

THE ENGLESEA EXTRA

3RD SEPTEMBER 2020: 19TH EDITION
STRANGE TIMES

Welcome Back to our weekly newsletter. I hope you have all managed to dodge the downpours, rest and relax over our unique British summertime.

And of course Happy New Year to you all!



September 1st marks the beginning of our Methodist year and I've often wondered why. It appears I am not alone as someone on the 'UK Methodists' Facebook page asked the same question. The answers were many and varied:

- Because it would be silly to start on 2nd September – was my favourite!
- Because the annual Methodist conference was in midsummer. Ministers and preachers arrived with all their possessions. John Wesley would allocate ministers to circuits. They would then walk to their new appointments and be ready to start preaching on the new plan in September - Thank goodness that tradition has been laid to rest....
- Links with the school year, and the reason the school year starts in September relates to the change in law when full time schooling became compulsory. It was agreed to, providing that children would still be available to help bring in the harvest.

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- This in turn led to a comment about tying in with university and public-school terms which, in those contexts, the grouse shooting season was more salient!
- A discussion also mentioned the date of Methodist Union in 1932, which was on September 20th. But the Methodist Church Act came into effect on September 1st, 1939 (I had no idea it was so close to the outbreak of WWII).
- It was agreed by a liturgist that there is no liturgical reason for that date, as Advent is the beginning of the church year.
- The clinching argument seems to be that when he was Assistant Secretary of the Conference, Ken Howcroft did some research into this question and could not discover when or why the 1 September date was fixed!

If any of you can enlighten not just us, but Ken Howcroft and the Methodist people, please do let me know! We are marking the new Methodist year by reopening the Book Emporium at Hassall Road; more details later but please pray for the staff and the customers as they become familiar with the new way of working while still offering the same warm welcome.

Every blessing

Ruth

Email any comments or articles to Ruth at: engleseabrookproject@outlook.com

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TIM'S TRIBULATIONS

As the first in a series on PM ministers based on books and archives at Englesea Brook, I would this week like us to look at **George Chun (1862-1953)**

As extracts from his obituary on the MyPrims website indicate:

He was a fine example of the successful circuit minister. He gave equal attention to every side of his work and was diligent to the smallest detail. As a preacher he was earnest and evangelical, bringing to his task the fruits of wide and careful reading. He possessed the qualities which make both for strength and gentleness. He was forthright in defence of what he believed to be right and was wise and gentle when dealing with the sick and sorely troubled. He won his way into the hearts of his people and never failed to obtain their affection and trust.

He served in the following circuits:
1884 Canterbury; 1887 Whitstable;
1890 Westgate; 1894 Saltburn; 1898 Staithes; 1903 Pontefract; 1906 Loughborough; 1910 Boston; 1913 Beverley; 1915 Skipton; 1918 Middleton in Teesdale until he super-

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numerated in 1929. He remained in Lanarkshire where he died aged 92 years in 1953, in the 67th year of his ministry.

For many ministers, no papers or sermons survive. We cannot therefore fully evaluate the descriptions in the obituaries. The breadth of Chun's ministry is indicated by two interesting volumes bound together as "Pamphlets" collected and used by Chun. These have been fully listed and are available in the Library.

Many of the pamphlets he collected (dating mostly from the 1880s through to 1914) were published by the National Council of Evangelical Free Churches and the Bible Society. He was clearly interested in the heroes of the evangelical Christian Faith, from John Rogers and Oliver Cromwell in the 17th century through to Gypsy Smith. Social issues espoused by these and other societies were prominent, including concern to combat gambling and promote temperance and a lot of material published by the Peace Society in the decades before the First World War. One of these was a Peace Sunday Sermon given by Rev. James Hope Moulton, a noted Wesleyan minister, in London. Another was by William Ward on Christianity and social reform. It would be interesting to see whether

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the interests Chun had were taken up locally in the circuits he served in Lincolnshire, Yorkshire and the North East.

Prominent in church matters were issues regarding Free Church identity over and against Anglican and Catholic understandings of Church. Issues such as the Historic Episcopate and nature of priesthood, ritualism, and disestablishment of the State Church, were clear markers between Church and Chapel in these decades. Many of the writers were non-Methodists, but included in the pamphlet collection were two publications of lectures given by Professor Arthur Peake, one on 'Did Jesus Rise again?' and the other (with J Hope Moulton also in Manchester) on 'Is Christianity True?' in a series of that title held at the Central Hall. Christian Apologetics, with the Didsbury and Hartley Colleges giving a lead was prominent in the pre-War period.

