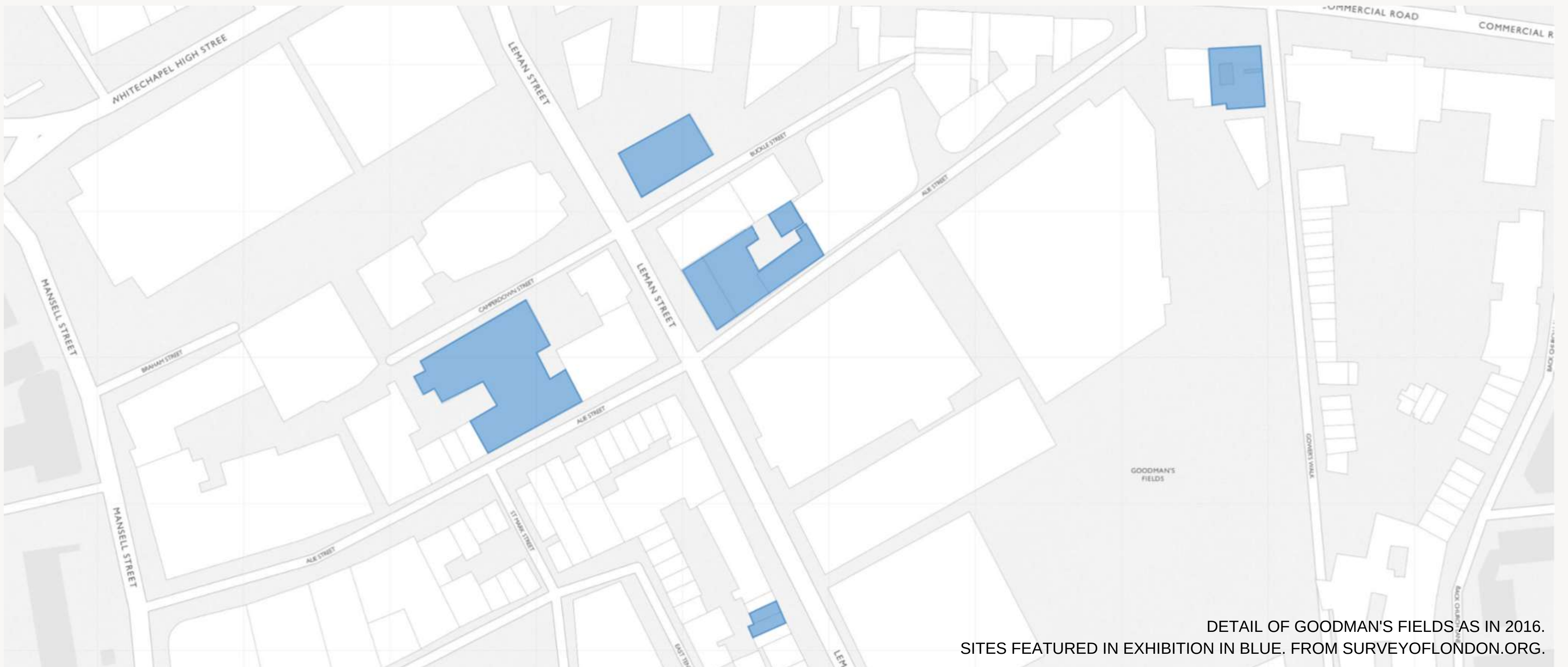


CONNECTING HISTORIES:

BUILDING NARRATIVES OF GOODMAN'S FIELDS



St George's German Lutheran Church is located in an area known as Goodman's Fields in the parish of Whitechapel. This exhibition explores the history of this quickly changing area through a number of local buildings past and present. Drawing on new research undertaken by the Survey of London, it tells the story of the church and associated schools, as well as those of a medical building, a social club, a house and a sugar refinery, considering the construction and occupation of buildings of the 18th century to the present day.

Though now closely associated with the recent Berkeley Homes development to the east of Lemman Street, for many centuries 'Goodman's Fields' extended much further west, all the way to Mansell Street. It was named after the Goodman family, who held much of the open pasture land regarded as the 'fields' in the late 16th century. A hundred years later, under the Lemman family, the principal streets – Mansell, Lemman, Prescott and Alie Streets, had been laid out, and the first proper wave of building development had taken place.

Second and third waves of development saw these streets and others close to St George's lined with a mixture of substantial mercantile houses, smaller house-workshops, and large factories. However, industries such as sugar refining and gun making increasingly characterised the area, and, by the middle of the 19th century, rows of densely occupied terraced houses were constructed on the last remaining open ground.

After population dispersal and extensive bomb damage during the two world wars, Goodman's Fields suffered a loss of identity and a period of decline, becoming home to many large speculatively built office blocks by the early 1990s. In 2019, the area is undergoing a further transformation, with only a limited proportion of the historical built environment remaining, increasingly overshadowed by tall blocks of flats.

ST GEORGE'S GERMAN LUTHERAN CHURCH

FOUNDING OF THE CHURCH

St George's German Lutheran Church is the oldest surviving German church in Britain. Since the 18th century, St George's has been a haven for thousands of German Protestants seeking religious asylum and economic opportunity in the Whitechapel area. Sugar refining is interwoven with St George's history, serving as a major economic driver for its German immigrant community. Dederich Beckmann (c.1702-66), a wealthy sugar refiner, was a key founding leader of the church and donated substantially toward its construction.

The site of St George's was purchased in 1762, with construction beginning soon after. Joel Johnson and Company served as builder, possibly also architect, and the chapel was consecrated 19 May 1763. Before fitting out was complete, the building was enlarged at its north end in 1764-65. The church's vestry was also built at this time.



