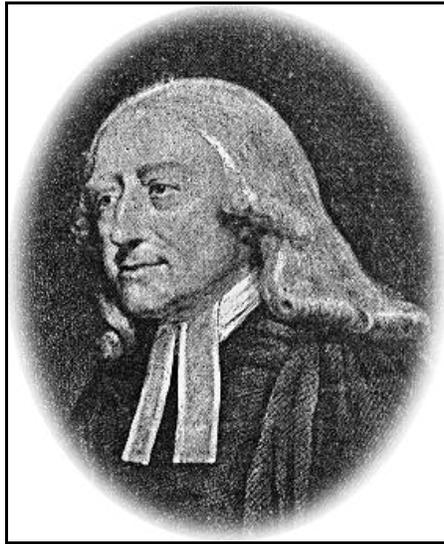


**THE DEVELOPMENT OF PRIMITIVE & WESLEYAN
METHODISM IN THE LOCAL AREA**

THE FORMATION OF THE ASHBY METHODIST CIRCUIT

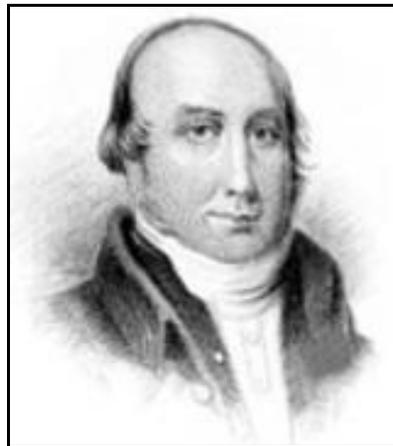
**A HISTORY OF COLEORTON OLD AND NEW
PRIMITIVE METHODIST CHAPELS**



**John Wesley
1703 – 1791**



Hugh Bourne



William Clowes

BY SAMUEL T STEWART - 2019

Acknowledgement

- Ashby Museum, for allowing access to their Ashby, Methodist archives.
Also to Ken Hillier for his contribution on Primitive Methodism in Ashby.

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All photographs are from the author unless stated

Introduction

The writing of this book was prompted by the closure of local Methodist Chapels over the last 80 years. These included the closure in more recent years, of the old and new Coleorton Primitive Methodist Chapels, and the [Griffydham Wesleyan Methodist Chapel](#), [The Providence Wesleyan Methodist Chapel, Gelsmoor](#) and [Lount Primitive Methodist Chapel](#), had closed in the 1930's.

The author felt, that providing sufficient information was available on these local and once vitally important pillars of the community, it should be recorded for future generations. Methodist Chapels, with which the area was richly served, contributed immensely to village life, and there is no doubt that in days gone by, they were the hub of the local communities.

In order to provide a complete picture, it has been necessary to include details of the formation of the Ashby-De-La-Zouch Wesleyan and Primitive Circuits and details of the two head administrative Wesleyan and Primitive Chapels in Ashby.

One of the most important facets of Methodism was the social life which it provided for its members, and of course, in the earlier days, little social life existed, apart from the public houses and the chapels. One of the most notable aspects of Methodist social life, was the mixing of age groups which occurred in all activities, some of which are covered in the book. This strengthened the community spirit, and also meant that families mixed socially far more than they do today, emphasizing the family atmosphere of the chapel. The reasons for the demise of Methodism in the twentieth century, many of which are self evident anyway, have not been covered in this book.

The First World War brought about the beginning of a serious decline in religious observance, and after the Second World War, when people started to become more affluent, and increased opportunities evolved for individuals, enthusiasm for Chapel life and organised religion continued to decline.

Taken from the "Proceedings of the Wesley Historical Society" by Doctor Colin P Griffin:-

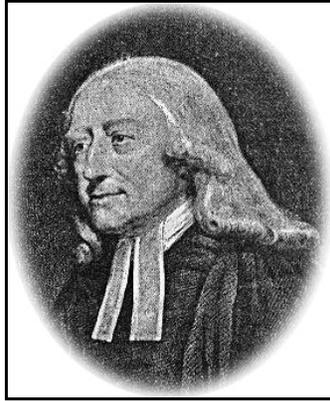
Methodism exerted a significant influence not only upon the social and spiritual life of the Leicestershire and South Derbyshire miners, but upon their economic and political activities also. In this coalfield as in others, there was a close connexion between the Methodists and the emergence and development of mining trade unionism, since it was from amongst the ranks of professed Methodists that the most prominent trade unionists appeared.

As early as June 1817, a South Derbyshire magistrate, Thomas Beaumont, informed the Home Office that an application had been made to him from several respectable gentlemen relating to the expediency of suppressing certain religious meetings which have recently been held by a religious sect, who call themselves (and not applicably) Ranters. These meetings are held in the open air, in the streets and the lanes of the villages, or Commons or other wastes and are attended by thousands of *the lower orders of the people*, and lately are so much increased that we cannot but be apprehensive of the consequences.

Beaumont asked for authority to suppress the meetings and prosecute anyone found attending them, since the meetings formed a working class body which might be easily directed into other channels than the strictly religious.

Part 1

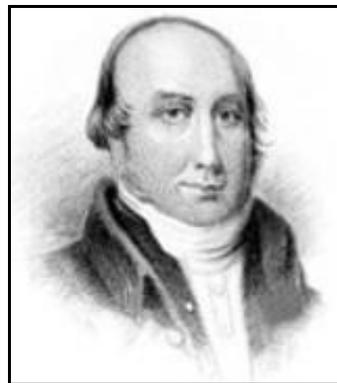
The Development of “Wesleyan” and “Primitive” Methodism in Local Areas



John Wesley
1703 – 1791



Hugh Bourne



William Clowes

In the Methodist Recorder dated 1898, it mentions that John Wesley's brother Charles, as early as 1743, and possibly earlier, "**had preached the gospel to the poor at Cole Orton, who heard it with the greatest eagerness**". It was recorded in the Methodist magazine of 1825, that John Wesley held a service in the fields at Griffydam in 1743, even before the Wesleyan Chapel itself was built. John Wesley preached at Griffydam Chapel on at least two occasions - the second being on July 19th 1779 at the new chapel when it was only one year old.

Methodism has its roots in eighteenth century Anglicanism. Its founder was a Church of England minister, John Wesley (1703-1791), who sought to challenge the religious assumptions of the day. Wesley was a High Church Tory Clergyman, whose methodical system for obtaining personal salvation, was never meant to become a separate religious denomination. His preaching of evangelical revival was to revitalise the Church of England, and it was only because the Anglican Church did not accept his ideas that Wesley broke away. Wesley's impetus was his belief in salvation for all men, and he would preach this whenever and wherever he went.

His travelling preaching was the cornerstone of his Ministry. The formation of the early Methodist societies in the early 18th century was brought about by those who had heard Wesley's preaching, so Methodism was always a movement in which the momentum came from the people

involved.

The Wesleyan Methodist Church was set up within Wesley's life-time and remained under his autocratic control until his death in 1791.

In 1792, the "Ashby-De-La-Zouch Circuit" was formed, and as the reader will see later in the book, this eventually became the controlling organisation for Primitive and Wesleyan Methodism over a wide area covering villages such as Griffydam, Staunton Harold, Swepstone, Whitwick, Coleorton, Swarkstone, Osgathorpe, Tonge, Ibstock, and so on. A copy of an old document is appended on the next page which gives a list of Ministers who travelled on the circuit for 100 years from 1792 to 1892.

Names of Ministers.

who have travelled on the Ashby-de-la-Zouch Circuit since its formation, from 1792 to 1892.

Joseph Taylor, 1792.
 Richard Hardacre, 1792.
 Joseph Pescod, 1793—94.
 George Morley, 1793.
 William Hicks, 1794.
 Jonathan Perkin, 1795.
 John Atkin, 1795.
 Thomas Rought, 1795.
 Thomas Cooper, 1796.
 Richard Watson, 1796.
 John Burdick, 1796.
 John Liles, 1797—98.
 George Smith, 1797.
 William McAllum, 1798.
 John Reynolds, 1799—1800.
 William Harrison, 1799.
 Thomas Simmonite, 1800.
 Jonathan Edmonson, 1801-2-3.
 Joseph Hallam, 1801.
 Richard Wintle, 1802.
 John Knowles, 1803.
 George Button, 1804—5.
 Barnard Slater, 1804—5.
 John Simpson, 1806—7.
 John Lee, 1806.
 Thomas Biggins, 1807.
 William Palmer, 1808—9.
 John Denton, 1808—9.
 Marshall Claxton, 1810—11.
 Anthony Triffit, 1810.
 Samuel Webb, 1811—12.
 William Shelmerdine, 1812—13.
 Lewis Andrews, 1813—14.
 Daniel Jackson, 1883.
 Lawrence Kershaw, 1814—15.
 William Arnett, 1814.
 Edward Burks, 1815.
 Elijah Morgan, 1815.
 John Townsend, 1816.
 William Bird, 1816—17.
 William Mowatt, 1816.
 William Warriner, 1817.

John Roadhouse, 1817—18.
 John Russell, 1818—19—20.
 John Raby, 1818.
 John Hobson, 1819—20—21.
 John Dredge, 1819.
 Thomas Fletcher, 1820—21.
 Robert Harrison, 1821—22—23.
 Thomas Pinder, 1822—23.
 John Smith and, 1822—23.
 James Bricknell, 1824.
 William B. Miller, 1824.
 George Timball, 1824.
 Thomas Graham, 1825—26—27.
 John Taylor, 1825—26.
 John Walsh, 1825—26—27.
 Samuel Broadbent, 1827-28-29.
 Benjamin Wood, 1828—29—30.
 George Barwell, 1828.
 William Stores, 1829—30.
 Joseph Brodhouse, 1830—31.
 George Russell, 1831—32.
 James Cheesewright, 1831—32.
 Thomas Newton, 1831—33.
 James Ham, 1831.
 Thomas Jackson, 1831-35-36.
 William Bate, 1834—35—36.
 William Bate, 1837—38.
 William Binning, 1837—38.
 William Worth, 1839—40.
 Frederick Slight, 1839—40—41.
 Thomas Staton, 1841—42—43.
 William Bond, 1842—43.
 George Birley, 1844—5.
 James Cheesewright, 1844—45.
 William Bullivant, 1846-47-48.
 John Crawshaw, 1846—47.
 William Swallow, 1848—49.
 Joseph Cheesewright, 1849.
 John Hague, 1850.
 George Hobill, 1850—51.

Richard Rymer, 1851-52-53.
 John Richards, 1852—53—54.
 Seth Dixon, 1854—55—56.
 William J. Duncan, 1855-56-57.
 John Bonser, 1857—58—59.
 John Dowty, 1858—59—60.
 Thomas Crosby, 1860—61—62.
 James Godden, 1861—62.
 James Brownell, 1863—64.
 Samuel S. Taylor, 1863.
 William Rodman, 1865.
 William Robinson, 1864—65.
 Robert Brown, 1866—67—68.
 James Bunting, 1866—67—68.
 John Stevenson, 1866—67—68.
 Joseph Sutton, 1869—70—71.
 James W. Winspear, 1869-7-71.
 William J. Rogers, 1869.
 John Gibson, 1870—71—72.
 Robert Renton, 1870—71—72.
 James Kendall, 1872—73—74.
 Robert Odery, 1872—73—74.
 George E. Cutting, 1873-7-75.
 A. Wood, 1873.
 Thomas Leach, 1875—76—77.
 George Gregor, 1875—76—77.
 George C. Coad, 1875—76—77.
 John Bate, 1878—79—80.
 Michael Thompson, 1878-79-80.
 S. J. Burrell, 1878—79—80.
 Joseph R. Cleminson, 1881-81-83.
 William Robinson, (B) 188-82.
 James Green, 1881—82.
 Stephen Parkes, 1883.
 Christopher B. Svkes, 1884-81-86.
 John N. Broad, 1884—85—86.
 Walter Fuller, 1887—88—89.
 F. Stuart Kirkness, 1887-88-89.
 Henry Gibson, 1880—91—92.
 Christopher Whitfield, 1890-91.
 George Barnley, 1890.
 W. D. Johnson, 1892.

CENTENARY NOTES.

In the year 1792, when the Ashby Circuit was formed, there were about 550 Ministers, and 145,807 Members belonging to the Methodist Societies in Europe, America and Africa. Now there are nearly 40,000 Ministers, and upwards of 6,000,000 Members in the various Methodist Churches all over the world, and these represent, at the usual rate of calculation, nearly 30,000,000 of attendants on Methodist Worship, and form the Largest Protestant Church, and the Largest body of English Speaking Christians on the face of the earth.

The Rev. Joseph Taylor, the first Superintendent of the newly formed Ashby Circuit, who afterwards became President of the Conference, was converted under the preaching of Mr. Slater, of Shottle, near Belper, who was the Great-Grandfather of one of the Class Leaders in this Circuit and the Great Great Grandfather of two Local Preachers who are on this present plan.

Although Wesley declared, "I live and die a member of the Church of England", the strength and impact of the Methodist movement made a separate Methodist body virtually inevitable. In 1784, Wesley gave legal status to his Conference, the "Yearly Conference of the People called Methodists", which moved towards the legal separation of Methodism from the Anglican Church, and ensured the continuation of the Methodist movement after his death. He also ordained ministers for America, where there was a drastic shortage of clergy to administer the sacraments, following the War of Independence. The Bishop of London had refused to ordain ministers for this purpose, and Wesley felt he was forced to act. Disputes about the status of the travelling preachers, and the administration of the sacraments were resolved by the "Plan of Pacification (1795)", four years after Wesley's death, which was a decisive break with the Church of England. For the first time, Methodists in Britain became legally able to conduct marriages and perform the sacraments.

The **Primitive Methodists** were a major offshoot of the principal stream of Methodism - the **Wesleyan Methodists**. In the early decades of the 19th century, there was a growing body of opinion among the Wesleyans that their Connexion was moving in directions which were a distortion of, not to say a betrayal of, what John Wesley had brought to birth in the 18th century. In 1808, a Methodist lay-preacher **Hugh Bourne**, became the catalyst for a breakaway, to form the Primitive Methodists, resulting in him being expelled from the movement. **William Clowes**, at the age of 24, had a long lasting conversion after attending a Wesleyan Methodist love feast (communion service) on Jan 20th, 1805. From that time, he grew rapidly in his new found faith, and soon became a Wesleyan Methodist class leader. He joined with Hugh Bourne and others in promoting open air camp meetings from 1807 onwards. Because of his involvement and commitment to these events, he was expelled from the Wesleyan Methodists in 1810. This expulsion resulted in Clowes and Bourne beginning a separate movement, which took the name **Primitive Methodists** in 1812. Their followers then became known as Primitive Methodists. These "open air" preachers were known as '*Ranter Parsons*', *because of their enthusiastic preaching*.

The Primitive Methodists differed from Wesleyan Methodists in several regards, including the encouragement of woman evangelists. Both Wesleyan and Primitive Methodist communities grew rapidly during the 19th century. It was from among the Primitives, that many Trade Union leaders emerged towards the end of the century. The Methodist Church wasn't without its internal schisms. Another major Methodist branch was the United Methodist Church, which itself was formed from earlier mergers of smaller Methodist groupings. It joined with the Primitive Methodists and Wesleyan Methodists in 1932 to form the present Methodist Church in Britain.

"Primitive" was probably used to clarify their self-understanding that they were the true guardians of the original, or primitive form of Methodism. The sorts of issues which divided the Primitives and the Wesleyans were these:-

- The Primitives focused attention on the role of lay people.
The Wesleyans developed a high doctrine of the Pastoral Office to justify leadership being in the hands of the ministers.
- The Primitives stressed simplicity in their chapels and their worship.
The Wesleyans were open to cultural enrichment from the Anglican tradition and more ornate buildings.
- The Primitives concentrated their mission on the rural poor.
The Wesleyans on the more affluent and influential urban classes.
- The Primitives stressed the political implications of their Christian discipleship.
The Wesleyans were nervous of direct political engagement.
- The Primitives encouraged women Evangelists

Temperance

In the 19th century, Methodism identified itself with the 'total abstinence' temperance movement. This was at a time when social evils such as poverty and domestic violence were greatly exacerbated by drunkenness. Strong drink was cheap, and many suffered. By encouraging and helping people to abstain, many lives were improved. Methodism has retained a reputation for temperance, but today, alcohol consumption for Methodists is a matter of personal choice, but excessive drinking is discouraged.

Key Points

- **Wesley's Childhood**

Samuel and Susannah Wesley raised their many children in a home where faith, discipline and concern for justice went hand in hand.

- **The Holy Club**

At Oxford, John and his brother Charles were part of a group of friends who met regularly to pray, study the Bible, and encourage good works.

- **A storm at sea**

Travelling to America, the brothers were much affected by the faith of a group of Moravians during a dangerous storm.

- **The "Conversions"**

Within a few days of each other, both John and Charles experienced a renewal of their faith and assurance of salvation.

- **Preaching**

John began his countrywide teaching ministry when he reluctantly preached in a field in Bristol.

- **Social justice**

The Wesleyan's encouraged practical care and reform in many areas of social justice.

- **Wesleyan Theology**

John Wesley followed Armenian teaching, which, unlike Calvinism, believed that all could be saved, not just the 'elect'.

- **Societies and classes**

The regular and intense small group was a key feature of Methodism's growth.

- **The birth of the Methodist Conference**

As the Methodist Societies grew, an annual conference of preachers was a way of keeping in touch.

- **Separation from the Church of England**

Though John Wesley did not intend a split, this became inevitable.

- **Primitive Methodism**

In the early 19th century, there was a split between those who favoured open air evangelism, and the Wesleyans' who were by now more institutional.

- **Temperance**

Methodism identified itself with the "total abstinence temperance movement". Today, alcohol consumption is a personal choice.

The worship of Methodism, centres on the expounding of the "word" - the sermon being considered the most important part of the service, together with the energetic and emotional hymn singing. As the latter was almost the only aspect of worship in which the congregation played an active part, it was very popular. Methodism considers itself to have been "born in song" and hymns were often rousing, illustrating the Methodist evangelical doctrine and revivalist roots.

