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Molly Griggs  
*Molly*

# MORE XIX CENTURY FRAGMENTS

OF METHODIST HISTORY  
OF HYTHE (KENT)

A Supplement to  
"Fragments" 1969.

Further light on  
the 1813 and 1845  
Hythe Chapels,

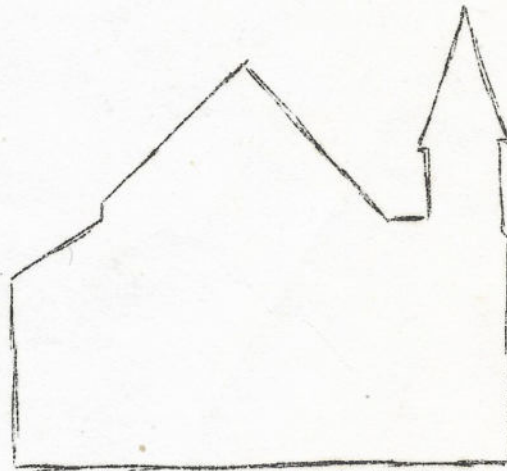
&

on the following  
Methodist  
Preachers:

John Wesley Dawson  
William Burt Pope  
Richard Finch  
James H. Rigg  
James Jarrett

&

Benjamin Sackett  
his sons and some  
of his grandsons.



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Proceeds to the  
Hythe Methodist  
Church Trust.

HUBERT A. PITTS, B.D.

J U L Y - 1 9 7 0

## MORE FRAGMENTS

A Supplement to "XIX Century Fragments  
of Methodist History" published July 1969.

Before leaving Hythe I am glad to be able to add a couple of chapters to what I wrote a year ago about our Hythe Methodist history. The subject is of absorbing interest and the piecing together of a small smart part of it has been its own reward. It has justified itself by prompting others to put me on to digging for further clues. There has been no end to it!

Since last year I have had put into my hands two articles published as far back as 1909 in the Circuit Intelligence (the grand name of the then Circuit magazine) written by Mrs E. Sackett entitled "A Brief Account of Hythe Methodism". How I wish that I had had them a year ago! This prompted me to write to Mr A.B. Sackett, MC MA, who lent me a fascinating account of just a small part of his family history, and it would have been a thousand pities if the story of his great-grandfather, Benjamin Sackett, miller of Hythe, and Folkestone Circuit Local Preacher for fifty long years had ever been forgotten. Another valuable find which I was directed to make and which a more experienced researcher than I would have made much earlier, was the first Hythe Methodist Baptism Register in the Public Record Office in London. These three sources, taken together, warrant the writing of a Supplement to my "Fragments" of 1969.

### Chapter 1

#### Beginnings and the Period up to roughly 1850.

##### i. Beginnings.

It is to Mr S.D. Hambrook, chemist, once of Folkestone and then of Dover, that we can now trace the statement that Methodism in Hythe dates back to 1805. Presiding over a Church Anniversary at Hythe in 1904 he was at pains to make the point that the following year would be the centenary year and as evidence said he had looked over some documents that belonged to his father who held office in the Society at Dover.

The saying that Methodism was brought to Hythe by some godly soldiers stationed at Shorncliffe must be attributed to Miss Fryer of Sellindge, an old friend of Mrs Sackett, and daughter of a Hythe Local Preacher.

It is evident that to Mrs Sackett must be attributed the (apparently erroneous) reference to the "Royal Oak" rather than to "The Oak" as being the place where the first Methodist Sunday School was held before it became a public house. She wrote:

My mother, who was born in 1806, and would be of school age between 1812 and 1820, told me she went to a Methodist Sunday



School kept in a house tenanted by a person of the name of Smith at the west end of the town, now a public house called the Royal Oak. Miss Fryer has heard of a Sunday School at the east end near the stables which soon was overcrowded, and the town authorities allowed them to use the Town Hall until the chapel with schoolroom under was built. I cannot learn when they first had the Town Hall, but I was a scholar there in 1840.

Mrs Sackett is also worth quoting on what she said about Mr Duncan McDiarmid, anticipating by some 60 years some words I myself used that he must have been one of the 'godly soldiers':

The probability is that he <sup>was</sup> there when the invasion by the French was expected, and was one of the godly soldiers of whom Miss Fryer told me, and as his position was something higher than an ordinary soldier (he was a Barrack Master) he might have been the leader of the band of men who planted Methodism in Hythe.

