

St John's Methodist Church Bangor

By the Revd. John H Davies 1975

INTRODUCTION

This booklet is published to mark the Centenary of the consecration of St. John's English Methodist Church, Bangor; fittingly so, for it is a story of many consecrated lives. The history of this one cause could not, I found, be adequately told without reference to our sister churches in the former counties of Caernarfonshire and Anglesey; and so some account is given of the origins and development of English-speaking Wesleyan Methodism in this part of Gwynedd.

It is more of a sketch than a detailed history, for some of the earliest records have been lost, and there has been little opportunity for extensive research. Perhaps someone may later do for our English work what Hugh Jones, David Young, and, more recently Arthur H. Williams, have done for our Welsh Wesleyan Methodism.

I am indebted to many friends for help and encouragement in the preparation of this work. I am especially grateful to Michael Hallam for help with newspaper files; to Miss E. Broadley (whose father was minister here 1902-1904) for the loan of precious photographs; and to Geoffrey Charles for the photos of the present church.

The investigation of our history has been an encouragement and a challenge. Our fathers had problems surprisingly similar to those which confront us; they in their day were "faithful, true and bold." From their small beginning we may truly say "what hath God wrought?"

May. 1975.

JOHN H. DAVIS.

BEGINNINGS

"The situation of Bangor is delightful beyond description. Here we saw a large and handsome Cathedral The country from hence to Penmaenmawr is far pleasanter than any garden. Mountains of every shape and size, vales clothed with grass or corn, woods and smaller tufts of trees were continually varying on the one hand as was the sea prospect on the other."

So wrote John Wesley in his Journal for Friday, August 13th, 1756, having travelled for the first time along the length of what is now the Bangor English Methodist Circuit. Wesley crossed the Menai Straits 16 times, en route to or from Ireland via Holyhead. In his customary fashion he led prayers and preached whenever he had the opportunity, but he undertook no preaching tour in North Wales, for he knew no Welsh and the majority of the people had no English. He lamented on one occasion "the confusion of tongues," but was content for the most part to see the Methodist movement in Wales under the leadership of Howell Harris and his friends, whose work was almost entirely in the Welsh language. Wesley and his helpers were, however, active in South Wales and the Borders, especially as the breach with the Calvinist followers of Harris became wider; and by the end of the eighteenth century there were many English-speaking Wesleyan societies in South Wales. Work based on Chester and district also spread across the border into Flintshire and Denbighshire. and in some societies Welsh was spoken.

But in the old county of Caernarfonshire there were no Wesleyan societies at all. The name and fame of Wesley and his followers were known; one preacher, Samuel Bradburn, mentioned the possibility of a visit to Caernarfon; but nothing more was done Wesley's great lieutenant, Dr. Thomas Coke, a Brecon man (though not a Welsh speaker), saw that if the Wesleyan message was ever to get a hold in North Wales, it would have to be preached in Welsh. In the Conference of 1800 he promoted a scheme which brought Wesleyan preachers to the northern counties. Owen Davies and John Hughes arrived in Anglesey later that year and on Monday, September 16th, Owen Davies preached in Caernarfon in English. John Hughes followed in October, preaching in both languages. There was much interest in their message but no society was formed at that time.

Then on June 2nd, 1802, the town crier of Caernarfon announced, with a curiously appropriate slip of the tongue that two Welsh lions would preach that evening in Penrallt Street. Edward Jones and John Bryan, two more of the Welsh Wesleyan pioneers, had arrived. Although the preaching was in Welsh we may take this date as a notable one for the English work

SAMUEL OGDEN

John Bryan's account of the day's work says that there was a prayer meeting in the Penrallt Street chapel before the preaching: "I told the congregation that I would preach, on the wall by the chapel, from John xxi. 16. The people received the word and the new doctrine with all readiness that Jesus through His precious blood had died for all. It happened on that night that we began a society in Mr. Ogden's house."

Samuel Ogden was a native of Lancashire, who kept a hatter's shop in the town. He had been a Wesleyan before his arrival in Caernarfon, and his was not only the home of the infant society, but also of the visiting preachers for many years. When the Caernarfon (Welsh) circuit was formed, Ogden, although he knew little Welsh, was made Circuit Steward, along with T. Templeman, a gamekeeper on the Bodorgan Estate in Anglesey, who was Welsh-speaking, and had also been a Wesleyan before coming to Wales. These two, knowing the Wesleyan system, were obvious candidates for office until the new cause could produce its own leaders.

It was Ogden's enthusiasm that gathered an English society in addition to the Welsh one. Owen Davies reported in 1810: "I spent a few days in Caernarfon, and was much pleased with the large congregation of English hearers. There is now a large English class, and an English prayer meeting once a week; but the English scarcely ever hear an English sermon. Without doubt a little English preaching would be useful in all the principal towns in North Wales."

No official notice was taken of this opinion, though it was later endorsed by the Second Welsh District Meeting in May, 1824, whose members requested the Conference "to send a young man of good talents and full of zeal for God, as a missionary or an English preacher into North Wales."

Anglesey, Bangor, and Caernarfon are mentioned as fruitful fields for the work, but the Conference did nothing. This did not prevent Samuel Ogden from fulfilling his calling.

In addition to the English society class in Caernarfon, he looked also to Bangor. Along with others, notably William Titterton and John Jackson and their families, he founded an English cause there, meeting in the Welsh chapel, Horeb. A Welsh Circuit Preaching Plan shows that at one time Ogden took services on alternate Sundays at Bangor and Caernarfon; and that he would return from Bangor to Caernarfon in time to hold an evening prayer meeting. Griffith Davies, a draper, shared these labours with him.

We should like to know more of Samuel Ogden, but all we know is that he had houses in High Street and in Eastgate Street; and died, aged 70, on July 29th, 1839. His son lived for a while in a house where the Post Office now stands, but the family seem to have left the town in the mid 19th century.

The English Methodists made sufficient progress to build a little chapel in Caernarfon, which was connected by a path with the Welsh chapel, Ebeneser, and was opened in 1827. The work spread next to Amlwch, where a room was rented in 1829 for a Methodist Class Meeting; and the same happened at Holyhead.