DRAWING OF ALIE STREET ELEVATION FROM 1821
ILLUSTRATION BY DOLFER. COURTESY OF THE SURVEY OF LONDON.

ST GEORGE'S TODAY

Listed by Historic England as Grade II*, St George's is now recognised not only for its early date of construction but also for being remarkably intact. Several other German churches were built in London in the 17th-19th centuries, but many no longer survive.

Extensive restoration was undertaken in 2003-4, following transfer of St George's to the Historic Chapels Trust in 1999. In 2019, St George's continues under the care of the Trust in partnership with the Friends of St George's German Lutheran Church. Together they host talks, tours, concerts, and other public events to connect St George's to the wider community.



ST GEORGE'S EXTERIOR. 2017.
COURTESY OF DEREK KENDALL.

BUILDING EXTERIOR

The church's exterior appearance does not demonstrate a clear German architectural connection, rather it is in keeping with other English Nonconformist chapels of the period. Composed of stock brick, its Alie Street facade is symmetrically arranged and features a central Venetian window flanked by identical doors. Centred above the window is a lunette, perhaps at one time glazed, that now reads "Deutsche Lutherische St Georgs Kirche Begründet. 1762" (St George's German Lutheran Church. Founded 1762).

The church's slate roofline was initially crowned by a bell turret, clock, and weathervane. This was dismantled in 1934 when rot and woodworm were discovered after several decades of deferred structural maintenance. A simple cross can now be found where there was formerly the clock's face.

Several sequences of repairs and restoration works resulted in replacement of all the original windows. Little else of St George's has been altered externally. However, the present juxtaposition between the simple church and its towering neighbouring buildings reflect broader local shifts that have taken place in recent decades.

CONNECTING HISTORIES:

ST GEORGE'S GERMAN LUTHERAN CHURCH

INTERIOR ARRANGEMENT

The interior of St George's has the extraordinary feeling of being frozen in time. Immediately perceptible is a number of intact 18th-century features, most notably the original box pews. However, a closer look reveals the subtle evolution of structural, decorative, and liturgical elements that speak to the ebb-and-flow of use by historic and present communities.

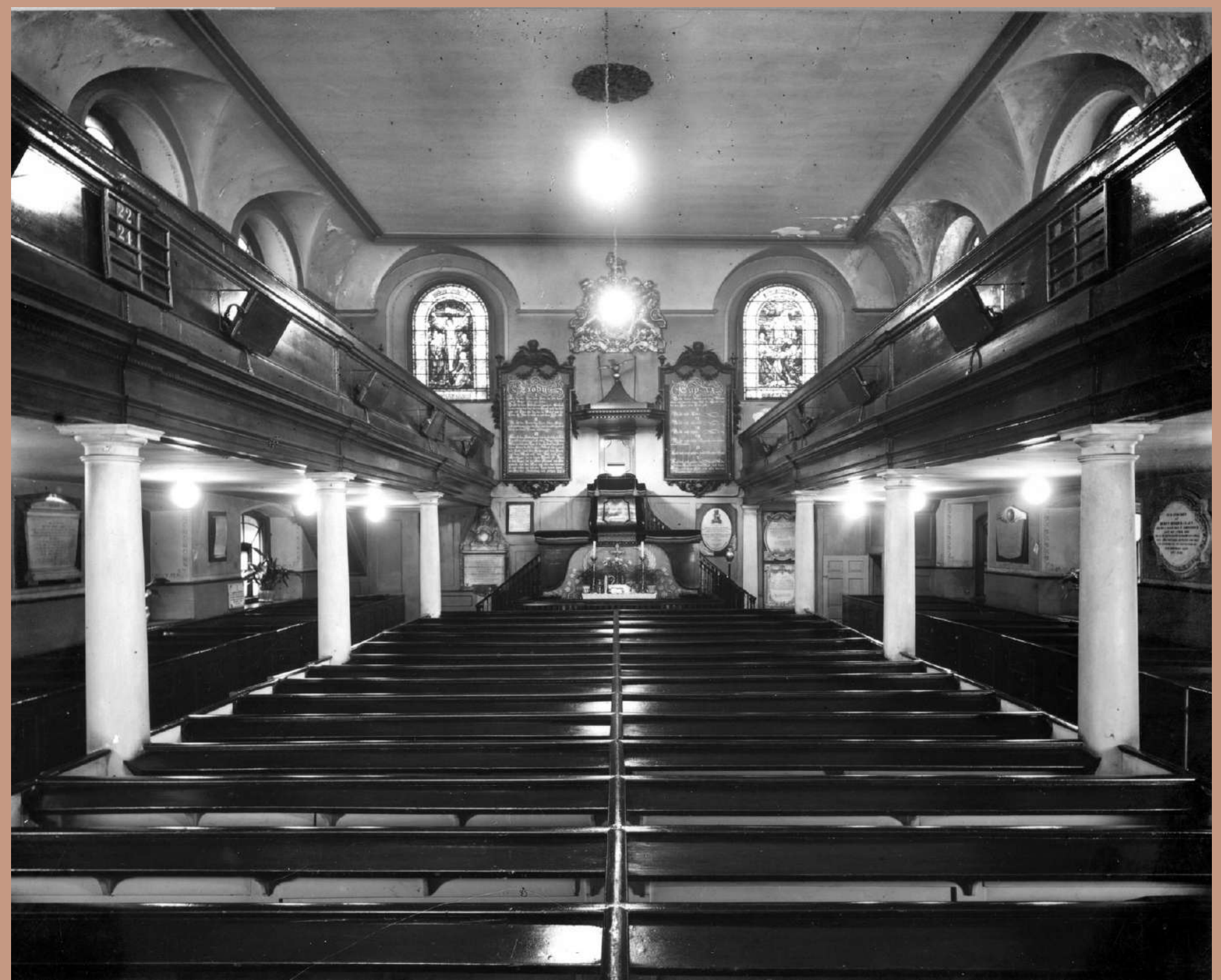
The arrangement of the sanctuary space reflects this evolutionary process. Its original orientation is retained today, laid out in a typical Protestant fashion. Pews and galleries are centred around a main speaking platform, giving liturgical emphasis to preaching and the reading of scripture. This focus became a point of contention when the congregation's first pastor, Dr Gustavus Anthony Wachsel (c.1735-99) incorporated hymn-singing and other musical performances into the more "pious", word-focussed liturgy, earning the chapel the critical nickname "St George's Playhouse."

