

XIX CENTURY

FRAGMENTS

OF METHODIST HISTORY

OF

HYTHE

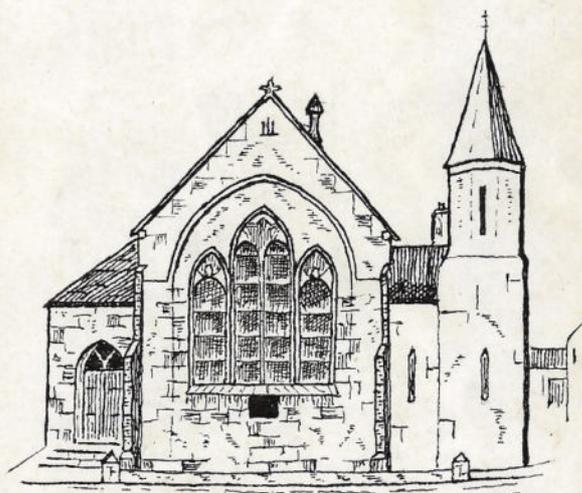
SANDGATE

DYMCHURCH

FOLKESTONE

ELHAM VALLEY

SELLINDGE



FIVE
SHILLINGS

HUBERT A. PITTS, B.D.

Donated
by:

Molly Ennys

Page 20

X I X century

F R A G M E N T S

of Methodist History

- * Some account of the early Methodists of Hythe
- * Where and when the first Methodist places of worship were opened in Sandgate, Dymchurch and Hythe
- * The subsequent 1845 and 1898 Hythe chapels
- * The evolution of the Folkestone Circuit
- * Lists of Ministers who have been associated with Hythe since 1813
- * Some statistics gathered from the records of the Dover Circuit

* Pieced together by
Hubert A. Pitts, B.D.,
Methodist Minister
July 1969

- * Price:-
five shillings a copy
- * Profits for the Hythe
Methodist Church Trust

FOREWORD

The year 1945 was the centenary of the first chapel built in Rampart Road, and for the occasion my father wrote a brief account of Methodism in Hythe.

This aroused the interest of several people who were anxious to know more, for although there is a fair knowledge of the history of this ancient Cinque Port and the surrounding district; its close proximity to the continent having brought it into contact with much of the history of this country from the time of the Roman occupation; apart from living memory, little was known of the early Methodists who lived here.

There was not even a record of the ministers who were stationed in this part of the circuit but the Reverend Hubert Pitts has now provided much of this information in the following pages. It is obvious that careful study and research, involving many hours of diligent work have gone into the finding out of those facts and I wish to express my appreciation and gratitude to Mr. Pitts for producing this record.

Sincere thanks too are due to Miss Susan Pitts who has typed and duplicated the whole of this work.

Ronald Sharp

Hythe

27th July, 1969

F R A G M E N T S

19th century fragments of Methodist history
of Hythe, Sandgate, Dymchurch and Sellindge,
and the modern Folkestone Circuit

Fragments is really all there is here, a few scraps of more or less contemporary information about the 'people called Methodists' who lived in Hythe in the early 19th century. In digging them up, however, it was inevitable that lots of other interesting facts should be brought to light as well, notably about the Methodists of Sandgate and Dymchurch, and about developments later in the century not only in Hythe, but in many parts of what today is the Folkestone Circuit. These fragments are worth preserving in the hope that others may, in due course, add to them. Taken all together they give us a tiny glimpse of a number of our sanctuaries, and some of our saints, in the making.

Where this search began

Two things awakened my interest in digging into the history of the Methodist Church in Hythe. One was a request made to me for a list of the Ministers who had had pastoral care of Hythe from the founding of the Society. The other was a fascinating pamphlet written by the late Mr. Sidney J. Sharp of Hythe to mark what he called a Century of Methodism, 1845 - 1945, meaning the hundred years of Methodist worship on the site acquired in Rampart Road where a chapel was built and opened in 1845. Yet Methodism patently came to Hythe some years before 1845, as Mr. Sharp was at pains to make clear, and it was this that I wanted to try and find out more about. He wrote:-

"The Methodist witness has been heard in Hythe since the year 1805, when Dover was the head of the Circuit. It seems that Methodism came to Hythe in the same way that Christianity came to countless places in the first two centuries of the Christian era, namely through the influence of godly soldiers. There were of course many soldiers stationed in the neighbourhood, principally at Shorncliffe, preparing to ward off the invasion, and from their number came our first Methodist preachers. After a short time Sunday School work was begun in a house which later became a public house called the Royal Oak, and then the authorities allowed the Sunday School the use of the Town Hall until a chapel and schoolroom should be built. The spot where the first Methodist services were held may still be seen on the hill leading to the Parish Church. After some time on this site the members moved to a small chapel at the corner of Conduit Street and Bartholomew Street, which had previously been used by the Baptists and owned by a lady of that denomination who lent it only on condition that the hymns which the Baptists had been in the habit of singing should continue to be sung by the Methodists."

It was the fact that Mr. Sharp gave no dates for these events, nor indicated his sources, that set me wondering how much contemporary information was now recoverable.

It is not difficult to discover from Minutes of the Methodist Conference that the Dover Circuit was first formed out of the Canterbury Circuit in 1799, merged again in 1802, and re-formed in 1803. The first ordained Methodist Ministers, or Itinerant or Travelling Preachers as they were called (in contradistinction to the Local Preachers who were laymen) who used to visit and care for the newly born 'societies' in Hythe, Sandgate and Dymchurch were based on Dover. Those were the years of war with France, and there must have been considerable activity along the coast roads in those days when the Military Canal was being excavated (it was completed by 1808 according to a History of the Small Arms School, written by Captain A.J. Parsons) and the Martello towers were being built, (the year 1807 saw the completion of the last Martello tower in Kent, according to "The Martello Tower - Hythe" written by Ronald Ward). Many of our modern roads themselves were being made up and widened and straightened and metalled for the first time in those years.

The evangelical influence of the 'godly soldiers' to whom Mr. Sharp refers may well be true, for Wesley himself numbered several such veterans among his first preachers. But this present research has shown there were also many civilians in these parts as well, honest artificers and merchants, who were the responsible leaders in those first local societies.

Mr. Sharp said the first Sunday School was held in a house which later became a public house called the Royal Oak. Now although there has never been an establishment of that name in Hythe, the Hythe Reporter of 31st October, 1896 had an interesting column on 'the High Street in 1846', which pointed out that the house which in 1846 was the Post Office and was occupied by a Mr. Fisher subsequently became the public house called 'The Oak'. It wouldn't be difficult to make the mistake of referring to 'The Oak' as the 'Royal Oak' and there may even be a local tendency to do so. One may surmise, therefore, that No. 22 High Street today, 'The Oak', was once the very house in which the first Methodist Sunday School in the town was conducted.

Mr. Sharp seemed to distinguish between 'the place where the first Methodist services were held' and 'a small chapel at the corner of Conduit Street and Bartholomew Street' to which he says they moved later. This is very teasing, because the latter is virtually 'on the hill leading to the Parish Church' and is described so in later histories. Whether Mr. Sharp had two distinct sites in mind it is now not possible ever to find out, but it will be argued below that the Hythe Methodists moved into the 'small chapel' at the corner of Conduit Street and Bartholomew Street in the early summer of 1813. Those first years of the 19th century are very obscure now and yet it is not without hope that new facts may yet be brought to light about them.

Where history begins clearly to emerge from the shadows and take on substance is in a variety of contemporary records connected with the founding of Methodist places of worship in Sandgate, Dymchurch and Hythe, for in these records the same leaders' names recur, who were the shepherds

of sculs, preachers of the Gospel, stewards of the temporalities, men who also served the wider community of the Ancient Borough and Cinque Port of Hythe in their several vocations.

It is convenient to begin with Sandgate because the oldest written record to survive (according to present discoveries) concerns that place. Dymchurch by chance comes next and then Hythe itself, though Hythe may justifiably be regarded nonetheless as the eldest sister, if not the mother, of the other two.

SANDGATE

In the Cathedral Library at Canterbury is a record of an application dated 23rd October 1809 for registration as a dissenting place of worship of "a certain room in Sandgate, the property of John Mannering" and signed by him along with "Thos E. Purday, Duncan McDiarmid, Samuel Curtis, David Mannering, William Johnson and Joseph Parkins". There could be nothing to indicate that this was a Methodist application were not some of these names known from other sources.

David Mannering, for example, is described in Pigot's Guide and Dictionary 1823 - 24, as a "plumber, glazier, painter and straw bonnet manufacturer". He was, or at least became, a Member at Hythe, for he was appointed Sub Steward of the Hythe Society in January 1815, and then Leader at Sandgate in August of that year. He was, as will be noted later, one of the signatories of the application in May 1815 for the registration of the new Dymchurch chapel.

Of John Mannering nothing else is known and one wonders what the relation was between him and David. There was a George Mannering admitted on trial at Hythe as a Member on November 7th 1814, and among the trustees of the first Methodist chapel in Folkestone in 1830 was a 'George Mannering of Dover'.

Thomas Purdy, Pigot 1823 - 24 described as a "bookseller, stationer and wine merchant" and that he ran a library and very reputable reading room.