Here then were four Societies meeting regularly, and the Conference at last sent a minister, the Rev. John Gordon, to organise the Bangor (English) Circuit as part of the North Wales District. This decision was made in 1830. We know nothing of John Gordon, save that his ministry was successful. The numbers attending at Caernarfon increased, and the Bangor people were at last able to build their own chapel. in James Street. This little building, which was to serve for 45 years, was opened on June 8th, 1831, by the Rev. Robert Newton, a famous preacher of the day. The site had cost £132/10/0; and the chapel, with two adjoining houses. £313/0/0. It was not built without a struggle. The Trustees account book shows that they had to borrow £300/0/0, and with an income of only £6/0/0 from the houses, and £12/0/0 a year from pew rents, it is not surprising that the debt took a long time to pay off. In fact the chapel was not free of this burden until 1869. Of the building itself nothing now remains. It was demolished some years ago and no clear photograph or drawing has yet come to light.

JAMES EGAN MOULTON

In 1831 the Conference stationed a young probationer minister, James Egan Moulton, to look after the infant circuit. which was then placed in the Liverpool District. Moulton's two year ministry is exceptionally well documented; four of his letters to the Rev. Jabez Bunting, at that time Chairman of the District. have survived, and there is also a long article in the Methodist Magazine for 1832.

The young man had plenty of work. Caernarfon was flourishing; indeed after one year Moulton wrote to his Chairman about plans for a larger chapel. Bangor was doing well in the new chapel: "Where 20 or 30 was the rule there are now 100 to 150 in the evening."

At Amlwch the society was led by James Treweek, manager of the copper mine on Parys Mountain. Treweek, a Cornishman, had arrived in Amlwch in 1811, and being already a Wesleyan had attached himself to the Welsh Society, whose chapel was then 5 years old. He preached in English and later acquired Welsh; he became a Class Leader and Trustee, and also District Missionary Treasurer. As the number of Cornish miners increased, there was a demand for an English chapel. At first they met in a room adjoining Parys Lodge, but soon found the money to build a chapel, opened on March 25th, 1832. The cost was £160, and such was the generosity of the people that £100 was raised by the end of the opening day. This building, though somewhat altered internally, still stands. Treweek was soon appointed Circuit Steward of the English circuit, and served until 1841. At Holyhead during Moulton's ministry, the society met in the Welsh chapel; and as that was in use three times every Sunday it is not surprising that "the hours of service proved very inconvenient." Moulton estimated that there were 200 Scotch and English families in the town, and lamented that he could not visit Holyhead as often as he would have liked. In an article written in April, 1832, and published in the Methodist Magazine, Moulton pleaded the cause of the English residents in North Wales. He had, he said, three English Local Preachers to help him, and two of the Welsh preachers would occasionally preach in English. In addition to the work in the four established places, there were great possibilities at Beaumaris, where an English service always drew a crowd; and there might well be other openings too. The number of full members in the circuit was at this time only 50; and yet, said the young minister, "they support a preacher, independent of Connexional support, besides paying above average to other funds. Perhaps there is not a similar instance throughout the whole of our body, and yet the members are by no means wealthy." He wondered whether money could be found to station another full-time preacher. Perhaps a minister might be found to come upon retirement to live in the circuit: "He might be very comfortable. He would meet with kind friends; he would be hailed as a blessing from heaven; as a father would he be looked up to by the little flock." In the event, no supernumerary minister could be persuaded to come, but Conference did appoint a second preacher, so that one might be stationed at Caernarfon and one at Holyhead.

PROGRESS IN THE THIRTIES

Moulton's hopes for the circuit were fulfilled after his departure. Although the Caernarfon society still had less than 40 members, they managed to build a new chapel, in Pool Street, where Messrs. Curry's shop now stands. This chapel was opened on January 15th, 1832. The cost was £870, and a debt remained for a long time. At Holyhead, too, a chapel was built, in 1836, and the progress of the work was such that a gallery was soon needed. In 1837, Moulton came on a holiday visit to Caernarfon. He found his old friends there in some distress, because they had heard a rumour that the Conference was to reduce the circuit staff from two back to one. Moulton's old Chairman, the Rev. Jabez Bunting, was a great power in Conference, and to him Moulton wrote a long, very diplomatically worded letter, pleading the cause of his former circuit. This letter is worth quoting at some length, for its detailed picture of the progress of the work. "I admit that it does at first sight appear to be an unnecessary apportionment of ministerial labour to assign 2 preachers to a circuit of 100 members; the present arrangement is that one of the preachers resides at Holyhead, looking principally after that place and Amlwch, distant about 18 miles; and the other lives at Caernarfon, having that town and Bangor under his superintendence. But is it necessary that a preacher should reside at Holyhead? will be the question. Were there a Local Preacher there or any person to whom could be committed the management of a Class, it would not be so necessary. But there are now fewer Local Preachers in the circuit than when I was there. At Bangor there is not one; at Caernarfon only one. and he being the Clerk of the Collectors of Excise is often from home, but when at home he preaches every Sunday. There are 2 Welsh Local Preachers in the neighbourhood who can also preach in English to some degree, and as a matter of imperative necessity to keep the chapels open; at Holyhead there is not one, at Amlwch there are 2. It would be a great blessing to Wales if God were to send more Local Preachers here. but until this be the case. unless the 2 preachers be continued by the Conference, some of the chapels must be shut up." Moulton went on to point out that the circuit had after all shown a good response to the work of 2 fulltime men, since the membership had risen from 50 to 100 in four years. Much more was said, and evidently effectively, for the second minister was retained, and in 1842 Holyhead with Amlwch became a separate circuit, an arrangement which continues to this day.

We may note here that James Egan Moulton went on to a distinguished career in Methodism; his four sons all had outstanding gifts too. The family renewed their connection with Bangor just over a century later, when his great-grandson, the Rev. Harold K. Moulton, was a colleague, in Bangalore, S. India, of Miss Dora Evans, a member of St. John's.

THE YEARS BETWEEN

A magazine article of 1838 notes that the Bangor society, being an English cause in a Welsh city, "cannot be expected to present any extraordinary features," though there was a solid work and some conversions. The Quarterly Meeting minutes of this period, though sketchy, show that the Circuit was by no means in easy circumstances. In spite of a Conference grant, there was often a deficit on the accounts, as well as debts on the chapels.

A set of Preaching Plans for the years 1857-1861 has been preserved and that for 1857, a handwritten document, shows one minister and five local preachers, the combined membership of the two chapels being 40, with a Conference grant of £18 a year. The Plan for June, 1860, is of unusual interest, for it shows a new preaching place — Llandudno.

The minister, Edward Crump, had heard that a Captain Vivian, a Cornishman working on the Great Orme copper mine, was holding Methodist Class Meetings in Llandudno and receiving the membership tickets from a minister in Liverpool. Crump visited Llandudno, and preached in the Welsh Wesleyan chapel in March, 1860. He arranged with Vivian, and another Local Preacher, a Mr. Dean, to begin regular services that summer. Supported by his own circuit, Crump kept the Llandudno services going, and on August 25th, 1861, a temporary chapel was opened in Lloyd Street. In September, 1862, the Llandudno and Rhyl circuit was formed, with Crump as its first minister, and this paved the way for the building of St. John's Church, in Mostyn Street and the chapels elsewhere along the coast.