MARY CLARISSA BUCK



Mary Clarissa Buck was born on the 5th of January 1810 in Newbold and followed Elizabeth Evans, immortalised as Dinah Morris, to be the second famous woman preacher to be born in this tiny village. We are told that her parents, William and Mary, were hard working, though poor. In 1818, Ashby and the adjoining area, including Coleorton, were visited by Primitive Methodist missionaries as a result of which William and Mary opened their house for services and provided accommodation for visiting preachers, both itinerant and local. Services continued to take place there **until the first Primitive Methodist chapel was opened in Coleorton some 21 years later in 1839.**

Although in constant contact with the Primitive Methodist preachers, it was not until she was 20 that Mary came to know her Lord and accept him as her saviour, when she was converted, not in a Primitive Methodist service or at a camp meeting, but at the celebrated "Annual Love Feast and Watch Meeting" held on Easter Monday 1830 in the Wesleyan Methodist chapel at Griffydam. Perhaps she was invited to go there by a friend, perhaps she went out of

curiosity, but in fact, we shall never know the reason for her going to Griffydam that day.

Following her conversion, she joined the small Primitive Methodist Society at Coleorton, where it was soon discovered that she had the gift for preaching. She had gone with her sister, Jane, to her preaching appointment at a small cottage in Lount, where the Primitive Methodist Society met, and she was persuaded by her sister to speak, which she did with some effect, since, at the preachers' quarterly meeting in March 1831, she was added to the preachers' plan as an exhorter. Later she became a local preacher and walked miles to take services. Even in her early days as a preacher, she would attract large congregations.

She was somewhat large in physique, being described as *built on ample lines*. Her appearance though was equally matched by her intellect which *was not less impressive than her physique*. A few other Primitive Methodist women preachers were distinctive in another way, as they were particularly tall for the time. However, there was an aspect in which all of them would be similar, and that was in the nature of their attire. The Primitive Methodist Conference had laid down *that our female preachers be patterns of plainness in all their dress* which was interpreted as requiring the wearing of a black dress and white bonnet with matching tabs. If it was felt that any of them had broken the strict dress code, then they would be subject to censure.

In 1835, Mary became a hired preacher in the Northampton Mission of the Burland circuit, and a year later a travelling preacher. Later she served in the Kidderminster and Darlston circuits for three years before returning to the Burland circuit for a further five.

In 1847, she retired from active ministry so that she could serve in a wider circuit and, thereafter, travelled the length and breadth of the country to preach at chapel openings, anniversaries and other special services.

Such was the power and eloquence of her preaching, that often chapels were so crowded by those wishing to hear her, many could not get in. Not only would all the seats be crammed with people, but also the aisles and even the steps to the pulpit would have people on them! According to one writer, *she was one of the most popular of all our women preachers.*

Eventually, the wear and tear of twelve years as a travelling preacher and twenty five years of criss-crossing the country to preach took its toll. In 1872, she suffered a severe stroke and was then confined to her room until she died on the 19th of July 1876 aged 66. She made Leicester her home and is buried in a cemetery there.

Part 2

The Ashby-De-La Zouch Wesleyan and Primitive Methodists Circuits

It is recorded in the Methodist Recorder dated 1898 that John Wesley first visited Ashby in 1764 and later in 1779 when he was preaching at the new Griffydam Wesleyan Methodist Chapel. In 1792, the Ashby Wesleyan Circuit was formed, and evidence of that is shown earlier. Other societies in the area were formed, but these early societies would have all been Wesleyan. Primitive Methodism didn't come to Ashby till much later, when a Primitive Society was formed c.1819.

In the Methodist Church, individual Chapels are organised in groups in a circuit. In earlier times, ordained Ministers were appointed to a circuit, not just to one Chapel. **There is normally one main Church in each circuit**, which, in the case of the Ashby-De-La-Zouch Circuits, were both in Ashby (see following pages). Most circuits have some geographical cohesion, but their constituent Chapels have varied considerably over the years.

Rural circuits, such as Ashby-De-La-Zouch, may cover a very wide area as illustrated by the preacher plans on the following pages, and they may even straddle administrative boundaries. Normally, a number of Chapels in a particular area / circuit would be assigned a certain number of Ministers, and a Superintendent Minister would normally have overall control. One responsibility of the Superintendent Minister was to draw up his Circuit plan, so that each Chapel in the circuit was visited as often as possible by an ordained Minister. The Ministers would be responsible for an element of control and pastoral work, although Lay (local) Preachers and Class Leaders would do most of the local work. Due to a small number of Ministers being distributed amongst a far larger number of Chapels, Methodist worship relied greatly upon its lay or local preachers, and the majority of services would have been led by them. These were men who were usually trained and examined in doctrine, worship and scripture, and were able to lead worship as an ordained man could, but could not preside over Sacrament. There was also a Circuit Steward.

The following 1889 Ashby Circuit Preachers Plan gives a good insight into some of the responsibilities of the officials. The Methodists were very fortunate, in that the circuit system was well suited to the rural environment, and it enabled the maintenance and administration of Chapels in many villages. The refusal of the Methodists to adopt the traditional principle of one ordained Minister for each congregation meant that they were able to populate the English countryside with their Chapels and doctrine.

It is worth mentioning at this juncture, that unlike the landed endowments of the Church of England, non-conformist Chapels usually had to finance themselves. They had to purchase the land, and then finance the building of the Chapel. This was more than not funded by loans, and therefore the Trustees of the Chapel were constantly organising events as a way of raising the money to re-pay these loans. Funds were also needed for maintenance and general running costs as well. One rather innovative way of doing this, was the renting of pews to members of the Chapel. As would be expected, a certain amount of free seats were made available for poorer members and also non-members who were attending services.

On the following page is an extract of a pew seat rent book for 1823, which shows that the half-year cost of a seat was £0. 4s. 6d.

Half of year ending, A. S. D.				Half of year ending, N. S. D.			
Midsummer 1823.				Autumn 1823.			
South Side.				South Side.			
Rev. Daubney Ho	1	1	6	Daubney Ho	1	1	6
John Holmes	X 2	1	6	John Holmes	X 2	1	6
John Clapham Ho	3	1	6	John Clapham Ho	X 3	1	6
James Burton Williams	4	1	6	James Burton Williams	4	1	6
Thos. Simpson	X 5	1	6	Thos. Simpson	X 5	1	6
John Sumner	6	1	6	Joseph Sumner	6	1	6
W. Harrison	X 7	1	6	W. Harrison	X 7	1	6
Hobbes & Wheatley	X 8	1	6	Hobbes & Wheatley Ho	8	1	6
Jos. Weston	X 9	1	6	Jos. Weston	X 9	1	6
Jos. Sutton	10	1	6		10		

Extract from 1823 pew seat rent book.

Earlier in the book, there is a copy of an old document regarding the formation of the Ashby Circuit in 1792. This would have been under the banner of the Wesleyan Methodists as the Primitive Methodist movement wasn't formed till 1819. In the year when the Ashby Wesleyan Circuit was formed, there were about 550 Ministers, and 145,807 Members belonging to Methodist Societies in Europe, Africa and America. The Reverend Joseph Taylor was the first Superintendent of the Ashby Circuit, who later became President of the Conference, and was converted under the preaching of Mr. Slater, of Shottle, near Belper, Derbyshire.

In order to provide the reader with an insight into how large the local Wesleyan and Primitive Methodism movement was in the "Ashby-De-La-Zouch Circuit", there follows a break-down of the number of Chapels / Preachers and other officials involved over various years. These have been taken from **Ashby Circuit Preacher Plans**, which the writer has obtained copies of. Unfortunately, only one pre 1900 Primitive Methodist Plan could be located:-

Wesleyan Methodist Preachers Plan for 1829

- Number of Chapels in circuit 37
- Number of Preachers 29 plus 7 on trial
- Derby preachers listed 4

Wesleyan Methodist Preachers Plan for 1838

- Number of Chapels in circuit 34
- Number of Preachers 40 plus 3 on trial
- Number of Exhorters 2

Wesleyan Methodist Preachers Plan for 1896

- Number of Chapels 24
- Number of preachers 48 plus 2 on trial
- Number of preachers from other circuits to be called upon 15
- Exhorters 1

Primitive Methodist Preachers Plan for 1889

- Number of Chapels 18
- Number of Preachers 37 plus 2 on trial
- Number of Exhorters 5
- Number of helpers 16

Wesleyan Methodist Preachers Plan for 1898

- Number of Chapels 24
- Number of Preachers 43 plus 3 on trial
- Number of preachers from other circuits to be called upon 21
- Number of Exhorters 1

Wesleyan Methodist Preachers Plan for 1933

- Number of Chapels 24

Part 3

The Two Head Administrative Chapels in the Ashby Primitive and Wesleyan Circuits

Primitive Methodists

The Origins of Primitive Methodism in Ashby

William Wildbur, originally a Wesleyan, joined the Primitive Methodist church in 1818. His early missionary work took him into the counties of Nottingham, Lincoln and Norfolk, but his reputation, such as it was, took a hammering from his contemporaries. *“He was a man of feeble powers and of superficial piety, with weak abilities and was much in the habit of neglecting his appointments.”* The Lord works in mysterious byways and notwithstanding the harsh judgements on Wildbur, Ashby-De-La-Zouch has cause to be grateful to him. As one rather caustic primitive divine has recorded, *“those who marred, as well as those who made, helped to make history what it really is.”*

Wildbur was responsible for the first organisation of the first Primitive Methodist Society in Ashby, even though it consisted only of some fourteen weeping children. From such humble beginnings, Ashby became the head of a circuit, formed out of Loughborough, in 1822, the year before Leicester.

The town was first visited by two Primitive missionaries on Saturday, 16th June 1818. They entered market Street singing the usual battle him: **Turn to the Lord**. Scores of people followed them, and although the two apparently expected arrest, *“not a dog moved its tongue against them”* and, after expounding the Word, the missionaries left. Townspeople following them could not be persuaded to go back, until a promise was made that the missionaries would return.

In fact, it was Wildbur who visited in July of the same year. Hugh Bourne recorded the event in the magazine of the Primitive Methodist Church.

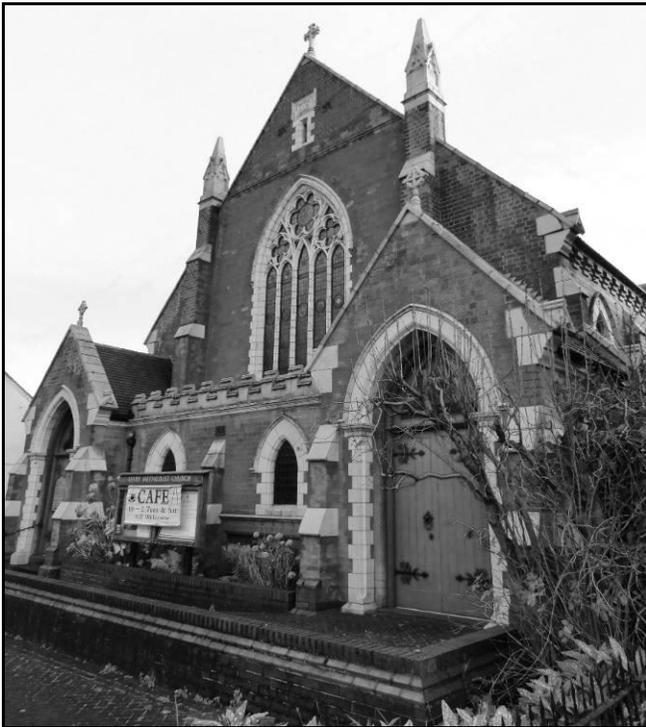
“He spoke much at large on the subject (of joining a society) and showed if there were no prospect of good, it would be best to give it up, as there were so many other places which were anxiously waiting for their coming. He put the matter upon issue, saying he should go into a friend’s house at hand, and if any came forward to encourage the preaching they would continue to come, if not, they would decline.

*He went into the house, but neither man nor women followed: in a few minutes, a few children came in with tears in their eyes, requesting to be taken into society. The number increased, and fourteen names were at length entered upon a class-paper. He took the children into a parlour and formed them into a circle round him. It was a truly affecting sight to behold, fourteen babes in Christ (and comparative babes in age) weeping upon their knees, while our brother Wildbore (sic) was bearing them up in prayer, before a throne of divine mercy. Some of our friends from **Coleorton** were present....next morning (Monday) Brother Wildbore assembled his little flock in the open air, and, forming them into a circle, he prayed with them.*

Another affecting melting season took place: adult persons became alarmed for the sake of their immortal interests: the work of God broke out immediately, a numerous society was formed in a short time, and we have the happiness to say, the work will continue to prosper.” (March 1819)

In 1833, whilst the Rev. William Antliff was the superintendent of the Ashby Circuit, a Chapel costing £450 and seating 250 persons (of which 160 were free seats) was erected in Mill Bank, just North of "The Green" (see the following Aerial photograph). The membership *only* stood at 24, but by 1845 it had increased to 50, and the circuit membership was 500. It is recorded, that two services were held on Sunday 30th March 1851, with 100 worshippers attending in the afternoon, and 200 in the evening. There was no Sunday school meeting that day, although around 64 children attended the Sunday school in an average week.

Further growth resulted in the purchase of the Baptist Chapel in Mill Lane in 1862 for £325. This is still standing, and now used by C.J. Lewis the printers. Then, in 1906, as the congregation continued to grow, there was yet another move to the present site at the bottom of Burton Road, which cost c.£2,500 and had 365 seats. Since its merger with the Wesleyans in 1958, this continues to be Ashby's sole Methodist Chapel.



**The existing "Primitive Methodist Chapel" on Burton Road opened in 1906
Amalgamated with the Wesleyans in 1958**

Wesleyan Methodists

The following is an extract taken from "A Descriptive and Historical guide to Ashby-De-La-Zouch and the Neighbourhood 1831":-

The Wesleyan Methodist chapel is a plain but neat and commodious place with three galleries; the body of the Chapel has open seats and the galleries are fitted up with close pews; it is capable of seating 500 persons. Previous to the erection of this place of worship, the Wesleyan Methodists worshiped in a licensed building opposite to the present Chapel, which appears had been used by this denomination nearly from the time of the founder, the Rev. J. Wesley. The house appropriated to the use of the Superintendent Minister, adjoins the Chapel.

The circuit includes about forty places of worship in the immediate neighbourhood; the religious services of which are conducted by thirty-five local preachers, and three Ministers appointed by their annual conference, who are generally every second or third year, removed to other stations.

Service on the Sabbath at ten o'clock in the morning, and at 6 o'clock in the evening. Lecture on Thursday evening at seven o'clock.

The Chapel referred to above is the one shown below on the North side of Kilwardby Street which was built in 1831 and re-built in 1869. Prior to this, the Wesleyans worshipped in a licensed building on the South side of the street.

The Chapel was closed in 1958 and subsequently used as an auction room, finally being demolished in 1985.



An photograph (c.1906) of the "Wesleyan Primitive Methodist Chapel" on the North side of Kilwardby Street. It was situated next to the Midland Railway Line which can be seen on the LH side, and more or less at where the current exit road from the Co-op Super-Market is.

Part 4

Ashby-De-La-Zouch Circuit Preachers Plans and other interesting documents and articles

The 1889 Primitive Methodist Preachers Plan for the Ashby-De-La- Zouch Circuit.

In 1889, "The Primitive Methodist Preacher's Plan" for the Ashby De La Zouch circuit is historically quite valuable, as it includes a detailed explanation of the responsibilities of some of the chapel officials. A rather poor copy appears on the following page:-

1. There were 18 Methodist Churches operating in the Ashby De La Zouch circuit, including - Newton B, Whitwick, Oakthorpe, Coleorton, Coalville, Heather, Lount, Measham, Moira, Blackfordby, Swannington, Thringstone, Ibstock, Hugglescote and Ellistown.
2. There were 37 Preachers, 2 on trial Preachers, 5 Exhorters, and 16 Helpers including 6 from the Whitwick Band, 3 from the Hugglescote Band and 3 from the Oakthorpe Band.
3. Ashby and Coalville Chapels were duly licensed for the administration of marriages

The following instructions were included for Local Preachers, Class Leaders, Society Stewards and Baptisms. This makes interesting reading, and shows how disciplined the movement was:-

- **To the local preachers**

When a preacher cannot attend his appointment, he shall try to get a proper substitute; if he shall not succeed, he shall send it in with the names of those persons he has applied to. If he has not been able to see any preacher on the subject, he shall send in reasons for the appointment to the Circuit Steward, otherwise he shall be held responsible for the neglect.

- **To the class leaders**

Be punctual in attendance; be pointed in comment; be pure in example. Encourage liberality by precept and practice. Connexional rule requires the *weekly* collection of class money. So do the scriptures - 1. Cor. xvi.2. Form a visiting committee in your class, so that the sick and careless may not be neglected. Make a covenant with your members and with God for an increase in members and spiritual power during the quarter. At the renewal of tickets, there will be a special meeting for members only, at which new members will be received into church fellowship. Let nothing keep you from this meeting. Bring your class book. The leader's meeting will be held half-an-hour before service.

- **To the society stewards**

Prohibit any alterations being made in the planned services, until sanction has been given by the Circuit Committee or the Superintendent Minister. Duly inform the appointed preachers of any planned services that are to be given up for the time appointed. This notice to be given at least 24 hours before the time of service. Publish all the Religious Services, and not only announce the Collections, but see that they are made at the *time* and as often as planned; provide also for Love Feast and Sacraments, and take charge of all monies for the quarterly meeting. Unfermented wine must be used at the Sacraments. Forward all collections made for the *Conference, Beneficent and General Chapel Funds* to the Superintendent Minister as soon as can be after having been made.

- **Baptisms**

Baptisms are performed at all preaching services except Sunday evening. *Both* parents are requested to be present. Notice *must* be given to the Preacher before the commencement of the Service. Society Stewards must take the name and address of both parents bringing their children for baptism, and give them to the minister on his next visit, so that the Baptism may be properly registered. Fee for Registration and Certificate, 7d. *which must be paid when the Baptism takes place.*

THE PRIMITIVE METHODIST PREACHERS' PLAN, ASHBY-DE-LA-ZOUCH CIRCUIT, 1889.

"Will Thou not revive us again, that Thy people may rejoice in Thee?"

