 'business' part of the meeting is over. They are, like other AGMs, the chance for the members to tell the committee what they'd like to see – after all, the Association exists to be useful to its members, as well as to promote the study and publication of local history to anyone who may be interested. As well as 'networking,' there's the chance to look round the stalls of other local history societies and to look at their publications, and there's always a visit involved. Sometimes the visit is to the building in which the meeting was held – like Windsor Guildhall, or Wellington College. On other occasions it may be to a village church which is usually open to visitors, but sometimes there's the chance to see inside buildings which are not usually open, as happened at Marcham last year.

So please don't forget the BLHA. The History of Reading Society pays them an annual subscription, and our members are welcome to join their events. Maybe you'll get to Wargrave this year – you need to book on the BLHA website – as well as the Abbey Baptist Church in Reading for the HoRS meeting? It looks as though, if re-elected (!), I'll be chairing the two AGMs this year, two days apart!

David Cliffe, Chairman

TWENTY YEARS AGO: *From the Winter 2004 edition of the Newsletter* - **CHARLES THE FIRST'S READING**

One of the highlights of the society's year is undoubtedly the Presidential address, which was given this year on 17 December by our President, Mrs Joan Dils. For those unable to attend, Joan has kindly given the following synopsis of her address.

In the reign of Charles I Reading was still a prosperous market town but the woollen cloth industry on which its wealth was based was in the early stages of terminal decline. In addition a series of poor harvests and two outbreaks of plague put further pressure on the finances both of townspeople and the authorities. Demands for taxes not granted by Parliament were an added burden.

More positively the town was given a magnificent bequest by John Kendrick, a new school was endowed by Richard Aldworth and several almshouses were built. The powers of the Corporation were increased by the Charter of 1638. Men from outside as well as townsfolk were still attracted both to the cloth trade and a large number of crafts supplying goods and services both to the local community and the region. Though it was not as highly ranked among English towns as in Henry VIII's reign, Reading was holding its own. It was the ravages of the Civil War which would do most damage to the people and the economy of the town.

[Ed: *It does not seem to have attracted much attention, but 30th January 2024 was the 475th anniversary of the execution of Charles I, so memorably recorded by the poet, Andrew Marvell, in his **Horatian Ode:***

...thence the royal actor borne,
The tragic scaffold might adorn;
 While round the armèd bands
 Did clap their bloody hands.
He nothing common did or mean
Upon that memorable scene,
 But with his keener eye
 The axe's edge did try;
Nor called the gods with vulgar spite
To vindicate his helpless right;
 But bowed his comely head
 Down, as upon a bed.

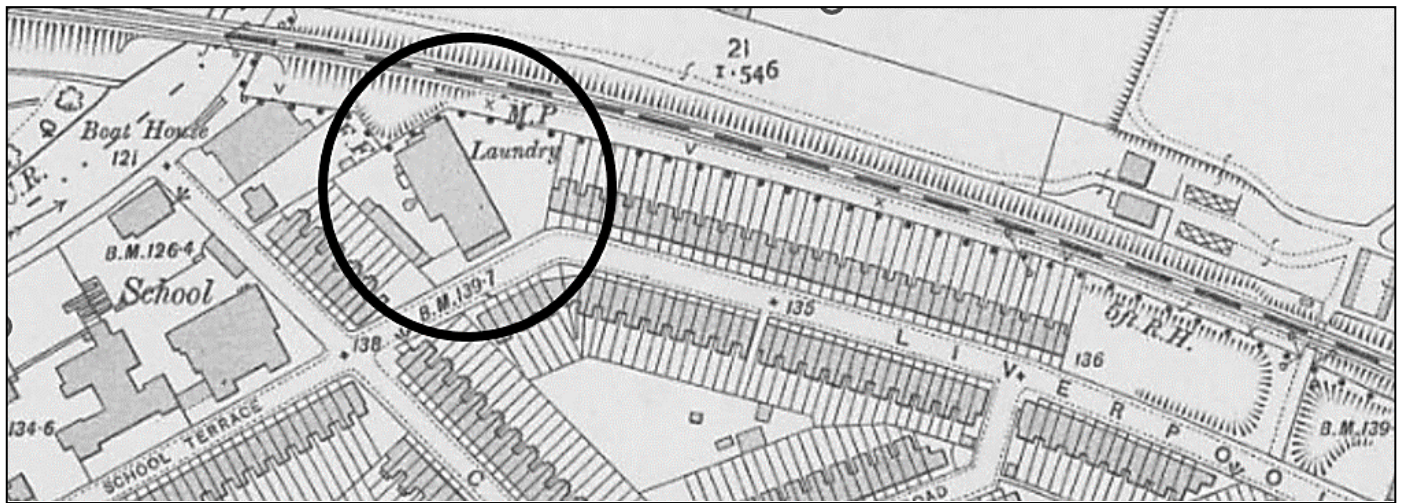
Caversham Park was one of the numerous places where Charles was imprisoned during the Civil War – but of course in those days this was a part of Oxfordshire and the house has been rebuilt four times since!