The Caernarfon and Bangor circuit was still, in spite of some requests for a married minister, being served by probationers, who in those days were not allowed to marry. One at least achieved some fame later on: Edward J. Brailsford, who came to the circuit in 1863, became Chairman of 5 Methodist Districts in succession, and wrote a number of hymns, one of which "All things which live below the sky" is in the present Methodist Hymn Book (852).

Having finally cleared their chapel of debt, the Bangor Trustees declared their intention of building a new one, and reported the fact to the Circuit Quarterly Meeting in 1870. Looking ahead, they saw that the expansion of the city would be in Glanadda and Upper Bangor, and they looked naturally in that direction. But looking was one thing; getting a chapel built was quite another.

THE NEW CHAPEL AT BANGOR

The first approach for a site was made to the Bishop of Bangor, who was the owner of the land occupied by the "Parish Pound" "opposite the British Hotel. The Bishop was willing, but there were legal obstacles, so the Trustees then applied to the owner of the land on the adjoining hillside. Lord Penrhyn. Negotiations were long and complicated. At first, only a 40 year lease was offered, at £1 a year; cheap enough, but the Methodist Chapel Committee advised against acceptance, for there was no long-term guarantee of occupation. The Trustees saw the point, but were so keen to get on with the building that they were on the point of accepting the proffered terms. This was in June, 1873. But a Bill was passed through Parliament that summer, known as the "Places of Worship Sites Act," which removed certain legal difficulties which had stood in the way of granting freehold for chapel buildings. The way now opened clearly, and in October, 1873, agreement was reached with Lord Penrhyn for the outright purchase of a site at a price of £205.

Meanwhile, the Trustees had been studying building plans. In March 1872, a Mr. Edward Hughes, of Liverpool, offered to draw the plans, and supervise the work free of charge. The Trustees jumped at this but pointed out that they could not afford to spend more than £1000. Plans were prepared and discussed and detailed specifications prepared; but in February, 1873, the Trustees decided that Mr. Hughes' plans were going to be far too costly. A local architect, Richard Davies, was accordingly asked to prepare a more modest scheme. His first ideas were rather splendid; a chapel with transepts and a small but elegant central spire. The attractively drawn sketch plans have been preserved, and it is no wonder the Trustees were quite pleased with them.

Once the matter of land had been settled, progress could be made; but now there was £205 to find for the land, and it looked as if once more modesty must be the watchword. On May 1st, 1874, the Trustees passed a curiously modern resolution "That considering the increased cost of materials and labour, since the acceptance of the plan prepared by Mr. Davies in 1873, he be instructed to reduce and modify the said plan." And so he did

to the form which was in fact built. Even so, the Trustees had to forget the £1000 limit. The lowest tender was £1067, and there were also architect's fees, and the cost of excavating the hillside (to say nothing of a curious little business of compensating a farm tenant for the loss of his manure pit!) On Thursday, September 10th, 1874, the foundation stones were laid. The congregation assembled at St. Pauls Welsh Wesleyan chapel, at 2.30, and walked in procession to the site. The foundation stone was laid by the Rev. Dr. Charles Garrett of Liverpool, and stones were also laid by Mrs. T. Evans (Erw Fair), a member of Horeb chapel; by Mrs. Crooks (Bangor) one of the stalwarts of the James Street cause; by Mrs. William Clegg (Sale) a member of the Hartley family; and by Miss Jackson (Caernarfon), whose father, John Jackson, was such a magnificent servant of the circuit. There was a Tea Meeting afterwards in the Penrhyn Hall, and the day's collections came to £165.

Inevitably there were delays in the building work; and by the summer of 1875 the chapel was still unfinished. But the Rev. W. Morley Punshon, one of the great Wesleyan leaders of the period, was taking his usual holiday at Llandudno. The presence of this distinguished preacher, who had been one of the prime movers in building chapels in North Wales, was too good an opportunity to miss. Completed or not, the chapel must be opened. The first service was therefore held on Thursday, August 26th, at St. Pauls. Press reports suggest that many more people were present than could have been accommodated in the new chapel anyway.

The circuit minister, the Rev. James Drummond, conducted the service as almost his last duty in Bangor, for he was due to leave the following week. Dr. Punshon took as his text 1 Peter ii. 4: "To whom coming as unto a living stone, ye also as lively stones are built up a spiritual house." At the close of the service in St. Pauls a short act of dedication was held in the new chapel, though Sunday services could not be held. Until the new chapel was ready, services were held in the Rechabite Hall, Farrar Road. (now Messrs. Jackson and Ashworth's shop).

When at last the chapel was finished and the first service held on January 23rd, 1876, the North Wales Chronicle reported: "The material used in the new chapel is Newry granite and Anglesey limestone. The ceiling is wagon-head, in plaster, painted blue with stencilled decorations. The seats are of polished pine, providing seating for 200. The expense of sloping and excavating the site has added very materially to the cost of the building, upon which there exists a debt of some £200, but it is expected this will be liquidated this year."

In actual fact the debt was rather more than that. A leaflet, now preserved in the vestry, says that the total cost by the summer of 1876 had risen to £1680, and only £1200 had come in. The full membership at that time was 23 (though the congregation would be very much larger than that); and it is no wonder they appealed for help. The majority of the debt was cleared as a result of the appeal, and only £50 remained, as a loan from the Chapel Committee, by 1877. Even so, there were still expenses to come such as the pulpit and communion rails, the heating apparatus, and so on.

DEVELOPMENTS AT CAERNARFON

In September, 1875, the Rev. Samuel Haigh, an older minister, arrived to take charge of the circuit. Having seen the Bangor chapel completed he had also the satisfaction of opening a new one at Caernarfon. This building was opened on Friday, June 1st. 1877, and still stands, little altered externally, in Castle Street, though it is now a Masonic Hall. The site was that of an old house that had become a public house called Y Gerlan. Some of the woodwork in the pulpit and communion rail of the chapel was taken from this old house, which was believed to be contemporary with the Castle itself. A Mr. John Thomas was the architect, O. Morris the builder, and John Rowlands the plumber and glazier. The eighty foot spire over the entrance spoke of great confidence in the future of the work. Confidence it seemed not misplaced, for although they paid £800 for the land and £1900 for building and furnishings, the debt was cleared in ten years.