Duncan McDiarmid of all these Sandgate signatories emerges as the most colourful figure. To begin with he was a soldier, the one, the only one in the records at least, who personifies the 'godly soldier' to whom the first Society at Hythe, Mr. Sharp said, owed so much for its founding. He too subscribed the Dymchurch chapel application in 1815, by which time we know he was a Sargeant. In April 1817 he removed to Sandgate and disappeared from Hythe Leaders' Meeting minutes. But we know that he was a Local Preacher. On the Dover Circuit plan of 1819-20 he was third senior Local Preacher out of nine, in 1822 he was third out of eight, and in 1834-35 second out of eighteen, not counting five preachers on trial besides. On the reverse of the 1822 framed Plan which still hangs in the vestry of Wesley Chapel at Dover is a handwritten biographical note, dated 1915, written by W.D. Atkins, which is too good not to be true. It reads "Mr. McDiarmid served King William and

and Queen Victoria as (Barrack?) Master, he had served the Church as Circuit Steward, Class Leader and Local Preacher. He used striking (sic) texts, such as 'Ephraim is a cake not turned' or 'I shall die in my nest', which having read, he closed the Bible, and preached an earnest, well arranged sermon without manuscript or notes." With a good Scots name one wonders what his regiment was, and if he was the first of a long line of Scots who, having been posted to these southern shores, married a local girl and settled down.

To return to Sandgate, it is evident that in 1815 the Hythe Society was under pressure to grant a measure of autonomy to Sandgate. In June they minuted at Hythe that 'Brother David Mannering, Robert Pain and Duncan McDiarmid junior and Sisters Ann McDiarmid senior, Mary Mannering and Mary Ann Pain do in future meet with a Class about to be formed at Sandgate'. But there seems to have been some reluctance to let them go, because in August when David Mannering was appointed Leader, it was also decided that 'the Sandgate Class be considered as part of the Hythe Society and that all Class and Ticket money there collected be brought to the Leaders' Meeting at Hythe'. However, in October the Circuit Quarterly Meeting was held at Hythe and in November the Hythe Leaders recorded 'that all Societies keep their own accounts separately in accordance with the Q.M. resolution, and no money for the Dymchurch, Postling and Sandgate Classes could be received at the Hythe Leaders' Meeting in future.' From 1815 therefore Sandgate and Dymchurch were regarded as having come of age.

In 1819 Sandgate built its first chapel at a cost of £325.4.8 though it was carrying a heavy debt of £125 in 1846. (See Appendix 6). Pigot 1839 confirmed 'the Wesleyan/Methodists have a place of worship' in Sandgate. The P.O. Directory 1859 described this as a 'neat Wesleyan chapel' with a 'reading room, a Dispensary for the relief of the poor, supported by voluntary contributions'. So the Sandgate Methodists did not lack in good works. The 1819 chapel building, which was sold to help pay for the present chapel opened in 1900, can still be seen in Sandgate on the north side of Wilberforce Road, used as some sort of store, and now in a rather sorry and dilapidated state.

It is interesting that Pigot 1823 -24 recorded that 'scarcely fifty years ago Sandgate did not contain more than three houses, and within the last twenty years was accounted nothing more than an insignificant fishing village'. It was unquestionably the train of events beginning with the French revolution and leading up to Britains' war with France that led to the establishment of huge military camps in the vicinity of Sandgate, at Shorncliffe and elsewhere inland, in and after 1795, that also brought new civilian life to these parts.

By 1821 the population of Sandgate was 773, in 1831 it was 1143, in 1841 back to 979 (but with 219 houses - Bagshaw 1841) so the insignificant fishing village by then had been left well behind.

Postling

Although mention was made of Postling, nothing else is known about those early days, except that in Canterbury archives are references to worship being held in a barn in the occupation of John Prebble in May 1814, and at a house of John Smith in June 1814, but it is not known if either or both of these were Methodists. Brother James Horne of Hythe (on whom a paragraph is written below) was appointed Leader of the Postling Class in June 1815, but in November since it was charged with the conduct of its own affairs it dropped out of the Hythe minutes.

DYMCHURCH

By chance the oldest written record after the registration of that room for worship in Sandgate in 1809 concerns the opening of the first place of Methodist worship in Dymchurch in 1813, and once again the Hythe Leaders took a prominent part.

In the Canterbury Cathedral archives there is a copy of the document by which George Scott applied for permission to use a building in his possession in Dymchurch as a place of religious worship. It reads thus:-

"To the Justices of the Peace of Romney Marsh in the County of Kent and to the Clerk of the Peace thereof
I, George Scott, of the parish of St. Leonard in the Town and Port of Hythe in the County of Kent, Cooper, do hereby apply that a building nearly opposite the Rose Inn in the parish of Dymchurch in the County of Kent now in my possession is intended forthwith to be used as a place of religious worship by an Assembly or Congregation of Protestants, and I do hereby require you to register and record the same according to the provisions of an Act passed in the 52nd year of the reign of his Majesty King George III intituled 'An Act to repeal certain acts and amend other acts, relating to religious worship and assemblies and persons teaching or preaching therein' and hereby request a certificate thereof. Witness my hand this twenty second day of March 1913."

Sgd: Geo Scott

"I, William Fowle, Registrar or Clerk of the Peace for the jurisdiction of Romney Marsh do hereby certify that a certificate, of which the above is a true copy was this day delivered by me, to be registered and recorded pursuant to the act of Parliament therein mentioned."

Sgd: Wm Fowle,
Registrar or Clerk of the Peace

This is fascinating because the minutes of the Leaders' Meeting at Hythe

do not go back before July 1813, and yet as in the case of Sandgate, so here too there is evidence of considerable activity before that date.

George Scott was a Leader at Hythe and was made Secretary of the Leaders' Meeting in October 1813, Sub Steward in December of that year, and Steward in January 1815. In those days the custom was to have but one Society Steward and one Sub Steward. We know from the above document that he was a cooper, and Pigot 1823-24 mentions a firm of coopers known as Quedsted and Scott, so perhaps he may have been one of the partners. The Methodist Society allowed him half a crown a day whenever he should need it for the Itinerant Preachers' board, by a minuted dated December 1813, so it seems he used officially to entertain the Minister whenever he came from Dover. The Hythe Quarter Sessions' records reveal that there was also a George Scott appointed in August 1810 as Extra Constable for the Borough in addition to those of the East, West, Middle, Old Market and West Wards, and it is tempting to assume that he was the same man. The Sessions records also reveal that two years previously the Court described this George Scott as a 'merchant' and fined him five shillings for failing to appear as juryman when summoned to do so. As Constable he would have been a person of some consequence in the community, presumably with powers of arrest, and called at times to take charge both of the keys and of the prisoners of Stade Street gaol!

In rather less than two years after George Scott applied for the licence for his house in Dymchurch to be used for religious worship, the Hythe Leaders met and resolved on February 13th 1815:-

"From a conviction that a larger place of worship for the service of Almighty God is greatly wanted at Dymchurch, it is the unanimous opinion of this meeting that a proper place for the aforesaid purpose be erected there as soon as possible. It is therefore ordered that Br. Horne and Br. Scott be deputed to submit a plan to Mr. John Thursdon of Ham Street and to obtain an estimate from him for the erection of a chapel twenty feet square. It is further resolved that a subscription be immediately entered into towards defraying the expenses of the aforesaid building."

Clearly the pressure was on to get something done, for on March 27th they met again and this time resolved:-

"that the matter of building the Dymchurch Chapel be taken to the Circuit Quarterly Meeting and the Chairman of the District's permission immediately to be obtained."

No time was lost because in May a further petition was presented to the Romney Marsh Justices, which read as follows:-

"To the Justices of the Peace of Romney Marsh in the County of Kent, and to the Clerk of the Peace thereof:

I, George Scott, of the parish of St. Leonards in the Town and Port of Hythe, in the County of Kent, Cooper, do hereby certify that a newly erected building situated nearly opposite the Rose Inn in the parish of Dymchurch, Romney Marsh, now in the possession of myself, Joseph Horne of Hythe, cabinet maker, Duncan McDiarmid of Cherton (sic) Barrack, Sergeant, David Mannering of Sandgate, plumber, Robert Pain of Sandgate, cordwainer, George Hogben of Hythe, grocer, and William Elgar of Hythe, taylor, in Trust for the people called Methodists in connection with the late Reverend John Wesley of the City Road, London, Clerk, is intended forthwith to be used as a place of Religious Worship by an Assembly of Congregation of Protestants, and I do hereby require you to register (sic) and record the same according to the provisions of an Act intituled 'An Act to repeal certain Acts and amend other Acts, relating to Religious Worship and Assemblies and persons teaching or preaching therein,' and hereby request a Certificate thereof."

Witness my hand the 13th day of May 1815."

I am greatly indebted to Miss Anne Roper, M.B.E., F.S.A., Honorary Archivist of the Borough of Hythe, for drawing my attention to this document, and to many other documents and for giving me a great deal of invaluable advice as to where to dig for fragments, which throw a few precious rays of light on those early Hythe Methodists. The names of George Scott, Duncan McDiarmid, and David Mannering have already been noted above.

Next comes Joseph Horne, the cabinet maker of Hythe, who was ordered along with George Scott by the Hythe Leaders' Meeting to arrange for plans and to raise subscriptions for the erection of that first Dymchurch chapel. Joseph Horne had been an interested party throughout, for he had been appointed Leader of the Class at Dymchurch in the oldest Hythe Leaders' Meeting minute of July 1813, and by January 1815 the Class had grown to the extent of needing to be divided into two. Not only was Joseph Horne like Duncan McDiarmid on the Plan, but he was senior to him, so that by 1834 he was the most senior Local Preacher in the whole Dover Circuit. He died early in 1845 not spared to see the new chapel opened in Rampart Road, Hythe.

Of the other petitioners little enough is known. Robert Pain the cordwainer was in David Mannering's Class at Sandgate. William Elgar was appointed Sub Steward at Hythe in September 1815.