LIVERPOOL ROAD LAUNDRY

While perusing old newspapers I came across mention of what looks to be Reading's first steam laundry and it took me back to begging my mother to let me be the one to poke the sheets through the huge ironing rollers in our local municipal laundry. Digging further I found some wonderful descriptions of 'The Borough of Reading Steam Laundry Company Limited' in Liverpool Road harking back to a lost time.

The Liverpool Road steam laundry opened in December 1897 on, what the *Reading Standard* described, as 'a new thoroughfare....in the midst of a rising neighbourhood' - a neighbourhood we call Newtown.

The 1912 Ordnance Survey map below shows the location of the laundry on Liverpool Road, at the river Kennet end.



At the end of the 19th century doing the laundry was a time-consuming and physically demanding job. Traditionally it was 'wash day Monday', Monday being a purely practical option that allowed all day for washing, then drying and ironing through most of the week thereby getting everything out of the way by Sunday, the official day of rest. The introduction of mechanised steam laundries offered those with sufficient income, but not enough money to have a large domestic staff, an alternative to the drudge of the washing. Steam laundries did not use the steam for the cleaning process, it was used to heat the vast quantities of hot water that the washing process needed. The laundries were staffed mainly by women and in the early days could be dangerous places often likened to sweatshops. When the Laundry Trade Board was established in 1919 conditions began to improve and a minimum wage was introduced; this was set at 7 pence per hour for women and 1 shilling and 3 pence an hour for men with no link to the type of work done.

The following summary of the Liverpool Road steam laundry works is taken from descriptions in the *Reading Standard* of 1897 and 1914 - in the years between the articles little appeared to have changed. Most of the items to be laundered were collected in special hampers by the laundry's own transportation, initially horse and cart and later motorised vans. By 1905 four 'receiving offices' had been established in the town to allow owners to drop off their laundry. They were at 421 Oxford Road, 4 Whitley Street, 2 Tudor Road and 21/23 Oxford Street. An office at 138 Wokingham Road was added later.

Once registered the laundry was checked, booked in and suitably marked for ownership. At the same time prices were entered into the customer books and any damages noted. Unfortunately, I have yet to find any laundering costs associated with the Liverpool Road laundry or any other steam laundry of the time. The items to be laundered were then sorted in to two classes; most were sent to the general wash-house where washing machines sat alongside boiling, rinsing, starching and blueing tanks (for younger readers, 'dolly blue' was often added to whites to improve their appearance). Some delicate items were sent to the 'private wash-house' for more specialised attention which included being hand washed in distilled water. Once washed the laundry entered a 'hydro-extractor' which revolved and spun out much of the water prior to the items being placed in the drying closet. Notably the 1914 article states that dry cabinets were only used in bad weather and by this time items were normally laid out in the laundry's spacious

grounds. A 1910 photograph in the *Reading Standard* appears to show dozens of white sheets laying in the site's grounds, but it is poorly reproduced and so it isn't clear what they are laid upon. However, considering the laundry is located close to where all of Reading's Gas was being generated there would have been a lot of opportunity for collecting dirt from the air and the ground.

Photographs in the *Reading Standard's* 1914 article are slightly better quality to those of 1910 and shown below is the sorting room and the general wash house.



Photo by] THE SORTING ROOM. [Collier.



Photo by] THE WASH-HOUSE. [Collier.