The old Bangor chapel was sold to Messrs. Rowlands, Wine Merchants, for £220, and Mr. Haigh had reason to be well satisfied, especially as, in 1877, the Conference endorsed the hopes of the circuit by sending a second minister to live in Bangor and look after the new chapel.

YEARS OF EXPANSION

But there was another chapel also. and other work for attention; work now almost forgotten. This was in the southern part of the county, at Porthmadog and in the Llyn Peninsula. In 1873 a group of English people began to hold services in the Porthmadog Town Hall. They appealed for help to their nearest Methodist neighbours in Caernarfon, and the Circuit agreed to help by sending the minister one Sunday a quarter and on occasional weeknights. The Porthmadog people, however, wanted more than this,

and embarked on a scheme to build an "iron chapel" costing £315, entirely on their own, upon a site leased from the Tremadog Estate. This chapel was opened in September, 1874, and promised to be a third centre of the work. Other English people were also in the area, and the Circuit books show that societies existed at Pwllheli (1877-87), Penrhyndu, near Llanengan (1877-84), Bwlch, near Abersoch (1878-81), and also at Llanberis and Criccieth, though these were little more than summer congregations. These small societies died out owing to the removal of the enthusiasts who had formed them, and none ventured to build. We know little of them except for references in the schedule books and Baptismal Register. The total membership in the circuit about this time was 120.

In the minutes of the Quarterly Meeting for March, 1883, appears the following: "Extension of the Circuit - Enquiries have been made at Bethesda, Llanfairfechan, Menai Bridge and Beaumaris, with the result of establishing an afternoon service at the Welsh chapel in Glasinfryn, and the securing of the use of the Guildhall at Beaumaris free of charge." It was agreed that a young man from the Theological Institution should be engaged to supply the pulpit at Beaumaris for 12 Sundays from the first Sunday in July.

The week after this meeting, a Tea Meeting was held at Horeb Schoolroom, at which the Superintendent Minister, George H. Camburn, developed the theme of Extension. Unfortunately the Beaumaris venture proved too costly, and the stewards had to make good a deficit of £10 because collections had not covered expenses. This however merely encouraged the Porthmadog people to ask for a third minister to develop their end of the circuit, which appeared to be a growing point. This was asking too much, but the junior minister was moved for three years from Bangor to Porthmadog to try what could be done.

Yet, as things turned out, expansion, when it came, did not come in the expected places. The work at Porthmadog did not prosper as had been hoped, and the little societies in Lleyn melted away. It was in the East that things seemed more hopeful. In 1889 Penmaenmawr came into the circuit, a society having been formed there by members from Llandudno. The Quarterly Meeting in December, 1889, approved the inclusion, only to suffer, a few weeks later, the destruction of the Penmaenmawr chapel. The North Wales Chronicle for January 11th, 1890, reads: "Whilst Wednesday's gale was at its height, a heavy squall struck the English Wesleyan chapel and completely overthrew it. The edifice, which had only been erected

some eighteen months, was built of timber and corrugated zinc. Considerable excitement was caused in the neighbourhood of the chapel, and great fears were entertained lest further damage should be caused by the wind blowing the sheets of zinc about the streets. Fortunately this was prevented by a band of willing workers, who took prompt measures to secure the debris."

The 15 members at Penmaenmawr not only rebuilt their little chapel but reported to the next Quarterly Meeting their intention to build a new chapel, in stone. The Trustees were mostly men from Liverpool and from Cheshire - evidently generous people. The foundation stones were laid on December 10th, 1890, the top stones on May 18th, 1891, and the chapel opened on July 22nd. The cost was £2735, including £450 for the land, a debt which took many years to pay off. The chapel was from the first called "St Pauls," and is at this time facing a large repair scheme, but in good heart.

Expansion at that end of the circuit continued. The Quarterly Meeting of September, 1890, had resolved "that the Superintendent Minister be requested to visit Llanfairfechan to see a Methodist brother there with the object of entrusting a Class Book to him." No immediate result of this visit is recorded. There is a record however of a meeting held at Colwyn Bay in May, 1897, to consider the prospects for English Methodist work on the Welsh coast, on the basis of information gathered from the principal seaside resorts. It was recommended "that a cause be started at Llanfairfechan where there is now an English Local Preacher."

The Circuit schedule book shows that this was done that same year; the society holding its meetings in the vestry of the Welsh Wesleyan chapel. Bethel. When the membership was 6 (though they claimed an attendance of 15) they felt strong enough to build an "iron chapel." It cost £370, plus £200 for the land - a heavy burden for so small a band of people. The opening service was held on August 24th, 1898, the principal speaker being the Rev. S. F. Collier, founder of the famous Manchester Mission. (Incidentally, this "temporary building," beautifully modernised, still stands, and serves our church well).

But alas for Porthmadog! After the removal of the young minister to Bangor to serve the eastern end of the circuit, the work declined and the society was wound up in 1897. The chapel there was rented to the Salvation Army for a short time, but their work also failed, and the building was in the end sold to the Welsh Wesleyans for £50.

INTO THE TWENTIETH CENTURY

So as a new century opened, the Bangor chapel, celebrating its Silver Jubilee, was well placed. The junior circuit minister lodged in the town; the railway had brought, as expected, a fair number of English people into Glanadda; the new University College was just spreading its wings; and the adult membership of the church had risen to 50, though with a much larger number of "adherents." The work of the Sunday School now became a focus of attention. The Annual Report for the year 1905 says "We have 9 teachers and three officers all of whom attend regularly. The attendance of the scholars was better than in the previous year. Out of a possible 53, the average is 49.70. During the year 3 teachers and 7 scholars have left, but we are glad to report that 15 new scholars have been enrolled. Another year of working the school under existing conditions only confirms us in our opinion that a separate building is essential for the proper development of the work."