SOCIETY STWARDS AND COLLECTION JOURNAL STEN.	PLACES & DAYS OF SERVICES.	AMOUNT COLLECTED.	JANUARY				FEBRUARY				MARCH			
			6	13	20	27	3	10	17	24	31	7	14	21
Swd. G. Trussell	ASHBY-Z.	72	1m	1m	1m	1m	1m	1m	1m	1m	1m	1m	1m	1m
			2	1	1	1	1	1	1	1	1	1	1	1
Tuesday Preaching Friday, Bible Class														
Swd. E. Bottrill	NEWTON-P.	24	30	30m	30m	30m	21a	10	9m	45	40m	3m	23	1er
			30	30m	30m	30m	21a	10	9m	45	40m	3m	23	1er
Wednesday														
Swd. J. T. Ward	WHITWICK	10	34	34m	34m	34m	14	21	3m	44	18	15	26m	32
			34	34m	34m	34m	14	21	3m	44	18	15	26m	32
Thursday														
Swd. G. Shaw	OAKTHORPE	21	18m	18m	18m	18m	14	11	28m	15	20	10	13m	39
			18m	18m	18m	18m	14	11	28m	15	20	10	13m	39
Friday														
Swd. W. Howell	COALVILLE	10	28	28m	28m	28m	15	4	12m	34	32m	4	2	35
			28	28m	28m	28m	15	4	12m	34	32m	4	2	35
Saturday														
Swd. J. Bennett	HEATHER	21	44	44m	44m	44m	23	19	24m	18	21	30m	22	31m
			44	44m	44m	44m	23	19	24m	18	21	30m	22	31m
Sunday														
Swd. W. Fairbrother	LOUNT	21	41	37m	35	34m	11	40m	13	21m	28	47	3m	29
			41	37m	35	34m	11	40m	13	21m	28	47	3m	29
Monday														
Swd. J. Hancock	MPHAM	21	16a	22	ca	20	45	9m	10a	32m	24	48	21m	27
			16a	22	ca	20	45	9m	10a	32m	24	48	21m	27
Tuesday														
Swd. T. Kirk	MOIRA	21	14	1m	1m	23m	38	12a	8	18m	35	ca	28	20p
			14	1m	1m	23m	38	12a	8	18m	35	ca	28	20p
Wednesday														
Swd. L. Finch	BLACKFORDBY	21	1v	1m	2	1r	1r	2	2	2	2	2	2	2
			1v	1m	2	1r	1r	2	2	2	2	2	2	2
Thursday														
Swd. S. Stanley	SWANNINGTON	21	24a	29m	45m	28	15a	26	22m	14	23m	42	12m	34
			24a	29m	45m	28	15a	26	22m	14	23m	42	12m	34
Friday														
Swd. J. White	THRINGSTONE	21	12a	48	6a	13	34m	36	20m	ca	38	11m	19	14m
			12a	48	6a	13	34m	36	20m	ca	38	11m	19	14m
Saturday														
Swd. J. Loydall	IBSTOCK	21	8m	38	30	22m	31	1m	29	ca	4	2m	0	20m
			8m	38	30	22m	31	1m	29	ca	4	2m	0	20m
Sunday														
Swd. J. Grotton	HUGGESCOTE	21	2m	38	34	18m	24	62m	29	14m	18	9	ca	27m
			2m	38	34	18m	24	62m	29	14m	18	9	ca	27m
Monday														
Swd. Mrs. Jarvis	ELLISTOWN	21	13	1v	20	ca	32	38m	31	29m	10	ca	4	4
			13	1v	20	ca	32	38m	31	29m	10	ca	4	4

SPECIAL SERVICES.

PREACHERS' NAMES & RESIDENCES.	KIND OF SERVICE.	DATE.	PREACHERS, &c.
1. S. L. GEORGE, Ashby	Rate of Work	Jan. 29	Rev S L George
2. A. JOHNSON (Swp.), Ashby	Revival meeting	Feb. 3	Nov. 18 36 39
3. J. Bonner, Whitwick	Revival meeting	Feb. 16	See other column
4. S. Webster, Heather	Missionary sermons	Jan. 13	Mr W Brownlow
5. P. Foster, Woodville	Missionary meeting	Jan. 14	Mo. Revs Wright & Woodall
6. T. Whitmore, Whitwick	Revival Meeting	Jan. 27	Nov. 33 48
7. T. Bull, Ashby	Cottage Prayer Meeting	Jan. 30	To be arranged
8. G. Moore, Moira	Lecture	Jan. 13	Nov. 9 30 37
9. T. Whyma, Coleorton	Revival meeting	Jan. 14	Rev S L George
10. J. Newbury, Whitwick JW	Lecture	Jan. 14-19	Mo. 12 17, Tu. 28 44, Wed. 4
11. J. F. Adcock, Ashby	Lecture	Feb. 20	Rev S L George
12. J. Foster, Ibstock	Revival Meeting	Jan. 13	Nov. 5 10 32
13. J. Kirk, Coalville	Chapel sermons	Mar. 17	Mr Sturges
14. G. Hogg, Rev. v. Col. v. Moira	Revival meeting	Jan. 13	Nov. 5 10 32
15. J. Legg, Coalville	Lecture	Feb. 14	Rev S L George
16. T. Bradford, Oakthorpe JR	Revival Meeting	Jan. 13	Nov. 5 10 32
17. J. W. Loydall, Ibstock WG	Chapel sermons	Mar. 17	Mr Sturges
18. J. Richards, Coleorton	Revival meeting	Jan. 13	Nov. 5 10 32
19. C. Smith, Coalville	Lecture	Feb. 14	Rev S L George
20. J. Freeman, Havenstone	Revival meeting	Jan. 13	Nov. 5 10 32
21. J. Ellis, Ashby	Concert	Jan. 1	To be arranged
22. E. Richards, Coalville	Revival meeting	Feb. 17	Nov. 12 46
23. W. Brownlow, Ellistown	Lecture	Feb. 14	Rev S L George
24. W. Thornley, Ashby	Revival meeting	Jan. 13	Nov. 5 10 32
25. W. Fairbrother, Lount	Lecture	Feb. 14	Rev S L George
26. J. J. B. Lock, Ashby	Revival meeting	Jan. 13	Nov. 5 10 32
27. J. Scarran, Healdstone	Chapel sermons	Mar. 17	Mr Sturges
28. E. Buck, Ellistown	Missionary meeting	Jan. 28	Sat. Nov. 1 2 3
29. S. Stanley, Swannington	Chapel sermons	Mar. 17	Mr J. Ellis
30. T. Elton, Moira	Chapel sermons	Mar. 17	Mr J. Ellis
31. E. Newbold, Moira	Chapel sermons	Mar. 17	Mr J. Ellis
32. J. Granger, Ashby	Chapel sermons	Mar. 17	Mr J. Ellis
33. J. Taylor, Hugglescote	Chapel sermons	Mar. 17	Mr J. Ellis
34. W. Russell, Ashby	Chapel sermons	Mar. 17	Mr J. Ellis
ON TRIAL.			
35. G. Rogshaw, Hugglescote	Chapel sermons	Mar. 17	Mr J. Ellis
36. J. Toon, Whitwick	Chapel sermons	Mar. 17	Mr J. Ellis
EXHORTERS.			
37. A. Whyma, Coleorton	Missionary sermons	Jan. 13	Rev S L George
38. T. Wright, Coleorton	Missionary meeting	Jan. 13	Rev S L George
39. G. Hogg, Ibstock	Revival meeting	Jan. 13	Nov. 5 10 32
40. S. Webster, Hugglescote	Chapel sermons	Mar. 17	Mr J. Ellis
HELPERS.			
41. Hugglescote Band, Briscoe	Revival meeting	Feb. 3	Nov. 15 47
42. G. Hogg, Ibstock	Revival meeting	Feb. 3	Nov. 15 47
43. Whitwick Band, Vauxes, Arts and Waterfall	Revival meeting	Feb. 3	Nov. 15 47
44. Whitwick Band, Smith, Hugglescote and Brooks	Revival meeting	Feb. 3	Nov. 15 47
REFERENCES.			
B—Beneficial Fund Col. L—Lovefeast			
PH—Bd of Hope Sermons. M—Missions Sermons			
C—Lighting & C/o's Col. MM—Missions Meeting			
CA—Chapel Anniversary P—Provide or Prayer Mgt.			
CF—Confession Fund Q—Quarterly Collection			
CM—Camp Meeting R—Revival Meeting			
D—Trustees Meeting S—Sacrament			
E—Circuit Fund Col. SS—School Anniversary			
FS—Flower Services SP—Special Sermons			
G—Gen. Chapel Fund Col. T—Ticket Retenzal			
H—Harvest Thanksgiving I—Lovers Meeting			
Y—Trustees' and School Yearly Meeting			

CIRCUIT NOTICES.

CIRCUIT STEWARD—Mr. J. Hays, Coalville.

QUARTERLY MEETING.
The next Quarterly Meeting will be held at Ashby, Monday, Mar. 4. Preachers Meeting at 1-30 o'clock, full board at 2 o'clock. Tea will be provided free of charge to all officials. Public Meeting at 7-30. Speakers, Mr. W. Brownlow, Mr. W. Fairbrother, Revs S. L. George and S. L. George.

CIRCUIT COMMITTEE.
The Circuit Committee is composed of all preachers on full plan, with Messrs G. Trussell, H. Stanley, E. Dixon, E. Bottrill, J. Post, S. Forster, W. Webster, W. Russell, T. Hogg, G. Thompson, J. Waters, W. Sykes, J. Williamson, and S. Webster. To meet at Ashby, on Saturday afternoons at 5-30, as follows:—
Jan. 26, Business—The Circuit Evangelist, who he shall be, and where he shall work.
Jan. 29th, Business—To discuss the advisability of the Revision of the Circuit, and prepare a resolution of the matter for the Quarterly Meeting.
Feb. 19th, Business—The Revision of the Circuit, at 4, 11, & 12.

CIRCUIT SUNDAY SCHOOL UNION AND BAND OF HOPE COMMITTEE.
Messrs G. Trussell, F. Hayes, E. Bottrill, J. Post, O. Wilson, T. Smith, J. Rodgers, W. Goehner, A. Whyma, M. Forster, E. Hall, J. Carter, J. Booleyer, J. Nixon, W. Russell, S. Newbold, J. Wainwright, E. King, W. Winters, W. Sykes, S. Vickers, S. Grotton, A. E. Shaw, J. Wallis, E. Dool School Secretary—Mr. J. Newbury. Band of Hope Secretary—Mr. J. F. Adcock. To meet at—
On February 23rd. Business Meeting at 4 o'clock.
Feb. 27. Public Meeting at 4 o'clock. Mr. J. Newbury will read an Essay on "Amosians."

BY ORDER OF THE QUARTERLY MEETING.—No services shall be given until sanction has first been obtained from the Superintendent Minister or the Circuit Committee.

No Society must hold any Meeting, Lecture, or Special Service without the sanction of the Quarterly Meeting or Circuit Committee. The application for sanction shall be made through the Ministers.

TO THE LOCAL PREACHERS.

When a Preacher cannot attend his appointment, he shall try to get a power substitute; if he cannot succeed he shall send it in with the names of the persons he has applied to. If he has not been able to see any preacher on the subject, he shall give reasons for sending in the appointment to the Circuit Steward, otherwise he shall be held responsible for the neglect.

TO THE CLASS LEADERS.
Be punctual in attendance; be pointed in conduct; be pure in example. Encourage liberality both by precept and practice. Connexional rules require the ready collection of class money. So do the Scriptures.—1 Cor. xvi. 2. Form a Visiting Committee in your class, that the sick and the careless may not be neglected. Make a covenant with your members and with God for an increase in members and spiritual power during the quarter.
At the renewal of tickets there will be a special Meeting for members only, at which new members will be received into church fellowship. Let nothing keep you from this meeting. Bring your Class Book.
The Leaders Meeting will be held half-an-hour before Service.

TO THE SOCIETY STEWARDS.

Prohibit any alteration being made in the planned Services, until sanction has first been given by the Circuit Committee or Superintendent Minister. Fully inform the appointed preachers of any planned services that are to be given on any day before the time of service.
Publish all the Religious Services, and not only announce the Collections, but see that they are made at the time, and as often as planned. Provide also for Lovefeasts, and Sacraments, and take charge of all money for the Quarterly Meeting. Unforeseen wants must be met at the Sacraments.
Forward all Collections made for the Conference, Benevolent, and General Chapel Funds to the Superintendent Minister as soon as can be after having been made.

BAPTISMS.

Baptisms are performed at all preaching services every Sunday Evening. But parents are requested to be present. Notice must be given to the preacher before the commencement of the Service. Society stewards must take the Name and Address of Parents bringing their children for baptism, and give them to the minister on his next visit, so that the baptisms may be properly registered. Fee for Registration and Certificate, 7d., which shall be paid when the Baptism takes place.
Ashby and Coalville Chapels are duly licensed for the solemnization of Marriages. For particulars apply to the Ministers.

Our New Year's Motto—

Through God we shall do valiantly.

TRUSTEES' AND SCHOOL YEARLY MEETINGS

will be held as follows—

Hugglescote	School	Dec. 29
Ashby	School	Jan. 4
Coalville	School	Jan. 4
Coleorton	Trustees	Jan. 7
Whitwick	Trust and School	Jan. 8
Moira	Trust and School	Jan. 9
Ellistown	Trust and School	Jan. 10
Newton	Trust and School	Jan. 11
Heather	Trust and School	Jan. 22
Ibstock	Trust and School	Jan. 23
Oakthorpe	Trust and School	Jan. 24
Mosman (at Ashby)	Trust and School	Jan. 25
Hugglescote	Trustees	Jan. 30
Swannington	Trust and School	Jan. 31
Thringstone	Trust and School	Feb. 2

Our Treasurers are desired to have all books and receipts ready for the Meetings, and the School Secretaries to have all statistics for the past year correctly obtained, so that the business may be done without unnecessary delay. There will be no public service on the above dates.

MOIRA.

On Saturday, March 9th.
Mr. W. C. Jones, of Sheffield, will Lecture.
On Sunday, March 10th.
Henry Adams, Esq. (Vice-President of the Conference), of Sheffield, will Preach.

ASHBY.

Sale of Work, Tuesday, Jan. 23rd.

SPECIAL REVIVAL MISSION.

Jan. 20, &c., a Week's Cottage Prayer Meetings.—(Motto, Acts 1, 14.)
Jan. 27, &c., Special Evangelistic Services as follows:—
Mon. Nov. 3, 9, 24. Tu., Nov. 1, 30. Wed., Nov. 15, 25. C. E. Day, 21, 27, 31. Fri., Nov. 30, 37.
—(Motto, Psalm, LXXVI, 16.)
Followed by a Fortnight's Special Services by the Circuit Evangelist.

BOOKS & MAGAZINES.

The Seven Magazines—Per Month.
Large Magazine, 6d. Messenger, 2d. Springtime, 3d. Juvenile, 1d. Teacher's Assistant, 1d. Child's Friend, 1d. The Quarterly Review, 2s. per Quarter.

The above, with all other works published at the Primitive Methodist Book Room, may be obtained from the Ministers.

THE PRIMITIVE METHODIST WORLD.

Published every Thursday. PRICE 1d.
Full Reports of Conference, District Meetings, and all Special Services.
Special Articles on the International Lesson for Sunday School Teachers.
Sermons, Lectures and Reviews.
Interesting Serial Stories.
Agents wanted in every town and village. Liberal Terms.
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[PRICE THREE HALY PENCE]

1889 Primitive Methodist Preacher's Plan
For the Ashby-De-La-Zouch Circuit

CHURCH OFFICERS.

◎ ◎ ◎

ASHBY.

Society Stewards Mr. J. Causar and Mr. H. Cooper
 Trust Secretary Mr. T. Richards
 Trust Treasurer Mr. John Dixon
 Organists Miss M. Smedley and Mr. G. Cooper
 Choir Masters Miss M. Smedley and Mr. G. Cooper
 S. S. Superintendent .. Mr. T. Richards
 B. S. Secretary Mr. P. Cox

NEWTON BURGOLAND.

Society Stewards Mr. J. C. Harrison Mr. W. Bowler
 Trust Secretary Mr. W. Bowler
 Trust Treasurer Mrs. H. Bowler
 B. S. Superintendent .. Mr. J. C. Harrison

OAKTHORPE.

Society Stewards Mr. A. Harvey, Mr. J. Banton
 Trust Secretary Mr. C. Lees
 Trust Treasurer Mr. W. Skinner
 Organist Mr. C. Ward
 S. S. Superintendents Mr. C. Lees & Mr. J. Banton
 B. S. Secretary Mr. W. Statham

COLE ORTON.

Society Stewards Mr. W. Rowland and Mr. C. Wright
 Trust Secretary Mr. R. Hull
 Trust Treasurer Mr. J. Stewart
 Organists .. Miss J. Rowell Mr. T. Whyman
 S. S. Superintendent .. Mr. J. Whyman
 B. S. Secretary Mr. F. Bailey

MEASHAM.

Society Steward Mr. J. Boothyer
 Organist Miss E. Stewart
 S. S. Superintendent .. Mr. J. Boothyer

The Methodist

THE METHODIST CHURCH

Quarterly Guide

OF THE

Ashby-de-la-Zouch

(BURTON ROAD)

CIRCUIT

Jan. 19th to April 20th, 1935

Circuit Minister.

Rev. G. T. CHAPPELL,
 "Elmhurst," Burton Road, Ashby.

Circuit Stewards.

Mr. W. Kirby, Blyth House, Moira
 Mr. W. P. Callear, Ashby Road, Donisthorpe

ASHBY, MOIRA and COLE ORTON CHURCHES are licensed for Marriages without the Registrar's presence. Apply to the Minister for particulars

PRICE THREEPENCE.

Tucker & Frost, Printers, Ashby.

CHURCH OFFICERS.—Continued.

MOIRA.

Society Stewards Mr. W. H. Ramsell Mr. S. Newbold
 Trust Secretary Mr. W. Kirby
 Trust Treasurer Mr. R. B. Moore
 Organists Messrs. W. T. Ramsell, H. Finch, (C. J. Hart
 Choirmaster Mr. W. T. Ramsell
 S. S. Superintendent .. Mr. J. Betheridge
 S. S. Secretary Mr. W. Goacher
 Guild Leaders Mr. Jas. Wright Mr. J. W. Nicholls
 "Fireside" Leader .. Mr. W. T. Ramsell
 Chapel Steward Mr. T. Hart

THRINGSTONE.

Society Stewards .. Mr. A. Sykes Mr. J. Shelton
 Trust Secretary Mr. A. Sykes
 Trust Treasurer Mr. J. Burbank
 Organists Mr. W. Brotherhood & Mrs. J. Shelton
 S. S. Superintendent .. Mr. Austin Sykes
 S. S. Secretary Mr. A. Sykes
 Chapel Steward Mr. G. Lovitt

CIRCUIT OFFICERS.