By 1802, the railed sanctuary had been made smaller, giving congregants closer proximity to the altar, and an organ had been installed that was later replaced by a larger instrument in 1885-6. This resulted in the removal of upper galleries, which may have been made superfluous by declining attendances.

20TH CENTURY ALTERATIONS

In the first few decades of the 20th century, the St George community faced numerous difficulties under the strong and steady leadership of Pastor Georg Mätzold (1862-1930). During the First World War, anti-German sentiment was high, and many congregants returned to Germany or were interned. Despite challenges, the congregation continued to meet, and following Mätzold's death, the much-diminished community turned to reviving their religious home. This included a reorganization of the chapel interior, in which a committee room was made under the south gallery. Dr Julius Rieger commemorated his predecessor by dedicating the room as the Mätzoldzimmer, as it is still known. During and after the Second World War, the congregation not only continued to meet but increased in attendance as new German refugees entered London's East End.

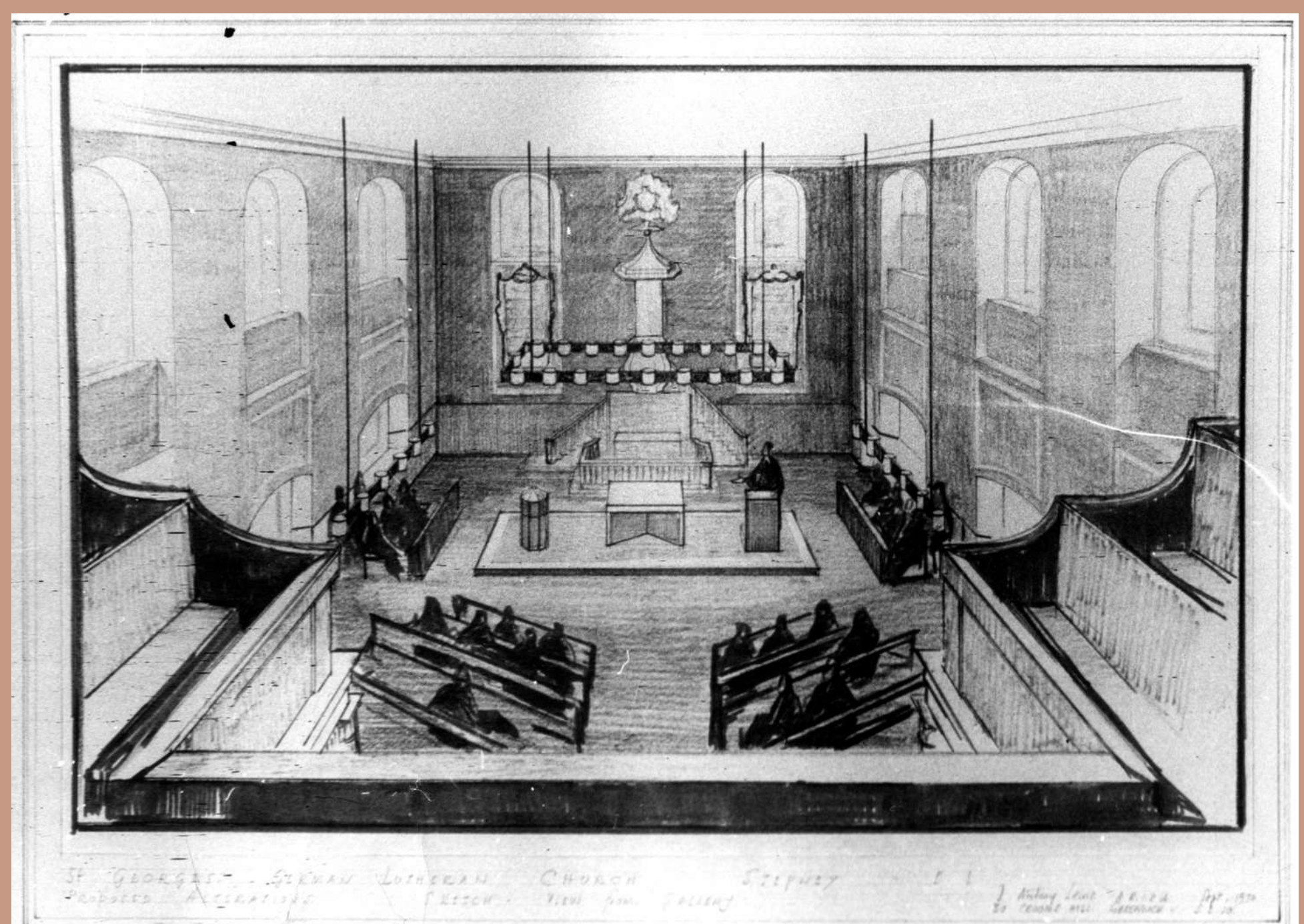
In the second half of the century, congregational attendance declined. A plan for re-arranging the interior by the architect J. Antony Lewis in 1970 would have removed much of the intact joinery, including the pews and large portions of the galleries. This, however, never came to fruition, allowing for the significant interior joinery to remain intact.