The "existing conditions" were that the infants met in the vestry, and all the other scholars in the chapel itself; there were classes in the back corners and in the two big pews by the pulpit. with the Men's Class in the middle block of pews. Singing practice for the Anniversary, or the talk which was often given just before the close of school, brought all the scholars naturally together, and the chapel was then very convenient. But class teaching was, as it still is, the backbone of Sunday School work, and it is no wonder the teachers thought longingly of a separate building, more suited to their work. Indeed, everyone in the church shared the longing, and plans were soon in hand for the building of a School Hall. The foundation stone was laid by Mrs. Assheton Smith of Vaynol Hall, on Wednesday, September 18th, 1907. The local press carried a very full account of the ceremony and of the speeches. Mr. Edward Hughes, J.P., a staunch member of the Caernarfon church, presided, and the vote of thanks was proposed by Mr. Lewis Hartley, seconded by Mr. John Gill. After the ceremony, tea was served "by permission of Mr. Broadbent in the pleasure grounds adjoining the new buildings." (This refers to the gardens which at that time belonged to the British Hotel. M & K (Jones Bros.) petrol station now occupies this site). The new building, designed by Mr. W. G. Williams, matched the chapel in style and in stonework. The cost was about £1300. On the opening day, April 22nd. 1908, Mrs. T. G. Lomas of Llanfairfechan opened the door with a silver key, and a great meeting was held, followed by a service in the chapel. There was another meeting in the evening,

attended by the Mayor, and by ministers from neighbouring circuits. One of them, James Feather, had been the junior minister in the circuit 35 years previously. The original layout of the building has been changed in recent years. At first, there was a kitchen under the stage, and doors were later added to shut off the stage from the hall. There were moveable partitions also to make classrooms.

It is pleasant to report that there was an immediate increase in the number of scholars, and of course the new building enabled the church to hold social gatherings on its own premises. Student welcome meetings and other events soon enlivened the autumn and winter months. There was a Band of Hope, and later a Wesley Guild.

LET US NOW PRAISE FAMOUS MEN (AND WOMEN)

It is appropriate at this point in the story to mention a number of the stalwarts of English Methodism in Bangor who. at the time of the building of St. John's, and for long after, gave unstinted service to the cause.

Mary Ann Crooks. Already mentioned as having laid a foundation stone in 1874. A memorial tablet in the church records her 49 years of service to the cause. She owned a footwear shop at 222, High Street, and died in 1894, aged 70 years.

Mary Jones, wife of Hugh Jones, builder, has also a memorial tablet. She died in 1887, aged 62, having been a member of the church for 35 years. (The same tablet also commemorates her daughter, Lucy Hannah Jones, who died in 1950, aged 88 years, and was a faithful member all her life).

Lewis Hartley. Without doubt the most widely known of the Bangor Methodists, constantly on the move as the North Wales representative of a great Manchester cotton firm. During his forty years connection with the cause he held every office open to a layman and was twice a representative to Conference. He was a felicitous speaker both in English and in Welsh. He was a man of outstanding business ability, yet his chief love was literature. It was said of him that no conversation ever ended without reference to a new book. His wife and five children were also very active in church life; the last of them. Miss Gertrude Hartley died in 1970.

Robert Roberts was the first Treasurer, and bore the burden of financing the new buildings. He also led the Men's Class and conducted the singing in chapel.

John Gill joined the chapel soon after the opening, and was the Council Surveyor. His five daughters, Jessie, Ethel, Hilda, Blanche and Emily, all became Sunday School teachers. Emily (born in 1885) is happily still part of our community, though now living away from Bangor. For over 60 years she taught in the Sunday School and was active in every part of the church's work. It is to her phenomenal memory that we owe many of the details recorded in this history.

Richard Muir. Another commercial traveller, and the Sunday School Superintendent whose enthusiasm carried through the building of the new School Hall. He always wore a pink carnation in his buttonhole. In addition to his work for the Bangor church, he held office as Circuit Steward for many years. After his death in 1922 his wife (Ethel Gill) took over this office for a time and held it again in the 1930's.

William Davies. The Sunday School Teachers' Meeting in January, 1903, appointed him their Secretary. With characteristic neatness he opened a new Minute Book with a record of that meeting and so began a remarkable period of service ended only by his death in 1960 (and it was characteristic of the man that on the morning of the day he died he went to the Post Office to post a parcel for someone else). He served for years as Secretary of the Sunday School, of the Leaders, and Trustees; he held every office, and was for 25 years Secretary of the Quarterly Meeting, besides being Circuit Steward for a number of years. The welcome he gave to worshippers at the chapel door was in itself a blessing to many; his care and neatness in paper work made many a minister's task lighter; his sincere Christian spirit made him indeed a pillar of the church. His daughter, Mrs. Iorwerth Hughes, still happily continues an active member among us, having maintained the tradition of service.

John Davies. Like William Davies, to whom he was not related, he was a clerk for the Railway Company. As Sunday School teacher and as Society Steward his was a solid work. He and Mr. J. Miller made many practical contributions, often unknown to the majority of people.

Hugh Jones Evans. He and Mrs. Evans served in many ways, and many were the Leaders' meetings at which he and perhaps two other men seem to have borne the burden of responsibility. Their daughter Edith (Mrs. Skilton) died in Centenary Year, and the service of their daughter Dora is noted later in this book.

1910 — 1925

Throughout this period, the church at Bangor was served by the junior minister. In spite of the faithful service of the stalwarts named above, and many others too, the number of members was not large, the finances were often precarious, and we find many references in the minutes of both Leaders and Trustees to debts and difficulties. The debt on the School Hall, for instance, took a long time to clear, and the other churches in the circuit faced similar problems. In fact the total membership during this fifteen year period rarely rose above what it had been at the turn of the century. The first World War took some young men away, and there are references in the Leaders Minute Book to losses; but Bangor was also a place where troops were billeted. There were Parade Services, and many soldiers also attended the ordinary services along with students (for the College did not close). The Trustees ordered an extra supply of hymn books! Yet these could hardly be called wealthy people, and the larger congregations did not produce a startling increase in the collections. The accounts show that the collections throughout the years 1910-1925 varied surprisingly little. The average was under £2 a Sunday, nowhere enough to meet the Circuit Assessment, let alone other needs. So there were Sales of Work, and Teas, and many other efforts to be organised.

And yet much faithfulness to the real work of the Church- teaching, and visitation, caring for one another, looking after students and visitors, and all the week to week duties which, though they fell on the shoulders of a faithful few, were none the less faithfully carried out.

There were high hopes of the Golden Jubilee Fund. in 1925-26. Although the 100 guinea target was not reached, enough was raised to renew the lighting and heating systems in the chapel.