But what fabulous trades are commemorated in that Petition: cooper,

cabinet-maker, soldier, plumber, cordwainer, grocer and tailor! None of these were 'wise according to the world's standards', none were 'powerful', none were of 'noble birth'. They were examples of the working class to whom the Evangelical Revival made such an appeal, and upon whom it made such an impact, and who gave the movement such strength and such glory. Here they were, as many hundreds were in so many other towns, banded together to help one another in the Lord, and in such numbers all told that the historian Trevelyan expressed the view that they saved 18th and 19th century England from the worst excesses of Revolution.

It is good to remember that in the June as the first chapel at Dymchurch was opened in the May, Napoleon was finally defeated at Waterloo, and so the purposes for which the Military Canal had been dug and the Martello towers thrown up were fulfilled. Thereafter the soldiers of the Crown began to return home discharged from military service. Public gratitude at first eloquent did not last long, and the heroes generally speaking were quickly forgotten. Yet it was not everywhere so, for of those who returned to Dymchurch there were three who threw in their lot with the Methodist Society there, Messrs. Houlst, Morris and Jarrett. Houlst they say was an old naval man and a strict disciplinarian and became the first Sunday School Superintendent. (Sunday Schools were yet in their early years it is worth remembering).

Concerning Jarrett, Mr. Terry Preston of Dymchurch discovered the following charming account:-

"The outstanding soldier seems to have been a man named Jarrett who fought in the Peninsular War and served under Sir John Moore whose army made that memorable march to Corunna in 1809. There on January 16th Jarrett distinguished himself by rescuing an officers' widow, carrying her on his back for about five miles to safety. In return for his action he was given a pension of sixpence a day for life from the widow, which was supplemented by another sixpence from the Government."

The exact location of that first Dymchurch chapel is not entirely a mystery. The documents cited above made it clear that George Scott's house was situated "Nearly opposite the Rose Inn" and it was presumably on, or close to, the same site that the twenty foot square chapel was built; whether beside the house or on the same site after demolishing the house we don't know. The prior question is where was the Rose Inn? Fortunately Mrs. Daisy Wraight and Mr. Ernest Young, now both honourably past the four score years mark, affirm that the building that is Harden's Stores, No. 51 High Street, Dymchurch, today was once that Inn. After it ceased to be an Inn it was used as a school and Mr. Young's father once attended it. Then it became a house, or houses, and Mrs. Wraight's grandmother lived in it, or part of it.

The subsequent question is where was "nearly opposite"? Directly opposite was, and is, Martello tower No. 24, which stands hard by the sea wall. But here again the memory of Mr. Young is invaluable. There were, he says, no other buildings exactly opposite, but to the east perhaps sixty yards away was a small squarish building used in his youth as a stable by a grocer named Pope. It had a large square door at the front and a circular window above it. Mr. Ray Smith of Dymchurch, and one or two others I have spoken to, remember the building. It disappeared some time after 1918, but it fairly certainly was the original chapel building. Between it and the tower was a policeman's house, and remembering that Mr. Scott was a Constable could that have been the one mentioned in the document of 1813? There was nothing else but vegetable gardens which the coastguards used to cultivate, and where the present coastguard cottages were subsequently built. Mr. Young, for full measure, also remembers that Pope's van driver was a Mr. Glazier and that he was a Methodist!

The belief, therefore, that the old chapel stood on a part of the site that today is taken up by the Deck Cafe Ltd., 44 High Street, seems correct, though researches have not brought any survey or ordnance map to light, ancient or modern, to corroborate this.

According to a later record, that first Dymchurch chapel cost £202.9.7½ and afterwards was extended for a further £40. (See Appendix 6). It was presumably sold when the present chapel came to be built.

The site for the new chapel was acquired in February 1880 at a cost of £38.14.0 on the western side of the junction of the roads named in the deed as Occupation Road and the Highway, and in these days as Chapel Road and the A.259.

The 1880 chapel, according to Mr. Terry Preston, was built by Messrs. Camburn and Fox at a cost of £650, and I am grateful to him for permission further to quote from the short history of Dymchurch Methodists "This is our Heritage" which he wrote:-

"When they were building the new chapel somebody asked James Young (senior) where the money was coming from as the people were comparatively poor. The old veteran replied that although they were poor in pocket they were rich in faith."

"On the conveyance of the land is to be found the name of James Young the Younger, who 'was a Local Preacher of no mean order, well received wherever he went; a man of character, with a sunny disposition and a lover of peace' according to the Circuit Magazine. As a boy, however, this James Young had been kicked by a horse, from which he was never fully to recover. After three, what must have been in those days,

major operations, he had to have his right leg amputated at the thigh. Even with a wooden leg he would think nothing of walking to Lyminge to preach the gospel. To some of his friends in and around the Circuit he was known as the wooden legged prophet, or to others as the Bishop of Dymchurch. Dr. Howard, the House Surgeon of Guys Hospital, said he was one of the finest men he had ever met."

"In 1895 we know that he was a member of Dymchurch Parish Council and later became its Chairman."

Before leaving Dymchurch it is good to remember how small it was in the early years of the last century. In 1801 the population was 366, and twenty years later 543, and in 1841 it was 650 with 118 houses.

From at least 1847 there was for a number of years a Baptist chapel also in the village.

HYTHE

(The opening of the first Chapel in 1813)

The foregoing account of the efforts made, early in the 19th century, by the Methodists of Hythe to open places of worship in Sandgate and in Dymchurch surely implies that they could not have been neglectful of their needs for a chapel for themselves, a place where they could worship God and meet as often as they wished to build up one another in the Christian life, and where they could hold Sunday School and do business together.

All the signs are that they acquired the 'small chapel' at the corner of Conduit Street and Bartholomew Street to which Mr. Sharp referred in the early summer of 1813, probably for rent, and used it without a break for 32 years until they acquired the present site in Rampart Road, and built a chapel there in 1845. But since no amount of research has so far discovered the licence for this chapel, or any record or reference to it, that any so-called dissenting place of worship was required by law to have, this statement must be based on other (circumstantial) evidence, as nearly contemporary as possible. It could be that one reason no licence has come to light is that if the erstwhile Baptist place worship they took over had had a licence they considered they didn't need another.

At the risk of being somewhat tedious the evidence for the 'small chapel' having been entered in 1813 is worth setting out in some detail.

To begin with the date in 1813. The oldest minutes on record of the Hythe Leaders' Meeting of July 17th 1813, over which the Rev. Joseph Cusworth presided were:-

"that a book shall be purchased for the purpose of registering the names of the children which are baptised by the Methodist Preachers at Hythe, agreeable to a Minute of Conference held at Leeds, 1812."

"that a Conference Bible shall be purchased for the use of the Methodist Preachers and Society at Hythe, agreeable to the 16th minute of Conference 1812; and that the Leaders be requested to collect from their respective Classes towards defraying the expense, but that no member subscribe more than three shillings."

On the 4th September and the 20th September respectively the following resolutions were also passed:-

"that the Leaders' Meeting be held in future in the Chapel on a Monday evening after Preaching."

"that no note brought into the Pulpit shall be read unless signed by a Leader or a Steward."

Apart from noting that the problem of pulpit notices has lasted from that day to this, it may be observed that by September 1813 the Hythe Society had acquired a Chapel, a Pulpit, a large Bible, a Baptism Register and a brand new Leaders' Meeting minute book. A palpable new beginning had been made.

One would dearly love to know where that first Baptism Register went to. The oldest one we have today was opened in 1845, probably to coincide with the opening of the new chapel in that year.

The reference to the Conference Bible is interesting. The minute of Conference read:-

"The Superintendents shall recommend to the Stewards of the Societies, or the Trustees of chapels, to provide for each chapel a copy of Mr. Benson's Bible, to be carefully kept in the vestries, in the Preachers' houses, or in the houses of the friends who receive the Preachers, for the use of the Travelling and Local Preachers who officiate at the said chapels."

'Benson's Bible' as it was officially called, ran to some three volumes and consisted of the sacred text with a commentary printed beneath it on the

on the lower half of each page. It was the work of the revered Joseph Benson, classical scholar, ardent evangelist, and Connexional Editor from 1803 probably until he died in 1821 at the age of 73. He was twice President of the Conference, in 1771 and again in 1803. It was written in his obituary 'his commentary will long be regarded as one of the most valuable in the English language.'

If it be accepted that July 1813 was the date when the Hythe Methodists first began to occupy their first chapel, the next thing is to gather evidence for its being 'the small chapel' to which Mr. Sharp referred.

In 1816 Mr. W. Tiffen, who had set up a printing and publishing business in the High Street in about 1810, published a "Guide to Hythe, Sandgate and Folkestone", and mentioned in it that in Hythe:-

"there are also regular seminaries of education for youth of both sexes; and chapels of the Wesley and Whitfield connexion."

Unfortunately Mr. Tiffen gave us no indication as to the location of the said Methodist chapel. (The Independent Chapel had been opened in 1814 in what today is Chapel Street, an interesting history of its own.) Two years later, Mr. Tiffen in his second edition interestingly amended the statement already quoted to read:-

"there are also chapels of the Wesleyan Methodists and the Independents."

On the very last day of 1819 the Hythe Leaders' Meeting resolved:-

"that the unanimous thanks of this meeting be given to Mrs. Fenner for the use of the chapel in which Divine Service is carried on in by the Preachers in connexion with the late Revd. John Wesley. The Society and Chapel Stewards be appointed to communicate the same."

Again there is no proof of location but Mrs. Fenner could well be the Baptist lady that Mr. Sharp referred to.

W.H.Ireland's "History of the County of Kent", volume II, written in 1829 clearly echoes Mr. Tiffen, but with yet another description of our denominations. He wrote:-

"here are also regular seminaries of education of youth of both sexes; and chapels of the Wesleyans and the Whitefieldites."