ST GEORGE'S INTERIOR. C.1930.
COURTESY OF FRIENDS OF ST GEORGE'S.



MÄTZOLDZIMMER. C.1933.
COURTESY OF FRIENDS OF ST GEORGE'S.

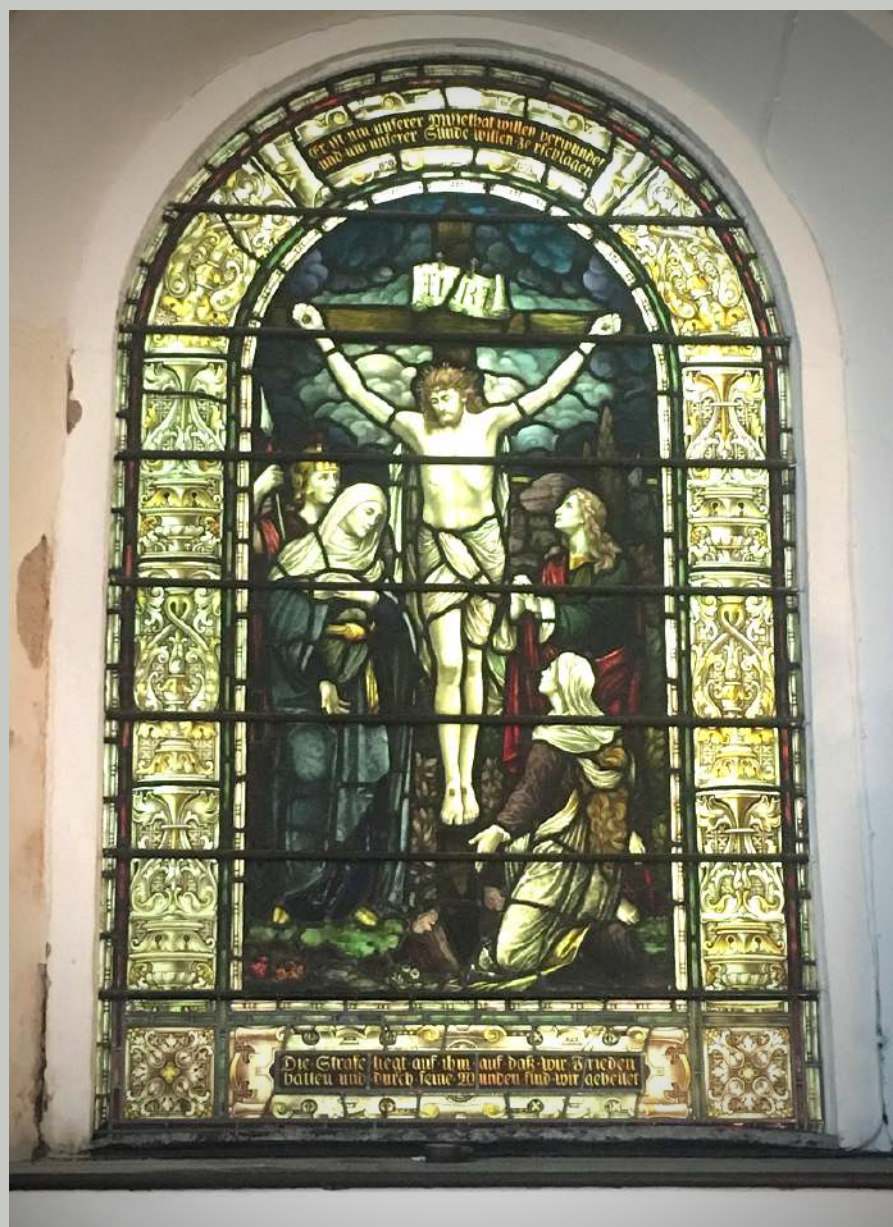


J. ANTONY LEWIS. PROPOSED INTERIOR REFIT. 1970.
COURTESY OF FRIENDS OF ST GEORGE'S.

ST GEORGE'S GERMAN LUTHERAN CHURCH

STAINED GLASS WINDOWS

In 1855, major restoration and redecoration works took place, but, unlike in many other Victorian schemes, the pews and several other fittings were retained. The major addition at this time was two stained-glass windows by James Powell & Sons. These depicted Christ's Crucifixion and Ascension. In 1912, a fire in a nearby building damaged the windows, resulting in their replacement by two new windows designed by Heaton, Butler and Bayne, also depicting Crucifixion and Ascension scenes. Powell's Crucifixion was salvaged and reconfigured to fit the Venetian window in the chapel's south wall.



CHRIST'S CRUCIFIXION STAINED GLASS WINDOW BY HEATON, BULTER AND BAYNE. COURTESY OF REBEKAH COFFMAN.



PULPIT WITH SOUNDING BOARD, COMMUNION TABLE AND REREDOS. COURTESY OF HISTORIC ENGLAND.

PULPIT, COMMUNION TABLE, AND REREDOS

The chapel's north wall functions as the liturgical focal point of the building's interior, demonstrating the different elements of Lutheran religious practice. The tulip-shaped timber pulpit with its sounding board is at the centre and features carved decorative bands. Directly below sits the communion table, with a painted canvas reredos (ornamental screen) behind. The canvas likely dates from 1784 and displays the text from John 14:6 in German, which translates as: "I am the way and the truth and the life. No one comes to the Father except through me".