YEARS OF CHANGE

By 1926 the strain on so small a circuit of maintaining two ministers had become too great. To balance a yearly budget of about £600 the Circuit received £60 from the Home Missions Department and £70 from the Sustentation Fund. The chapels were struggling, and Caernarfon in particular had suffered the removal of many of its members. The fate of the whole work seemed to tremble in the balance, but in the end it was decided to close the Caernarfon chapel and sell it,

together with the minister's house there, and to have one minister resident at Bangor. The last service in the Caernarfon chapel was held on July 25th, 1926, and later that year the building was sold to the Freemasons. There is a story that during the discussions which led to this step, there was a question about the future of the Bangor chapel also. The Rev. Luke Wiseman arrived on a visit of inspection from the Home Missions Department, and on being taken into the Bangor chapel exclaimed "Oh, I DO like your pulpit," — and this perhaps tipped the scales. Now Bangor was the "head " of the Circuit, with Penmaenmawr and Llanfairfechan. At once finances were easier. But this was only because the minister was an unmarried probationer, and did not cost as much to maintain as a married man. However, when the Rev. T. Lloyd Turney arrived in 1927 to take charge of the new situation, the Circuit Stewards were already looking into the possibility of providing a Minister's House at Bangor so that a married minister might be invited. There was a pause while a committee looked at the possibility of uniting the English Circuit with the Welsh Circuit in a bilingual enterprise; but since the way did not seem open for this, a house (No. 24. College Road) was rented, and the Rev. J. T. Waddy took up residence. Three years later a house was bought, and 50, College Road became the Manse, until it was sold in 1950.

It is worth noting here that through these difficult years the Circuit Stewards (Miss A. M. Evans, Vice-Principal of Normal College; and Mr. W. Davies) remained in office unchanged. Theirs was no easy task. There were suggestions of radical alterations to the whole structure of English Methodism in North Wales; there were representations to be made to the Home Missions Department for a grant of £120 ; there was the business first of renting, then of buying, a house; and throughout these years there was very little growth in income. For these were the Depression years, and times were hard everywhere.

CONSOLIDATION

When the Rev. F. Paul Bacon came to Bangor in 1931 it seemed that the period of changes was over, and the church might look forward to a more settled life. Mr. Bacon's six year ministry, the longest the church had known up to that time, was in fact one of sound consolidation. Under Mrs. Bacon's guidance the Brownies and Guides were formed, and the Women's Group begun. The Wesley Guild and the student work prospered.

In 1934 the Trustees sought the views of the members on a name for the church. "St. John's" received an overwhelming majority, and this became, and remains, the official name.

In 1935 a Diamond Jubilee Fund was raised. Among its objects were : meeting obligations on taking over the Schoolroom from the Freemasons (to whom a part of the premises had been let for five years), refurnishing the Schoolroom, renovations in the chapel. The Treasurers in those days still lived a hand to mouth existence. There are regular references to "special efforts" and appeals to members. There were also Sales of Work and at the end of the thirties, a Gift Day was instituted.

In the March, 1937, Quarterly Meeting, the minister's son Christopher D. Bacon, was nominated as a candidate for the ministry, the first in the history of the church. This notable occasion was marred by the absence of the Rev. Paul Bacon, whose splendid service was dogged in its latter years by serious illness.

So came the Second World War, which if one were guided only by the Minute Books, made very little difference to the life of the church. The movement of evacuees to Bangor did, however bring increase to the Sunday School, and there were more young people about. The Liverpool Victoria Insurance Co. also moved to Bangor, and this also brought many people into the congregation; the Trustees found they had to provide more hymn books. Yet, one year after the War, the church appeared to be in almost exactly the same position as it had been in 1939, with a membership of around 60, a Sunday School faithfully served but not growing very much, and a place in the community which was assured but not prominent.

FAITHFUL IN ALL THINGS

Again we pause in the telling of the story to pay tribute to some of those whose faithful service in the period between the Wars and immediately after enabled the church to maintain its work. There were always people coming and going, and even those whose stay was short made notable contributions. But there were many examples of faithful work through long and difficult years.

Mr. and Mrs. J. Northedge — never very much in the public eye, though Mr. Northedge held a number of offices; and yet they did a surprising amount of work for the church, from the First War days onwards.

Mr. Richard Davies came into connection with St. John's at about the same time, though he was a lifelong member of Pendref Chapel, being their Precentor for a good many years. He contributed also to the musical life of St. John's, and became a Society Steward in later years. Mrs. Elizabeth Davies was organist from 1919-1948, and a greatly beloved figure in our midst. She died in 1973. Her daughter, Vera, served as Secretary of the Women's Group; and her other daughter, Ruby, (now Mrs. R B Evans) was a mainstay of the Sunday School, with Miss Emily Gill, from the thirties to the fifties. Mrs. Evans is still Trust Secretary, and was Circuit Quarterly Meeting Secretary from 1953-1974.

Mr. James Miller. The "practical man" of St. John's, whose quiet labour must have saved the church hundreds of pounds. He and Mrs. Miller were caretakers for some years, and their tradition of faithful service has set a standard. Mrs. Miller now lives with her son, in Kent.

Mr. Ezra Goddard. Like Mr. Miller, a man of deeds. Together they installed the heating pipes in the Schoolroom. Mrs. Goddard is happily still with us.

Mr. and Mrs. Sam Brunt. Mr. Brunt was a familiar figure in Upper Bangor, as a barber in his own shop and in the C & A Hospital. He was equally a familiar figure as Door Steward, and he gave a welcome which was all his own.

Mr. John R. Wood came to Bangor as Gas Manager in 1941 widely known and honoured as a Local Preacher, his comparatively early death was a great loss to the community. After 15 years as Women's Group Secretary, Mrs. Elsie Wood continues her gracious service to St. John's and to Overseas Missions.

Robert Lloyd Evans. Respected alike in the world of business and in the church, he held office as Society Steward, Trust Treasurer and Circuit Steward, all at once. No light burden. He would have been glad, as Mrs. Lloyd Evans has been, to know that a drawing of St. John's, by his grandson, Mark Ashton, has been reproduced on notepaper and calendars and has gone all over the world.

And as the writer of the Epistle to the Hebrews says, "the time fail me to tell" of Mr. and Mrs. Benjamin Fenn, and their daughter Matilda, of the Ismays, the Marlors, and the Harnons, the Quirks and the Griffithses and Blackburns, of Francis James and the Sunday School, of Elias Owen, and — but one would need to reproduce the Membership Roll.

Among our present membership, in addition to those mentioned elsewhere, one of the longest serving is Mrs. Maymie Hughes, baptised in St. John's and never parted from it, Treasurer of the Women's Group. The two longest serving of our men are R. B. Evans, for many years a Chapel Steward, and Stephen Crompton, who has held most offices, including that of Circuit Steward, and is currently our Property Secretary.

GROWTH AND RENOVATION

In 1945 the Rev. Dr. C. R. North returned to Bangor, where he had begun his ministry as the junior minister in 1912. Having been a tutor at Handsworth College for fifteen years prior to the War, he accepted with Conference permission the Chair of Hebrew at the University College of North Wales. He and Mrs. North at once devoted themselves to the work at St. John's and in the circuit. In 1946 they began the Renovation Fund, though owing to the large repair work that was found necessary, the alterations to the chapel interior were delayed for some years.