Methodist Commemoration Fund
 Secretary: Mr. Jas. Wright, Treasurer: Mr. T. Hart

Temperance and Social Welfare Committee
 Secretary: Mr. C. Lees

Circuit Foreign Missionary Committee
 Treasurer and Secretary: Rev. G. T. Chappell
 Lay Secretary: Mr. R. J. Surman

Preachers Meeting
 Secretary: Mr. R. J. Hull

Representative to District L.P. Committee and for Mutual Aid Fund
 Mr. G. E. Bourne

Young Methodism Committee
 Secretary: Mr. F. R. Trebble

GENERAL NOTICES.

◎ ◎ ◎

A collection is to be taken at all Sunday sessions or the Circuit Fund unless authorised otherwise by the Quarterly Meeting

On Sunday afternoons, preachers are asked to choose hymns at Oakthorpe which are in the S.S. Hymnal and P.M. Hymn Book, and at Moira Road hymns which are in the P.M. Hymn Book and New Methodist Hymn Book.

Preachers at Ashby are kindly requested to forward hymns not later than Thursday to Miss M. Smedley, Santa Ysabel, Smeaby Road.

Baptism may be administered at morning, afternoon or week night services. The fee for registration and stamped certificate is one shilling.

Members removing are asked to inform the minister, so that they may be properly ecclesiasticalled.

New members are received into Church fellowship at the sacraments of the Lord's Supper. Those seeking enrolment should apply to the Minister.

The Minister would be grateful for early information in cases of sickness or accident, so that they may be visited.

Every preacher is expected to fulfil his own appointments. Should he be unavoidably prevented, he must himself secure a duly accredited supply.

Will preachers who desire to be left free from appointments on certain Sundays, inform the Minister not later than the Quarterly Meeting. If by neglecting this, dates clash, the responsibility must rest with the preacher.

Hymnals have been considerably reduced in price. The hymnal and supplement, words only, can be had for from 2/- upwards. The pocket edition of the tune book is offered from 5/- and the full size from 6/6. An excellent large type psalter hymnal is on sale at 6/6 it is much better to have your own book. Order from the Minister before the 16th of the month.

THE MINISTER'S NOTES.

◎ ◎ ◎

New Year Greetings.

"Another year is dawning." We have entered upon 1935, and desire to convey to our people the sincerest greetings that the New Year will hold for them rich blessing. In it may there be found many opportunities for helpful service and enriching fellowship!

Another year of service,
 Of witness for Thy love;
 Another year of training
 For holier work above.

Missionary Anniversary.

We are happy to report that the Missionary income, notwithstanding the continuous industrial depression, shows an increase on the year of £2 19s. 6d. The visiting deputation, Rev. D. W. Spedding and Rev. H. Markham Cook, rendered excellent service at the Missionary Services and Meetings. There was a pleasing increase of contributions at Ashby of £4 11s. 9d. towards which the little folk, "The Crusaders," by a special effort brought in £2 14s. 1d. The totals for each Church is as follows: Ashby £17-16-6, Newton Burgoland £1-11-5, Coleorton £9-12-8, Oakthorpe £1-13-9, Measham £2-3-0, Moira Road £19-13-0, Thringstone £6-2-0. To all helpers and workers we express the hearty thanks of the Missionary Society.

The Commemoration Fund.

Concern was expressed at the Quarterly Meeting at the Circuit's somewhat feeble response to the appeal sent out last quarter. May we ask our

friends, who are in a position to render somewhat, to give earnest consideration to the claims of the fund, which is to enable Methodism to enter upon a campaign of aggression, to supply labourers for new areas, to strengthen villages Methodism and render help to needy Circuits.

Your promise or contribution to cover if desired two years, will be thankfully received by your Society Steward or Minister. Let us, as far as possible, make our contribution worthy of the Circuit.

BAPTISMS.

July 1. George Edward Wheldon, at Oakthorpe.
 Sep. 30. Keith Hunt, at Oakthorpe.
 Oct. 21. Margaret Christian, at Oakthorpe.

MARRIAGES.

At Moira Road.
 Oct. 13. Howard Leslie Goacher to Florence Emma Pratt.

At Ashby.
 Nov. 28. Robert Joseph Clamp to Nessie Hood.

At Ashby.
 Dec. 26. Harry Clarke to Annie Irene Winkless.

DEATHS.

Oct. 16. William Wright, of Moira, aged 66 years.
 Nov. 7. Francis William Evans, of Donisthorpe, aged 59 years.
 Dec. 28. Janet Mary Richards, of Thringstone, aged 11 years.

1935 Primitive Methodist Quarterly Guide for the Ashby-De-La-Zouch Circuit

PREACHERS' NAMES and RESIDENCES.		PREACHERS' APPOINTMENTS												CIRCUIT CALENDAR.				
		1935 1 Corinthians 10-11. <i>Whosoever so do, do it to the glory of God</i>																
		JAN.			FEBRUARY.			MARCH.			APRIL.							
		20	27	3	10	17	24	3	10	17	24	31	7	14				
1. Rev. G. T. CHAPPELL	Barton Road, Ashby	Sunday, 10.45	22	1	7	1	22	1	29	4ICE	26	23	1	16	March 27. Quarterly Meeting at Ashby. Preachers' Meeting at 2 p.m. Fall Ground to follow.			
2. T. Wright	Stoney Lane, Cole Orton	" 6.	30	1	50	7	1	32	27	29	4ICE	30	23	1	10	ASHBY.		
3. W. Kirby	Stith House, Meina	Fellowship	Tuesday, 7.30	1	16	1	22	1	27	1	16	4ICE	1	22	1	27	Jan. 20. Annual "At Home."	
4. E. E. Barnes	Moira Road, Donisthorpe	C. Endeavour	Wednesday, 7.15	XY												Mar. 10. Visitation of Rev. J. Mayney.		
5. T. Hart	Moira Road, Donisthorpe															" 17. C.E. Anniversary, Rev. J. P. Hill, Chesterfield.		
6. J. Chace	Market Street, Ashby															" 18. C.E. Rally, 1.30		
7. J. Wright	Ashby Road, Donisthorpe															COLE ORTON.		
8. H. H. Haywood	Sturton Road, Donisthorpe															Feb. 9 & 10. Church Anniversary, Rev. V. Seargeant, Burton - a-Trust.		
9. H. P. Seargeant	Donisthorpe Lane, Meina															Mar. 2. Choir Sunday, Handel's "Messiah"		
10. A. Fiskington	Kidlington, Donisthorpe															Mar. 16 & 17. C.E. Anniversary, Rev. J. J. Brown, Leicester.		
11. W. T. Russell	Chapel Row, Meina															EASTER BAZAAR - See announcement.		
12. H. Hogg	Witley Basin, Oakthorpe															MEASHAM.		
13. J. W. Nicholls	Witley Basin, Oakthorpe															Apr. 14. Band of Hope Anniversary, Mr. E. Wootton, Warrington.		
14. J. Whelan	Honey Lane, Cole Orton															MOIRA ROAD		
15. O. Marriott	Elm, Leicestershire, Ashby															No. 2 BAZAAR.		
16. W. Dandson	Ashby Road, Donisthorpe																	
17. W. P. Galsner	Willford House, Cole Orton																	
18. W. Rowell	Newbold, Nr. Ashby																	
19. F. New	Maaham Road, Donisthorpe																	
20. W. L. Hart	27 Burton Road, Ashby																	
21. T. Cooper	St. Georges Hill, Cole Orton																	
22. H. Cooper G.U.	Thringstone																	
23. O. Lees	Thringstone																	
24. M. K. Wright	Thringstone																	
25. J. Barnack	18 Sneyby Road, Ashby																	
27. F. E. Tisdale																		

1935 Primitive Methodist Quarterly Preachers Appointments Plan for the Ashby-De-La-Zouch Circuit

ASHBY-DE-LA-ZOUCH PRIMITIVE METHODIST SUNDAY SCHOOL TEACHERS' PLAN, 1890.

"To the Work, to the Work, ye are servants of God."

SCHOOL OPENS	JANUARY.			FEBRUARY.			MARCH.			TEACHERS.			
	5	12	19	26	2	9	16	23	2		9	16	23
Morning.....9-15	1	2	3	4	5	6	7	8	9	10	11	12	13
Afternoon.....1-45	14	15	16	17	18	19	20	21	22	23	24	25	26
To Superintendent.	1	2	3	4	5	6	7	8	9	10	11	12	13
Young Women's Bible Class	14	15	16	17	18	19	20	21	22	23	24	25	26
GIRLS, 1st Class.	14	15	16	17	18	19	20	21	22	23	24	25	26
2nd.	14	15	16	17	18	19	20	21	22	23	24	25	26
3rd.	14	15	16	17	18	19	20	21	22	23	24	25	26
4th.	14	15	16	17	18	19	20	21	22	23	24	25	26
Young Men's Bible Class	14	15	16	17	18	19	20	21	22	23	24	25	26
BOYS, 1st Class.	14	15	16	17	18	19	20	21	22	23	24	25	26
2nd.	14	15	16	17	18	19	20	21	22	23	24	25	26
3rd.	14	15	16	17	18	19	20	21	22	23	24	25	26
4th.	14	15	16	17	18	19	20	21	22	23	24	25	26
5th.	14	15	16	17	18	19	20	21	22	23	24	25	26
INFANTS.	14	15	16	17	18	19	20	21	22	23	24	25	26

RESOLUTIONS OF TEACHERS' MEETING.

1.—Teachers are expected to take their work when appointed, or get a supply; To be in their places when school opens, and to stay until the close; And to take care of their classes during morning Preaching Service.

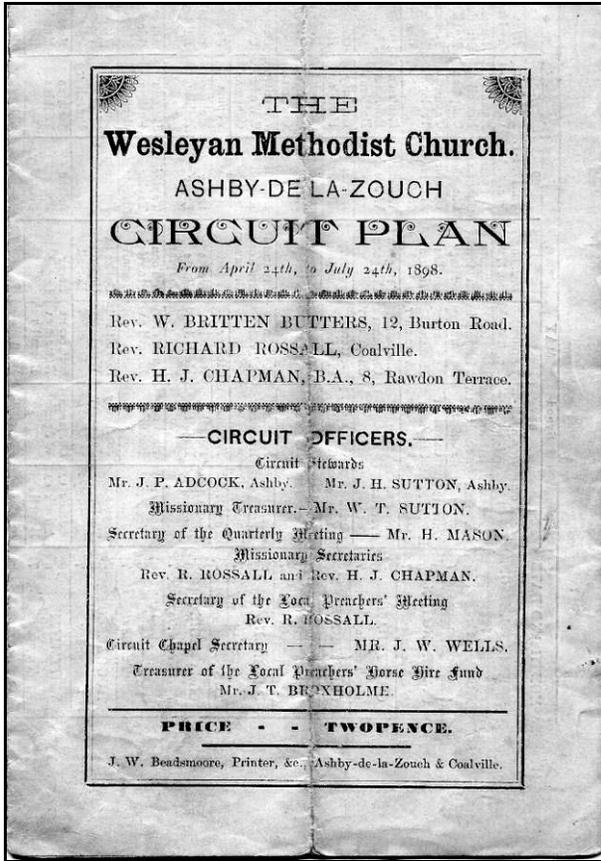
2.—Superintendents are requested not to take classes, but to attend to their own duty.

3.—School Address Jan. 6th, Rev. A. W. Bachman; Mar. 23rd, Rev. S. B. Woodall.

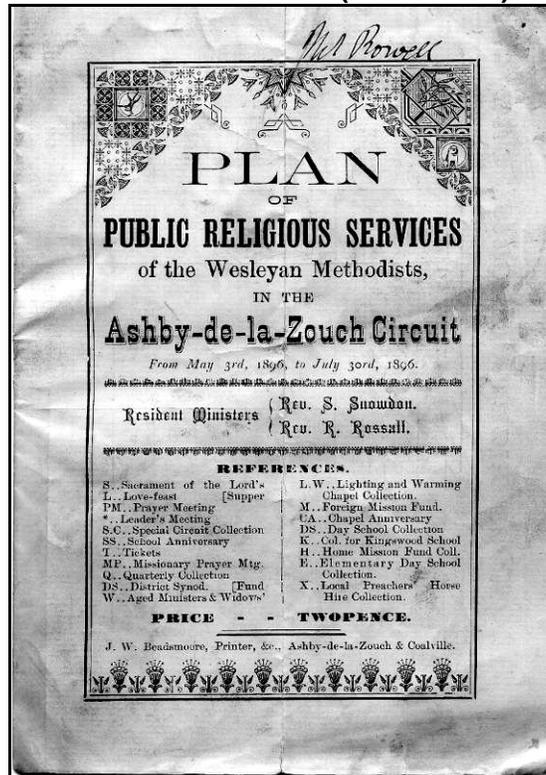
4.—Teachers Meetings will be held January 3rd, February 6th, and March 6th.

[BROWN, TYP., ASHBY-Z.]

32 Sunday School Teachers !!! This was at the old Baptist Chapel in Mill Lane which was purchased by the Primitive Methodists in 1862



1898 Ashby Wesleyan Methodist Circuit Plan (front cover)



1896 Ashby Wesleyan Methodist Circuit Plan (front cover)

1898

MONTH AND DATE	SYNOUD							JUNE							JULY							Names and Residences.				
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		22	23	24	
MORNING LESSON	John 1	John 2	John 3	John 4	John 5	John 6	John 7	John 8	John 9	John 10	John 11	John 12	John 13	John 14	John 15	John 16	John 17	John 18	John 19	John 20	John 21	John 22	John 23	John 24		
ASHBY	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
SWANNINGTON	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
GRIFFYDAM	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
PROVIDENCE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
WOICHLINGTON	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
BLEDON	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
TONGE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
OSGATHORPE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
COALVILLE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
HIGGLESOOTE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
WHITWICK	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
IBSTOCK	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
HEATHER	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
THRINGSTONE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
RAVENSTONE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
MEASHAM	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
PACKINGTON	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
OAKTHORPE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
MOIRA	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
APPLEBY	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
SNARESTONE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
NORMANTON	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
SHAKERSSTONE	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										
NEWTON	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley	Wesley										

Names and Residences.
 W. B. BUTTERS, Ashby.
 R. ROSSALL, Coalville.
 H. J. CHAPMAN, Ashby.
 R. F. FLOWRIGHT, Swannington.
 R. H. FLOWRIGHT, Swannington.
 J. Kendrick, Coalville.
 W. T. Sutton, Ashby.
 W. Newton, Swannington.
 T. Remison, Swannington.
 E. Chesdale, Swannington.
 J. Toon, Swannington.
 J. Freeman, Swannington.
 J. P. Wan, Swannington.
 A. Granger, Swannington.
 W. Woodward, Swannington.
 W. Woodford, Swannington.
 W. Masford, Swannington.
 S. K. Peelow, Swannington.
 J. P. Adcock, Swannington.
 W. Masford, Swannington.
 S. K. Peelow, Swannington.
 J. P. Adcock, Swannington.
 F. T. Bridgson, Swannington.
 H. H. Watts, Swannington.
 H. H. Watts, Swannington.
 J. Allard, Swannington.
 W. Jones, Swannington.
 D. Taylor, Swannington.
 W. D. Platt, Swannington.
 G. Kendrick, Swannington.
 C. H. March, Swannington.
 R. Barker, Swannington.
 W. A. Jevsbury, Swannington.
 G. Granger, Swannington.
 J. Hancocks, Swannington.
 W. Hancocks, Swannington.
 S. T. Hensley, Swannington.
 S. T. Hensley, Swannington.
 E. Morris, Swannington.
 E. Morris, Swannington.
 A. Toon, Swannington.
 C. Toon, Swannington.
 J. Johnson, Swannington.
 B. Woodward, Swannington.
 S. Cooper, Swannington.
 W. Cooper, Swannington.
 T. Jones, Swannington.
 J. Grice, Swannington.
 W. Freeman, Swannington.
 W. Carter, Swannington.
 G. Chester, Swannington.
 E. England, Swannington.
 S. Leese, Swannington.
 J. Woodward, Swannington.
 J. Leese, Swannington.
 T. Toon, Swannington.
 J. Harrison, Swannington.
 E. Bondell, Swannington.
 W. Smith, Swannington.
 E. Bondell, Swannington.
 J. Fielding, Swannington.
 H. Bondell, Swannington.
 J. Whelan, Swannington.
 T. Stacey, Swannington.

ON JRAL.

FROM OTHER CIRCUITS

C. Toon, Swannington.
 J. Johnson, Swannington.
 B. Woodward, Swannington.
 S. Cooper, Swannington.
 W. Cooper, Swannington.
 T. Jones, Swannington.
 J. Grice, Swannington.
 W. Freeman, Swannington.
 W. Carter, Swannington.
 G. Chester, Swannington.
 E. England, Swannington.
 S. Leese, Swannington.
 J. Woodward, Swannington.
 J. Leese, Swannington.
 T. Toon, Swannington.
 J. Harrison, Swannington.
 E. Bondell, Swannington.
 W. Smith, Swannington.
 E. Bondell, Swannington.
 J. Fielding, Swannington.
 H. Bondell, Swannington.
 J. Whelan, Swannington.
 T. Stacey, Swannington.

1898 Ashby Wesleyan Methodist Circuit Preacher's Plan (internal)

WESLEYAN PREACHERS' PLAN.

Ashby Circuit.
1829.

MORNING AND EVENING LESSONS.

Quarterly Meetings, June 20th and September 20th, when Preachers' Meetings on the same days, to begin at 10 o'clock in the morning. The Stewards are requested to place in the Collections, &c. as by this plan appointed.