She tells us that when she was a girl she had met in the same Methodist Class as Mr McDiarmid's widow and also the widow of Mr Joseph Horne the cabinet maker, whom she tells us (otherwise we should not have known) was a sister of Duncan McDiarmid's.

The mystery of the precise location of the place where the Methodists first worshipped in Hythe 'on the hill leading to the Parish Church' Mrs Sackett attributed to an old friend of Miss Fryer who had once pointed it out, but Miss Fryer could no longer recall just where it was. How maddening!

#### ii. The 1813 Chapel.

We wanted to know exactly when the Methodists of Hythe moved in to their first rented chapel, but, alas, Mrs Sackett could not say:

After a time, I cannot find the exact date, they moved into a nice little chapel at the corner of Conduit Street and Bartholomew Street which had been used by the Baptists and was owned by a lady of that denomination, who made it one of the conditions of their occupancy that they should sing the hymns she had been used to. Miss Fryer tells me that they paid £4 a year as rent. This place they occupied till 1845.

We can be grateful to Mrs Sackett for confirming that once they had moved into the 'little chapel' they remained there until their new chapel had been built in 1845.

All the foregoing quotations point to the quarry from which the late Mr S.J. Sharp must have mined much of his information which he incorporated in the opening pages of the history he wrote in 1945.

Hythe's first Baptism Register (see "Fragments" p.11) is kept in the Public Records Office, reference RG4/1666. (Such non-parochial records were first instituted by an Act of Parliament of 1812, which presumably is why the Methodist Conference that year urged Societies to implement its provisions. The Act was superseded in 1836 by another which inaugurated, in 1837, the State Registration of Births and Deaths, and in that latter year the Crown called in all non-parochial records for safe custody.



In forwarding the Hythe Register on 28th July 1837, the Rev Thomas Edwards, Superintendent of the Dover Circuit, made the following statement :

The annexed Book of Births and Baptisms which has been kept for the Wesleyan Chapel called formerly Baptist but now occupied by the Wesleyan Methodists situate at Hythe (also for Baptisms at or children from Cheriton, Sandgate, Folkestone, Blackmanstone, Newington, Dymchurch, Rockinge (sic), Lympne, Saltwood and Stanford) in the Parish of Hythe in the County of Kent, founded about the year 1811. The Book sent has been from time to time in the custody of the Chapel Steward for the time being of the congregation, and is sent to the Commissioners from the immediate custody of Joseph Horne of Hythe in the County of Kent who has kept it since 1815.

The first entries in the Register (perhaps the first four) were evidently brought forward from the Dover Register. Even so it was a thrill to note that the very first entry concerning Naomi, daughter of John and Winifred Mannering of Sandgate, on 2nd June 1811, links us with the man in whose house in Sandgate the Methodists are first definitely known to have met for worship in these parts, (see "Fragments" p.3)

Thomas Edwards reported the founding of the Hythe Society as being in the year 1811, probably to agree with the date of the first recorded baptism, but possibly on other grounds. Either way it seems that the conjecture argued at length in "Fragments" pp 10-14 that the Methodists entered their 'little chapel' in 1813 can still stand.

A glance through the pages of that first Register drew my attention to a custom now nearly forgotten. I noticed, for instance, that among the children born to Duncan and Ann McDiarmid there were two named Sarah (one born 7.1.1815 and one born 14.4.1817), and born to James and Mary Horne were two named William (one born 8.10.1824 and one born 6.12.1830), and born to David and Mary Mannering were two named Mary (one baptised 30.7.1815 and one baptised 12.12.1819 - I do not have the dates of birth in their case). The incidence of infant mortality was high in those days, and parents quite often it seems took the name of a child that had died and applied it to another newly born.

It has occurred to me that one reason why the Baptist lady had been ready to hand over the 'little chapel' to the Methodists may not have been unrelated to the plans which must by then have been well advanced for the opening of a 'Congregational Church of Christ' to embrace both Baptists and Independents.\* Mr Marsh the chemist came to Hythe not later than early 1814, and it was under his ministry that that church grew and prospered. Ordained pastor in 1816 he continued in the dual role of apothecary and Independent Minister for nearly 42 years.

It was not until 1815 when James Horne took charge of the Baptism Register that the entries began to be recorded in a methodical fashion.

We shall have cause to refer to the Register again later.

