

Englesea Extra

No. 60: Wednesday June 7th 2023

Price: justice

Strange Times

This year here at Englesea Brook, our broad 'theme' 'The Politics of Faith', was inspired by the discovery that it's 150 years since the incident involving the Ascott Martyrs. These were the wives of 16 agricultural workers who, when their employer, tenant farmer Robert Hambidge, refused to pay them a living wage, withdrew their labour. When Hambidge hired two non-union men from a neighbouring village, the women gathered to persuade the men not to break the strike. The women were accused of 'obstructing and molesting' these workers, arrested, tried by two clerical magistrates and sentenced to hard labour. One of the women, Mary Pratley, identified herself as Methodist, and given the evidence of the link in the area between the Primitive Methodists and the Trade Unionists, the likelihood is that Mary was an attendee of the Primitive Methodist chapel. Their actions, and the subsequent furore, resulted in the Act used to send them to prison was repealed allowing peaceful pickets, which encouraged the growth of the Trade Union movement.

To mark this anniversary, a new book has been published called 'The Ascott Martyrs', copies of which we will be selling in the gift shop. In it, the link between the Prims, Trade Union movement, and the courage of those women is made – I was inspired again by reading it.

- Joseph Arch, the founder of the National Agricultural Labourers Union and PM preacher was motivated by his faith: 'The labourer is as respectable as the farmer, because God made him, and to trample upon the labourer is to trample upon God's property'. *Joseph Arch, July 1873*
- The women, the writer suggests, would have 'seen and heard women preachers, thus seeing their sex given voice and mission beyond the domestic' in both the Primitive chapels and at the camp meetings. Interestingly, that would have included Joseph Arch's daughter Annie Arch.
- Finally, the writer makes the link with the Primitive Methodist hymn tunes that were sung at the Union meetings, sung with passion which 'expressed their hopes and embodied their demands. The industrial revolt had in it some of the elements of a religious revival, and one of the most conspicuous of these was the resort to singing as a relief of emotions otherwise too difficult to articulate'



I was reminded of this picture, which a friend shared on Facebook. It was taken at the last Crystal Palace game of the season, and reminded me of all those hymns sung with such gusto at big sporting events. Our faith traditions are embedded in unusual places in our society. Let's READ our bible like Joseph Arch. Let's BE OPEN to breaking moulds, and let's SING our faith with passion!

Every blessing

Ruth

P.S. Much more on [My Primitive Methodists here](#), including an extract from "All things bright and beautiful? Church and chapel in the Wychwoods", a chapter by John Bennett from "The Ascott Martyrs There is also the story told in song.

Pause for thought

The greatest glory in living lies not in never falling, but in rising every time we fall.
Nelson Mandela

Writing Numbers on Plastic Bread

Just another unusual job Amy does in her role of Heritage Officer

One job that has been on my to-do-list for a while, and which I have finally ticked off as of the 5 May, is developing a handling collection numbering system. As a staff team, we have been discussing the need to consolidate our handling collection. Handling collections are used by many museums to provide tactile



experiences with history. These consist of items not accessioned into the museum's main collection but duplicates or replicas that can be handled by visitors, to make them feel that not everything they see in the museum is hidden behind glass and out of bounds for curious fingers.

In our handling collection are centenary plates, of which we already have several examples in the accessioned collection, a missionary box, a miner's lamp and crow scarer, which are often used for set dressing, and several New Testaments and hymnals that can be used with school and education groups. Now, I don't want the precious, untouchable objects from the main collection to get mixed up with the handling items, so a system is needed! I do like organising things

– my books and DVDs at home are ordered in a system of my own devising and I will spot when something is missing or out of place.



All twenty-eight objects currently in our handling collection have received a unique number – e.g., H:2023.1. As we add more objects they will receive a number on a rolling basis, each starting with the year in which they were added to the collection. The paper objects –

i.e., postcards and books – have their numbers written on using a 2B pencil. Other items receive their numbers using something called the 'Paraloid Sandwich Method' (not 'paranoid sandwich', as people have been known to mishear it). This requires a bottom, barrier layer of Paraloid B72 adhesive, which, once dried, can be written on using archival ink. Once the ink has dried, a top layer of Paraloid B67 adhesive is painted over the top to protect the number from being worn away.