	MORNING AND EVENING LESSONS.																														
	Sept.							Oct.							Nov.							Dec.									
	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	
Ashby	7	2	3	16	3	1	3	4	1	2	1	6	7	21	2	9	3	1	3	13	1	2	1	24	2	3	1	2	3	1	
Griffydun	2	3	27	1	15	2	18	24	21	2	3	25	2	24	21	2	3	1	2	3	14	2	2	21	2	3	1	2	3	1	
Melbourne	10	4	16	29	10	7	14	12	23	24	26	33	28	27	15	21	7	4	16	6	8	29	10	26	12	13	1	2	3	1	
Ticknall	10	24	9	1	28	10	29	2	16	4	21	3	23	9	11	13	14	18	28	2	30	15	7	3	33	17	1	2	3	1	
Heather	16	31	20	29	6	9	18	26	13	22	2	24	16	34	33	10	6	13	20	28	19	9	34	31	30	6	1	2	3	1	
Messham	3	1	2	13	1	2	3	33	2	3	1	2	31	26	24	3	23	2	3	1	2	3	1	2	3	1	2	3	1	2	
Snodliscote	12	6	3	4	23	20	1	24	17	16	2	29	9	22	26	18	4	23	1	31	16	13	2	6	23	12	10	1	2	3	
Ebenezer	10	3	4	14	20	1	19	15	13	8	5	9	8	20	6	4	9	33	31	11	19	36	6	10	1	2	3	1	2	3	
Oakthorpe	6	11	34	23	24	30	22	6	31	20	19	8	10	28	13	17	8	28	24	19	13	6	9	22	30	C	1	2	3	1	
Bredon	1	29	4	16	2	6	31	10	3	21	33	26	D	12	18	22	2	13	17	27	3	23	30	24	1	16	1	2	3	1	
Tonge	10	1	21	2	29	4	16	3	21	24	18	26	7	18	27	2	21	17	29	3	4	24	16	1	21	1	2	3	1	2	
Thringstone	2	25	21	8	18	16	24	15	27	22	26	14	31	29	10	7	25	28	22	18	15	17	34	16	4	6	24	1	2	3	1
Whitwick	10	17	7	25	31	C	18	19	21	6	28	16	27	15	31	17	22	24	C	19	26	28	18	33	6	27	7	25	1	2	
Hartshorne	2	24	30	13	34	18	29	22	14	15	12	32	C	10	12	32	C	10	10	12	17	17	12	26	27	1	2	3	1	2	
Blackfordby	2	31	22	35	10	36	34	D	11	28	14	5	30	19	11	31	9	10	29	8	30	5	17	32	33	18	1	2	3	1	
Istock	2	33	10	20	21	26	16	C	25	31	27	20	35	21	16	7	6	31	D	24	32	36	20	34	19	33	1	2	3	1	
Shalstone	10	16	31	17	20	6	9	18	29	13	30	C	24	16	20	33	10	16	13	20	34	24	9	13	31	30	6	1	2	3	1
Wilson	6	24	12	15	26	32	18	4	29	7	12	29	7	12	27	24	32	7	12	33	24	27	1	27	1	2	3	1	2	3	
Ingleby	6	24	33	12	27	34	26	12	27	24	32	7	12	27	24	32	7	12	33	24	27	1	27	1	2	3	1	2	3	1	
Swardestone	6	29	A	B	9	11	26	34	23	27	33	4	34	12	16	27	34	24	12	9	33	7	11	21	35	36	23	1	2	3	1
Barrow	2	29	A	B	9	11	26	34	23	27	33	4	34	12	16	27	34	24	12	9	33	7	11	21	35	36	23	1	2	3	1
Stanton	6	36	15	12	82	35	3	11	14	30	21	3	11	14	30	21	3	11	14	30	21	3	11	14	30	21	3	11	14	30	21
Heath-end 2.. Lount	6	18	27	24	14	35	22	7	4	35	34	32	15	33	10	36	29	18	7	31	14	31	30	4	32	10	22	1	2	3	1
Rossmore 2 Swainston	6	16	17	21	7	19	6	18	31	24	26	25	7	34	31	24	26	25	7	34	31	24	26	25	7	34	31	24	26	25	7
Racemote	6	28	G	29	28	33	25	21	19	27	22	36	25	31	19	27	22	36	25	31	19	27	22	36	25	31	19	27	22	36	
Providence	6	19	27	31	E	17	25	4	33	E	16	18	21	28	19	27	31	E	17	25	4	33	E	16	18	21	28	19	27	31	
Ogathorpe	6	18	7	17	16	C	25	E	27	16	19	4	26	14	31	18	7	17	16	C	25	E	27	16	19	4	26	14	31	18	
Worthington	6	19	15	E	10	7	14	17	25	26	27	12	21	24	17	28	19	29	16	E	18	15	7	27	25	E	36	1	2	3	1
Domsthorpe	6	9	11	10	23	36	30	22	6	31	9	19	8	10	35	13	32	8	36	24	19	35	31	9	22	20	C	1	2	3	1
Packington 2.. Mera	6	35	13	9	20	36	6	22	8	13	11	23	C	17	8	13	11	23	C	17	8	13	11	23	C	17	8	13	11	23	
Surestone 10.. Norton	2	34	33	11	13	C	8	31	C	20	30	9	34	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Saishy	3	33	25	17	36	31	28	13	26	25	22	27	19	35	34	16	20	30	33	D	34	32	31	18	30	19	20	1	2	3	1
Normanton	6	36	20	11	19	13	35	6	28	10	11	30	32	30	36	34	8	11	6	30	13	22	20	19	8	13	35	1	2	3	1
Appleby	6	9	1	32	8	35	36	10	33	36	30	31	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Castle Gresley	6	4	18	34	32	14	7	18	E	21	36	28	E	29	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Newbold	6	4	18	34	32	14	7	18	E	21	36	28	E	29	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
King's Newton	2	4	18	34	32	14	7	18	E	21	36	28	E	29	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

- PREACHERS' NAMES.
- 1 Wood.
 - 2 BANWELL.
 - 3 BROADBENT.
 - 4 Shevyn.
 - 5 Watts.
 - 6 Rowland.
 - 7 Joyce.
 - 8 Mellor.
 - 9 Atkins.
 - 10 Limb.
 - 11 Bates.
 - 12 Smith.
 - 13 Coxall.
 - 14 Banton.
 - 15 Pywell.
 - 16 Stinson.
 - 17 Proudman.
 - 18 Burton.
 - 19 Dennis.
 - 20 Hudson.
 - 21 Dunrichff.
 - 22 Turner.
 - 23 Archer.
 - 24 Adeock.
 - 25 Bamkin.
 - 26 Scott.
 - 27 Abbott.
 - 28 Abell.
 - 29 Ault.
- ON TRIAL.
- 30 Cooper.
 - 31 Baghurst.
 - 32 Ward.
 - 33 Atkins.
 - 34 Yates.
 - 35 Villiers.
 - 36 Harrison.
- Derby Preachers.
- A Jones.
 - B Hill.
 - C Ebbcock.
 - D Clarke.
 - E Farp.

It is expected that every Preacher will fulfil his own appointments, or in case of sickness or necessary absence, himself provide as a substitute, an accredited Local Preacher.

W. BENTALL, PRINTER, ASHBY.

1829 Ashby Wesleyan Methodists Circuit Preacher's Plan

PLAN OF THE WESLEYAN PREACHERS, IN THE ASHBY-DE-LA-ZOUCH CIRCUIT.

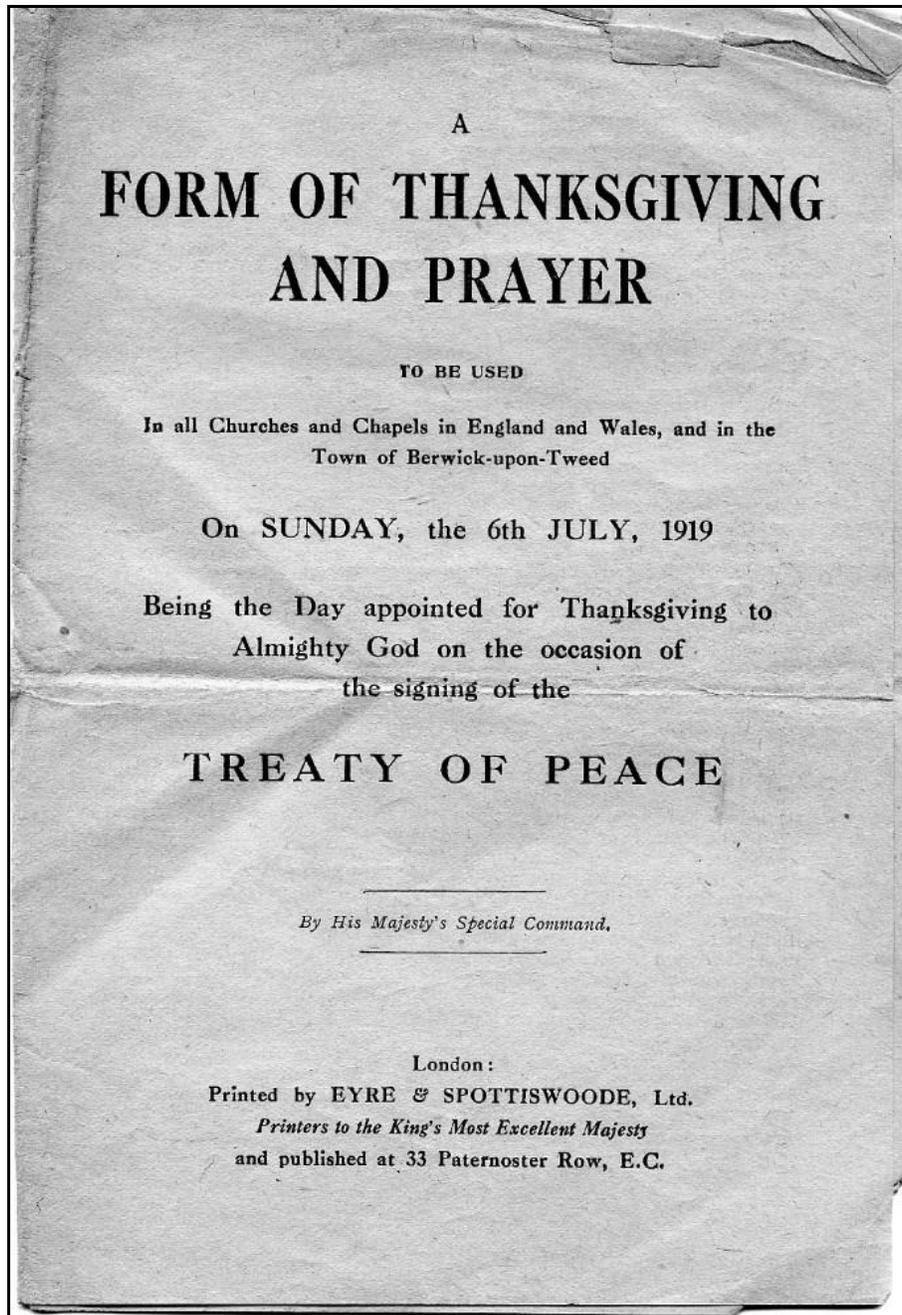
1838.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

Neh. viii. 8.

MORNING LESSONS.	Places and Time.	PREACHERS.																							
		March.						April.						May.						June.					
		4	11	18	25	1	8	15	22	29	6	13	20	27	3	10	17	24							
Genesis iii.	10	1	14	2	29	3	5	1	13	1	15	2	23	1	33	2	3	1	1	1	1	1	1	1	1
Acts i.	6	2	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Genesis vi.	10	21	28	17	15	25	7	29	22	12	40	8	9	26	36	18	23	23	23	23	23	23	23	23	
Acts viii.	6	24	7	27	2	2	1	29	11	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Genesis xiii.	10	30	39	35	17	38	8	15	32	30	39	21	5	12	7	40	37	39	39	39	39	39	39	39	
Acts xiv.	6	17	29	29	13	17	1	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
Genesis xvi.	10	33	2	11	14	24	2	6	1	13	29	11	1	14	20	23	1	33	33	33	33	33	33	33	
Acts xv.	6	5	37	15	18	18	22	40	86	38	13	35	22	37	99	27	17	12	12	12	12	12	12	12	
Genesis xviii.	10	23	27	14	10	21	2	11	1	29	2	1	13	27	20	5	11	11	11	11	11	11	11	11	
Acts xvi.	6	33	40	4	37	2	15	36	17	29	38	18	12	27	9	5	22	13	13	13	13	13	13	13	
Genesis xix.	10	2	17	6	29	27	1	14	23	1	15	25	24	33	10	5	27	1	1	1	1	1	1	1	
Acts xvii.	6	5	17	19	2	2	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
Genesis xx.	10	31	10	31	20	18	19	32	30	84	22	10	29	23	67	8	19	9	9	9	9	9	9	9	
Acts xviii.	6	9	42	5	12	6	27	24	8	17	31	36	40	7	32	38	5	37	37	37	37	37	37	37	
Genesis xxi.	10	47	18	18	1	1	18	9	1	1	17	6	22	22	15	14	22	22	22	22	22	22	22	22	
Acts xix.	6	35	23	40	11	39	32	84	87	27	24	8	13	6	29	37	15	14	14	14	14	14	14	14	
Genesis xxii.	10	2	26	9	37	34	25	40	88	22	18	26	40	38	36	42	18	2	2	2	2	2	2	2	
Acts xx.	6	35	13	23	3	28	10	19	15	33	1	1	21	8	30	25	7	40	40	40	40	40	40	40	
Genesis xxiii.	10	7	21	24	2	28	1	20	2	2	30	37	10	22	7	21	28	27	27	27	27	27	27	27	
Acts xxii.	6	37	34	18	38	22	3	42	35	1	28	15	39	36	1	40	41	41	41	41	41	41	41	41	
Genesis xxiv.	10	37	14	34	41	36	28	7	33	12	39	35	1	34	27	18	23	18	18	18	18	18	18	18	
Acts xxiii.	6	29	27	15	18	17	20	6	33	13	7	11	22	37	13	12	23	18	18	18	18	18	18	18	
Genesis xxv.	10	2	29	38	39	17	36	6	43	40	41	27	18	34	13	35	23	36	36	36	36	36	36	36	
Acts xxiv.	6	17	2	15	2	15	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
Genesis xxviii.	10	25	10	36	23	38	19	32	61	30	22	42	29	26	20	40	37	7	7	7	7	7	7	7	
Acts xxv.	6	25	5	21	23	18	12	20	32	34	17	14	8	9	10	30	19	5	5	5	5	5	5	5	
Genesis xxix.	10	17	14	23	30	20	3	9	9	5	17	29	17	29	29	22	11	22	22	22	22	22	22	22	
Acts xxvi.	6	37	5	12	32	33	16	11	14	27	5	36	10	15	29	10	1	1	1	1	1	1	1	1	
Genesis xxx.	10	23	38	45	25	36	41	43	40	13	41	18	6	37	23	32	33	33	33	33	33	33	33	33	
Acts xxvii.	6	27	27	16	16	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
Genesis xxxi.	10	39	12	44	40	34	9	17	30	23	11	32	5	5	49	8	31	9	9	9	9	9	9	9	
Acts xxviii.	6	18	43	9	5	32	44	15	21	45	10	19	6	12	43	31	44	39	39	39	39	39	39	39	
Genesis xxxii.	10	45	1	30	17	23	23	26	26	20	20	21	2	21	18	2	2	2	2	2	2	2	2	2	
Acts xxviii.	6	20	13	7	7	9	10	10	45	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	
Genesis xxxiii.	10	20	27	13	30	7	17	9	23	10	29	33	27	19	26	19	13	26	26	26	26	26	26	26	
Acts xxix.	6	17	17	1	1	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
Genesis xxxiv.	10	30	19	10	28	27	7	13	21	22	20	19	7	42	30	33	10	38	38	38	38	38	38	38	
Acts xxx.	6	30	19	10	28	27	7	13	21	22	20	19	7	42	30	33	10	38	38	38	38	38	38	38	
Genesis xxxv.	10	43	30	10	42	19	45	21	7	22	20	44	28	40	40	43	45	39	39	39	39	39	39	39	
Acts xxxi.	6	11	11	12	7	1	1	31	31	17	32	32	15	2	2	2	2	2	2	2	2	2	2	2	
Genesis xxxvi.	10	7	34	35	2	23	23	28	3	6	1	9	3	11	1	32	32	32	32	32	32	32	32	32	
Acts xxxii.	6	13	15	11	22	27	29	37	35	12	7	24	14	23	23	13	9	18	18	18	18	18	18	18	
Genesis xxxvii.	10	21	21	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Acts xxxiii.	6	45	0	2	13	12	12	30	30	24	24	24	24	24	24	17	17	17	17	17	17	17	17	17	
Genesis xxxviii.	10	15	41	6	45	40	31	39	43	37	34	44	32	18	37	12	43	34	34	34	34	34	34	34	
Acts xxxiv.	6	22	18	27	7	26	13	33	27	18	35	37	42	41	39	32	21	27	27	27	27	27	27	27	
Genesis xxxix.	10	32	8	8	34	39	39	52	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43	
Acts xxxv.	6	30	30	12	45	7	10	10	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	
Genesis xl.	10	30	43	22	36	36	10	10	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33	

1838 Ashby Wesleyan Methodists Circuit Preacher's Plan

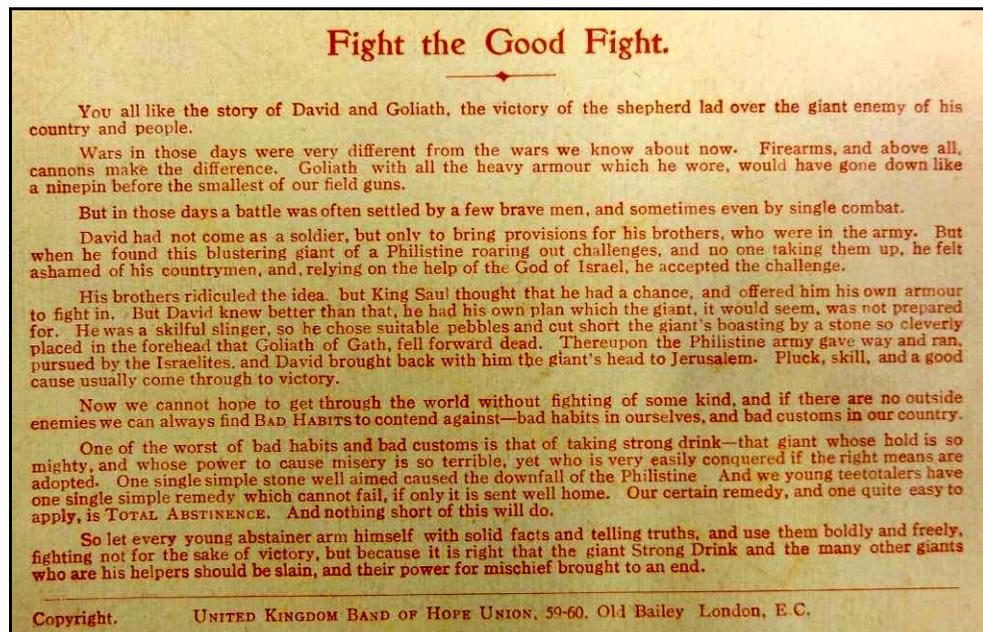
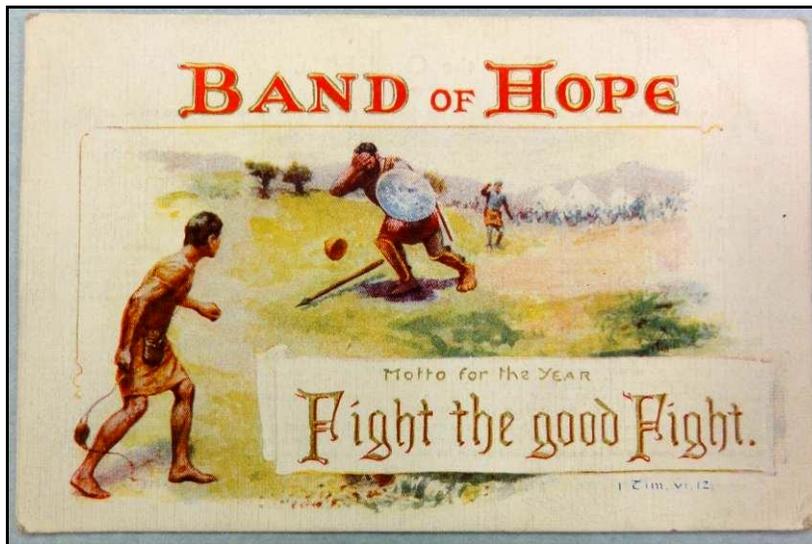


This is a copy of the front cover of an old publication issued by "His Majesty's Special Command" following the signing of the "Treaty of Peace" after the First World War. It was issued to all Chapels and Churches in England and Wales, plus the Town of Berwick-Upon-Tweed. It contains the following:-

1. The order of holy communion
2. Morning and evening prayers
3. A form of praise and prayer

The “Band of Hope”

The “Band of Hope” was a temperance organisation for working class children, founded in Leeds in 1847, in an era when alcohol was generally viewed as a necessity of life. Along with other temperance organisations, the “Band of Hope” fought to counteract the influence pubs and brewers had on family life, with the specific aim of rescuing “unfortunates” whose lives had been blighted by drink, by teaching complete abstinence. In 1855, a national organisation was formed, with meetings held in Chapels and Churches throughout the country. Members were enrolled from the age of 6, and took a pledge of total abstinence, and were subsequently taught the evils of drink. Local bands met regularly to listen to lectures, which included Christian teaching, and to participate in activities such as singing. Music played an important roll in the organisation, and competitions were held between different “Band of Hope” choirs.