The linking together of the two statements, seemingly of no connection with each other, concerning seminaries of education and the two chapels, both

by Mr. Tiffen and Mr. Ireland, is rather curious.

The most fulsome account of the 'small chapel' has been preserved by a lucky chance in an article in the Hythe Reporter dated 24th June 1905, which reproduced for the amusement of its readers an extract from a book entitled 'The Watering Places of Great Britain' published in 1831, from which the following is taken:-

"The Wesleyan Methodists have a neat small chapel in the lane leading to the Church. Although there is divine service three times every Sunday, there is no established preacher, the services being conducted by persons resident in the town or vicinity."

There are a number of points here. First the phrase 'small chapel' and the location 'in the lane leading to the Church' may be the source of Mr. Sharp's statements. Next the same newspaper had its own interesting lament to make:-

"to what degenerate uses has this old place of worship now become for it is the printing office of the Hythe Reporter. In the interim it was used as an Roman Catholic chapel and afterwards as the Hythe Volunteer Drill Hall."

The newspaper made it clear therefore that the small chapel of 1831 was the newspaper office of 1905 and the location, the corner of Great Conduit Street and Bartholomew Street. The disappearance of the Reporter office is well within living memory (between 1940 and 1947), though few realise that the old building in No. 1 Conduit Street was our first Methodist chapel. That it was subsequently used as a Roman Catholic chapel for a time may account for Charles Igglesdens statement that the building was known once as Johnny Friar's chapel. (Saunters through Kent, Vol xxiv). It was evidently timber framed, wooden fronted, single storied, with a slate roof, and the entrance had some four or five steps up to it. It has now gone and in its place are three lock-up garages on the site behind the premises of Messrs. C.H.Stebbing Furnishers, 61 High Street.

It may be worth adding that among the papers of the late Mr. F.B.Horton in the Hythe Borough Archives is a quotation which Mr. Horton took from an (unfortunately undated) Guide by T. Fry, to the effect that the Wesleyan Methodists have a neat small chapel in a lane (Great Conduit Street) leading to the Church. It is to be noted how closely the wording agrees with the 1813 citation from the Reporter. It has not been possible to identify the Guide by T. Fry however.

That the Society paid rent for the chapel is made clear by the following minute passed in 1845 at the time the new chapel was being opened:-

"that the Old Chapel hitherto rented by this Meeting be now passed into the hands of the Trustees of the New Chapel and that they shall be in future responsible for the rent so long as it may seem to them fit and proper to retain the same."

The Trustees have a like minute accepting this responsibility.

One other valuable even if late reference to the location of the first chapel is preserved in S. Bagshaw's Directory of 1847, which says about Hythe:-

"The Wesleyans have two chapels here, one a handsome structure, built in 1846 in Bridge Street, and there is a small fabric in Great Conduit Street."

In a word then all the foregoing point to the conclusion that in the year of our Lord 1969 the Hythe Society ought to be celebrating its 156th Chapel Anniversary, the Dymchurch Society its 154th and the Sandgate Society its 150th.

Without doubt the Hythe Methodist community of the 19th century was a tight knit one, where converts were sought and encouraged and in which those who failed to live up to expectations were struck off the membership list. Thus the Leaders' Meeting in 1813 judged John Webb 'culpable' and suspended him for three months, and four persons the next year were put 'out of Society' altogether. But these sort of decisions were not frequent, and most of the time was taken up with recording the names of new members admitted 'on trial', and one feels that they must have been zealously watched over and cared for.

Those admitted to Society and entered into Classes were given tickets, and in the words of the Anglican-Methodist Unity Scheme, paragraph 195, 'in Methodism it was for a long time the established custom to admit to Holy Communion only those who showed class tickets, or notes of admission from the minister, which were granted to members of other communions.' In illustration of this a Leaders' Meeting minute of November 1819 read:-

"In future no person that is not in Society be permitted to a Love Feast, or the Holy Sacrament of the Lord's Supper, unless he or she be recommended by a Leader or Steward to the Preacher and receive a note therefrom."

Membership returns for the earliest years do not survive, but from 1837 when Hythe's membership was 44 it increased to 68 in 1845 when the new chapel

was built, but by the time the Folkestone Circuit was formed it had dropped back to 38. Dymchurch rose from 22 members in 1837 to 49 in 1849 and fell back to 21 again in 1864. Sandgate didn't vary very much averaging somewhere about 20 throughout. The extract of membership figures shown in Appendix 5 of this little history is of much interest.

Populations in those early years at Hythe were:-

1801 - 1240
1811 - 1987
1821 - 2181, with 383 houses
1831 - 2287
1841 - 2265, with 478 houses

The rapid population increase in Hythe in the early years of the 19th century was largely due to the war with France which brought not only military families but numbers of civilian ones too to these parts to help victual and supply the military. Bagshaw 1847 estimated there was at one time ten to fifteen thousand men quartered in the vicinity. It has to be borne in mind, however, that the total population of Britain in 1820 was only fourteen millions, and this was nearly double what it had been when George III came to the throne in 1760. The population of John Wesley's Britain was but one seventh or eighth of what it is today. 1801 incidentally was the year of the very first national decennial census.

The population of Folkestone in 1841 was 4413, Lyminge 941 and Elham 992.

The Opening of the New Hythe Chapel 1845

By some odd circumstance there is a gap in the Hythe Leaders' Meeting minutes between December 1832 and January 1845, so few traces remain of the steps that led up to the decision of the Society to build a new Chapel. Unquestionably the desire to own their own property rather than renting, and to possess a building more worthy of the Methodist witness were predisposing causes.

By just as odd a circumstance a Sunday School record book for the period 15th December 1839 to July 5th 1846 has survived, from which it is clear that the Society was very much alive. A rough analysis of the figures shows that the average attendance in those days was 72 in the morning and 74 in the afternoon, with perhaps half as many again on the books at any time. Attendances of 120 and more were not unusual, and one wonders where they put them all. Here was another excellent reason, if one was wanted, for more commodious premises in which to operate.

ERRATA.

*
TO THE NORTH RAN THE TOWN DITCH, AND TO THE
EAST WAS A ROAD DESCRIBED IN THE SCHEDULE
AS SWAN LANE.

- 16 -

The new site was acquired from a Mr. Richard Lee, who owned much of the land along Rampart Road, on May 1st 1845 for £60.*To the north ran Swan Lane.* (It is notorious how the names of lesser lanes and streets were loosely described in those days). It was an irregular shape measuring roughly 71' x 100', given as 16 $\frac{4}{5}$ th perches.

The Hythe Reporter of 31.10.1896 previously mentioned stated that in 1846 houses stood in the High Street half way across what today is Bank Street, and the narrow lane that squeezed through the gap was Garrett's Lane, probably named after Mr. Garrett the baker whose house stood on the corner opposite, the same newspaper column stated a Wesleyan Minister named Mr. Wheeler lived. This is very interesting for we have no other reference to a Minister living in Hythe so early. Truly there was a Rev. James Wheeler of the Dover Circuit who was connected with Hythe in the years 1845-47, vide Appendix 2 and perhaps he had taken up temporary residence while the acquisition of a permanent site and the erection of a new chapel was in progress.

The signatories to the indenture were:-

William Betts of Bevis Mount, Southampton, Esquire
George Killick of Dover, Linen draper
George Flashman of Dover, Upholsterer
Thomas Pilcher of Hythe, Stationer
William Halke Birch of Hythe, Registrar of Births and Deaths
George Friend Birch of Hythe, Clerk
James Young of Hythe, Grocer
Richard Finch of Hythe, Miller
X Benjamin Sackett of Hythe, Miller X
William Sampson Paine of Hythe, Hairdresser, and
the Rev. Thomas Robinson of Dover, Superintendent Minister

It is to be noted that not one of the early Dymchurch and Sandgate petitioners' names recurs, and yet broadly speaking their callings and quality seems very much the same.

It would be very interesting to know more about William Betts. But we are fortunate at least to have one tangible link with him and also with the first chapel in Rampart Road because in 1897 when they were building the present chapel they preserved a stone with the inscription 'W. Betts 1844' and it is in the south wall tucked away between the chapel and the school-room, beneath the window and above what used to be the coal shute.

George Flashman, the upholsterer of Dover, and Richard Finch, the miller of Hythe, were both of them also Local Preachers, both having come on full plan in 1828. A typical record of the selfless service rendered by such men

in the service of the gospel is the obituary printed in the Folkestone Chronicle of February 25th 1860 concerning Richard Finch. He evidently was a chronic asthmatic. Yet on the Sunday before he died, he had walked to Dymchurch and back and preached there morning and evening, he had preached again on the Monday at Hythe, and on the very evening of his death had assisted at a special service again in his own dear chapel. He surely almost literally was faithful unto death.

Concerning W.S.Paine the hairdresser a less prosaic scrap of information is that fifty years later in 1896, he was Postmaster and stationer and the only tradesmen in the High Street to have been in business for half a century. The presumption is that he must have been a fairly young man when he signed the indenture.

Besides all this we can also say that both W.H. and G. F. Birch were Leaders in the Society in 1845 and that the latter and W.S.Paine were regular helpers in the Sunday School.

The foundation stone of the new chapel was laid, according to a note in the Old Trust minute book, on the 29th August 1844, before they had completed the legal transactions evidently, presumably with Mr. Lee's goodwill. The new chapel was opened on 16th July, 1845, which by a singular circumstance was 32 years almost to a day to the (presumed) opening date of the first 'small chapel'.

The framed poster hanging in the Hythe vestry still announces the names of the three distinguished preachers at the opening services. First, the Rev. James Dixon of Westminster was the Preacher, morning and evening, on that great day, July 16th. Dr. Dixon had been President of the Conference in 1841 and in 1845 was dominant in what today would be called the West London Mission centred on Hinde Street.