Once dry, the laundry moved to the ironing room which contained a calendering machine similar to an enormous heated mangle that handled the flatter items such as tablecloths and sheets. There were also machines for ironing shirts, collars and cuffs, but much of the work was done by hand. Another article on the laundry, again in 1914, gives an idea of the work required to launder just one piece of an Edwardian wardrobe; for a single shirt collar the laundry would start by washing and starching it. When partly dried it would be blocked into shape, glazed, and then dampened with steam passed through a small machine to round it into shape. It was then put into a heated porcelain tube to 'air' before finally being packed and dispatched.

Once cleaned, dried and ironed, the laundry was sent to the delivery room where it was checked for quality and dispatched. In most cases the laundry was transported in hampers and delivered back to the owner. Blue tissue paper was used to separate the clean items in the hampers.

In 1915, a newspaper article on the Red Cross hospital in Maitland Road which was caring for wounded soldiers notes that the Liverpool Road laundry was providing washing services for free. Then not long afterwards there is a newspaper advert offering good wages to join the laundry which required extra workers to cope with the Red Cross work. By 1921 adverts start to refer to the site as Borough Laundry (The Ex-Service Man's Laundry).

Early in 1925, Haslams & Sons, estate agents, place a notice in the *Reading Standard* announcing the availability of a freehold factory premises in Liverpool Road lately occupied by the Borough of Reading Steam Laundry Co Ltd including two cottages at 176 and 178 Liverpool Road. This is followed by a similar notice in March 1925 for the sale of the laundry machinery. There is no indication as to why the laundry closed. A check of the local directories pre-and post WW1 show no increase in private laundries in the town and the wider decline in municipal laundries doesn't take place until the 1950s when domestic laundry equipment starts to become more popular.

The usage of the land and building after the 1925 date has yet to be established, but in a photograph taken in 1979 of the Newtown area the building can still be seen. The photograph is taken from the river end looking down Liverpool Road with New Town Primary School at the

bottom right. The site is now housing. If anyone has knowledge of the laundry or the site I would love to hear from them.



Jo Alexander-Jones

A BRIEF HISTORY OF HOLY TRINITY CHURCH, OXFORD ROAD

Trinity Church, as it was first known, was built and paid for by Rev. George Hulme of Shinfield in 1825–6, who was also its first Incumbent. The cost was almost £6,000. The church was unusual in several ways:

- It was a proprietary chapel, that is, belonging to Mr. Hulme but open to the public to attend.
- It was orientated south-north, rather than the more usual west-east.
- It was built as a rectangle, not as a cross shape, with a small tower.
- It had a flat roof (although it looks slightly pitched in the sketch below), covered with copper.
- It had no parish or district attached to it but was situated within the parish of St Mary's.
- And it had (and of course still has) catacombs underneath it – the burial fee was £40.



Trinity Church in 1838¹

The architect chosen by Mr. Hulme was a local man, Edward William Garbett, who a few years previously had designed the rather more imposing parish church at Theale. At some point during the building of Trinity Church, Garbett left the project in the hands of his partner Thomas Finlason.² Internally the church was bare of ornament and had a gallery running around it. The pews were “high”, and there were two tall pulpits, one for the readings and prayers and the other for the preacher to give the sermon. In addition to the catacombs there was a burial ground, but this was never consecrated and therefore never used for this purpose.

The church was licensed in 1826, and Sunday Schools were established in the following year. The church was consecrated on Monday 20 August 1832.³ This ceremony was performed by the Rt. Revd. Thomas Burgess, Lord Bishop of Salisbury (Reading being in the Diocese of Salisbury until 1836). The church was filled for the occasion, with admittance being by ticket only. The Mayor, William Blandy, and the members of the Corporation were seated in a body, and ‘numerous’ clergy were present.

Trinity Church was not licensed for marriages until 1875, but baptisms could take place – as long as the details were entered in the parish record of St Mary’s. The only early records actually belonging to the church are of the burials in the vaults beneath.

Rev. John Holding assisted as curate to Mr. Hulme from 1833 until the latter’s death on 9 February 1845, and was offered the living by Mr. Hulme’s executors, his sons. However, Mr. Holding declined,⁴ and the offer of the Perpetual Curacy was made to Rev. William Whitmarsh Phelps, then curate of Sulhamstead and previously of St Laurence’s, Reading. George Hulme had named Phelps as his preferred successor as he was dying, and so in the end his wishes were followed. Mr. Phelps took up the post at Whitsun, 1845.