\* Church History of Kent (1859) Thomas Timpson



### iii Hythe's first Resident Ministers

Apart from the isolated and a little obscure reference to there being a resident Minister in 1846, the Rev James Wheeler, whose house was in the High Street less than a hundred yards from the new chapel ("Fragments" p.16) nothing else was known a year ago about there having been other resident ministers so early. It was quite a revelation therefore to learn from Mrs Sackett:

There is no mention of a resident minister at Hythe till 1843, when Rev C.Carter's name appears. When he left in 1844, the Rev W.B.Dennis came, during whose ministry the new chapel was built and opened. Then in 1845 the Rev J.Wheeler, and in 1846 Rev T.B.Bolas. I was too young to remember any of these. (Mrs Sackett was born about 1835)..

In 1848 came Rev W.B.Pope, afterwards known as Dr Pope the great theologian..

After him came J.W.Dawson.. When his term expired it was found necessary to withdraw the minister from Hythe. This was in 1852 or thereabouts.

Mrs Sackett has little light to throw on the identity of William Betts, Esq., of Southampton ("Fragments" p.16) whose name is recorded on the stone from the 1845 building preserved in the modern building. She gave it was her opinion:

I think it might be the name of the architect.. The builder's name was Evenden..

The appointment of resident ministers in those middle years of the century certainly lent strength to the local Societies, and their withdrawal may account in some part for the slight decline that followed. (See "Fragments" p.20). It would help to explain those gaps in the Leaders' Meeting and Trustees' Meeting records after 1851 and 1852. But the life of the church went on: the preachers continued to travel and to preach, vide the 1855 Plan ("Fragments" p.22), the children continued to be baptised (vide our 1844-1902 Baptism Register) and the sacrament of the Lord's Supper observed. It meant that the ministers had to come from further afield though it is possible that the withdrawal of a minister from Hythe was the occasion of the stationing for the first time of a minister in Folkestone. ("Fragments" p.22).

The Methodist Church owes much to her Preachers, both "itinerant" and "local" alike. In the next chapter is to be found a few glimpses, some brief, some not so brief, of some of the Preachers who served Hythe so well in those mid-19th century years.

\* \* \*



## Chapter 2

### "As Unknown and yet Well Known"

Memory is selective. We remember people largely by things that seem to our selective minds distinctive and representative of them. "That's him" we say. History is corporate memory, the process by which mere names begin to be converted into real persons, by the help of other people's memories. Flashes of their insight help us to glimpse the personalities of men of time past.

It has been the purpose of these pages to help turn names into people. All those in this chapter were Methodist Preachers, men deeply convinced they were called of God to say something which God had given them to say, who had submitted themselves to be tested and approved by the Church as worthy of being admitted to that distinctively Methodist band of brothers, embracing as well the miller as the Master of Arts, the lay as well as the ordained. The Preachers in this chapter all had one other thing in common: they had at one time or another a very special link with Hythe, and it is this that particularly concerns us.

#### i. William Burt Pope

He was, as Mrs Sackett so rightly said, afterwards known as 'Dr. Pope the great theologian' and his Compendium of Christian Theology was to be the required reading of Methodist Preachers for a whole generation. W.B. Pope came to Hythe as a young man not long out of the Wesleyan Theological Institution at Hoxton, forerunner of Richmond College, and probably not long out of his probation. Mrs Sackett wrote:

I have good cause to remember him, as it was under his ministry that I was converted. He was rather nervous, and while preaching used often to button and unbutton his coat, which seemed to help him a bit. On weekday evenings he gave us a course of sermons on the epistle to the Philippians, and on another week evening led a class through the Acts of the Apostles. His first son was born at Hythe and after ten months died, and was buried in the ground adjoining the chapel.

The memorial stone on the west wall of the chapel still records "John Pope, 18th February 1850, aged 10 months," and who would have known that this was Dr Pope's firstborn son had not Mrs Sackett's article come to light to remind of this so sad and so common experience of families in those days? Mrs Sackett continued in a lighter vein:

He had a dog who on weeknights frequently followed him to chapel, trotted up the aisle and was admitted into the pulpit, where he lay very quiet during the service.

Thank God, therefore, that the man who was to become President of the Conference in 1877 should, when a young man in Hythe, have known both sorrow and the touching affection of a faithful dog.

#### ii. John Wesley Dawson.

Mrs Sackett had one vivid memory of him:

One Sunday evening he preached from Ezekiel 36.37 "Thus saith the Lord God: I will yet for this be enquired of.. I will increase them



like a flock." The result of which was a second week-night prayer meeting, and a number of young people giving their hearts to God.

iii Richard Finch.