On the Sunday the first Governor of the then newly opened Richmond College for the training of Methodist Ministers, the Rev. Philip C. Turner was the Preacher.

And on the following Wednesday the Preacher was the Rev. William Arthur, a man who had been a missionary for a brief period in the Mysore District of India from 1839 - 41, and who wrote a book on his experiences called 'Mission to Mysore' and later a best seller called 'Tongue of Fire' which the Epworth Press only a year or two ago revived and published as a paper-back. William Arthur was to become President in 1866.

One wonders if these dignitaries travelled down by train from London to Westenhamer, the nearest railway station in those days, linked by horse omnibus to the Swan Inn in Hythe. On the grand opening day dinner, says the poster, was to be provided in the White Hart Hotel and Tea in the Town Hall. On the second Wednesday, Tea was again held in the Town Hall, but no reference is made to dinner!

Reporting these events the Dover Chronicle of August 9th announced that the collections at the three opening services amounted in all to £92, leaving a debt of only £150. But, alas, this report doesn't square with the evidence from other sources in three distinct ways.

First as to the date of opening. Let it be granted that 16th July was the Day. But it is clear from Trust minutes that the Methodists had to move into their new chapel by stages with the builder's materials and rubbish still very much in evidence. As late as August 5th the Trust resolved:-

"that the Architect be written to on the unsatisfactory and unfinished state of the chapel"

and later again:-

"that in consideration of the contractor not having completed his contract by the time specified in his conditions, having overrun the time by nine weeks and the building still in a very unfinished state, that the building shall be completely finished and all materials and rubbish entirely removed by the 27th September 1845 as otherwise the architect be instructed to enforce the conditions specified in the contract"

There is a curiously 20th century ring about this!

The certificate of registration of the 1845 chapel, for which formal application was not made until 18th October 1845, is still to be seen in the Hythe vestry. It is similar in wording to the application made thirty years before for Dymchurch, except that this one is addressed to the Most Reverend the Lord Archbishop of Canterbury and to his Registrar, and was registered by the Registrar of the Consistory Court. The application was made by Mr. W.H. Birch, in his own hand and over his signature, thus:-

"I William Halke Birch of Hythe, Kent, do hereby certify that a certain Chapel situate at Hythe aforesaid belong to Wesleyan Society (sic) is intended to be used forthwith as a place of worship by an Assembly or Congregation of Protestants & c.."

The second thing to note is that whereas the Chronicle described the new chapel as a 'beautiful edifice', Bagshaw 1847 as a 'handsome structure' and Kelly 1852 as 'large and commodious', the plain fact is that two years later, on 11th August 1847, the Trustees had found rain had been penetrating the roof to such an extent that they decided that the pediment had to be removed altogether. As will be made further plain below, it would seem that the building had been bedevilled by bad workmanship right from the start. By the end of the century, a candid reporter in the Folkestone Herald could unflatteringly write 'the old place was never particularly noted for its beauty' (14.5.1898).

The third inconsistency to note is as to cost. Mr. Sharp wrote that the building cost £600, plus £60 for the site, and there was a 'heavy debt' remaining. The Dover Chronicle reported 'there was a debt of only £150'. But the Superintendent Minister of the Dover Circuit reported to the Conference Chapel Department on April 29th 1846 that Hythe's chapel had cost £1,090 and the remaining debt was £400 on which they were paying interest at $4\frac{1}{2}\%$. One strongly suspects that the Super's report, which was not for publication, was most nearly correct. (See Appendix 6).

In 1847 the Rev. Thomas Robinson, who had been Superintendent of the Dover Circuit when the chapel was opened, but by then had moved on to Colchester, returned in that year for the second anniversary services, preaching three times on the Sunday in question. Said the Dover Chronicle reporting, the collection was 'upwards of £22 towards liquidating a small debt on the chapel.'

The 1845 chapel was a two story affair, with the schoolroom and vestry underneath and the chapel above. It had a large square door in the front gable wall reached by ascending some seven or eight steps. It had a high pulpit. The pews had straight backs and the ends had ugly cappings, but the side pews are reported to have been in a 'skeleton form and lacked the panelling that the backs of the other pews had'. These side pews were the prerogative of those who couldn't afford the better seating, a practice which the Rev. C. de Putron Gliddon, 1892-95, roundly denounced as a 'relic of barbarism'. In his day the Trust condemned the entire accommodation as unsightly and uncomfortable.

Pew rents were, of course, the order of the day, and if one deplors the way in which people used to become so terribly possessive about the seats they had 'paid for', the probability is that the system was to them what the envelope system is to us today, a practical method for trying to secure a regular basic income for the Society. Minutes as early as 1824 tell how the 'front pews of the gallery be reserved for the sole use of those persons who pay regularly for their sitting'. (This must have been in the Great

Conduit Street chapel). In January 1845 the Trust settled that in the new chapel the short pews be rented for 5/- and the long ones for 8/- a quarter, with singles at 1/6d. and corner ones at 2/6d. a quarter. A year later six rows of free seats were converted into pews for hire. The Trust paid the first chapel keeper 30/- a quarter in 1845, reduced this to 25/- in 1848 and raised it again to 30/- in 1852.

By the end of the century prices had risen, as the Trustees fixed the prices of the pews in the 1898 chapel at 5/- at the front and 12/- at the back for the centre pews, with single sittings from 2/- to 3/-. Side pews on either side were 5/- each with singles from 2/- to 2/6d. each!

They badly wanted a harmonium in those early years at Rampart Road but in view of the debt couldn't afford one for a long time. Very probably the continued payment of the interest alone on the capital debt was reason both why they hadn't much money and also why the building became so dilapidated as time went on. The growing dilapidation of the 1845 chapel may well have had a bearing on the decline in membership at Hythe in the fifties and sixties. But there were other causes as well.

One was the probable lack of ministerial oversight, for it is to be noted that Dymchurch suffered a like decline as well. The Societies which in 1845 were still cared for from Dover, as time went on began to be looked after from Folkestone and Shorncliffe and Elham where ministers came to be stationed and where there were growing churches and heavy responsibilities; in Folkestone in particular a new chapel had to be planned and the money raised. The result was that Hythe tended to suffer some neglect. That there are blanks in the Hythe Leaders' Meeting minute book from April 1851 to February 1865, and in the Trustees' Meeting minute book from August 1852 to April 1864 and from then until September 1873, seems to confirm this.

Yet another factor was that a rival chapel had been opened in Hythe during the sixties, a Primitive Methodist chapel in Dental Street. It would be surprising if this didn't lure some members away from Rampart Road! The chapel finds mention in Kelly's Directories of 1862 and 1867, but it is not mentioned in Melville 1858 nor in Kelly 1870. The existence of this rival Bethel may be reflected in a Hythe Leaders' Meeting minute of January 1867 which expressly directed that the 'board notice outside the Church announcing times of service should be designated Wesleyan Church.'

* On January 11th 1847 the Hythe Trust resolved that the 'ground connected to the chapel be appropriated for a burial ground', and perhaps this was done in view of the death of Ann Birch, aged 30, who was straightway buried there five days later. One wonders if she was related to either or both of the two gentlemen of that surname who had signed the indenture. Perhaps too they were

the same family as Mr. Thomas Birch who became Mayor of Dover, 1856-57, who was a Senior Local Preacher and one time Circuit Steward also. In all eleven graves were made between 1847 and 1858, but some time after that an Act of Parliament was passed which forbade any further such urban burials. When they built the new chapel in 1897-98 the Trust agreed that the new building be erected a little to the westward 'to avoid interfering with the graves'.

The Rev. James Jarrett

One man whose name must always be associated with the early history of Hythe Methodism is the Rev. James Jarrett. Born in Sheerness in 1783, his first appointments after being accepted and trained as an Itinerant Preacher were to Penrith in 1814, to Rye in 1817 and to the Dover Circuit in 1819. He presided over his first Leaders' Meeting in Hythe on September 6th 1819. It is recorded in Minutes of Conference 1871 that "early in his itinerancy he was overtaken by a severe storm, which resulted in an affliction that disqualified him for the full work of a Circuit", but where this happened, or when, and what the nature of the affliction, it is not sited. We know he returned to the Dover Circuit in 1828 as a Supernumerary, was appointed for one year only to the full work in the Margate Circuit in 1831-21, and then returned to retirement in the Dover Circuit until he died forty years later at the ripe age of 87; so whatever his affliction it couldn't have been so bad as all that, or else the magic air of Kent worked a miracle on him. He baptised the first infant named in our oldest surviving Baptism Register at Hythe on 21st January 1845, and from then until the 2nd June 1861, when he was 78, 18 children in all. His name appears both on the 1820 and the 1855 Plans that adorn the Hythe vestry. One would love to know how many children he baptised before 1845 at Hythe. But clearly throughout an association with Hythe lasting over half a century, as well as with rest of the Circuit, he must have become quite a father figure and must have been dearly loved. He lived either at Buckland or Charlton in Dover throughout. It is not improbable that he was related in some way to the veteran soldier Jarrett of Dymchurch, who we may conjecture may have been a Man of Kent himself.