There were many developments and changes during Mr. Phelps’s incumbency. The first was to the fabric of the church. Works, under the supervision of local architect John Billing, took place from mid-July to early October 1845 and cost around £1,500, which was subscribed by the congregation and the general public. The look of the church was changed considerably. A high-pitched roof replaced the original flat one. The small square tower was replaced by the round bell gable that remains in place today. The front of the church was improved by an entrance arcade, replacing the original front. The north gallery was taken out, and the organ was moved to the south gallery. Among many decorative additions, the decalogue ‘elegantly written in the antique style [adorned] the chancel’.⁵

The next development was the creation of day schools in the parish. In 1846, separate boys’ and girls’ schools started, each in its own large school room, and in 1851 these were followed by an infants’ school.⁶ Gradually the schools’ accommodation was improved, with part of the schools being where the Oddfellows Hall is now situated, at the corner of Trinity Place and Oxford Road. Carlisle House, initially called Trinity Parsonage, was built in 1854 at Mr. Phelps’s expense mostly from the desire to stop other building encroaching towards the church site.

By agreement with the vicar of St Mary’s, Rev. Samuel Wildman Yates, a district comprising 160 houses was created for Trinity Church out of St Mary’s parish, said to comprise some 2,000 souls, although that yields an unlikely average of 12.5 people per house.⁷

In 1858 the catacombs were closed and hermetically sealed in common with all other such burial places in England. In total about sixty people had been buried there.⁸

Towards the end of his incumbency at Trinity, Mr. Phelps initiated and brought through to its conclusion the purchase and restoration of the old friary church that had been used as a Town Bridewell, or prison, for over two hundred years. By the time Greyfriars Church was consecrated in December 1863, Phelps had taken up his post in the north as Archdeacon of Carlisle, although he did not resign from Trinity until February 1864.

He was replaced at Trinity Church by Rev. James Rathbone in July 1864. It was during his ministry that the church started occasionally being referred to as Holy Trinity. Unfortunately, Mr. Rathbone had to resign in July 1866 as he did not recover sufficiently from a fall from his horse two months earlier.

The fourth incumbent of Trinity Church was Rev. Henry Morris, who, having started in September 1866, lasted less than a year longer in post than his predecessor, moving on in July 1869.

Rev. John Cecil Grainger was appointed as the next incumbent. He was the son of the former vicar of St Giles, of the same name, who had been in post from 1834 to 1857. There were several developments during Mr. Grainger's time: many improvements were made to the church; a church magazine began to be issued; and a number of new organizations were started.

As a result of the Church Building Act 1818, proprietary chapels built thereafter had to become chapels of ease of the local parish church after 50 years, and so in 1875, fifty years on from the foundation of the church, this transformation happened to Trinity Church. The due notice appeared in the London Gazette on 29 October 1875, which also assigned a district to 'Holy Trinity, Reading' – thus formalising the change of name at the same time.⁹ The Ecclesiastical Commissioners agreed to pay the incumbent (now styled vicar) £200 annually thereafter. It was also from this time that the patronage of the church was transferred to the vicar of St Mary's church.

Mr. Grainger resigned after almost sixteen years, leaving in July 1885. In the following month, Rev. Charles William Henry Kenrick, formerly vicar of St George's, Tilehurst, was instituted as the new vicar of Holy Trinity Church. During his time, the front exterior of the church was cleaned, and then much more extensive works were carried out in 1888, under the supervision of architect George William Webb. Although the full plans could not be implemented because of lack of funds, the works consisted of: the removal of the remaining galleries; the strengthening of the external walls, which were found in a poor state; the re-glazing of all the windows with tinted cathedral glass; the installation of new oak doors in the three external arches; the creation of a narthex to replace the old lobby; the removal of the old high pews, which were replaced by new pine benches; the laying of a polished oak block flooring in the nave. In addition, a new hot water heating system was installed, and a new organ chamber was constructed. The pulpits were replaced by a single fine oak pulpit with open tracery, presented by Messrs Wheeler, who had carried out much of the restoration work.¹⁰