What is the strangest item I've used the Paraloid Sandwich Method on in the handling collection? A piece of plastic bread! Last year we used a toy bread roll and two papier mâché eggs in the Hugh Bourne display to illustrate the food he carried in his pockets on long preaching trips. These are now officially part of the handling collection, so required numbers

THE CIRCUIT PLAN

David Leese casts more light on a Methodist staple we often take for granted

The last edition referred to Circuit Plans. To some these are negligible pieces of ephemera, but to others they are treasured sources of the methodistical habits and aspirations of our denominational fathers. The former Cirplanology society existed for the study of plans and their magazines were a treasure trove of information. The members of the society celebrated the unusual, the quirky and the exceptional. It should be of no surprise therefore that there is a great variety as listed below.

Not all plans are preaching plans. Most of the examples we have are, but it was practice with some Sunday schools (Primitive included) to issue Sunday school teaching plans on the same standard quarterly pattern. There are good examples in our records at Englesea Brook.

Not all are quarterly preaching plans. Most are but some were issued for special occasions, with District Synods sometimes issuing a plan solely for the weekend concerned, covering the open-air meetings and the allocation of accommodation. Annual conferences are also known to have used the same principle for the conference related events and services - these were not infrequently printed on linen to mark the special nature of the occasion.

One significant variation is that the Bible Christians favoured the traditional quarter day terms both for quarterly tickets and plans, of Lady Day, Midsummer, Michaelmas and Christmas.

Not all were issued in the name of and with the authority of the Circuit Superintendent. The LPMA General Aggregate meeting issued their own plans, the 1902 aggregate meeting covered all the Wesleyan London districts and planning 600 preachers for over 1,000 services.

Not all plans were printed on paper. We have plans on linen, silk (pink silk in Newcastle), tissue paper and some (a few) in the early years of the last century were photographed and issued as postcards. There are differing theories as to why the material changed but certainly in part it related to the importance of the event, and probably to what was most readily available. Methodists seem to have had a propensity for being different! Surprisingly tissue paper plans seem to be unusually good survivors.

Not all plans are Methodist. Plans exist for a Band of Hope Union, Ecumenical Workhouse services (issued by the secretary to the workhouse) and contemporary ones exist issued by URC churches.

Not all are a plain list of services and allocated preachers. Plans were increasingly used as a means of general information, and exceptionally some plans included maps, and some were illustrated with portraits of the ministers.

Not all were Connexionally approved. The oddities include the Louth Tee-Total Primitive Methodist plan for 1839, and the Bingham Independent Primitive Methodists of 1854.

We are fortunate to have access to the archive of Primitive Methodist Plans at Englesea Brook.

Two Saints greeting

It was a joy to receive this, stuck in the door frame of the cottage this morning. We were sorry to miss them, but how lovely to know that there are Christians praying for us and the work here at Englesea Brook.



Career building at Englesea Brook



This is a photo of the display one of the staff at Adelaide School, Annabel, has done, showing all the amazing activities they did with Elizabeth here at Englesea Brook. Annabel says ‘All of the activities linked so well with other subjects and our careers builder skills (you can see the stickers on the display) which are really important for us as a school.’ (All the children in it have photo permission for it to be shared)

COME and SEE

Our new exhibition for 2023 is ‘Just Women’ which charts women’s involvement throughout Primitive Methodism., and beyond to look at the work of women within Methodism today. This final board includes a photo of one of the earliest women to be ordained in the 70s, Rev Joyce Norman. When we contacted her for permission to use the photo, she was delighted that her two Sunday School teachers who stand proudly either side of her, will be recognised for the huge part they played in her journey of faith.



Randle’s rummagings

A few months ago we received a collection of photographs and other items relating to Revd Tom Sykes, who was born at Wetwang in Yorkshire in 1874. These include a postcard of Wetwang PM chapel, which has filled another gap on the MyPrims website. Revd Sykes married Annie Ainsley on 3 Sept 1902, at Linthorpe PM chapel, Middlesbrough, and their wedding photograph was taken in the chapel. For some years in the 1920s he was in Canada, and there are three photographs of him while he was there, attending the Conference at Knowlton, Quebec, in 1926 and in Saskatchewan.



We have also been given an illuminated address presented to him in 1917, which incorporates a small painting of Newcastle upon Tyne Northumberland Road (later Central) Primitive Methodist Chapel, and a splendid photograph of the interior of this chapel, which appears to be identical to a picture on the website, but this is a clearer copy. The collection also includes an unusual view of Hartley College, a group in a charabanc, possibly a chapel outing from Wetwang and a harvest festival at an unidentified chapel. Revd Sykes

superannuated to Northallerton in 1940 and died in 1962.