Four Old Plans

Old Preaching Plans are of great value in recording the growth of a Circuit. The pity is that so few have survived. But four that I have come across do tell us quite a lot. They are:-

a) An 1819-20 Plan, which still hangs in Hythe vestry, a most treasured possession telling the appointments of the Itinerant and Local Preachers of that day. So far as what we know today as the Folkestone Circuit is concerned, the only preaching places on it are Hythe, Sandgate, and Dymchurch, as we have seen, and also Elham.

b) An 1822 Plan still hangs in the vestry of Wesley Church, Dover, and is very similar to the former Plan except that provision is now made on it for a service to be held on alternate Tuesdays at Lyminge.

c) In a centenary souvenir handbook produced by the Snargate Street Church at Dover (since closed) there was reproduced in fascimile a Plan of 1834-35, and on this one appear Folkestone, Sandgate, Hythe, Standford, Dymchurch, Lyminge, Elham, Barham and Stelling as regular preaching places.

d) Hythe has also preserved a Plan for April/July 1855 on which the same nine places, except, whether of signifance or no, Hythe precedes Folkestone!

The evolution of the Folkestone Circuit

As the third and fourth of the above Plans show, a large slice of what today constitutes the Folkestone Circuit was in being by 1835. The evolution of those nine Societies into one pastoral unit divided roughly into three sections as we have known them, each section under the care of a minister, was already taking shape in the fifties and sixties of the last century.

i) The Folkestone Section

First, the Folkestone Society came into being later than the Hythe/Dymchurch/Sandgate Societies. According to some researches carried out by the Rev. Frank Chamberlain when he was Superintendent, Folkestone did not appear on a Preaching Plan until June 1824, though I have not seen a Plan of that year myself. Stock's "Illustrated Handbook of Folkestone, 1865" asserts that the Methodists in Folkestone first 'assembled in a place at the lower end of the town, called Elgar's Yard.' Stock went on that a chapel was afterwards erected in the High Street (this would be in 1830) where meetings were held until 1847 when the Society temporarily removed to another room in the town. Bagshaw 1847 says this was to the British Schoolroom. Then in 1852 they built a new chapel in Sandgate Road (somewhere near where the Gas Company showrooms are today) 'when the numbers increased rapidly.' They had acquired the site in 1849.

We cannot be sure when the first minister was posted to reside in Folkestone, because before 1860 Minutes of Conference only indicate the Circuits to which ministers were appointed, and all we know is that in that year the Rev. Nathan Raw was shown as resident in Folkestone. Since he was then in his third year in the Circuit he may well have been there since 1858; and of course one or more of his predecessors may have been so before him.

Nathan Raw was followed by the Rev. David James Waller, 1861-64, who in turn was succeeded by James H. Rigg, 1864-67, who inaugurated the Folkestone Circuit and became its first Superintendent. Both these brethren became Presidents of Conference, the Rev. D.J.Waller, D.D., L.L.D., in 1895, and the Rev. J.H.Rigg, D.D., twice, in 1878 and 1892.

ii) The Valley Section

Secondly, the story of the development of Methodism in the Elham valley is worthy of a whole study of its own. The 1819-20 Plan already included Elham as a preaching place. The present schoolroom there was the former chapel and in its doorway is a brick with the date 1814 inscribed on it. By 1822 a beginning had been made we know at Lyminge. Appendix 6 tells us that chapels were built both in Lyminge and Stelling in 1835, in Barham in 1836, and a new chapel to commemorate the centenary of John Wesley's conversion in Elham in 1839. The present chapel in Stelling was opened in 1855. Appendix 5 reveals the relative strengths of these societies in the middle years of the last century before the Folkestone Circuit was born, so much so that the Dover Circuit not only stationed a minister in Folkestone by 1860 but in that year increased the staff from three to four in order to station a minister in Lyminge.

This minister was the Rev. Charles W. Prest, and he is of interest to Hythe in that his name appears on the other ancient poster that hangs in the Hythe vestry, the one advertising Hythe's 17th Anniversary. The Folkestone minister, the Rev. D. J. Waller, named above, was billed to preach three times on Sunday June 1st, 1862, at 10.30 a.m., at 2.30 and 6.0 p.m., and on the Wednesday following Mr. Prest in the afternoon at 3.0 p.m., and Mr. Waller in the evening at 6.30 p.m., A Public Meeting and Tea was sandwiched between afternoon and evening services on the Wednesday for which an admission of ninepence was made.

C.W.Prest stayed only two years, and his successors for the next twenty years were stationed not in Lyminge but in 'Elham near Canterbury' as the Minutes described it. Not until 1882 was the minister placed in Lyminge again, described in Minutes as "Lyminge, Hythe". Twelve years later they built the new chapel which was opened on July 4th 1894, and a year later commenced to build a manse on the adjacent site. The 1894 Church was demolished by enemy action on August 31st 1944, and the present lovely Church with its fine ancillary premises was not opened until June 23rd 1953.

While mentioning the 'valley Churches' it is good also to point out the Bible Christian connexion had a Circuit of Churches of its own in the 19th century as well. There was a church in Elham as early as 1847 according to

Bagshaw. The chapel at Swingfield was opened in 1845, and the one at Rhodes Minnis dates from 1888. These three societies entered the United Methodist Connexion in the union of 1907, and eventually at the larger Methodist Union of 1932, Rhodes Minnis and Swingfield became regular preaching places on our Folkestone Plan. An interesting link, however, with the western end of our modern circuit is the fact there were also Bible Christian chapels in Brabourne and Fiddling (according to the Swingfield Centenary Handbook, 1845-1945). The location of the former was next door to, or close by, the Five Bells public house in Brabourne, and the other very probably stood at the northern corner of the junction of Mill Lane with Fiddling Lane also in the Parish of Brabourne. There was yet another chapel up 'the valley' in Bladbean, which today is a private house with the significant name of La Chapelle. A stone unearthed at Bladbean beside the old chapel bears the legend 'Laid by J. Plommer Esq., of Boughton, 25th April 1864'. The old Bible Christian chapel building in Elham still survives but is used as a lock-up garage.

iii) The Hythe Section with Sandgate

Thirdly, the evolution of the western end of the Circuit in which Hythe appears was more complex because it was determined by the need both to care for the many Methodist Army personnel in the vicinity as well as to care for the Sandgate, Hythe and Dymchurch civilian societies. The many changes of policy in the course of over forty years was the result of trying to find the most acceptable solution, which in the end was quite simple, namely to have two ministers, one for each constituency, the military and the civilian, but this was not agreed until 1895. The steps by which this slowly came about were as follows.

A chaplain had been posted to Shorncliffe, independent of the Circuit, in 1862. He lived in Sandgate and helped care for the civilian congregation there in addition to his military duties. This must have been an awkward arrangement at times, and in 1878 Conference incorporated the chaplaincy into the Folkestone Circuit. But this arrangement too must have had its drawbacks though it lasted until 1895.

From 1883 onwards, four successive Folkestone Circuit ministers held the quadruple appointment in Minutes of Conference of 'Hythe, Shorncliffe Camp, Sandgate and Hythe School of Musketry' and under this seeming cumbrous arrangement Hythe Society began to improve steadily.

The new style appointment doubtless carried with it the care of Dymchurch, where a new chapel had been built to replace the old one in 1880, and Sellindge where an entirely new Society was being formed, and where a new chapel was built in 1883.

A word must be said about Sellindge. Mr. Thomas Rigden, along with his brother Mr. H. Rigden, was a fairly prosperous farmer in the neighbourhood. He had a shepherd and bailiff named Mr. Cake, who was a local preacher, and whom Mr. Thomas Rigden greatly respected and encouraged. He was evidently also a shepherd of souls. A person of considerable local influence was Mr. W.G. Tester, J.P., who not only lent his support to the little cause by his personal interest and Christian fidelity, but seems to have been responsible for calling Mr. J.W. Andrew, a Colporteur of the Metropolitan Tabernacle Colporterage Association of Southward, London, to work in Sellindge in 1883. It was probably Mr. Thomas Rigden who lent a disused oast house of his, or a barn, for meetings to be held in, and years later Mr. Tester wrote (in the Colporter's Messenger, September 1913) 'the cottagers crowded it to such an extent that on some occasions the lamps refused to burn.'

Because the work prospered Mr. Rigden next provided land in front of the oast house or barn for a chapel to be built, and this was quickly done. Receipted accounts dated January 1884 reveal that the premises together with their furnishings cost £1264.5.8d. The Rev. Dr. T.B. Stephenson, founder of the National Children's Home, who frequently used to visit Sellindge and Lyminge with some of his boys, is reported by Mr. W.J. Harley to have preached the first sermon in the new Chapel. In the years immediately following there was some slight falling away after the novelty had worn off, but Mr. Andrew proved a quiet and loyal pastor, and when he died suddenly in 1913 the Sellindge Sunday School for two or three years running had been one of the best in the whole locality. A brass plaque in Lyminge Methodist Church today, salvaged from the chapel blitzed in the war, commemorates Mr. Thomas Rigden for all he did not only for Sellindge and Lyminge but for the whole Circuit. He died on 30th November 1895.

The first of the minister-chaplains to hold the quadruple appointment was the Rev. John G. Pearson, 1883-86, and since the original purpose in writing this little history was to draw up a Roll of Ministers for Hythe, it is important to note that this man's name must head the list. He was the first man to be posted to live in and have the care (among other things) of Hythe. He wasn't absolutely the first minister to reside in Hythe, for the Rev. Alfred Beer did so in 1874-77 and the Rev. William Cather similarly in 1881-82, but they were both Supernumeraries. It is not known where in Hythe John G. Pearson resided, but from 1887 certainly until 1894, his successors lived at No. 2 Swan Terrace (now disappeared) in Hillside Street, and thereafter until 1896 at No. 4 Albion Villas, Seabrook Road, which in those days were the first properties on the south side of Seabrook Road east of Twiss Road.

The third of the minister-chaplains was the Rev. Charles E. Mees, who deserves honourable mention if for no other reason than he set up an all-time record for Hythe by baptising 32 infants during his three year term, 1889-93!