COMMANDMENT BOARDS AND COAT OF ARMS

To either side of the pulpit's sounding board there are two elaborately carved boards that detail the ten commandments in German, painted by Errick Kneller in 1763-4. Directly above can be found a large Royal Coat of Arms for King George III. Unlike in Anglican churches, Nonconformist communities were not required to display the royal crest. At St George's, it may have been a pointed sign of loyalty to the King, who did have Hanoverian roots.



COAT OF ARMS OF KING GEORGE III. COURTESY OF HISTORIC ENGLAND.



MEMORIAL TO THE BECKMANN FAMILY. COURTESY OF REBEKAH COFFMAN.

BENEFACTION BOARDS AND MEMORIALS

Numerous memorials can be found placed on the walls throughout the sanctuary interior, including one of notable design dedicated to the church's primary benefactor, Dederich Beckmann, on the north wall adjacent to the pulpit area. A memorial to the first pastor, the Rev. Gustavus Wachsel, can be seen on the east wall. Other items of note involve the large benefaction boards to the south, which name 19th-century financial gifts given for the benefit of the church and schools, including a substantial donation from the King of Prussia. On the west wall, a painted tablet that commemorates the building's 1855-6 refurbishment can be found.

CONNECTING HISTORIES:

ST GEORGE'S SCHOOLS

A burial ground east of St George's church was gradually built over from the mid-18th century. By 1800, a substantial four-storey parsonage adjoined the church adjacent to which stood a modest clerk's house, likely constructed when a single-storey school replaced stable and coach-house buildings further east.

St George's church foundation included 'German and English Schools' from 1765, but an operational school was only formally established in 1805, when the parsonage and clerk's house were given over for educational use. By 1808 a small school building had been erected, accommodating a mixed class of girls and boys aged seven to fourteen.

Pastor Christian Schwabe, who served at St George's from 1799 to 1843, was instrumental in all this and an experienced teacher. Schwabe moved to Stamford Hill where he established a school for distinguished German families, many of which, with other wealthy German merchants, some implicated with sugar refining, supported the new Whitechapel school. Voluntary contributions enabled a proportion of less well-off children to attend on scholarships. The numbers of pupils increased rapidly, and girls were separated from boys after a decade with the girls' classes moved to the parsonage. Other rooms in the parsonage were given over to a new infants' school, established in the 1850s.

INFANTS' SCHOOL



WATERCOLOUR REPRESENTING ST GEORGE'S INFANTS' SCHOOL of 1859. COURTESY OF FRIENDS OF ST GEORGE'S.

GERMAN AND ENGLISH SCHOOL



ST GEORGE'S GERMAN AND ENGLISH SCHOOL. 2017.
COURTESY OF DEREK KENDALL.

A two-storey infant school was completed in 1859, funded by W. H. Göschel, a banker who was the son of Goethe's publisher. Held to be the first of its kind in the city, the school allowed mothers to go out to work during the daytime, 'an urgent necessity amongst London's growing German population'. By 1877, 283 children were registered at the infants' school, and the intake of the junior schools had increased to the extent that the existing accommodation on Alie Street was unsuitable. The whole frontage east of the church was then redeveloped, with E. A. Gruning, himself an immigrant German, being the architect. The most significant benefactor was another local sugar baker, James Duncan. The rebuilding was spurred on by the enthusiasm and energy of the Rev. Dr Louis Cappel, minister between 1843 and 1882.

The elementary school closed in 1917 when Pastor Mätzold was deported to Germany. The lower floors were soon used by tailoring businesses, and the upper storeys let out. By 1949 the infant school was disused. In 1983 St George's converted the first floor to be a student hostel/dormitory and retained the basement as a church hall. Both the schools were wholly converted into residential premises in the 1990s.