As a supplement to this Rummage, I am taking a leaf out of Chris’s book and asking two questions, the major difference is that I don’t know the answers, I’m hoping somebody else will! We have recently been given a magnificent collection of over 50 framed portraits which came originally from Hartley-Victoria College. Almost all of them are Primitive Methodist and half are of Presidents of the PM Conference, but there are also nine which are labelled ‘unidentified’, two of which are included here, is anyone able to identify them, perhaps using the MyPrims website, and starting with the Presidents?



Book Club

Tim Macquiban reviews "Everywhere spoken against" by Colin Dews

Local histories are vital for the building up of a pattern of understanding the development of religion in particular localities. On the anniversary of Central (Primitive) Methodist Church Horsforth (1822-2022) Colin Dews, the Secretary of the Yorkshire Branch of the Wesley Historical Society and indefatigable collector of many resources now to be found in its library at the University of Huddersfield at Heritage Quay, has written its history from a variety of sources, including the oral history from his own grandfather's knowledge of Primitive Methodism in West Yorkshire.

Colin comes with a passion and a bias towards Primitive Methodism and against the Wesleyans ("teetered between spontaneity and formalism"). He writes as a convinced advocate of the movement which was "everywhere spoken against" (partly because of Lorenzo Dow's overt republicanism). He sets the context for its emergence, development and survival in West Yorkshire but with a much wider remit to relate the local to the national. PMs were, he writes "a religious sect (sic) and culture with its own values, a community with both a response and alternative to the emerging capitalist social order". It therefore helps him to paint the Wesleyans as generally unsympathetic to reform and the PMS more in tune with the disaffected classes especially in the Age of Chartism. This plays out in the later Lib-Lab complexion of PM politics.

PMs brought the hope of deliverance through the conversion of marginalized individuals achieved through self-learning and improvement which chapel life afforded. And the examples cited from the history of the PMs in Horsforth demonstrate the general thesis. The extemporary worship and ranter hymns, popular in style, and the Sunday Schools teaching basic literacy and numeracy as well as Bible, are at the heart of this distinctive culture, along with love feasts and camp meetings, the revivals, the temperance meetings and Bands of Hope, the special services and anniversaries, the class meetings and Christian Endeavour.

A particularly interesting chapter is that drawing from the records of Phyllis Trowse (1914-2008) describing chapel life in the 1920s and 1930s in great detail as the constant round of meetings unfolds.

One drawback of the book is that it lacks an index to unlock the wealth of detail which is contained about far wider subjects and places than Horsforth PMs.

Dews concludes that as J Munsey Turner once said: "there are many Methodisms". Horsforth Central is an example of a survival of PM identity at its best with its distinctive origins, culture and community service. A copy of the book is added to the EB Library and is well worth a read.

Postscript from Ruth:

This is the chapel I went to at University, and where Rob and I first met!



Chris' conundrums; the hidden life of My Primitive Methodists

1. On My Prims there is a section for unknown chapels - and this month we identified one of them. [East Brook chapel](#) was originally filed under the "unknown chapels" category with a tentative suggestion for Gloucestershire. Thanks to David Ings for locating it south west of Cardiff in Dinas Powys. It now sits comfortably in "solved mysteries" and Wales:

2. Robin Barker, living in Australia, got in touch about Primitive Methodism in Golborne. Robin passed on the following link to [Golborne Trinity chapel](#):

"A friend of my mother's was married in that church in 1944 to an Australian Airforce navigator just before he went on his mission. He came back safely then a bit later after he'd gone on his way to Australia, she and a bunch of war brides, most of them pregnant, were put on a boat to Australia. Many of them suffered extended periods of morning sickness. She was seventeen and lived in Cross Street. "

3. David Harris contacted us in connection with the centenary celebrations of Consett Park Bowling Club. [Edward George](#), Primitive Methodist and General Manager of the Consett Iron Company was the first President of the club and was a significant figure in Primitive Methodism.

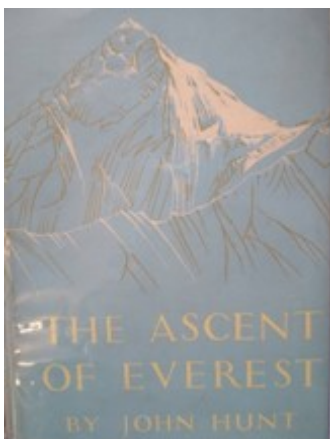
Mr. E.J. George, general manager of the Consett Iron Company. The company employs 14,000 people, and before the coal stoppage had a wage bill of £60,000 per week. Mr. George is chairman of the Urban Council, and is held in such esteem by the people that at the last election he was head of the poll, while the Labour candidate was placed at the bottom.