The Rev. Claude de Putron Gliddon, 1892-95, the fourth of the minister-chaplains, seems to have been quite a personality and a gifted writer as articles of his in the Methodist Magazine and in the Circuit Magazine reveal. He gave impetus to the movement to replace the 1845 Hythe chapel with a worthier building, which his successor took full advantage of. He died suddenly soon after leaving Hythe, in Runcorn, and his death came as a shock to many.

Negotiations between the Circuit and District on the one hand and the Connexional Army and Navy Committee on the other hand finally led to an agreement to separate the Army work both at Shorncliffe and at Hythe and constitute it an Army appointment. This had two important results.

First, the Rev. W. Langdon Brimmell was appointed Army Chaplain in September 1895 to reside in Sandgate and like his predecessors to care for the civilian congregation in addition to his military duties. It was largely through his efforts that a scheme was launched to build a new Wesleyan Church in Sandgate, and this (along with Hythe's and that of Canterbury Road) was to be part of the Circuit's Scheme to welcome the Twentieth Century. The Chapel was opened on July 4th 1900. According to published accounts, the scheme cost £4,582.8.1d., of which £434 was spent on excavating the site. £400 was received from the sale of the old chapel.

Secondly, also in September 1895, the first Folkestone Circuit Minister appointed solely 'to devote himself to the interests of Hythe, Sellindge and Dymchurch', as the Circuit Magazine expressed it, was made. His manse was Dunedin Villa, later renamed Holmlea, and still later No. 26 Seabrook Road. This was close by his predecessor's, and had the curious distinction of having the Presbyterian Chaplain to the Forces next door to the West, and the Roman Catholic Prior of the Austin Friars next door to the East! This minister's name was Charles E. Norman, who had just completed three and half years in Swindon, and was in Hythe from 1895-98, three eventful years, for he too at once set about working for a new and worthier church building.

Hythe's third Chapel, 1898

From 1864 onwards the subject of the 'plaister' ceiling had figured in Trustees' minutes again and again. It threatened to descend at any time. By the eighties the upkeep and repair of the 1845 chapel had become a great

burden, and the minister-chaplains must have been at their wits end to know what to do. Most likely they had too much to do to be able to devote much attention to the problem. The external condition of the chapel evidently became deplorable. The Trust was for ever trying to find ways and means of renovating both the exterior and the interior. Schemes were drawn up to modernise the heating system, and to improve the appearance, and comfort presumably of the pews, and to turn the pulpit into a rostrum in keeping with the times. The ceiling was finally pronounced unsafe. A plan to spend £500 on improvements was turned down. A plan to spend twice that sum was judged inadequate. At last in December 1895 at a meeting of the Trustees, Mr. James Lovick, grandfather of the late Mr. George Lovick, made a speech strongly in favour of a new chapel and premises altogether which seemed to be the opinion of a great number present. After discussion it was proposed by Mr. John Holden, seconded by Mr. T.H.S. Lean and carried unanimously that a new chapel and premises be built as soon as possible.

So that was it. Mr. J. Holden, a local Preacher since 1841, a grocer of Sandgate, a Justice of the Peace, a man of substance and of zeal, and whose name may be seen on foundation stones at Hythe and Canterbury Road, and who was in constant demand all over the Circuit to preside at all manner of occasions, was the man for the hour.

The Rev. C.E. Norman was forthwith appointed secretary of the building fund, and given a committee to assist him formulate a plan and call in an architect. This they did, and Mr. W. Hugill Dinsley of Chorley, Lancashire, was the architect whose scheme was chosen, and whose sketch is still to be seen framed in the Hythe vestry. "He confidentially asserts", says the Circuit Magazine, June 1896, "that the new buildings can be erected at a cost of not exceeding £2000." On one point the committee was adamant: no more plaster ceilings, but good quality matchboarding must be stipulated. Mr. William Judge of Boughton was the builder chosen, whose tender was for £2,750. To facilitate the new scheme Mr. R. Worthington, who at the beginning of 1897 had acquired the site next to the Church, sold to the Trust a strip of land from his own measuring eight feet wide and 71' long for £60. A quite contemporary touch that, because the cost of the whole of the original site had been as much. They were war years and days of rising costs, but with a mighty effort they got through. The total outlay was published as being £3,024.11.2d.

That figure would probably not include the subscription of £20 which Mr. F. Worthington raised among a few friends to provide the delightful little John Wesley medallion in the centre rose of the new Church's south window.

The Stone Laying took place on the 11th August 1897. Kentish rag 'quarried within half a mile of the site' (Folkestone Herald 14.5.98) and

Bath stone were used in the construction, but the time required became much longer than intended. First, there was some trouble over a faulty foundation, and labour became increasingly difficult to obtain. During this period Sunday worship was held in the Institute (now demolished to make way for future road improvements) and weekday meetings in the Sessions Hall.

The Opening and Dedication ceremonies eventually took place on Friday, May 13th 1898. Mrs. John Holden formally opened the Building, and after it had been crammed to capacity the Rev. A.T.R. Bartrop offered the Dedicatory Prayer, and the Rev. George Adcock, the Superintendent, and the Rev C.E. Norman, read the Lessons. Then, the distinguished Guest Preacher, the Rev. William Watkinson, D.D., L.L.D., President of the (Wesleyan) Conference, 1897-98 preached.

It is fascinating to look back over the years to some of the things he said. His sermon, like every great sermon, was a mixture of the contemporary and the eternal, and it is the contemporary touches that seem so dated to us seventy years on.

"Today", he said, reflecting the sense of achievement so characteristic of that Victorian day and age, "your great steamers cross the Atlantic at the sound of a bell and the touch of a wheel." He could not foresee the disaster to the Titanic which was still fourteen years away, or if that great liner had had a relatively simple electronic echo-sounder such as Mr. Wright Griggs' "Molly Rose" has today then that disaster might have never happened. How little Dr. Watkinson foresaw the immense sophistication of a modern Queen Elizabeth II.

"Men are looking for signs in the sky when the signs they are looking for are upon the earth" he said. How could he know that eleven years later Bleriot would fly the Channel, landing quite nearby at Dover, or that in our day men would be landing on the moon?

"Which is better light" he asked in a moment of rhetoric, "Electric light or gas?" The Folkestone Herald reported that Hythe's new chapel was lit by gas using Pickup's patent reflex lights! Hythe prided itself on its brilliantly gas-lit High Street. But how dead is the issue now. How could Dr. Watkinson possibly have dreamed that by this day and age they would be harnessing nuclear energy down at Dungeness to do out chores for us?

"We are in a state of barbarism today compared to the ultimate civilisation that will happen, the great things that will come: the great literature, the great art, the great language, the great science, the great civilisation," he said. This too was the Victorian Age speaking, dreaming dreams of progress.

How could he foresee the devastation of two world wars and the atrocities and violence of modern barbarism?

"Respecting Methodism," he went on, "I believe that everything connected with our Church is better than it was a hundred years ago, (there were interruptions of 'hear, hear') and there is no reason at all that I can divine why we should not survive for another century." Less than two years before Pope Leo xiii had pronounced Anglican orders utterly invalid and altogether void. They were days of hard polemics. Yet the first great Missionary Conference at Edinburgh to be held in 1910 was already being dreamed up by that intrepid American Methodist layman John R. Mott, which would usher in a new era of ecumenical exploration and discovery, and such Councils as Nottingham 1964 and Uppsala 1968. Who could have foreseen at the turn of the century the eirenic spirit and ecumenical influence of Pope John xxii and the Second Vatican Council of 1962?

"Remember the world began with a paradise that had two tenants, and it is going to end with a paradise which will include nations," the President endeavoured to prophesy. He had chosen for his texts Genesis 2:8 and Revelations 21:1. And yet today we see so clearly that it has got to include all nations, or the world could so feasibly be left again with two tenants, and bare burnt rock for a garden.

"Jesus Christ", he said, "stands at the gate of that paradise, and He will bring men out of barbarism into the civilisation of that new Heaven and new earth, that is full of the glory of God and the gladness of light." That vision, soberly regarded, fervently believed in, is not untrue. It is as true today as it was then that Jesus Christ our Lord is the only one who divides the choice between barbarism and glory. He still has the words of eternal life and there is no one else to whom we can go.

Postscript

That note must bring this little history to a close. Hythe was still comparatively a small town at the end of the 19th century. At the 1891 census the population was 4,351.

The new chapel that the Methodists had was as well built as the old one had been badly built, and has lasted its first 69 years into the twentieth century remarkably well.

But the Church is not buildings or houses or properties. Not is it 'structures' in the modern sense of that word either. These things, important as they are, are only of use as they enable God's people to serve God's world.

"The Church is the whole company of those who trust in Christ as Lord and Saviour and are united in the fellowship of the Holy Spirit." "The Church is holy because it belongs to God who has set it apart to do his work, and catholic because it offers the whole gospel of Christ to all men everywhere." (Methodist Senior Catechism, paragraphs 19-20)

This little history in a miniscule way illustrates this theme. The fragments added together reveal ordinary people devoted to the service of God, who met changes as they came, tried to seize opportunities, were ready to sell up and move, or demolish and build better, if the day demanded it, and if it seemed to them it could serve God better too. How greatly we are indebted to them.

Nothing now can change the past but all sorts of things can change the future. The gaps between denominations will narrow down. New patterns of ministry and new conceptions of mission will surely emerge. As those days dawn old buildings may be put to new uses and new buildings altogether may be required.

But in the midst of change the Lord God will not change. Jesus Christ is the same, yesterday, today and for ever. The Church will still be people, and it will always be true that "no other foundation can anyone lay than is laid, which is Jesus Christ". 1 Cor. 3:11

APPENDIX 1

Ministers of the Dover Circuit known to have been associated with Hythe in the period 1813-1844, i.e., during the period of the first rented chapel.