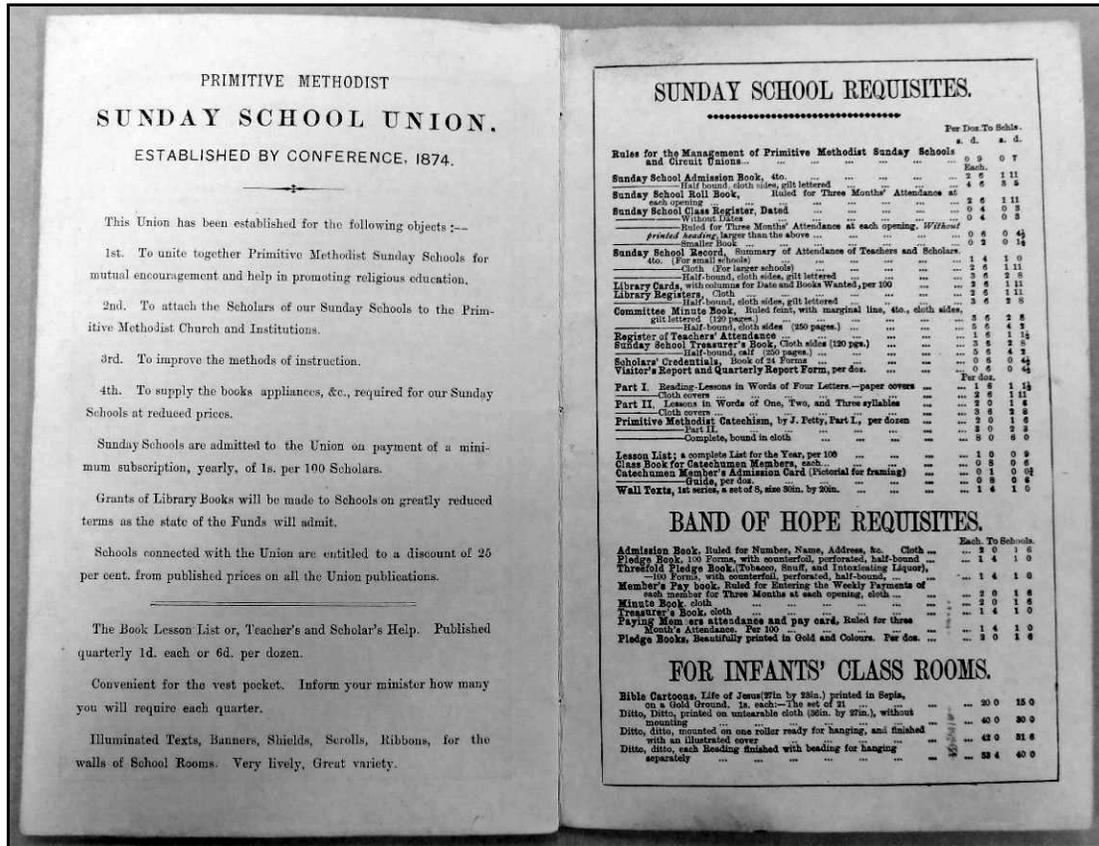


**A membership card shown above (front and back),
was only issued on the signing of a “Pledge”. It originated from
Ashby Primitive Methodist Chapel on Burton Road**



“Band of Hope” membership card issued to Joan Smedley of Ashby de la Zouch in 1925 at Ashby Primitive Methodist Church

The Primitive Methodist Sunday School Union



Transcribed from above.

The "Primitive Methodist Sunday School Union" was established by conference in 1874. The union was established for the following objects :-

- 1st. To unite together Primitive Methodist Sunday Schools for mutual encouragement and help in promoting religious education.
- 2nd. To attach the Scholars of our Sunday Schools to the Primitive Methodist Church and institutions.
- 3rd. To improve the methods of instruction.
- 4th. To supply the books, appliances, &c., required for our Sunday Schools at reduced prices.

- Sunday Schools are admitted to the Union on payment of a minimum subscription, yearly, of 1s. Per 100 Scholars.
 - Grants of Library Books will be made to Schools on greatly reduced terms as the state of the funds will admit.
 - Schools connected with the Union are entitled to a discount of 25 per cent. From published prices on all the Union publications
-
- The Book Lessons List or, Teacher's and Scholar's Help. Published quarterly 1d. each or 6d. per dozen. Convenient for the vest pocket. Inform your Minister how many you will require each quarter.
 - Illuminated Texts, Banners, Shields, Scrolls, Ribbons, for the walls of School Rooms. Very lively, great variety.

The Primitive Methodist "Cradle Roll"

	<p style="text-align: center;"><u>TO PARENTS</u></p> <p style="text-align: center;">THE CRADLE ROLL.</p> <div style="text-align: center; border: 1px solid black; padding: 5px; margin: 10px auto; width: 80%;">  </div> <p style="text-align: center;">"Train up a Child in the way he should go." <i>Prov. 22, 6.</i></p>
<p>EDWIN DALTON, 48, 49 and 50, Aldersgate Street, London, E.C.</p>	

<p style="text-align: center;"><i>Primitive Methodist</i> Sunday School.</p> <p style="text-align: center;">... DEAR FRIEND,</p> <p>Our object in sending you this Leaflet is to direct your attention to the CRADLE ROLL established in connection with our Sunday School, on which we desire to enroll all young children of the district who are too young to attend the Sunday School.</p> <p>By this method the home will be linked more closely to the Sunday School and your hearty sympathy will very materially help the Babies in after years by starting them aright.</p> <p>Please fill up the Form attached, and your child's name will be entered on the Roll; we will endeavour to keep both you and the child before us and send you a reminder upon its birthday; in due time we hope to see the little one actually attending the Sunday School.</p> <p>Yours for the Baby's sake, <i>Hector Luedley</i> SUPERINTENDENT, <i>Primitive Methodist</i></p>	<p style="text-align: center;"><small>"TAKE THIS CHILD . . . AND NURSE IT."—Exodus, ii. 9.</small></p> <p style="text-align: center;"><i>Primitive Methodist</i> Sunday School.</p> <p style="text-align: center;">... To <i>Superintendent</i></p> <p style="text-align: center;">I wish my child's name entered on the Cradle Roll.</p> <p>Name in full _____</p> <p>Address _____</p> <p>Date of Birth _____ Year _____</p> <p>Signature of Parent _____</p>
--	---

It is not known when the "Cradle Roll" in connection with the Primitive Methodist Sunday School was established, but presumably it was after the Sunday School Union was established in 1874. Its intention, was to link the home more closely with the Sunday School, in order to help the babies in after years, by starting them aright !!

Wesleyan Methodists - "The Wesley Guild"

The Wesley Guild originated as a youth movement aimed at countering secular influence, and retaining young people within the Church. The Guild idea was first suggested by the Wesleyan minister W. B. Fitzgerald, and was championed at the Liverpool Conference of 1896 by C. H. Kelly, Book Steward and former Secretary for Sunday School affairs. The Guild, as it was approved by the Conference, was defined as a "Young People's Society closely linked to the Church, holding weekly or periodical meetings for devotional, literary or social purposes, and centring around various branches of Young People's work". There were however, no age limitations imposed, and the Guild gradually acquired a membership which was not particularly youthful. Fitzgerald served as the first General Secretary of the Guild, and by 1909 there was 2,200 local Guilds with 152,000 members. There was then a sharp decrease attributable to the effects of the First World War, and an increase in secular attractions. From 1922 however, membership again increased, reaching a peak of 174,202 senior and 57,790 junior members in 1934, after which it again declined to a membership of between 25,000 and 50,000 by 1970.



**Griffydham Wesleyan Methodist Chapel.
A "Wesley Guild Parade" marching down "The Tentas"
and onto Elder Lane near the Chapel in 1931.**

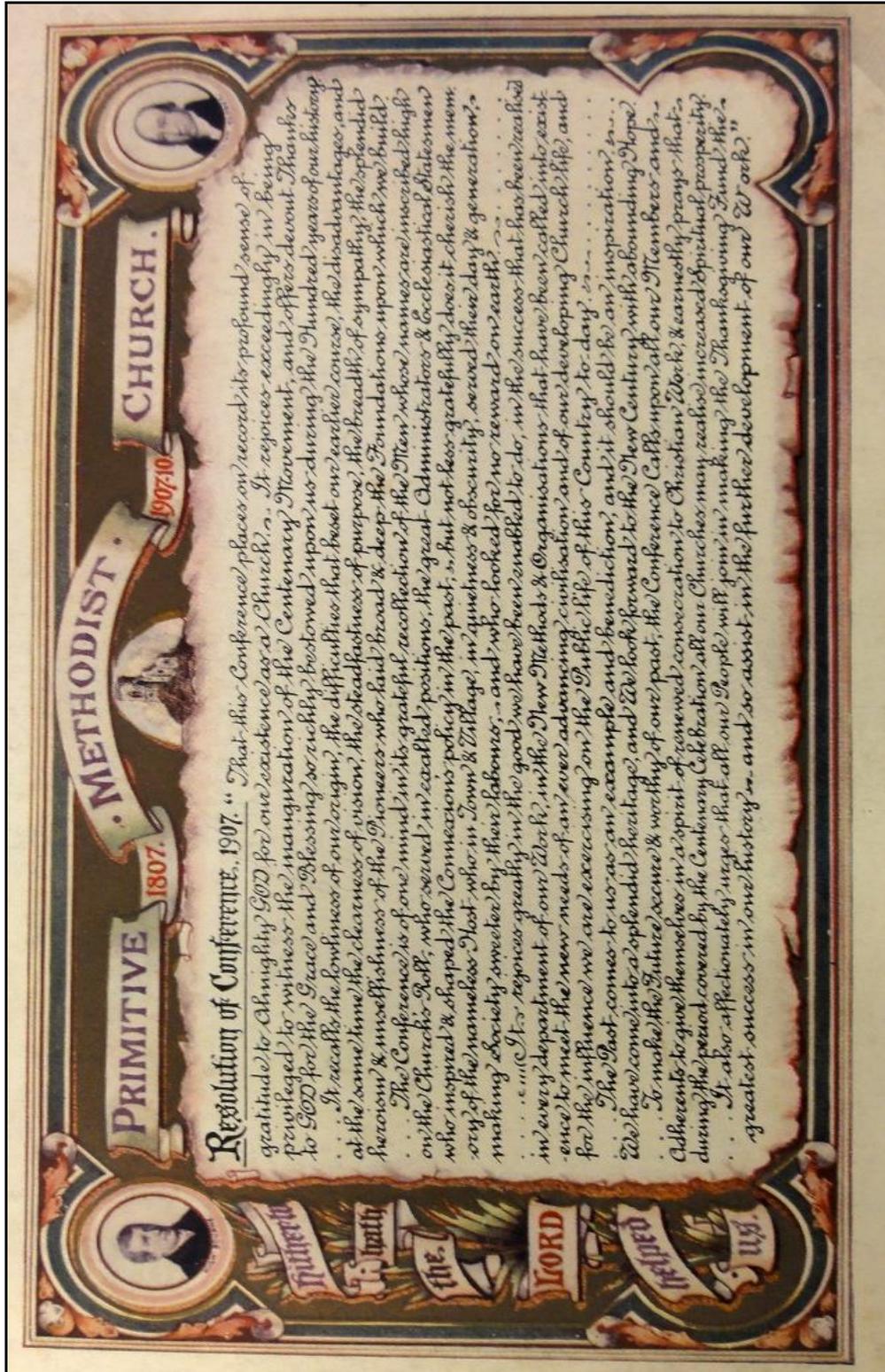
Primitive Methodists - "Christian Endeavour"

The equivalent to "The Wesleyan Guild" for the Primitive Methodist Chapels was "The Christian Endeavour", and there was much healthy competition between the two factions, particular with respect to who had the greatest show of supporters. The first "Young People's Society of Christian Endeavour" was started in 1881 by Dr. Francis E Clark in Portland, Maine. Within a few years, the organization had become not only inter-denominational, but international, and a world union was formed in 1895, with Clark as president. Started primarily as a youth movement, the association now includes all age groups and numbers in the millions. Many denominations are represented in the association's membership.



An “Ashby de la Zouch Primitive Methodist Chapel” membership card issued to Ann Smedley in May 1910.

(note the inset photographs of Hugh Bourne and William Clowes referred to earlier in the publication)



A Primitive Methodist "Resolution of Conference" centenary card 1907. (note again the inset photographs of Hugh Bourne and William Clowes)

Part 5

A History Of Coleorton Old and New Primitive Methodist Chapels

The original Coleorton Primitive Methodist Chapel, 1839-1901



The above photograph was taken c.1980.



The original slate plaque on the front of the building dated 1839

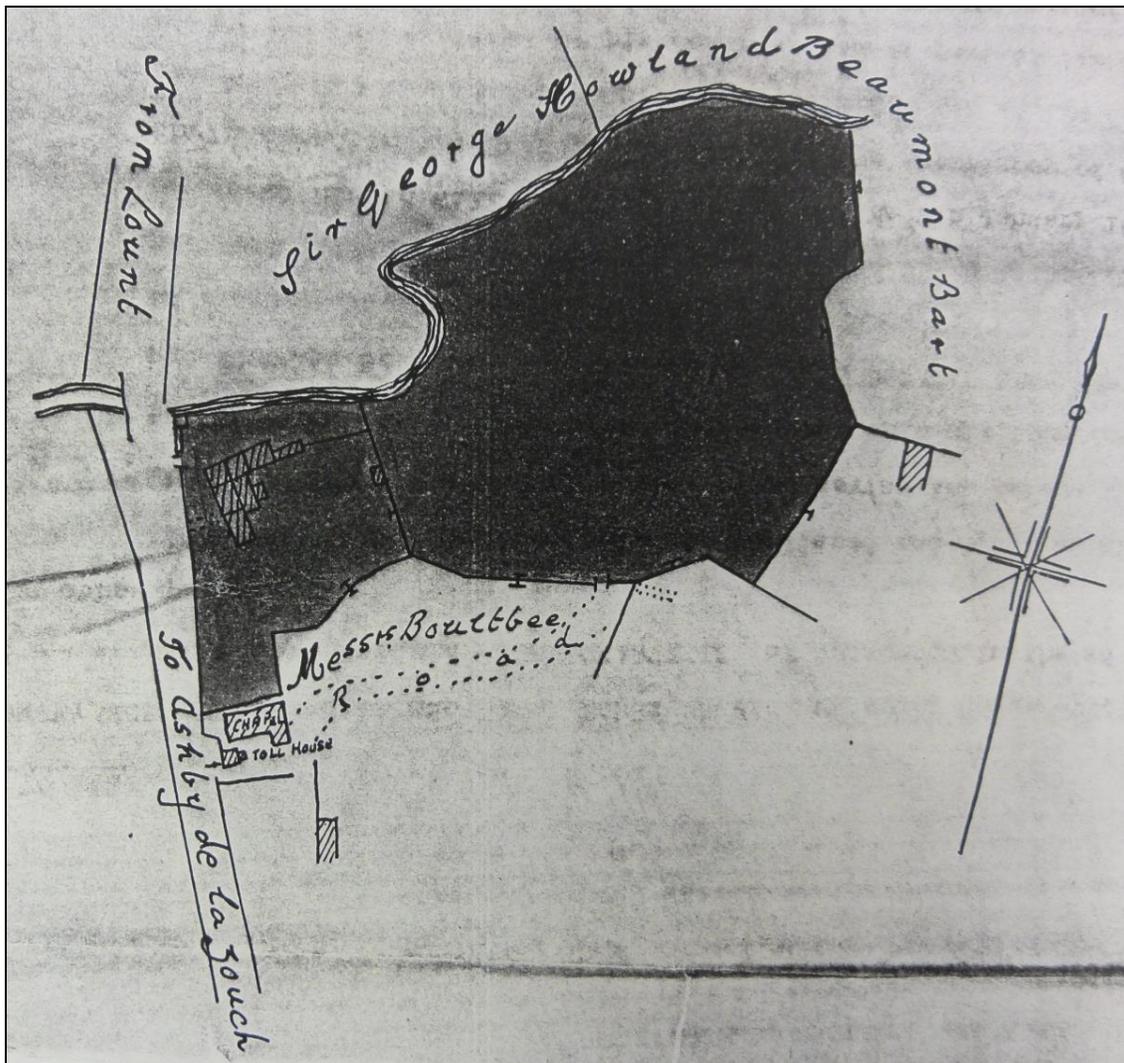
The original Coleorton Primitive Methodist Chapel was erected in 1839, and was situated at the end of Chapel Lane where it meets Lower Moor Road now (see map on page 36). When this Chapel was built, Sir George Howland Willoughby Beaumont 9th Baronet (1828-1882) who was Lord of the Manor from 1845 to 1882 would not allow non-conformist churches within the Parish of Coleorton. It was therefore sited in this position, because at that time, it was within what was then the Parish of Thringstone, in the area known as "Rotten Row" which later fell within the Parish of Coleorton. The piece of land on which it was built was owned by Joseph Boulbee

senior of Coleorton as "Rotten Row" and the "Manor of Thringstone" was purchased by him in 1764 for £1,600 from a Mr. Busby.