THE EASTERN DISPENSARY

FOUNDING OF THE DISPENSARY

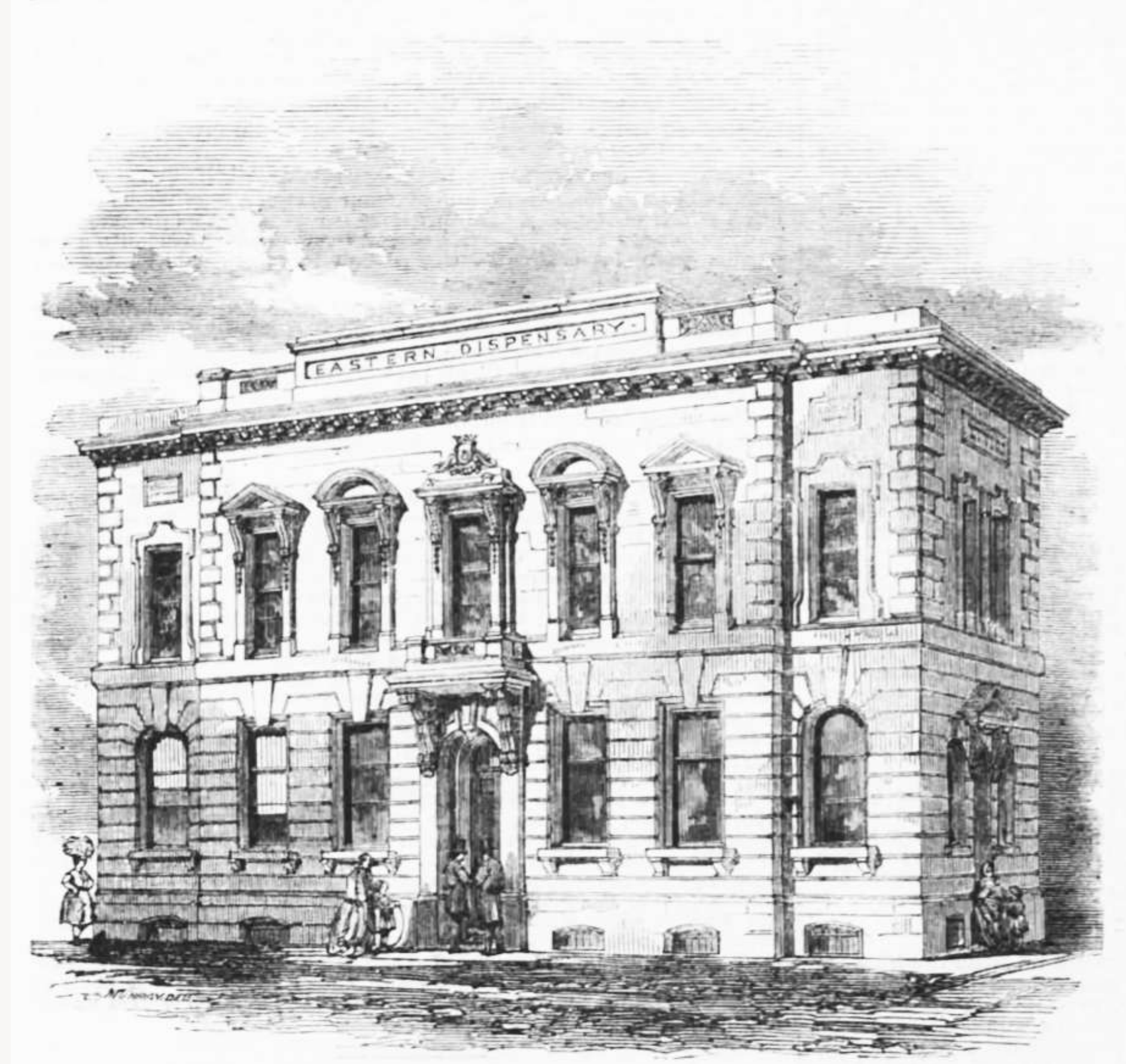
The Eastern Dispensary was one of the oldest institutions of its kind in London. Founded in 1782 and intended to provide free healthcare to poor local residents, the dispensary was first sited on Alie Street. The dispensary claimed an 'on-call' midwife, able to care for women in their homes, and a resident medical officer, alongside visiting surgeons and physicians of some standing. By the mid-19th century, against the backdrop of a swollen local population, the old Alie Street premises were deemed no longer fit for purpose. Many London livery companies, local merchants and sugar bakers subscribed to the rebuilding project. The 'new' Eastern Dispensary opened at 19a Leman Street in February 1859 to designs by G. H. Simmonds, a local surveyor and the secretary of the dispensary who was also involved with the Royal Pavilion Theatre and the Davenant School. He deployed an Italianate palazzo style, but it is not clear that the original exterior design as seen in *The Illustrated London News* was wholly implemented.

20TH CENTURY ALTERATIONS

The popularity of the dispensary remained high until the 1930s. It drew patients not only from Whitechapel, but from all around London and surrounding counties to visit clinics, many of which were held in the evenings to ensure patients did not lose income, nor employers man-power. Some alterations to the façade were made in 1929, and further repairs followed in 1936. By this time, attendances were dropping due to the improved general health of local people. The loss of population and staff during the war, as well as bomb damage to the building, precipitated the dispensary's closure in 1940.



THE FORMER EASTERN DISPENSARY IN CONTEXT. 2017.
COURTESY OF DEREK KENDALL.



EASTERN DISPENSARY IN LEMAN STREET.
THE ILLUSTRATED LONDON NEWS, 19 FEB 1859.

LATER REFURBISHMENTS AND USES

Governors hoped to re-open it, but the establishment of the National Health Service in 1946 rendered the dispensary redundant. In 1944, the building was briefly occupied by the Jewish Hospitality Committee, who undertook substantial renovation and restoration, purposing the interior as a canteen and social club for the allied forces. Thereafter the lease was transferred to the Association for Jewish Youth. The building was sold in 1952, and then used for several decades by second-hand clothes merchants, S. Turner & Co.

By 1980 the building was vacant and it suffered some neglect prior to listing in 1986. It was refurbished and insensitively adapted to use as a pub in 1997-8, with little or none of the original interior fittings remaining intact. It is only as a result of this refurbishment that the seven-bay Leman Street façade now does resemble exactly the scheme as published in *The Illustrated London News* in 1859. Rustication extends across the lower storey, the first floor windows are pedimented, and the roofline is articulated by a projecting cornice, above which sits an inscribed 'Eastern Dispensary' panel. The Dispensary Pub closed in mid-2019 and the building currently stands vacant once again.

CONNECTING HISTORIES:

17 LEMAN STREET

GERMAN MISSION DAY SCHOOL

Opening in 1861, the German Mission Day School replaced an 18th-century tenement and family-run bakery. Designed by City architect Edward Ellis, the purpose-built school was one of a handful clustered around Buckle Street and the east end of Alie Street, primarily serving the large local German population during the 19th century. This school was supported by a group of German churches and funded through subscriptions from wealthy German individuals. Its initial aim was to educate and serve the poor children of seamen, and it was in some ways a complement to St George's Infants' School. It was well attended, with enrolment reaching 150 within a few years of opening. However, by the end of the 19th century many German families had moved out of Whitechapel. This, coupled with the establishment of Board Schools following the Public Schools Act of 1868, led to the school's closure in 1897 and the building being let out for commercial purposes.