Joseph CUSWORTH	1813-14	James JARRETT	1819
W. DIXON	1813	Joshua GOSTICK	1819-22
Philip RAWLINS	1813	James GOLDING	1821-24
Jonathan ROBERTS	1813-16	A.B.SACKERSON	1822-24
William APFLETON	1814-16	John LANGSTON	1825-26
William Buckley FCX	1814-15	T.C.INGLE	1825
John A. LOMAS	1815-16	William LAVERS	1826-27
George ROWE	1816-17	P. JAMESON	1827-28
John E. ROWE	1816-17	J. SMITH	1828-29
John KNOWLES	1816-17	C. GREENLY	1829-32
William FISH	1817-19	James MOLE	1830-32
Joshua WILSON	1817-19	D. CAMPBELL	1830-31
		E. HALL	1832

All presided at least once over a Leaders' Meeting in the years indicated. There is a gap in the minutes from 1832-1845.

APPENDIX 2

Ministers of the Dover Circuit known to have been associated with Hythe in the period 1845-1863, i.e., from the opening of the first Rampart Road Chapel to the inauguration of the Folkestone Circuit.

James JARRETT, Supy	1845-61	George JACKSON	1854
William B. DENNIS	1845	Henry Legge CHURCH	1854
Thomas ROBINSON	1842-45	Edward FISON	1855-56
Theophilus PUGH	1845-46	Matthew CRANSWICK	1855-57
James WHEELER	1845-46	Featherstone KELLETT	
Thomas BOLAS	1847-48		1856-57
Thomas White SMITH	1848-51	John HEARNshaw	1857-58
*William Burt POPE	1848-51	Henry GRAHAM	1861
Charles Edward WOOLMER		William Dixon GOY	1858-60
	1851	Nathan RAW	1858-60
John Wesley DAWSON	1853	**David James WALLER	1861- 1864
*elected President	1877	** elected President	1895

There is a gap in Leaders' Meeting minutes April 1851- February 1865 and in Trust minutes August 1852-April 1864.

APPENDIX 3

Ministers of the Folkestone Circuit and Shorncliffe known to have been associated with Hythe in the period 1864-1883, i.e., from inauguration of the Circuit up to the eve of the appointment of Hythe's first resident ministers.

*James H. RIGG	1864-67	*John COOPER	1874-75
sJoseph WEBSTER	1865-66	Alfred BEER	1874-77 Supy
*John VANES	1868-70	*William G. DICKIN	1877-79
sNehemiah CURNOCK(B)	1866-67	eThomas HARVEY	1877-80
William MEARNs, M.A.	1870-72	sThomas Moorhouse THORP	1879-82
sBenjamin BROADLEY	1871-72	William CATHER	1881-82 Supy.
*Walter P. JOHNS	1872-74	*John BURGESS	1881-82
sJ. Surnam COOKE	1871-72		

* = Superintendent
s = Shorncliffe Camp
e = Elham

APPENDIX 4

Ministers of the Folkestone Circuit, 1883, to the present day, who have resided in Hythe and had pastoral responsibility for the Society in Hythe.

John G. PEARSON	1883-86
Alfred P. RIDDETT	1886-89
Charles E. MEES, B.A.,	1889-92
C.de Putron GLIDDON	1892-95
Charles E. NORMAN	1895-98
Sidney R. REES	1898-1901
Alfred R. COULSON	1901-2
G. Russell JAMES	1902-5
Arthur WALTERS	1905-8
David C. GRIFFITHS	1908-11
T. Edgar JACKSON	1911-14
Ernest D. MARTIN	1914-17
A. George LLOYD	1917-20
John W. HALLAM	1920-23
Leslie KEEBLE	1923-26
Arthur E. SOUTHON, D.Litt,	1926-27
W. Ernest BEET, M.A. D.Litt	1927-31
William STOATE	1931-35
Arthur S. HIGSON	1935-40
*Harry CHARLESTON	1940-44
*Maurice A. CLARKE	1944-45
William T. SHARPLEY	1945-47
Harry G. BARNES	1947-51
Burnett BINNINGTON	1951-55
Frederick LATHAM	1955-65
Hubert A. PITTS, B.D.	1965-

* = those who, in the war years, looked after Hythe from Lymington

Extract from records of the Dover Circuit showing Church Membership in each of the mentioned Societies during the Michaelmas Quarter of each of the years indicated.

Year	Folke- stone	Sand- gate	Hythe	Stand- ford	Dym- church	Lyminge	Elham	Barham	Stell- ing
1837	27	18	44	17	22	69	70	27	12
1839	25	10	43	16	17	77	72	22	18
1841	33	20	45	10	16	92	77	51	16
1843	31	23	52	7	21	77	74	36	23
1845	28	18	68	22	44	74	75	35	19
1849	42	18	60	8	49	69	62	27	16
1851	49	17	60	10	32	80	47	28	19
1853	not recorded								
1854	55	15	48	11	25	76	53	27	16
1855	45	17	58	13	19	109	53	27	14
1857	33	10	43	13	18	83	56	28	24
1859	46	12	40	10	15	89	44	32	21
1861	85	6	38	11	18	102	53	26	28
1863	81	26	40	8	15	70	48	24	28
June/1864	80	24	38	9	21	65	48	22	26

(After this date the Folkestone Circuit was formed out of the Dover Circuit)

APPENDIX 6

Extract from Dover Circuit Schedules showing years of construction and costs of various Chapels.

Place	Year Chapel Built	Original Cost	Cost of Enlargement	Present Debt	Rate of Interest
Folkestone	1831	£350.5.4	£173.12.8	£225	4½%
Sandgate	1819	£325.4.8	-	£125	5%
Hythe	1845	£1,090	-	£400	4½%
Dymchurch	1816	£202.9.7½	£40	£75	4½%
Stanford	1843	£130	-	£35	5%
Lyminge	1835	£485	£214.9.5	£300	4½%
Elham Centenary	1839	£821.2.1½	-	£400	4½%
Barham	1836	£398.9.10	-	£140	4½%
Stelling	1835	£85	£38.0.6	£35	5½%

Signed Theo Pugh
29.4.1846

APPENDIX 7

Sources of Information

Hythe Methodist Church

Leaders' Meeting minute book 17.7.1813 - 19.2.1892
Baptism Register 21.1.45 onwards
Burial Register
Sunday School record 15.12.1839 - 5.7.1846
Dover Circuit Plan 7.11.1819 - 23.4.1820
" " " 22.4.1855 - 15.7.1855
Posters of 1845 advertising Chapel Opening, and 1862 advertising the 17th Anniversary
Certificate of Registration 1845

Folkestone Circuit Safe

Deeds of Hythe, Dymchurch and Sellindge, &c..

Wesley Methodist Church, Dover

Dover Circuit Plan 5.5.1822 - 27.10.1822
Circuit Schedule Book for Dover Circuit September 1837 - 1843
" " " " " " " " 1843 - 1849
" " " " " " " " 1849 - 1871
Snargate Street Methodist Church, Dover, Centenary volume, with fascimile of Circuit Plan 14.12.1834 - 8.3.1835

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Hall's Arrangements of Circuits and Ministers, 1765 - 1912
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Stock's Illustrated Handbook of Folkestone 1865
Saunters through Kent, vol xxiv, Charles Igglesden, 1930
History of the Small Arms Schoo, 1853 - 1953, Captain A.J.Parsons
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Guide to Hythe, Sandgate and Folkestone, W. Tiffen, 1814
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Pigot 1823 - 24, 1839
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Cutting from Hythe Reporter dated 24.6.1905 among papers of the late
G. Wilks, Esq.,
Wesleyan Methodist Church Extension Scheme 1898 - 1900 brochure
Folkestone Herald of 14.5.1898

Canterbury Archives and Library

Application for Registration of Dissenting Chapels, 1789 - 1852
Bound Register of licenses for dissenting chapels 1791 - 1852
Returns to Quarter Sessions of places licensed 1838 - 1851

Maidstone Museum

Historical Sketch of Kent, Finch, 1803
Pigot Directory 1840

Miscellaneous

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A survey of the Hundred Years, 1866 - 1866, V.Webster (Grace Hill)
History of the County of Kent, W.H.Ireland 1829 (lent by Mr.
S.R.T.Sharp)
Swingfield Centenary Handbook, 1845 - 1945
Lyminge July 1894 - August 1944
Stelling Centenary 1855 - 1955
Dymchurch Methodism "This is our Heritage" T. Preston,
Folkestone Wesleyan Methodist Circuit Magazines, January 1895 to
December 1896. (Lent by Miss D. Davison, Stelling Minnis)
Sermon and Address of the Rev. W.L.Watkinson
Cutting from Hythe Reporter 31.10.1896 Mr. Stuart Brown, The Mill,
Hythe
'The Colporteurs' Messenger September 1913 Mr. W.J.Harley,
Sellindge

ERRATA

page 5, line 28, read 1815 for 1915.

page 16, line 9, after 'Mr Garrett the
baker whose house stood on the corner'
insert the words:

'of the Lane and the High Street to
the East. In the house on the West
corner'

page 21, line 15, for sited read stated.

page 25, line 9, read Southwark for Southward

page 28, line 34, read our for out.

page 32, line 34, read Nor for Not

page 34, Appendix 4. Note:

(a) The Rev A.E. Southon received the degree
of Doctor of Literature after he had left
Hythe.

(b) The Rev M.A. Clarke, on the other hand,
already held the degree of Bachelor of
Divinity.

Page 16, line 2:

The words:

"To the north ran Swan Lane.."
should be corrected to read:

"To the north ran the town
ditch, and to the east was
a road described in the
schedule as Swan Lane.."