In case we might think that the reading of ministers was rarefied, it is consoling to find a Chronological Index to fiction at the Loughborough Public Library where Chun was stationed between 1906 and 1910. There are quite a few novels by George Alfred Henty writing historical adventure stories for adults and juveniles, some based on his own experiences abroad.

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His views however would not pass present muster regarding his attitudes to other peoples, as they are shot through with jingoism and xenophobia. These were the days of the Boer War and Cecil Rhodes' attempts to build a great British Empire in Africa as well as in Asia. One hopes that Chun steered clear of these, preferring those of the 16th and 17th tales of Protestant reformers, bloodthirsty though they were!

Concern for evangelism too is evident, from the pamphlet on 'Practical Methods for Filling Chapels' (a lecture given at the Carver Street Wesleyan Chapel in Sheffield in 1893) to 'How to Secure Intelligent Nonconformity in our families'. There are two ordination charge sermons given in the Bradford & Halifax and Sheffield & Rotherham PM Districts in 1900 and 1901, giving details of the expectations of ministers, their call and qualifications, over 100 years ago.

So, there is much research material here and in other collections for future talks and lectures. We hope we will soon be able to resume this service to the scholarly community.

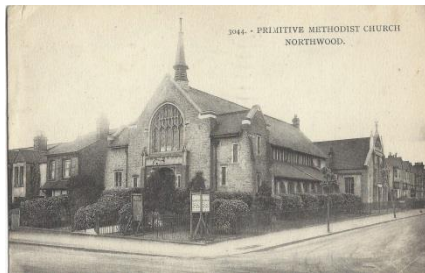
Tim

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RANDLE'S RUMMAGING!

During my 'Rummaging' I have located over 40 pictures, mostly PM chapels, but also some ministers and other items, which we did not have on the MyPrims website, they have now been added and two of them form this week's exhibit.

They are the PM chapels at Northwood and



Willaston, both are clearly labelled and seemed straightforward,

but they weren't. Chris pointed out that there are at least five Northwood PM chapels, and the picture of Willaston certainly isn't the Willaston near Nantwich. Fortunately, the Northwood card had been posted, from a street called Maycroft, and had a postmark of Harrow Middlesex. That street is very close to Northwood Cemetery and Northwood Hills underground station – it is northwest of Harrow, and south of Watford, so clearly identified as Northwood, Middlesex, one of the Northwoods for which we didn't have a

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picture. There is a second Willaston in Cheshire, on The Wirrall, and in the Chester George Street PM Circuit. Again it was the postmark that provided the confirmation, with one for Chester and a second one for Willaston, Chester.

Randle

MRS PARROTT'S PRINCIPLES



If you see me on a Thursday, I will probably be wearing black. In every country, gender-based violence is a tragic reality. This violence is frequently hidden, and victims are often silent, fearing stigma and further violence. The 'Thursdays in Black' campaign was initiated by the World Council of Churches and the World Federation of Methodist and Uniting Church Women, of which Methodist Women in Britain is a part, have pledged their support.

The campaign was inspired by the 'Mothers of the Disappeared in

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Argentina', when soldiers of the violent dictatorship forced their way into homes and took the men, then they often returned to rape the women. So, the women - the mothers and grandmothers who traditionally wore black - would meet in the market place, silently protesting against the disappearance of their children, every Thursday.

The 'Women in Black' movement in Israel and Palestine still stands against war and violence. In Rwanda, women protested against the use of rape during the years of genocide and the 'Black Sash' movement in South Africa stood against violence to black people during the apartheid years.

There is still much to be done to protect women from violence in difficult and traumatic circumstances, especially girls. Violence escalates in situations of war and heightened tensions and indeed there has been a large increase in cases of abuse in our recent lockdown when women have had no option but to be locked down with their abusers. We think especially of victims of human trafficking and migrancy.

Ruth Parrott

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Chris's Conundrums

Here are the answers to the last edition's teasers:

1. In the forerunner to which Norfolk chapel did Mary Poppy who was "great at prayer" have a dead cat thrown in her face?

Answer: Great Yarmouth Temple

2. In which Oxfordshire (then Berkshire) village were the early Prims turned out of their meeting room, several members evicted from their houses and jobs, and their open air meetings interrupted by the ringing of bells?

Answer: Northmoor(e)

This week's teasers

1. Which Primitive Methodist building opened in 1887 and costing £3,000 included a coffee palace?
2. Which East Yorkshire Primitive Methodist chapel was completely destroyed by a 1917 Zeppelin raid?