In February 1894, Mr. Kenrick resigned to move to St Peter's, Caversham. He was followed in April 1894 by Rev. Henry Last, who had been a curate at St Giles's Church from 1885 to 1890. The incumbency of Mr. Last marked the complete change from the evangelicalism of Hulme and Phelps to the high church Oxford Movement. From this date Holy Trinity has been associated with the Anglo-Catholic arm of the Church of England. Looking back at the church centenary in 1926, the *Reading Standard* wrote:

It was, however, due to Fr. Last, who was Vicar from 1894-1902, that Holy Trinity became the leading Anglo-Catholic Church in Reading, for amid storms of abuse he abolished pew rent, thereby losing £100 a year, and introduced a daily Mass, sung Mass every Sunday at 11am, and Eucharistic vestments. The immediate result was a general exodus and emptying of the church.¹¹

In early 1902, Mr. Last resigned his post. He was followed, in May 1902, by Rev. Harford Elton Lury, who gradually rebuilt the congregation.



Holy Trinity Church
in 1904,
looking as we would
recognize it today.

The church-like
building to the left of
the church was part of
the Trinity Schools.

The list of vicars continues:

1902 – 1921 Rev. Harford Elton Lury, who exchanged livings with...

1921 – 1923 Rev. Edwin Oliver James.

1923 – 1926 Rev. Archdale Arthur King, who left Reading for a chaplaincy in the South of France.

1927 – 1939 Rev. Francis Arthur Judd, formerly a chaplain in the diocese of Lucknow, India.

1939 – 1946 Rev. Ollive Edward Gittins.

During the second world war, the catacombs beneath Holy Trinity Church were used as an air raid shelter.

In 1946 Mr. Gittins exchanged livings with Rev. Leonard Noel St Alphonse, who was incumbent at Holy Trinity Church, Ryde on the Isle of Wight. Mr. St Alphonse remained vicar until his death in July 1953, aged 62. After several months' illness, he had gone into hospital for an operation, but did not survive.

The next vicar was Rev. John Reginald Jourdain, who was instituted and inducted into the living in January 1954. He appointed his wife to be vicar's warden in April 1955. In January 1956 an incident occurred that led to his resignation. He was fined £5 at Bow Street Court, London, for 'importuning male persons for an immoral purpose at the Schoolboy's Own Exhibition'.¹² Having pleaded guilty and apologised, he resigned his living. Rev. M. W. Hickin, his curate, was then priest-in-charge of the church until a new appointment was made – Rev. Harry Cecil Boyles, who became vicar in June 1957.

Mr. Boyles resigned in 1963 and was followed by Rev. William Anderson Buchan. Sadly, Mr. Buchan died in Southampton General Hospital in October 1965. After a vacancy of over a year, Rev. Brian Brindley was appointed to succeed him. Mr. Brindley, in many ways an eccentric character, took up the post in early 1967, and did much to alter both the inside of Holy Trinity and its liturgy and music. As regards the former, the most notable feature to be added was the rood screen, designed by Pugin for St Chad's Cathedral, Birmingham, and removed from there to alleviate its dark interior. The screen arrived in Reading in sections in two lorries in June 1968. A crane was needed to move the parts into the church. In the sanctuary area thus made by the installation of the rood screen, Mr. Brindley placed the high altar from St Paul's Church, Oxford. From All Saints, Oxford, Mr. Brindley brought a highly carved tall pulpit in dark oak, with its large sounding board, from which Wesley is said to have preached. These items were just the beginning of Mr. Brindley's transformation of the church by filling it with many objects that he believed

enhanced the church.¹³ From Mr. Brindley's incumbency, the church began to style itself The Church of the Most Holy Trinity, although the change has never become official.

In 1975, Holy Trinity was the host venue for an ordination service, taken by Rt Rev Eric Wild, Bishop of Reading since 1972. The service was unusual in that Wild required all the ordinands to 'concelebrate' with him, a practice not usual in the Church of England, to say the least.

In 1989, Mr. Brindley was entrapped by a reporter who taped their conversation about indulging in homosexual fantasies. The story was offered to the *Reading Chronicle*, who refused to print it, but it was accepted by the *News of the World*. Mr. Brindley had little alternative but to resign, which he did in August 1989. Brian Brindley famously died between courses at a sumptuous meal to celebrate his 70th birthday party in 2001 at the Athenaeum Club in London.