The arrival of the Rev. W. T. Tilsley as minister, in 1952, coincided with the beginning of growth. Membership rose above 70 for the first time as people began to move into the Bangor area; the colleges were expanding also, and Mr. Tilsley's work among students was much appreciated. Repairs to the fabric of the chapel were still called for. (On the night before Mr. and Mrs. Tilsley were to be married, a part of the floor gave way under the weight of the piano — though this did not affect the joy of the wedding).

At last the renovation work could properly begin, and the main work was the rearrangement of the seating and furniture. The old arrangement of pews with two side aisles was altered to make one central aisle. This was neatly done, using the same pews. The old pulpit with its canopy was taken away together with the side pews, and a new sanctuary created, with a new pulpit, communion table and rail, and other furniture. All the old woodwork was lightened to match the light oak of the new furniture, most of which was given by members of the church. (A full list of gifts made at this time, and subsequently, is kept in a special book in the church).

The most striking feature of the renovation was the mural painting above the dark blue curtain of the sanctuary — unusual in a Methodist chapel. The painting was executed by the Misses Nora Yoxall and Elsie Whitfield, of Gloucestershire, specialists in this kind of work. The painting is modelled on a section of a vast "Last Judgement" by the Italian painter Giotto,

in a side chapel of the church of Santa Maria dell Arena, in Padua, a work dating from about 1304. Our painting shows the figure of Christ in Glory, suggested by the text of St. Matthew's Gospel, chapter 25; with the right hand saying "Come ye blessed", and the left hand saying "Depart from me." Christ is seated on the footstool of judgement, but his feet are on the rainbow, which in the Scripture is the sign of God's Mercy. The painting was done in the ancient technique of egg tempera, whereby a small amount of egg yolk is ground up with powder colours and water, and applied direct to the plaster in a series of washes until the right colour is obtained. The renovated chapel was opened on Tuesday, May 11th 1954. The Rev. E. Benson Perkins gave the address, and also a recital on the newly installed organ, the gift of Dr. and Mrs. North. This is a small one manual instrument by John Compton and Co., which fits in very well with the total scheme. Attention very naturally turned next to the schoolroom. Through the encouragement of Dr. John Gibbs, then Vice-President of the Conference, the schoolroom was remodelled and refurnished in 1958. This work consisted of the partitioning of the old class-room area to make a new parlour and kitchen, together with the renewal of the seating in the Hall.

THE NEW MANSE

In 1959 the circuit decided that the time had come to look for a new house for the minister. "Y Bwthyn," in Belmont Road, was bought and enlarged to make it suitable as a manse. Once more generous gifts were forthcoming, and these, with the proceeds of the sale of 50, Colledge Road, made it possible to clear the whole account in 4 years. Since the purchase, further improvements have added to the value of the property, and a Manse Maintenance Trust has enabled proper attention to be given to keeping it in sound condition.

THE SIXTIES

The long ministry of the Rev. and Mrs. G Robinson Myers (1957-71) was remarkable not only for their distinguished and gracious service through those years, but also for the fact that as well as Bangor, the chapels of Penmaenmawr and Llanfairfechan were remodelled and made very attractive. (Details will be found in a separate Circuit leaflet). The wise generosity of Dr. and Mrs. North enabled much of this work to be done.

Remarkable too was the increase in the membership at St John's as people moved into Bangor and the surrounding district. The figures are: Membership in 1957 — 81 ; in 1971—150. There had been 139 members transferred to the church from other places, and 86 had removed. (New members had also been received in a steady flow).

Then in 1963 Bangor found itself with no less than four English Methodist ministers resident in the town and active at St. John's. The Rev. W. T. Tilsley had, on his retirement, continued to live in Bangor (though now at Shirley, Warwickshire). The Rev. Dr. C. R. North also continued to live in Bangor; and then the Rev. T. Lloyd Turney came back, also on retirement, to live in the place he had served as a young man 37 years previously. It is noteworthy that Dr. North served as Circuit Steward from 1951- 1966. and was succeeded in that office by Mr. Turney. Is there another circuit anywhere in Methodism where this has happened - two ministers in succession as Circuit Stewards?

Mention must also be made of the Rev. and Mrs. John Owen Jones, who during the period of Mr. Jones's service as Religious Broadcasting adviser to the BBC were closely associated with St. John's, and now have come back to Bangor.

In 1970 the Rev. and Mrs. H. Trevor Greeves came to live at Pontllyfni. Mr. Greeves' sudden death in 1971 cut short what had promised to be yet another fruitful association. Mrs. Greeves returned to work as a Wesley Deaconess, and has now entered the ministry — the first woman candidate to be nominated by the Bangor Quarterly Meeting.

At this point follow three sections covering special aspects of the work St. John has been privileged to do through the years.

STUDENT WORK

Ever since the foundation of the Normal College, and then the University College of North Wales, and of course St. Marys College, St. John's has had students in its congregation. Hundreds of young men and women have found fellowship, hospitality, and encouragement in Christian service, from ministers and people alike. Not a few would look to St. John's as the place, under God, of their vital Christian experience. Space would not permit the telling of all their stories, even if we knew them, so let one man stand for all as an example.

Just as Lancashire gave us Samuel Ogden, at the birth of our work, so Wales and St. John's gave a man to Lancashire. Wesley J. Brown was born at Barry, in Glamorgan, and came to Bangor during World War I. as a student. He was placed "on Note" as a Local Preacher in September, 1917, and "On Trial" in the following December. He took services not only in Bangor but also in Anglesey, and was known as "the curate of Amlwch." On graduation in 1918 he went to teach at Shepton Mallett, and moved in 1920 to Bury, Lancashire, where he joined the staff of the Technical School, becoming its head in 1946, a post held until his retirement. For 48 years he served the Methodist Church at Moulding, in the Bury Circuit, and led a weekly Class. As preacher, lay leader, and enthusiast for overseas work, he was a worthy representative of all that is best in our Methodist Church. There have been many others like him who began their Christian service at St. John's.

Seven candidates for the ministry have gone forward from among us and all are now active in the ministry. They are Christopher D. Bacon, John Cooke, J. Ivor H. Earl, Kenneth Wilson (whose father was Circuit Steward here), Colin Smith, Gareth West and Denise Greeves. Miss Lois Bacon entered the Wesley Deaconess order and is now also an ordained minister. St. John's and the Bangor Circuit owes a great debt to students who have served as Local Preachers, organists, helpers in the Sunday School and in the Guides and Brownies. Our Sunday worship has been enriched also by many lively contributions.