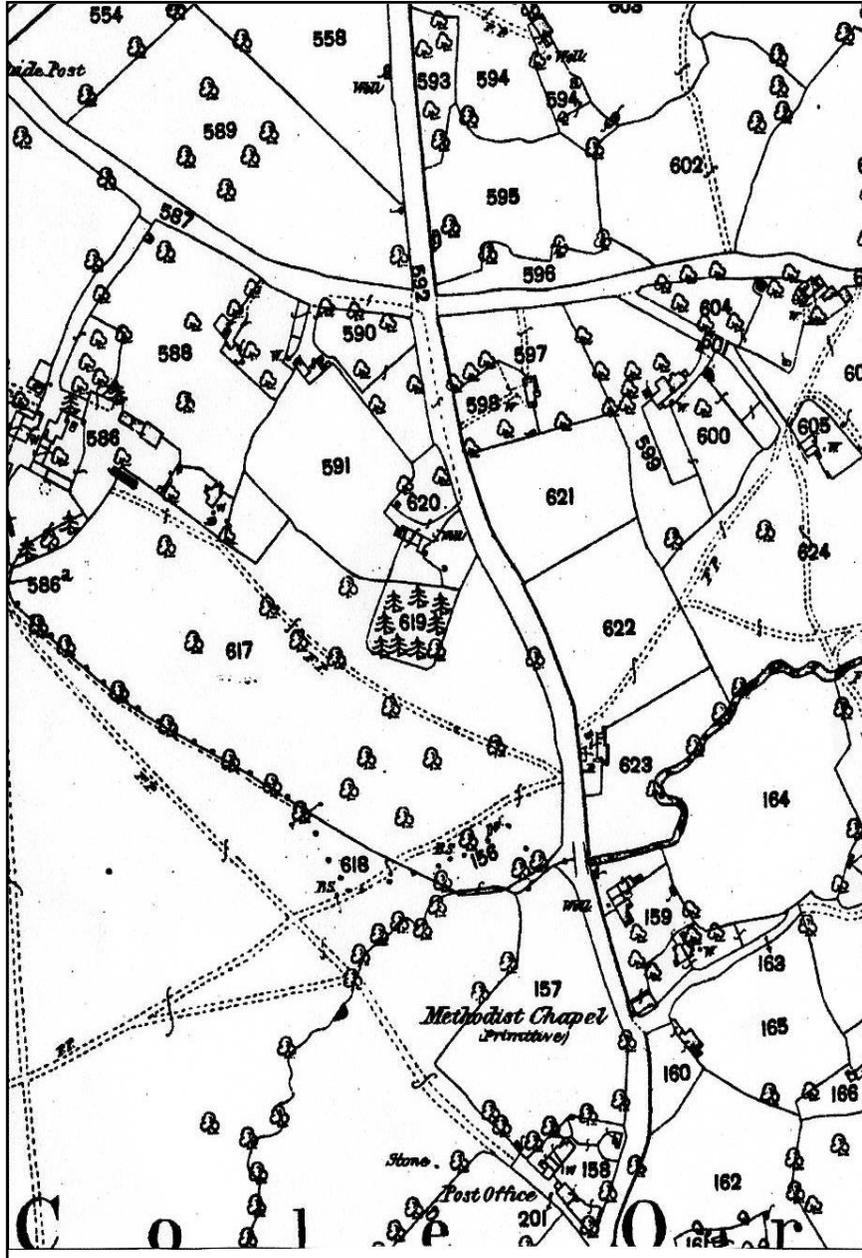
The chapel has now been converted into a private residence.

The following, is transcribed from a newspaper cutting filed at Coalville Library, but neither the newspaper, the date, or the writer, are identified:-

*The local Primitive Methodists paid £5 for the plot of land on which was built the first Chapel. The building itself was financed by a loan guaranteed by - Thos Lowe of Worthington (a sawyer); William Cooper of Newbold (a cordwainer); George Crabtree of Newbold (carpenter) and Joseph Walker of Worthington (Yeoman). At some point, an extension was built on the side of the main building which was referred to as the "copper-house" (kitchen?) of this Chapel. It was necessary to build it cheek-by-jowl to a dilapidated barn which the owner refused to have demolished until it finally collapsed. It was erected upon the site of the old Lankerdown Chain Toll House, where for many years Mr. Platts was the last keeper. For 62 years, the small wayside Bethel (House of God) served the local community until the new Chapel was built in 1901. **The writer has not been able to find any further information on the Toll House.***



This map is a valuable piece of historical evidence for this area



Extract from 1885 O/S Map
The original Coleorton Primitive Methodist Chapel is shown on the map on
Lower Moor road at the corner of Chapel Lane

The exact date when the following story of the old “Coleorton Primitive Methodist Chapel” was written, and by whom, is not known. However, it was deposited in the Chapel archives.

Built into the front of the old chapel, are three bricks bearing the initials of three stalwarts of those days. The initials are “RB”, “JT” and “RS”. This is a cryptical memorial to giants of this old Chapel. They were Richard Bodell; James Toone and Isaac Statham. These were three of many, equally meritorious, to whom we owe so much. How they loved this place, and how much time they donated to it. Congregations filled the chapel from early morning till night on Sundays. In addition to “Morning School”, there was a “Class-Meeting” conducted by Mr.J.Richards, Mr.S.Stacey and Mr James Bott, then, services and prayer meetings filled the day. Revival Services were planned every Quarter. Then the Society went out into the village, and ended up with a “Love-Feast” at night. Wake Sunday was a star day. A “Camp Meeting” was always on the Plan, and the Society mustered in full force to proclaim the Gospel to the crowds gathered there. This day to, ended with a “Love-Feast”. The week nights were not a barren season either, there were three “Class-Meetings” in addition to the “Preaching Service”. Class Leaders were - Monday, Mr Thomas Whyman and Mr George Hall. Wednesday it was - Mr William Walker and Mr Newton Fowkes. Thus did they “Maintain the spiritual glow”.

What an uplifting influence this Society has had in the life of this village. **When educational facilities were practically nil, it was then that the people were taught to read. Here is a minute from the year 1879 - “That we purchase two boxes of pencils and one dozen slates, and one dozen reading books”.** Outstanding social events were organized in the village by the Chapel, one such event, was the Sunday school treat. No far off places then, but held in **Coleorton Paddock**. One minute preparing for such an occasion reads, “That we get a barrel of beer as usual, and two bottles of pine-apple”. Let us hasten to say, that the beer was home made botanic beer, and much appreciated. There was a fine “**Band of Hope**” for many years. In 1887, Josiah Holt was the president, and at the following annual meeting, it was moved and recorded in the minutes “That for the following year, Newton be the President”. All knew who Newton was - he was of course one of the great stalwarts of the Coleorton Methodist Chapels! Glimpses of the human element are apparent as one reads these old minutes. There is only room for one quotation, but it speaks eloquently for itself - “Moved that Brother Horne be requested to sit in the gallery among the young men during the coming quarter”

Coleorton has always been proud of its service of praise, and they have been well blessed with leaders of harmony. Mr G Fowkes, father of a great family in Society, conducted the music for many years. Mr W Richards followed with a term of 37 years, when a good choir developed and much hearty singing was made from “Sankey’s Hymn Book”. His successor was Mrs Jenny Rowell.

Sunday school has always counted for much here. Again they have been faithful with a succession of servants. Memories go back to the old Superintendents such as Mr J Whyman and Mr G Hall and Mr Newton Fowkes. Then came Mr J Pargeter and Mr J Whyman. Mrs Bailey used to be caretaker, and her son Frank was made school secretary, which he kept to the date of his death. A brief list of teachers might be of interest; Mr and Mrs J Holt; Messrs J Whyman, H Rowell, W Rowell, J Rowell, G.Fowkes, J.Bradford, T H Wright, Mrs Bell (mother of Jabez Bell), Mr N Fowkes, J Pargeter, J Whyman, A Whyman, and H Hull. Once a month, the School held a “Morning Prayer Meeting” with Testimonies and Praise.

In the 1889 Preachers Plan, shown on page 30, the Steward of Coleorton Primitive Methodist Chapel was Newton Fowkes, and the secretary was W. Rowell.



MR NEWTON FOWKES - "ONE OF THE COLEORTON GIANTS"

Newton died Nov 2nd 1928 aged 76. On his funeral memorial leaflet it stated "I have fought a good fight, I have finished my course, I have kept the faith".

Newton was interred in Griffydam Cemetery.

The address was given by the Rev. W. Hughes.



This banner was displayed in the original Chapel when it became a Sunday School following the building of the new Chapel in 1901. It is kept in the Coleorton Archives at Ashby Museum.

There follows some recorded memories of an old veteran of Coleorton village, which were related to Mr. Roland Hull (local preacher), and published in a newspaper article. The Hull families were staunch Methodists, who were involved with both the old and new Chapels. H. Hull, G. Hull and R. Hull are all mentioned in various capacities.

One of the customs of the Coleorton Primitive Methodists in the old days, whenever the weather was favourable, would be to hold a rally of members at 5 p.m. outside the house where the preacher was being entertained for the day. Then, after a short service, there would be a march through the village, with halts at intervals for the singing of well-known hymns, and a welcome would be extended to all and sundry to attend the evening service at the Chapel. All this was quite separate from the annual camp meetings at the "Wakes Field", and the whole parish was enlivened by hearty singing and other expressions of evangelistic fervour.

As in the case of many other Chapels, there are still stories told of some of the "locals", who trudged for many miles to conduct the services. There was Thomas Whitmore of Whitwick for instance, whose failing eyesight made it impossible for him to see the Chapel clock. He used to take with him a young girl who would sit near the pulpit, and whose duty it was, to give a surreptitious, but effective tug at his coat-tails when it was 3 p.m., so that Thomas could adjust the length of his service accordingly. The veteran, who related this to me some years ago, also mentioned that there would be an occasional visit to Coleorton, by the Rev. Anthony Johnson, the Ashby-De-La-Zouch Circuit Minister, who thought nothing of administering a stern admonition, then and there, to any who arrived at the Chapel after the service had started

All this took place in the days of the old Chapel, which was lit by hanging paraffin lamps, and where there was an unusual custom of the males sitting on the right hand side and the females sitting on the left. The Sunday programme opened with a well-attended prayer meeting at **7 a.m.** At the old Chapel, there was a strong temperance movement as far back as 80 years ago (c.1860?), largely through the efforts of Mr S Towers of Whitwick, who conducted a regular Tuesday evening meeting, at which he organised a programme of Temperance recitations and songs.

In 1926, the Coleorton Viscount Beaumont School log book records that a relief committee had been set up at the school to provide food vouchers of varying values, dependant on the number of children in any one family. On the 19th of July 1926, it was decided therefore, that free school meals were to be provided at the school, despite the fact that it had no facilities to supply these meals. This meant that 69 children had to march from the school at 12.15 p.m., down to the old Coleorton Primitive Methodist Church, where they did have the facilities to provide the meals.

By the Author

When the new chapel was opened in 1901, the old Chapel became "The Schoolrooms". The Sunday school was held here, and it was also used for numerous other functions connected with the Chapel and village. The writer attended the Sunday school in the 1940/50's, but not a great number of children came. The heating was provided by a free-standing large cast iron boiler which used to glow red, and a metal pipe came out of the top and exited through the roof. Apart from chairs, a piano and a table, there was not much else in there, so it wasn't particularly customer friendly. The Sunday school teachers at that time were great uncle Jim Stewart and Billy Benson. Uncle Jim was quite an austere gentleman, who was in his seventies at that time, and had been steeped in the Methodist movement all his life. Billy Benson was not much younger, but had a friendlier manner. The Sunday school had a gallery above the front door, but due to safety reasons this wasn't used after c.1950.

**The Coleorton Darby and Joan Club held in
the Old Primitive Methodist Chapel**



AN OLD POSTCARD



The name Darby & Joan originally came from a poem generally attributed to Henry Woodfall and written in 1735, which describes the lives of a happily married devoted couple, leading a quiet uneventful life.

In 1735, Henry Woodfall, a printer's apprentice, wrote a ballad entitled "The Happy Old Couple" about a happily married elderly couple which was printed in the "Gentleman's Magazine, v.153 (March,1735)

His inspiration for those characters was apparently his own boss John Darby and his wife Joan. The third stanza reads:-

"Old Darby, with Joan by his side,
You've often regarded with wonder:
He's dropsical, she is sore-eyed,
Yet they're never happy asunder ..."

Henry Woodfall served his apprenticeship under John Darby and admired him very much. He wrote of his wife Joan: "As chaste as a picture cut in alabaster. You might sooner move a Scythian rock than shoot fire into her bosom."

As can be imagined, he wrote his poem after John Darby's death. This poem in turn became an inspiration for follow-up poems and eventually Darby and Joan became a metaphor.

As a result of Henry Woodfall's ballad, there are now Darby and Joan Clubs all across the UK

Apparently, the only prerequisite for couples to become members was that they must have been in the same marriage for at least 40 years but the author is rather sceptical about that.

THE WVS

The eagle eyed will have noted the letters **WVS** on the Darby & Joan badge on the front cover. This stands for "Women's (Royal) Voluntary Service".

The following is taken from www.royalvoluntaryservice.org.uk website© WRVS 2008:-

W.V.S. members gave every care in their power to the welfare of old people during the war years and many of them made it a regular duty to look after those who were alone during air attack, either taking them to the shelter or staying with them in their own homes. In addition to this form of neighbourly aid, warm blankets and comforting hot water bottles were provided ... for many who were ailing or infirm, shopping was undertaken ... and any who were confused or worried by the intricacies of pension books, form filling and rationing were assured of ready and kindly help and advice at the nearest W.V.S. Centre.

Released by the end of the war from the constant over-riding importance of its Civil Defence duties W.V.S. gladly turned its attention to the means of increasing its work for the welfare of old people , a cause which it had much at heart.

In 1946 WVS enacted two major initiatives to improve welfare for old people. The first was the creation of residential clubs, which aimed to house the growing number of old people who had nowhere else to go after the end of the war, which were funded by the Lord Mayor of London's Air-Raid Distress Fund.

The second were **Darby & Joan clubs** where people could meet in pleasant surroundings for a friendly chat and a cup of tea and perhaps a quiet game of cards or half an hour with the wireless. In some cases, too, a hot midday meal cooked by W.V.S. members was available.

The first of these clubs to open, for which we have a firm date recorded in the WRVS Archive and Heritage Collection, was at Lincoln which opened on 26 July 1946.

One of the main social functions held in the Coleorton Primitive Methodist old chapel (Sunday school) in later years, was the “Darby and Joan Club”, which always met on Thursday afternoons. It had started before 1950, and we know that it was still running in the 1970’s.

It was an important gathering for the older people (senior citizens) of the village and was extremely well supported. The club was run for most of it’s time by Billy Brooks and his wife Renee (nee Horne). They lived for many years in Elverston’s Yard in the LH cottage of the pair that are still in existence. They later lived in a flat on the back of Kendrick’s Post Office and Stores.

Bill and Renee had a committee to help run the club, and organise entertainment etc. One of the highlights was a cheap holiday to Barmouth in Wales every year which was always well supported. Below, are some photographs which may bring back memories for the older readers, and help to put more names to the people in them.



Coleorton “Darby & Joan” club on holiday in Barmouth

1. Billie Brooks and his wife Renee are at the extremities of the photo at the front.
2. Lill Richard’s is fourth from the left on the front row and is the wife of Johnny, who is in the centre on the back row. They lived in the tiny cottage just over the brook in Worthington parish just below the chapel where their daughter Winnie lived also.
3. Third in from the left on the third row is Violet Hewitt, and next to her is Mary Barkby (nee Coates), one of the original committee members. Her husband Frederick Barkby, is third in from the left on the fourth row.



Meeting in the old Chapel - c.1955.

1. The first gentleman from the left on the front row is Wallis Birch with his second wife Julia (nee Yates) on his left side. Next to her is Emma Benson.
2. On the far right is Clarrie Whyman (nee Stewart) with Sheila Bannister (the author's wife) on her knee.
3. Herbert Bannister is sitting on his grandmother, Mary Barkby's knee.



Darby and Joan Committee outing at Skegness

In the car, from left to right, are - Renee Brooks, Mrs. Parry, and Mrs. Holland. At the back are Mrs. Dora Wright, Agnes Stewart (the author' Mum) and Florrie Shepherd. It is thought that Mrs. Knighton is turning the starting handle and was president of the club. Dora Wright who lived in Bakewell's Lane with husband Herbert and daughters Jill and Pam was treasurer for many years.

"The Sisterhood" was held in the old chapel (Sunday school) on Wednesday afternoons. This movement was formed in the early 1900's to give women the opportunity to meet in fellowship, and to listen to interesting speakers on a wide range of topics, and to participate in community oriented projects.

The New Coleorton Primitive Methodist Chapel 1901-2012.

In 1896, the following was recorded in the minutes at the old Chapel - That we cordially entertain the proposal to purchase "The Croft" if possible, for the erecting of a new Chapel. That we offer £30 for it, and if need be £40.

In the following year, the Croft was brought for £50, and preparations speeded up for the realisation of an old dream, the building of a worthier place to worship God.

In 1899, the start of the building of the new Coleorton Primitive Methodist Chapel commenced, on adjoining land to the original Chapel, and it was ready for use in 1901. The original Chapel was then relegated to the status of Schoolrooms. The new Chapel is an elegant building, and has stood the test of time well, even though it suffered from serious mining subsidence from New Lount Colliery in the 1950/60's.