Mr Finch was a miller and Local Preacher whose devotion was remarked upon in "Fragments", pp 16-17. He was known, Mrs Sackett tells us:

as the experimental preacher. He revelled in the Book of Psalms and though not a very eloquent speaker, his prayers in public were wonderful in bringing us very near to God, with whom he lived in close communion. (He was only 60 when he died).

iv Hugh Price Hughes

It is worth mentioning that Mrs Sackett never forgot the visit which he made to Hythe as a young man at that time minister at Snargate Street, Dover. He preached on the 'Omnipresence of God'. (He was to be outstanding in his generation and was made President of the Wesleyan Conference in 1898).

v David James Waller.

When he was a young man in the Circuit he often visited Hythe on Sundays and fortnightly on Wednesdays. (He was to become Dr D.J.Waller, and President in 1895).

vi James H. Rigg

He became Dr J.H.Rigg and President in 1878 and 1892, ("Fragments" p.23). He was the Superintendent of the newly inaugurated Folkestone Circuit in 1864 and often visited Hythe. Mrs Sackett had this to say of him:

Of him I have many pleasing reminiscences. Once after I had been ill he met our class for tickets, and seeing 'S' against my name for several weeks very kindly asked if I could afford to pay my quarterage. One week evening he started the service by giving out a common metre hymn. As no one raised a tune he began one which none of us knew. However, we joined in as well as we could. When he came to the second hymn we had the same metre with the remark "We will have the same tune that you may learn it before the service is over."

vii James Jarrett.

On p.21 of "Fragments" I wrote of the extraordinarily long association this minister had with Hythe and with the Dover Circuit lasting a full half a century. I said he had baptised 18 children at Hythe between 1845 and 1861, and wrote "one would dearly love to know how many children he baptised at Hythe before 1845." The discovery of the Baptism Register in London partly answers this wish. Between 1819-1821 (when he was in the active work) he baptised nine, and during 1834-35 (when he was already supernumerary) he baptised eight. This makes 35 children in all for sure, but further research will almost certainly reveal there must have been many more in the period 1836-1844.



We shall ever be indebted to Mrs Sackett for this choice account of the grand old supernumerary's appearance:

Jarrett - the Plan gives neither title nor Christian name - was more irreverently known by the young folk of our congregation and still remembered by a few old men as "Scissors". The dear old gentleman being bald-headed, used to bring hair from the back of his head to cover it, and the ends would curl a bit so that it looked very much like a pair of scissors. He began as an itinerant minister but marrying a lady who objected to having to remove so frequently, he settled at Dover as a Supernumerary minister, and did the circuit good service till some time in the 50's.

One cannot help wondering if the 'affliction that disqualified him for the full work of a circuit' early in his itinerancy and the 'lady who objected to having to move so frequently' had any connection !

\* viii Benjamin Sackett, 1811-1885.

Benjamin Sackett was born on July 4th 1811 at St Lawrence, Isle of Thanet, of a family connected with that part from at least the 14th century. His mother died when he was born and he was brought up by grandparents who lived at Northwood. When he was old enough, they apprenticed him to Mr Henry Hudson at the windmill there to be a miller. In 1834, his apprenticeship complete, he married Mary Ann Cooper of Whitstable, and came to Hythe to find work, and stayed on arrival at the Red Lion. He soon found employment with Mr Benjamin Horton, who died twelve months later, but continued with Mr Horton's son and grandsons, Messrs J. Horton and Sons, nearly until his death in 1885. Three sons were soon born to him, Benjamin on 3.6.1834, Jeremiah on 10.12.1836 and Jabez in 1841. The baptisms of the first two are recorded in the Baptism Register in London. His wife, Mary Ann, alas, died in 1842, seemingly in childbirth. Two years later he married Lucy Lee, who became 'a true helpmeet for him, and an excellent mother to his children. They lived happily together till 1868 when the hand of death took her from his side.' Emily Day, his third wife, he married in our Church on Christmas Day 1871, and we have the record of the marriage in our registers. Mrs Emily Sackett was the lady who in 1909, having survived him by many years, wrote the articles in the Circuit Intelligence. It is her name, presumably, that is inscribed on one of the foundation stones of the 1898 Chapel at the base of the left jamb of the east door. It says: "Laid for Mrs Sackett by Olive Worthington."

Jabez, Benjamin's third son wrote of his father:

When quite a youth he began to attend regularly services held in the Wesleyan Chapel at St Peter's, Isle of Thanet. He was invited to become a teacher in the Sunday School.