THE WORLD CHURCH

Students from other countries are now a familiar sight in Bangor, and at St. John's. Overseas visitors on holiday also enrich our fellowship, and carry the name of St. John's to many lands.

It has also been our privilege to make our contribution to the work of the World Church. The Missionary cause has been supported since Methodist work began; and one daughter of St. Johns gave distinguished service overseas.

Miss Dora Evans, whose association with St. John's was life long, took her B.A. degree at U.C.N.W., and then went to South India with the Methodist Missionary Society as a teacher at the Bangalore Girls High School from 1920-1947. During this time she became closely associated with the Girl Guides, and was honoured by the Government of India for her work in this field. On retirement she maintained an active interest in Guiding, and was president of the local Association at the time of her death in 1974. She was also a Local Preacher and was much in demand for missionary meetings.

In June 1935, Mr. and Mrs. Ewart Marriott, who were active at St. John's during Mr. Marriott's term of office as lecturer in the Department of Engineering at U.C.N.W., sailed for China. Their work in the University of Han Chow was cut short by the War.

One lady who hardly remembers St. John's, (though born and baptised here), Judith, daughter of Mr. and Mrs. H. Bell, married the Rev. P. Chapman, and they are at present serving in West Africa.

A number of ministers who as young men served at St. Johns subsequently went overseas. The Rev. Frank Edwards (1897-98) went as a chaplain to South Africa during the Boer War Christopher North (1912-15) went to North India for a time; and G. Stuart Treleaven (1923-24) went to Africa, where he gave long and distinguished service.

Of course many students took up teaching posts overseas. Mr Terrv Pope in East Africa; and one of our "old scholars Dr Dennis Wood, now teaches at the University of Illinois in the U.S.A

We have also in recent years forged very special links with Ghana Three Methodist couples have attended our services and brought children to Sunday School, the men folk being postgraduate students at U.C.N.W. Having been married under the "customary law" of their own country, they chose to celebrate their "church wedding" in St. John's. Three very happy occasions.

SERVICE IN THE COMMUNITY

St. John's has rarely had any City Councillors among its members, but we seem always to have had people who gave voluntary service through various organisations in the town in addition to our support of specifically religious bodies such as the Bible Society and the Council of Churches. A recent count showed that almost every community service organisation in Bangor had one or two St. John's people involved; and members who live in the surrounding areas are also locally committed.

Methodist students were active in the formation of the Community Action organisation at U.C.N.W. in the late sixties.

THE SEVENTIES AND BEYOND

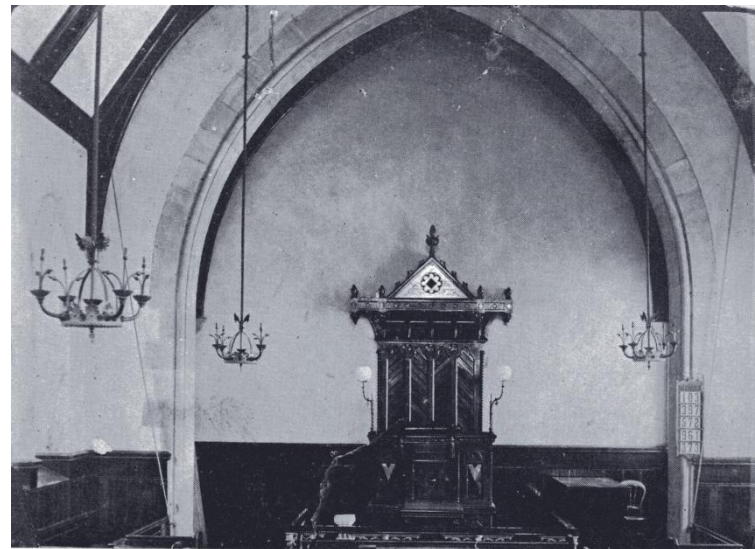
As these words are being written (1975, *Ed.*), inflation is running at 20% a year, petrol has doubled in price (*to 75p per gallon!*, *Ed.*) (and this is serious to a church where half the congregation travel more than 3 miles to worship — some travel 12 + and there could well be financial difficulties ahead. Yet St. John's in these past four years has seen the congregation well maintained ; a monthly Parade and Family service which has attracted more people; the interior decoration of both chapel and school by our own folk; good work among young people both on Sundays and week-nights. And our Centenary Year is significant for Christian work in Wales as a whole. In January the Methodist Church, the Church in Wales, the Presbyterian Church and the United Reform Church signed a Covenant "to work and pray together for unity." Our minister, the Rev. John Davis, represented Methodism at that service. 1975 is also "Wales for Christ Year," with its accent on liaison, and an awakening interest in the Scriptures. St. John's has had a history of ministry to residents, students and visitors. It has weathered storms, and in the purpose of God has brought blessing to many. It is a "family church" within the Family of God, and this vocation is as important now as on the day the chapel was opened. At some time in the next hundred years there may be another new building in which this same vocation will be expressed ; it may be a Methodist cause, or in some form as yet undreamed of. May this story of the beginnings, of the people of 1875, and the work of a hundred years at St. John's, be a challenge and an inspiration for years to come.

Ministers of the English Methodist Circuit in the Twentieth Century.

1899	R. Corlett Cowell, Frank Edwards
1900	R. Corlett Cowell, J. Hubert Parker
1901	Thomas Craven, H. Maldwyn Hughes
1902	William Potts, William Broadley
1905	Benjamin Hawkins, Humphrey G. Humphreys
1908	John Percy, David R. Rowe
1911	R. Montgomery Rees, Christopher R. North
1912	R. Montgomery Rees, Christopher R. North
1916	Samuel R. Wilkin, Frank B. Hankinson
1918	W. Ovington Robinson
1920	W. Ovington Robinson, Joseph W. Jones
1922	W. A. Bryan Jones, Ralph Tooth
1923	W. A. Bryan Jones, G. Stuart Treleaven
1924	Ralph H. Williams, R. Douglas Ord
1926	R. Douglas Ord
1927	T. Lloyd Turney
1928	John T. Waddy
1931	F. Paul Bacon
1937	D. J. Williams
1941	William Raby
1945	W. A. Lenton
1948	W. Lamplough Doughty
1952	W. T. Tilsley
1957	G. Robinson Myers
1971	John H. Davis

Pictures

St. Johns
Methodist Church
BANGOR



THE INTERIOR BEFORE 1954



The Interior 1975