The building of workmen's houses and providing means for the recreation of the people, and above all his efforts to provide work for men with families has won for him the esteem and affection of the people.

Mr. George has an arresting type of face. The high broad forehead, the cogitative nose, the penetrating eyes, and firm mouth indicate intellectual and moral strength of a high order. A genius in finance, a capable and effective public speaker, he compels attention and carries his audience with him. Strength and compassion are blended in his character. Religion is the controlling influence in his life. A local preacher from seventeen years of age, and continues to attract large congregations when announced to preach.

Mrs. George is a lady of winsome, attractive personality, and as President of the Consett Women's Guild, and President of the Circuit Women's Missionary Federation, renders invaluable service.

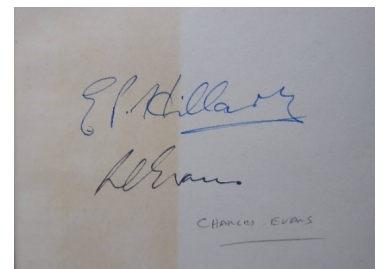
70 years this year since they climbed Everest.



The Book Emporium at Hassall Road continues to be a beacon of fund-raising and buried treasure! See this from Malcolm Lorimer:

I don't look inside every book that comes to Hassall Rd. But if it looks like it could be signed then I always check.

This book came in by John Hunt written about the 1953 Everest Expedition. Not a rare book, and we would normally sell it for £3-5. The dust wrapper was clean and when I looked inside I was surprised to see two signatures. One of Sir Edmund Hillary and the other of Charles Evans, who was also on the expedition and reached the summit camp.



If you are at all interested (and what a great gift for the person who has everything!) it is still available at time of writing. Offers in the region of £100.

Also from the same source a book about the 1960's folk group The Spinners. This too was signed by all the group - offers around £21.

Never judge a book just by its cover.



You are invited to join us for

A QUIET DAY

A loosely structured event whose theme and activities will provide a unique opportunity to reflect, recharge and return refreshed to your church or place of work.

Wednesday 28th June 10am-3pm

*** THE SCANDAL OF THE ASTERISK ***

God knows us each by name, and yet in the past some were reduced to an asterisk. How do we value and include all?

£25 per person including:
homemade soup and cake lunch;
refreshments throughout the day;
behind-the-scenes access to the museum's
unique collection of objects and archives.

To book contact Ruth Hilton at
director@engleseabrook.org.uk
01270 820836



GOOGLE

MAPS

Englesea Brook Chapel
and Museum, Englesea
Brook Lane, CW2 5QW
Parking available.

Dates for the Diary

The Ascott Martyrs 150th Anniversary Conference is to be held at Honeydale Farm, Chipping Norton, on June 16th 2023. The conference is supported by the Society for the Study of Labour History and the British Agricultural History Society.

Details available at: <https://eur.cvent.me/7q3dR>.



You are invited to the Grand Opening of the **East Anglia Methodist Heritage Centre** at Wighton Methodist Chapel, Norfolk on Saturday 17 June at 11.00 am

The Heritage Centre, managed by the Methodist Historical Society (East Anglia), will be opened by Reverend Julian Pursehouse, Chair of East Anglia District, and Reverend Jacqui Horton, Superintendent Minister of Central Norfolk Circuit.

Following the official opening there will be the chance to look around the Heritage Centre. Refreshments and toilet available.
Car parking alongside the Heritage Centre and elsewhere in the village (Postcode NR23 1PG).

Heritage Services: Sunday 2nd July with Geoff Dickinson '1815 – a quiet year?'

Crafty Ranters: Friday 9th June Crafty Ranters – bring along your personal favourite craft to show to others!

NEW for 2023 - Friday Forum Theatre – Friday 7th July – Salt and the Great War, Violet's story

To book, email: learning@engleseabrook.org.uk Tickets £8. Bring your friends to support this new venture

Quiet Day: Wednesday 28th June – The Scandal of the Asterisk (see poster)

Copy and publication dates for Englesea Extra 61

The next Extra will be published on Wednesday July 5th. Your article, ideas, photographs by Friday June 30th please.

And a final prayer from Richard Meux Benson (1824–1915))

Open our eyes, O God, to behold your presence round about us. Let us be anxious for nothing, save the doing of your will and the assurance that all things are possible to us in your Son, our Saviour, Jesus Christ. Amen.