He didn't continue teaching for long but never ceased to attend the chapel and 'to seek salvation'. Jabez records 'although deeply convinced of sin and the need of pardon, he did not experience those awful terrors which some feel'. There was a prayer meeting at Northwood which he used to attend with a friend and when about 18 years of age found deliverance and joy and greater love towards God. Next came the stirrings of a call to



preach, and his first sermon was 'at St Lawrence in an old chapel used as a day school, where he had been taught the rudiments of learning. The text chosen was "Almost thou persuadest me to be a Christian".

By the time he came to Hythe it is evident that he had completed both his apprenticeship as a miller and as a preacher, for he was admitted on full plan in the Dover Circuit in 1836.

An experience he had on Christmas Day that year may astonish all those who know the environs of Hythe and Saltwood. He had been taking a preaching appointment and on the way home:

he lost his way in the deep snow which blocked the roads. After wandering about for some time, he at last saw Saltwood Castle, having walked over a wood filled with snow. Thus, knowing where he was, he eventually reached home in safety.

His great-grandson has written on him:

Surmounting his initial disadvantage of little education of an academic kind, he made his way by hard thinking and reading, though this is not mentioned much, to his own theology. This is Arminian, following Wesley rather than Whitefield, common sense rather than ranting. He mastered the arguments for free will unexpectedly well. He had a literate pen and a clear style and evidently, as his son Jabez says, a fund of theological reading and knowledge: he was broadminded, liking to help other denominations, 'especially the Baptists, Independents and Bible Christians'.

And again:

My grandfather Jeremiah has spoken of him in the all too short memoir he has left: evidently he was a man of immense energy and courage. He seems to have had no leisure. When the arduous work of the mill was over his preaching began. This was nearly every Sunday and his son tells how he never missed an appointment but would think nothing of a twenty mile walk to and from a preaching; how, if, locally, an appointed preacher failed to come, he would 'doff his garments of whiteness and dust and be ready in ten minutes to preach in the little sanctuary to a handful of people and afterwards return to his place at the mill.' This happened often, and it made the deeper impression on my grandfather's mind because he 'was left to fill his place in the mill during his temporary absence which I proudly did.'

In this same vein, Mrs Sackett quotes an instance which must have happened soon after he had turned 60:

Just after the Rev W.P. Johns came into the circuit a student was planned to preach at Hythe in the morning and at Folkestone at night. The day came but not the preacher; so my husband took the Hythe service. Afterwards came the question, what about Folkestone? The student not having come in the morning was not likely to be there in the evening, and the preachers who would dare to face a large congregation without notice were planned elsewhere. So after conferring with the stewards he thought it best to walk over to Folkestone in case he should be wanted, and he was. A few days after came a letter from the 'Leaders' Meeting at Folkestone thanking him for his great kindness and able sermon.



On Saturday, 17th May 1885, he walked five miles to fulfil an appointment on the next day. During the night he was taken ill, and returned home on the following Wednesday, but the end was near and he quietly passed away in the early morning of 8th June 1885.

How good it is to be able to bring the memory of this man alive again and once again to thank God for what was so splendid in this truly apostolic tradition that we cherish.

To some of Mr Benjamin Sackett's descendents we must turn.

ix Mr Benjamin Sackett (junr) born 1834.

Mr Benjamin Sackett's eldest son was also named Benjamin. He became a gardener and married Elizabeth Lee on October 22nd 1857 in our Church. She was a daughter of Richard Lee, a turner, probably the same man as twelve years before had sold the Methodists the site on which they built their chapel, and where, of course, our present chapel still stands. This Benjamin was also a Local Preacher and Mrs Sackett said he became a Congregational Minister and two of his sons in their turn became Congregational Ministers. Records of the baptisms of three of Benjamin's children are in our registers, and the daughter of his eldest son Benjamin Richard Sackett (another Benjamin!) who married Frances Horton, was Mrs Emily Ashdown who died in Hythe recently, widow of the late Mr John L. Ashdown.

x Mr Jeremiah Sackett, born 1836.

Jeremiah, Mr Benjamin Sackett's second son, is also of great interest. His schooldays ended at the age of twelve when we went to work in the mill with his father, with no holidays, not even a half holiday, nothing except the annual and therefore popular Sunday School treat! During 1848-53 a new steam mill was being built in the town and he learned many practical skills from the workmen on the job, and as the Hortons had ships at sea he also learned something of their repair and provisioning.

Under the immense Christian influence of his father's character and preaching at seventeen he consciously 'made his surrender to the Lord'.