<https://www.myprimitivemethodists.org.uk>

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TIM'S TALES & JOHN'S JOTTINGS

Some notes on Thomas Jackson
(1797-1873)

Further to the articles Tim wrote in earlier editions about Thomas Jackson of Whitby, the author of *West Indian Slavery delineated ..* (1831), John Anderson has shed further light on the multi-faceted ministry of this early disciple of Hugh Bourne who served in many aspects of Primitive Methodism and beyond during his lifetime. This article will be delivered in two parts.

John writes (with Tim's additional comments or further questions in parentheses):

Thomas Jackson was born in Belper in 1797. A nail maker, he was converted in Belper in 1815, became a local preacher in July 1816. An undated letter to him from Hugh Bourne was probably written shortly before he became an itinerant preacher in the Nottingham Circuit in August 1817 [first published in William Antliffe, *The Life of Hugh Bourne* (1872)]. Early in February 1818 Hugh Bourne met Thomas Jackson at Belper where "they are going on well... about twenty converted lately". On 5 February Bourne "had much useful and

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necessary conversation with T. Jackson".

Jackson preached at Turnditch on 26 October 1817 (Tunstall plan for 1817 at EB). The entry on the MyPrims site says Jackson "appears preaching (and put in the stocks) in Cropwell Bishop (Nottinghamshire) in 1817". However, I cannot find a reference for this.



On and between August 9th and September 18th 1818, Thomas Jackson held half a dozen services at the Town Cross [Sandbach] amid much excitement and opposition, which largely showed itself in the throwing of apples, potatoes, and stones at the preacher and his congregation. This last date was Sandbach Fair, and on that day he and his friends sang from the Cross to Scotch Common, where there was a bull-baiting. The bull was driven in the direction of the preacher with a view of dispersing his congregation but, when some two or three hundred yards off, the bull would persist on kneeling down as if to do obeisance, and the would-be disturbers were glad to getaway. On the evening a society of seven or eight

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members was formed in a cottage
(Kendall Vol.I pp.543-4).

Sampson Turner's journal:

August 17th 1819 - Bro. T. Jackson and I spoke at Wittening Croft this evening. It was now a time of public animosities concerning Radical Reform, and on our return to town (Macclesfield) at night, we had some difficulty in getting to our lodgings with safety; but the Lord preserveth the faithful. Much damage was done to people's property which was estimated at £2000. The scene was truly disheartening to behold - so many excellent windows, casements, shutters, and doors, broken to shivers (Kendall, Vol.I p.213 - probably taken from Vol.I of the *Primitive Methodist Magazine* 1820, which magazine may have other useful material).

Thomas Jackson married Maria Hallam of Bradwell at Duffield on 3 July 1821. Maria [or Mary] Hallam was almost certainly related to, and probably the sister of John Hallam who was "brought up a lead miner and was converted to the Lord under the Primitive Methodists in or about the month of August 1821" (see 1828 MSS list) possibly by Thomas Jackson. In 1833 Hallam became a member of the General Committee and by 1834 he was ailing physically and the

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Conference that year suggested that he might be "employed in General Committee business" meaning in effect he joined the Bemersley household. By 1835 he was a member of the Book Committee, in 1836 "Assistant Editor" and in 1838 replaced James Bourne as Book Steward. This may help to explain why it was that his brother-in-law's book on slavery was printed at Bemersley.

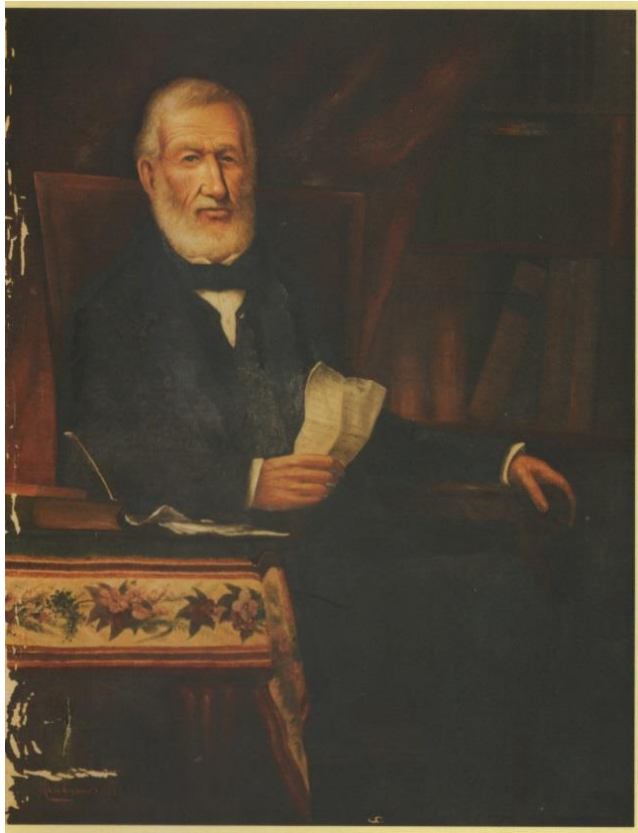
Maria Jackson died c.1822 and on 23 September 1823 Thomas married for the second time Eleanor Waterhouse Whalley in Manchester. Eleanor was born 11 April 1804 in Ackworth Parish, Yorkshire to Quaker parents, her birth being recorded by the Monthly Meeting of the Pontefract Society of Friends. They had a son William Whalley Jackson, born in Stratford on Avon in September 1831. He married and had a son Mahonri Moriancumer (names from the Book of Mormon) born in Wakefield in 1850. He emigrated to the USA at some stage after 1850, ending in Utah County, Utah, with three wives (he had become a Mormon) where he had been manager of a co-operative store. He died in 1895 (see forthcoming article). Read next time about Thomas' life from 1832 onwards.