JEWISH WORKING GIRLS' CLUB

By 1903, the former Mission School was in use by the Jewish Working Girls' Club (JWGC), which began in 1881 as a small sewing circle. It initially met in a house in Prescott Street and had moved to the Gravel Lane Board School in Wapping in 1886. After its relocation to Lemman Street, the JWGC purchased the freehold through the support of a Jewish-American philanthropist, Mrs Charles Henry, to serve as a goodwill gesture at a time of restricted US immigration policies. The building was lightly adapted for its new use by the architect M. E. Collins to include recreation rooms, a kitchen, scullery and library.



JEWISH WORKING GIRLS' CLUB.
FROM GEORGE R SIMS (ED.), *LIVING LONDON*, 1902.



ELEVATION DRAWING OF 17 LEMAN STREET.
COURTESY OF THE NATIONAL ARCHIVES.

The club was successful through the 1920s, with regular attendances of 160 for classes such as needlework, cooking, Hebrew and religion, singing and drill. Reliant on voluntary contributions for its operational expenses from the local Jewish community, the Club experienced periods of financial instability and closed at the beginning of the Second World War.

SEAMEN'S HOSTEL

Soon after the war's outbreak, the War Office requisitioned the building for use as a hostel for black seamen from British colonies. Many West Africans and West Indians supported the British war effort by joining the merchant navy and serving in perilous situations at sea. Their arrival on British shores, however, posed difficulties. Those who found themselves in East London encountered underlying racism at London's docks and were often turned away from other seamen's hostels. As the Colonial Office hostel, this building provided a place for twelve men to stay for three weeks at a time, with shared spaces including a dining room, kitchen and common room. Despite the good intentions of providing camaraderie and support, those staying often struggled to find work and settle in the country, leading to criticism of the institution's management. After much debate over the role of the Colonial Office in providing this support, the hostel's ownership was transferred into private management in October 1949, in part facilitated by the London Council of Social Service. By 1959, the building was in use as a dress factory by H. Bellman & Sons Ltd. Demolished in 2013, the site now contains a twenty-two storey aparthotel.

JEWISH WORKING MEN'S CLUB

FOUNDING OF THE CLUB

The Jewish Working Men's Club was established in Aldgate in December 1874, arising out of short-lived Sabbath Reading Rooms based at Hutchison House, off Middlesex Street. The club was primarily social in intent and aimed to appeal to young men, holding educational lectures, acting as a forum for nurturing liberal ideas, and providing space for leisure activities. It was a member of the Working Men's Club and Institute Union, while orientated towards Jewish interests, and, unusually, accepted women as members. Founder of the Club, Samuel Montagu, Lord Swaythling, a banker and MP, served as its President from inception until 1908. The membership consisted mostly of skilled labourers and craftsmen, while management was firmly middle-class in composition.

'PALACE OF DELIGHT' AT ALIE STREET

By 1881, the flourishing club had outgrown Hutchison House and a new building was required. Montagu facilitated the purchase of the site at 33-37 Alie Street and a purpose-built clubhouse, designed by the leading Jewish architects Davis and Emanuel, was inaugurated in February 1883. At the time of opening, the club claimed 1300 adult and 330 boy members. The three-storey brick building was originally mostly set back from Alie Street and accessed centrally via portico arches below a protruding staircase tower. A large music hall with a seating capacity of 640 occupied the whole first floor. The ground floor housed a library, reading room, conversation room and committee room; billiard and bagatelle rooms were situated in the basement. Though the building was squeezed between densely packed workshops and houses, open space to the rear permitted daylight from the north. On the club's opening, Montagu lauded it as a 'Palace of Delight' for working men and women, and the *Jewish Chronicle* enthused that it was 'by far the most comfortable of any of its kind in the country'.



EAST END TAILORING FACTORY. C. 1940.
COURTESY OF LAURA VAUGHAN.



ALIE STREET: LOOKING NORTH WEST (THE JEWISH WORKING MEN'S CLUB TO CENTRE RIGHT). 1935. LONDON METROPOLITAN ARCHIVES.

ALTERATIONS AND ADDITIONS

To meet London County Council fire safety regulations, alterations and additions were finally agreed and completed in 1891 to designs by Lewis Solomon. Solomon expanded accommodation towards Alie Street, building out around the central staircase block to create more circulation and service spaces. The extension allowed for the enlargement of some clubrooms and the creation of a girls' room, a room for the use of friendly societies, and storage for gymnasium equipment (enabling the music hall to be used for physical recreation). Solomon effectively redesigned the Alie Street façade, which was of yellow stock bricks dressed with red bricks and Corsehill stone. Maintaining symmetry, he punctuated the elevation with a distinctive array of arched windows, varying in scale and form, composed playfully so as to reflect the positions of the staircases and landings behind. Of particular note were two large bay windows in the Queen Anne style which marked out the main first-floor reading room and clubroom.

20TH CENTURY CHANGES

Reliant on subscriptions to fund activities and not serving alcohol on site, the club was praised for being self-supporting. Membership however began to shrink in the early 20th century. In 1913, the building was converted for use by Monnickendam Rooms Ltd, a well-established East End catering and confectionery business which ran private banqueting rooms. The entrance was embellished with representations of flowers, fruit and urns. In 1931, the basement and ground floors were adapted for use as tailoring workshops, while the Royalty Ballrooms continued above. In 1936 the building was given over entirely for commercial use which continued until the 1980s, when it was demolished.

CONNECTING HISTORIES:

SUGAR REFINING

The sugar refining industry in England began in the 1540s when Cornelius Bussine came from Antwerp with knowledge of the 'secret' art of sugar refining and established the first sugarhouse in the City of London. Several more followed, but it was not until the 17th and 18th centuries that the business of sugar refining gathered pace in London. The opening of the West India Docks in 1802 pulled the sugar trade east and a ruling by the Court of Common Council in 1807 forbade sugarhouses, a fire risk and source of smell, to remain within the City.