At eighteen he left home and Hythe and went to Barham, where he had heard Mrs File wanted a young man to take charge of her mill and business, and his adventures, often hair-raising and even dangerous, with that windmill, which he affectionately nicknamed 'the old devil', occupied him from 1848-59 and from 1861-72.

He at once professed his Christian faith in Barham and found and identified himself with many souls of like mind there, and began to read hard and share in evangelistic and social work in the village. "Sceptical at first about the permanence of shallow emotion" says his grandson, "Jeremiah found himself wrong and tells of permanent changes in the living ways" of those who in those days of ardent preaching and revivalism heard the gospel and received it. He was among a little band who often met in the chapel vestry to pray at 5.30 in the morning.

In 1859 he candidated for the Wesleyan Methodist Ministry, and was accepted, and was sent to Richmond College, where Latin, Greek and Hebrew were his classics, and he learned theology under that patriarch, the almost illiterate son of a farm labourer who became Connexional Editor, Thomas Jackson. But towards the end of his second year he contracted TB and had to return home, first to Hythe to recuperate with



treatment by Dr Fagg of Folkestone, and then he went back to Barham again to work the mill for the next eleven years.

He had married Sarah File and life was one long financial struggle as windmills were being rapidly run out of business by steam mills, and work hard as he did it was a disheartening and losing battle. At length he threw in his hand and moved with Sarah and six children and a babe in arms to Woodchurch, near Tenterden, to try and run a carrier's business, but this too did not pay.

But in all these years he had been tremendously active in his preaching and pastoral work and at length applied for and by the help of Dr Rigg was successful in getting a position in the then newly formed Manchester Mission as one of three missionaries. In this he revelled and spent his latter years, but the remuneration was woefully small and the hard grind continued. Sarah died in 1896 and some time after, <sup>he</sup> married her youngest sister Ann.

His mother in law, Mrs File, had some years previously gone to be matron at Richmond College where she was for twenty years.

xi Mr Jabez Sackett, born 1841.

The third son of Mr Benjamin Sackett married Sarah Ann Young, daughter of James Young, grocer of Hythe, in our Hythe Church on July 5th 1864. He was at that time a schoolmaster in Rye. At a later date I believe he went to live and work in Guernsey. He too was a Local Preacher.

xii The Rev Alfred Barrett Sackett, OBE, 1864-1951.

The Rev A.B.Sackett brings our Saga well within living memory and many people alive today remember with real affection his ministry from 1920-1929 when he was a Chaplain to the Forces and stationed at Shorncliffe and resident in Sandgate. He was the eldest son of Mr Jeremiah Sackett. He entered the Wesleyan Methodist ministry in 1889, and from 1904-1919 was a Chaplain to the Forces on Gibraltar. In those days on the Rock, 'S' stood for Sackett and nothing else!

Mr A.Barrett Sackett, MC MA, to whom I am greatly indebted for nearly all the above information about his forefathers, is the son of the Rev A.B.Sackett. He was until his retirement a distinguished Headmaster of Kingswood School, 1928-59, the school founded by John Wesley originally in 1748, and in its own right a Public School of considerable standing today.

xiii The Rev Frank Colyer Sackett, d.1953.

This outstanding Methodist missionary was the youngest son of Mr Jeremiah Sackett. He served in the old Hyderabad District of South India from 1901-1945 and for much of that time was the close colleague of the Rev Charles Posnett.

For the record it is worth adding that another son of Jeremiah Sackett, named Walter became a Wesleyan minister and died in 1924. Yet two other sons, both Methodist Local Preachers, emigrated to Australia, and of their children one was or is a



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steam mills, and work was as he did it was a disheartening and  
looming battle. At last he gave up and went to work for the  
Barnes and six children and a house in Barnes, and then he went to  
Congregational, and one a Methodist minister.

How extraordinarily fruitful then has the life and witness  
of Benjamin, miller of Hythe and preacher, been. And not his life  
only, but good old Joseph Horne's and Duncan McDiarmid and Richard  
Finch's. In my "Fragments" a year ago I wrote better than I knew:  
taken all together they give us a tiny glimpse of a number of our  
sanctuaries, and some of our saints, in the making.

Jesus, let all Thy lovers shine  
Illustrious as the sun:  
And, bright with borrowed rays divine,  
Their glorious circuit run.

MHB 603.1

xi. Mr. James Sackett, born 1841.

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Hubert A. Pitts.  
Hythe, July 1970.

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