John Anderson & Tim Macquiban

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MARGARET'S MEANDERINGS



The oil on canvas painting of Thomas Bateman was gifted to Englesea Brook Museum by his son and is of great interest to local people and visitors alike. A local character himself, Thomas Bateman served the local community and the Primitive Methodists with distinction. His portrait was executed by Archibald McKinnon in 1888.

A sympathetic study of a kindly old gentleman, the portrait is notable for the contrast in painting styles.

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The face with its amazing attention to detail is in sharp contrast to the hands which appear to be almost clumsily painted giving an impression of being so hurriedly executed that they seem to be almost artificial.

The artist, McKinnon was born in Scotland but settled in Nantwich in 1885. About the time he painted the Bateman portrait it became known that McKinnon was the artist responsible for the acclaimed cave paintings of the crucifixion of Christ in the Davaar Cave, Campbeltown Loch in Scotland. Once his fame was established he was able to devote all his time to his painting which he continued until his 80th birthday.

McKinnon died on his 85th birthday and his obituary in the Nantwich Chronicle 18th May 1935 declares him to be "...very versatile in his conceptions which varied from portrait, landscape painting and other serious work to the fantastic". It goes on to say "One of his best examples in portraiture now hangs in the Boardroom of the public

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institution at Nantwich. The portrait is one of an honoured Primitive Methodist (the late Thomas Bateman), who was for many years the vice-chairman of the old Board of Guardians".

We are indeed proud and privileged that the portrait of Thomas Bateman now hangs in the Englesea Brook Museum where it is shared with and appreciated by so many people.

Margaret

DATES FOR YOUR DIARY: **Englesea Brook Seminar series** **for Autumn 2020**

5th September

David Friswell: To Christ for Africa - supporting Primitive Methodist missions

19th September

David Leese: Methodist Money: whose image is this?

3rd October

Stephen Hatcher: A PM Bibliography

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To mark Black History month

17th October

Bunmi Olayisade: PM Missions to Africa 150 years on

31st October

Dr Ekebuisi: a Nigerian Methodist church historian, joining us from Nigeria to speak on: Primitive Methodism in Nigeria.

14th November

Jill Barber: 'Survival of the Fittest': What led to the Decline of Female Preachers in Primitive Methodism?

28th November

Susan Howdle and Tim Macquiban: more on theological education for lay people

Recordings

Recordings of the previous Heritage talks are available by contacting Ruth on the email address below.

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Next Heritage Service

ARE WE NEARLY THERE YET?

Sunday- 27th September 3pm

Led by: Rev Helen Kirk

What's the Story?



THE PERCIVAL'S THOUGHT FOR THE WEEK:

I had a box of coloured paints but it did not contain red for the blood of the wounded nor white for the faces of the dead, neither did it contain yellow for the burning sands of the desert. Instead it had orange for the dawn and dusk, blue for the new skies and pink for young dreams. I sat and painted peace.

Prayer by a 10 year old boy from Brazil.

FRIDAY PRAYERS AT NOON

Dudley and Netherton Circuit
Superintendent, David Alford
(Methodist Prayer Handbook)

Creator God, may we store only what we need, use what is essential and share what is surplus to our requirements. May we respect what you have created, love what you have brought to birth and grow together in your kingdom.

Amen

We are excited (and a bit apprehensive) to be reopening the Book Emporium at Hassall Road tomorrow (Friday 4th September). Much preparation has been done to introduce a one-way system and new protocols put in place including additional cleaning, a cashless payment system and an appointment booking system in order to regulate the numbers in the Emporium at any one time. Please pray for the staff as they manage this 'new normal' while still offering a warm welcome.

Ruth

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