After another interregnum, Rev. Frederick Bonham was appointed vicar, joining the church in May 1990. Mr. Bonham introduced changes to the liturgy that the congregation and PCC were not consulted about, and which were unwelcome. Even though progress was made towards an agreement, Mr. Bonham resigned in April 1993.

The Diocese of Oxford, citing a shortage of manpower, then combined Holy Trinity with St Mark's. In late 1993, the vicar of St Mark's, Rev. Raymond Hayne, was made priest-in-charge of Holy Trinity. In April 1996, Mr. Hayne retired, and Rev. Jonathan Baker took over. Mr. Baker was first a Curate of Holy Trinity, then from December 1996 its priest-in-charge, and from April 1999 its vicar (as well as being vicar of St Mark's)! At the end of 2002 he moved on, later becoming a Bishop (currently of Fulham). Baker was succeeded in 2003 by Rev. David A Peters, who remained as vicar of both St Mark's and Holy Trinity until 2008.

In 2009 Rev. David Elliott was made priest-in-charge of Holy Trinity, now not linked with St Mark's. In April 2011, he left the church, together with 15 of his congregation, to join the 'Ordinariate' and worshipping at St James's Catholic Church.

Holy Trinity Church rejected the ordination of women as priests and so its episcopal oversight is by the Bishop of Oswestry, rather than the Bishop of Oxford. The church building, which is Grade II listed, is shared by St Stylianos & St Catherine Orthodox Church.

Malcolm Summers

[Ed: *I was present at the 1975 ordination service and my abiding memory is of my own (Evangelical) Vicar sitting in the front row, holding his head in his hands! His curate evidently survived the experience and went on to become Bishop of Limerick and Killaloe in the Church of Ireland.*]

¹ Illustration from William Fletcher, *Reading Past and Present* (Snare, Reading 1838) opp. p55.

² Sidney Gold, *A Biographical Dictionary of Architects at Reading* (1999) p65 and 69–70.

³ *Berkshire Chronicle* 25 August 1832 p3; *Reading Chronicle* 27 August 1832 p3. The consecration of the church had been initially expected to take place on 28 August 1829 (see *Berkshire Chronicle* 22 August 1829 p3) but had had to be postponed.

⁴ Rev. John Holding took instead the living of Ashampstead, near Reading, and remained there until his death in November 1870.

⁵ *Berkshire Chronicle* 11 October 1845 p2.

⁶ Rev. Charles Hole, *The Life of the Reverend and Venerable William Whitmarsh Phelps*, in two volumes (London 1873), v2 p189.

⁷ By comparison, the area that became the parish of Greyfriars had, in the 1851 census, 360 houses with 1,864 people, giving an average of 5.2 people per house.

⁸ P. H. Ditchfield, *An Ecclesiastical History of Reading* (Reading 1883) p40.

⁹ *The London Gazette* 29 October 1875 Issue 24260 p5083–5.

¹⁰ See *Berkshire Chronicle* 12 January 1889 p6.

¹¹ *Reading Standard* 29 May 1926 p9.

¹² *Reading Standard* 6 January 1956 p2.

¹³ See Damian Thompson (Ed.), *Loose Canon: A Portrait of Brian Brindley* (London 2004) for a thorough description.

A NOTE FROM THE TREASURER

2024 Subscriptions were due from 1 January. Many thanks to all those who have already paid their subscriptions. Membership remains at £9 for the year. Since our January and February meetings are on Zoom, and only available to members, please note that if you wish to join those meetings you will need to have paid your subscription before any Zoom meeting you wish to attend. Members who have set up annual bank transfers may need to move the payment date if it is currently set to be later than the Zoom meeting dates.

You can pay by:

- bank transfer - our bank details are unaltered from last year, but please email historyofreadingsociety@yahoo.com if you need to know them. Please always put your name as reference for the payment.
- cheque - by post to me (my address is at the top of this Newsletter).
- cash - if at an 'in-person' meeting of the Society.

Because of bank fees on cheques and cash, bank transfer is the best method, where possible.

One last thing, please make sure that you complete an Application Form to Join or Renew and tick the box to give us permission to keep your personal details (for History of Reading Society use only). The completed form can be scanned or photographed and emailed to me, or posted, or handed to me at an 'in-person' meeting.

If you need a copy of the form (which is with the Programme), please email historyofreadingsociety@yahoo.com

Thank you.

Malcolm Summers