By the close of the 18th century, eastern suburbs already claimed a number of established sugarhouses, benefitting from comparative openness and access to the port. In the early-19th century these tall distinctive buildings, and the cramped lodgings of their workers, became defining features of Whitechapel and St George in the East. This shift eastwards coincided with a new wave of German immigration. Skilled and unskilled sugar workers as well as ambitious businessmen arrived from northern Germany and helped to transform the industry from a collection of small-scale enterprises, reliant on a high degree of manual operations, to a relatively mechanised and technologically advanced industry, both dynamic and lucrative as a result of the tastes of the British consumer market. Unrefined sugar was Britain's largest import from the West Indies from the middle of the eighteenth century until the 1820s, when it was overtaken by cotton; both products were dependent on the labour of enslaved Africans.

From the 1870s, the sugar industry declined locally. Large refineries came on the market, and advertisements stressed their suitability for other purposes. Just south of Leaman Street, No. 40 Dock Street provides an example of one such former sugarhouse that unusually survived until 1980.



LOCATIONS OF SUGAR HOUSES IN GOODMAN'S FIELDS C. 1870 NEAR ST GEORGE'S (IN ORANGE) PLOTTED ONTO 1873 ORDNANCE SURVEY MAP.



SUGAR HOUSE ON DOCK STREET. 1974.
COURTESY OF DAN CRUICKSHANK.

Around 1830 Thomas Hodgson & Son took over a sugarhouse with premises to its north on the west side of Dock Street. The sugarhouse had been built around 1800, possibly by Daniel Austin, and an engine house and back warehouse were recent additions. John Hodgson may have rebuilt in the 1840s, but that remains unclear. By this date at any rate the sugarhouse was nine storeys tall. Around 1856 the premises were taken over by John Harrison who had to rebuild the sugarhouse following destruction of all but 'the bare walls' by fire in August 1861. At this time, the owner, two clerks, forty-two German labourers, a cook, housemaid and a German foreman all lived on site. The replacement building, complete by July 1863, maintained the grand scale of its predecessor, with nine storeys of extremely plain stock-brick elevations, and five by six bays of iron-framed windows.

Inside, hollow-circle section cast-iron columns supported timber floors. North of a narrow yard there was a double-fronted three-storey house and office, perhaps of the 1840s. The refinery was converted in 1874-5 to be a tea warehouse, with wines and spirits stored in vaults and a former engine house. After another fire in 1879 the two upper storeys had to be reconstructed and proprietorship passed to the Monastery Bonded Tea Warehouse Co. Ltd. Tea warehousing ceased in 1970 following closure of the nearby docks. Demolition work in 1973 accounted for the house, but was halted by the listing of the former sugarhouse, wherein a fire promptly gutted the upper storeys, leaving the rest of the building open to decay. It too came down in 1980-1 after a successful planning appeal. The building appears to have been the last standing sugar house in Whitechapel, fragmentary remains elsewhere aside.

66 LEMAN STREET

CONSTRUCTION

Few houses survive from the 18th-century development of Goodman's Fields contemporary with the founding of St George's. In this context, 66 Lemman Street is noteworthy. This substantial four-storey house was constructed in the late 1750s for Samuel Hawkins, a builder responsible for much development in Goodman's Fields in the first half of the 18th century. Hawkins remained leaseholder until his death in 1771 after which time the house passed to his widow, Ann, and subsequently to his son Samuel Hawkins Junior, a silk throwster, in whose hands it remained until at least the 1790s. At the time of its construction, the building appears to have been one of the tallest on the west side of Lemman Street. There was also an adjoining kitchen, a coach house and stables to the rear, and a large warehouse and counting house attached. After the younger Hawkins's death in 1805, the property was offered for sale along with two houses adjoining to the north, and the premises at the rear.

GUN MAKERS

A merchant and a ship broker followed as occupants, after which time the house was subdivided and let out as apartments. By 1845, William Scott, gun and pistol maker from Birmingham, was the tenant of the house and its workshops, living with his wife, daughter and two nieces. At this time, Scott made alterations to the attic storey of the house, and erected a store loft for gun stocks in the warehouse to the rear. Several years later, the firm of Thomas Henry Potts Junior, another gun maker who had served an apprenticeship with nearby J. E. Barnett & Sons, relocated his business from the Minories to 66 Lemman Street, by then joined with No. 64 to the north.



GUNMAKERS' PROOF HOUSE ON COMMERCIAL ROAD. 2017.
COURTESY OF DEREK KENDALL.



66 LEMMAN STREET (TO LEFT OF CENTRE). 2017.
COURTESY OF DEREK KENDALL.

POTTS & HUNT

During the early 1850s, Potts established a second gun factory in Birmingham, leaving Thomas Hunt in charge of his Lemman Street operations. After a destructive gas explosion, a new warehouse and a three-storey factory spanning across the rear of Nos 64-66 were erected. In late 1853, Potts transferred his business to Hunt, who adapted the company name to 'Potts & Hunt', despite the fact that Potts had extricated himself entirely and had in fact emigrated to New Zealand. Potts & Hunt maintained offices and gun factories in Birmingham and London during the 1860s, supplying the Confederate side during the American Civil War. The firm appears to have ceased trading in the mid-1870s, with the house only nominally occupied by a housekeeper in 1881.

OLD MANOR HOUSE

By the late 1880s, No. 64 was vacant and No. 66 was in use as a lodging house, named the 'Old Manor House', accommodating over sixty working men and managed by a married couple with two servants. It remained in use as a working men's home until at least the 1930s, but by 1945 had fallen into disuse once more. In the late 1960s the derelict building was converted to office use with a new rear extension, while the attic storey of the house was removed in 1970.