Snow clearing - Photograph taken c.1910

From Left to Right - John Henry Bonser, Jim Stewart, John Whyman, Bill Fowkes, Samuel Bonser, George Hall.



Interior of Coleorton Primitive Methodist Chapel prior to closure in 2011

The following is transcribed from an old newspaper cutting filed at Coalville Library, but neither the newspaper, the date, or the writer are identified. This must have referred to the early years of the new Chapel.

It was unfortunate that the new Chapel had to be built in close proximity to an old unsightly barn, the owner of which steadfastly refused to allow it to be demolished, and so the barn remained until it literally fell to pieces. The new Chapel flourished: there was triumph over all adversities, with the aid of such stalwarts as Newton Fowkes, George Hall, William Richards, James Richards, Aaron Whyman, Harry Rowell, George Fowkes, John Bradford and Herbert Hull.

Sunday by Sunday, the services were conducted by "locals", many of whom travelled considerable distances in all weathers. Some of them were remarkable characters of undoubted sincerity. There was one, who invariably recited "the Psalm of Life" to his congregation. Another was drying his tears with a handkerchief, before he reached the first half-dozen sentences of his sermon.

One preacher grew so heated during his exposition of the reality and nearness of the "Everlasting Fires", that he always finished his sermon in his shirt sleeves. There was a "local" that grew so excited one memorable evening that he actually jumped right over the front of the pulpit. Joe Sparrow, a worthy and eloquent preacher, usually came from his home at Heather to Coleorton on a grey horse, but when he arrived one Sunday seated on the back of an "Ox", it was all taken as a matter of course.

Through the whole year, this Chapel would boast of worth-while congregations, but at the annual "sermons", the building could not possibly cope with the influx, and so the festival was held in the Griffydam Chapel, where there was more room. (Griffydam Chapel of course had a gallery, but the writer is surprised that this took place with Griffydam being Wesleyan and there being so much competition between the Primitive and Wesleyans).

There was usually a good attendance at the weekly services too, and miners on their way to the night shift would hang their "snap bags" on the hat pegs whilst they took a brief part in the deliberations of the classes and then hurry off, through the darkness, to their work underground.

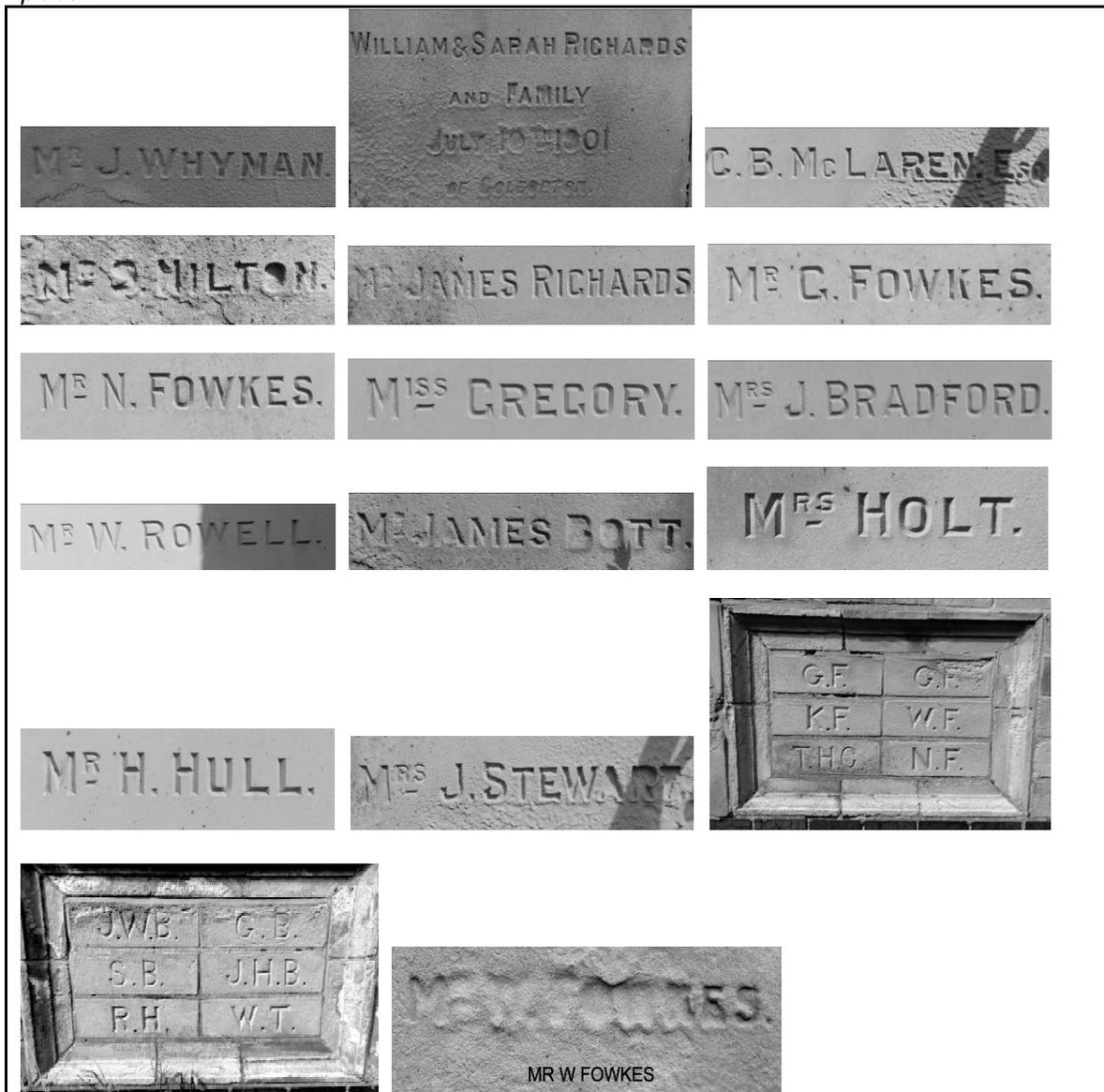
The Coleorton Wakes Week

The "Coleorton Wakes" used to be one of the biggest events of its kind for miles around. There were stalls, coconut-shies, and various other attractions, with a cricket match (presumably involving the "Beaumont Cricket Club") on the Tuesday, which created a sort of cumulative interest from year to year. Ware's travelling circus became a feature during later years. Coleorton Wakes had a religious association, the "Feast Sunday" was always set apart as a "camp meeting Sunday", and this was the occasion for a large assembly of enthusiasts in the field opposite Coleorton Post Office (this would have been Kendricks' Post Office which features in the previous book also). They sang and prayed and preached throughout the whole day, under a lovely setting of tall trees. To all intents and purposes, it was a "Nonconformist Rally", and there are those in the locality who still regret its discontinuation. It was something far more elaborate than the united open air services established on the Wake Field in more recent years

There follows a continuation of the reminiscences of Roland Hull on page 38, but with respect to the new Chapel:-

The original Chapel building served the congregation until the beginning of this century (twentieth) when the increasing attendance made it necessary for larger accommodation to be provided.

Roland attended the foundation stone laying ceremony for the new Chapel. He had been chosen to lay one of the stones by virtue of his family's lengthy association with the cause. Roland was a mere youngster, proud of the honour bestowed upon him. But his excitement was such, that in tapping the stone with the trowel to make sure it was well and truly laid, he accidentally delivered a hefty rap across the knuckles of one of the builders, whose hand was guiding the stone into place.



The above photographs depict all the members foundation stones that were laid around the base of the new Chapel building

Tribute to Roland Hull

Roland, who rendered many years' outstanding service as a member of Ashby Rural District Council, and who carried out many public duties of one sort or another, remained a staunch adherent of the Coleorton Chapel, whilst health permitted. As an experienced "Local Preacher" he travelled many miles, and he was a champion for what he considered the "rights" of the small country Chapels, which were some times neglected, and their interests ignored by the circuit administration. For the lengthy period Roland was a pulpit supply preacher in Chapels large and small, whether of his own denomination or otherwise, he had the unpleasant experience of watching congregations dwindle between his visits. No comfort to him was the thought that the Methodists were by no means the only ones faced with the problem. Deep rooted in him was the fire and fervour of earlier days, and he was a man whose continuous studies made him adept in his subject. There was no sympathy on his part, for any who were content to give slapdash sermons or even Sunday school lessons, which in his opinion, did more harm than good. **The Hull's ran a grocery shop on the corner of the junction of Tugby's Lane and Loughborough Road.**

Coleorton Primitive Methodist Sunday School Choir



The Coleorton Primitive Methodist Sunday School Choir - 1928
The cup on the next page was retained by the choir, due to it being won on three consecutive occasions.

A = Frank Bailey, B = Bill Fowkes (Conductor), C = Lena Marriot, D = ? Richards (Teacher at Newbold School), E = Violet Turner, F = Doris Fowkes, G = Jenny Rowell (Organist), H = Joe Pargeter, J = May Wright, K = Ron Haywood.



Inscribed on cup:-

This cup was won at three consecutive choir competitions - By the children of the Coleorton P.M. Sunday School - Finally won Sept 15th 1928.

**Extracts from Coleorton Primitive Methodist Chapel Trustee's Books 1924-1977
(Ref. DE3032 N/M/9/98. Held at the Record Office, Wigston).**

The Chapel was administered by the Trustees and the Quarterly Meeting. A Minister usually chaired the meeting and was an integral part of the administration, but much of the work was done by members of the congregation. The Trustees cared for the bricks and mortar of the building whilst the quarterly meeting dealt with the finances and ministerial appointments, hearing the reports of all the different societies within the Chapels at district meetings. The administration was clearly heavily dependent on the willingness of individuals to give their time and effort to deal with the running of the Chapel:-

May 23rd 1924

Trustees - Rev. Hughes (Chairman), Mr G Hall, Mr H Hull, Mr T H Wright, Mr J Whyman, Mr W Rowell, Mr Frank Bailey, Mr W Rowell Jnr, Mr J Bradford and Mr G Marriot.

The business of the meeting was to discuss the purchase of "the field" (2.5 Acres) from Mr T Pepper at a cost of £275. Agreed to purchase and rent out the field to Mr Pepper for £3 per acre (per annum?). Mr J Richards would lend the money (£275) and it was then agreed that Mr J Richards would be paid 4.25% interest on the money kindly lent. The meeting closed leaving Rev W Hughes to see the lawyers. This field was adjacent to the Chapel on the RH side.

Aug 28th 1924

The trustees voted against using the field as a cemetery. Mr James Stewart (great uncle of the author) proposed a resolution that part of the field be used for a tennis court - this was passed.

March 8th 1930

Rev A B Gowers - Chairman

The minute book lists the following positions:-

Miss Jenny Rowell - Organist (see photo on page 61) , Mr T Whyman - Assistant Organist.

Mr Frank Bailey - Caretaker

Mr J Richards - Sideman

Mr James Stewart & Mr J Richards - Chapel Stewards

Feb 7th 1931

The secretary to write to Keats, the organ builders in Sheffield to tune the organ).

Around this time there is mention of the Chapel Garden being looked after by

Mr W Rowell Snr. (In fact Mr W Rowell did this work for 35 years when it was then taken over by Mr Jim Stewart)

1933

Looking into disposal of ground, or if not, letting the land to E H Walker (1st April to 30th September for £1-10- 0).

Special Meeting May 20th 1933.

Rev A B Gowers - Chairman

It was recorded that the following trustees were deceased:-

NAME	DECEASED	BURIED
James Richards Sn'r	14 th July 1909	Griffydam
Newton Fowkes	2 nd Nov 1928	Griffydam
G. Hall	16 th Nov 1930	Griffydam
A Whyman	12 th Oct 1917	Griffydam
G Fowkes		Mansfield
H Hull	26 th April 1931	Griffydam

The name of Henry Rowell was removed from the list of trustees at his own request.

Trustees still remaining:-

William Richards	Coleorton	Retired
Thomas Wright	Coleorton	Grazier
William Rowell Sn'r	Coleorton	Miner
John Whyman	Coleorton	Retired
James Richards	Peggs Green	Baker (Deceased 17 th Apr 1934)
Fred Bailey	Annesley Woodhouse	-----

The meeting resolved to nominate the following as trustees:-

James Stewart	Peggs Green	Miner	Chapel Steward
Frank Bailey	Coleorton	Miner	
George Marriot	Coleorton	Miner	Local Preacher
William Rowell Jn'r	Coleorton	Miner	Local Preacher
William (Billy) Benson	Coleorton	Miner	
Wright Fowkes	Worthington	Miner	
James Whyman	Coleorton	Miner	
Joseph Pargeter	Newbold	Retired	
Charles Wright	Coleorton	Farmer	Ass't Social Secretary
Roland Hull	Coleorton	Grocer	Local Preacher

July 13th 1934

The Chairman was Rev G T Chapell

There appeared to have been a separate trust set up for the Sunday School ("New School Site"?)

The Special Efforts

These three events were arranged each year and the Trustees Meeting allocated one individual to be responsible for each. The three efforts were :-

Harvest Festival

October Effort

February Effort (which was arranged for the following year)

March 21st 1940

The Chairman was Rev Chas Wacey.

Note:- Enquiries to be made re New Lount Colliery coming under the property. There is also a reference to getting in touch with Mr Smealey re plans for a new Sunday School.

1942 Meeting

Chairman was Rev C Wacey

Special efforts to be held were:-

Harvest Festival on Sept 12th

October Effort on October 18th and 19th.

February Effort in February 1942

1943 Meeting

The chairman was Rev William Kilcross

Harvest Festival on September 12th

October Effort on October 16th and 17th
Chapel Anniversary was on February 12th and 13th

Jan 24th 1944

Chairman was Rev W Williams

Oct 29th 1944

Agreed to repair the Sunday school. To repair the outside as necessary and "whitewash" the top inside.

Feb 3rd 1945

Chairman was Rev W Kilcross.

Labon Clifford was secretary.

Dennis Bird to be asked to train as assistant organist.

June 11th 1945

The chapel fees were set at £16 per year to be paid £4 per quarter.

From 1946 Mrs E (Peb) Williams was the organist, and Dennis Bird was trained as assistant organist.

November 1948

Chairman was Rev. Samuel McCutcheon

1951

This was the Golden Anniversary year.

There were a number of special events at the weekends in July 1951 (see page 66).

May 1st 1951

It was agreed to get the Sunday School repaired at a cost of £533-10s-0d.

Jan 11th 1955

Cameron Johnson was given complete charge of all repairs done to the Sunday School and the Chapel due to subsidence. It appears that the trustees still owned the Chapel Field in 1955.

Sept 4th 1955

The Chairman was Rev. J W Tubb.

Oct 4th 1955

Meeting arranged with East Midlands Housing Association for the settlement of money owing, which was £120 due for work carried out on the Sunday School. The result of this meeting was that the East Midlands Housing Association accepted just £40 after viewing the Sunday School. (Assume that the housing association had been contracted to do repairs, which the trustees were not happy with).

1955

Chairman was Rev. J W Tubb

Election of officers for the year 1955

Secretary - J. Richards

Treasurer - W. Fowkes

Society Stewards - L. Clifford, W. Fowkes, J. Whyman, Winston Fowkes.

Chapel Stewards - S. Stewart Sn'r, E. Williams, F. Richards.

Organists - Mrs E. Williams, Mr D. Bird.

Choir Master - Mr F. Mee.

Special Efforts - Chapel Anniversary July 19th

- Harvest Festival Sept 11th

- October Effort Oct 8th/9th

- Young People's Day Oct 16th

- Men's Effort Mar 11th 1956

1957

The Chairman was Rev. A H Kobish

Dec 2nd 1958

Chair Rev Keith Sanders.

Chapel field to be put up for sale in hands of Stevenson and Barratt.

Aug 2nd 1962

Chair Rev Keith Sanders

Offer of £1500 from firm of builders for Chapel field was accepted.

May 21st 1963

Chair Rev Keith Sanders

Sale of Chapel field cancelled because builder has reduced offer to £750.

Special Trustees Meeting Jan 21st 1964

The reason for the holding of this meeting was to confirm the sale of the Chapel field and to accept the expenditure arising:-

- Fees Stevenson and Barratt	£129 - 19s - 0d
- Gift from Stevenson and Barratt	- £12 - 12s - 0d
- Fees of Solicitors - Fisher	£32 - 5s - 0d
- Compensation to Mr. Harrison	£20 - 0s - 0d
- Total expenditure	£169 - 12s - 0d
- Balance	£1480 - 8s - 0d

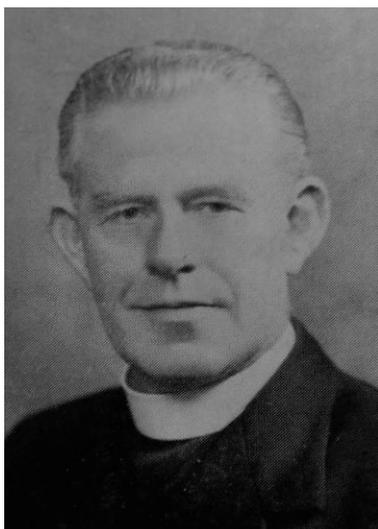
**The 50th Jubilee anniversary of the new
Coleorton Primitive Methodist Chapel - 1951**

Extracts from the 50th Chapel Anniversary programme:-

In the days when life was hard, and wages low, these men of faith built this house to God's glory, and built it so well that it stands today, a thing of beauty and a source of pride. It is a worthy representative of a Methodist Village Chapel, of which, Methodism owes so much of the vitality.

The dedication service for the new Chapel was conducted by the Rev. J. Windram, and the first three Sundays were taken by the following:- The Rev, S. R. Woodhall ; Mr. S. Hilton ; The Rev, T. Scrimshaw. Later, many outstanding preachers came for special week-ends. Men like the Reverends - James Flannagan, James H Saxton and Dr Edwin Dalton.

The resident minister at the time was the Rev, J. W. Gregory. He was succeeded in turn by the following ministers: - The Rev, G. Fawcett; J. Blaney ; W. Hughes ; A.B.Gowers ; C. Wacey ; William Kilcross and at present, Samuel McCutcheon.



Rev. Samuel McCutcheon



Rev. William Kilcross

A loyal and loving band of workers maintain the Chapel and Schoolrooms at the present time. The Stewarts family coming from Lount has done a mighty service (see the earlier article on Lount Primitive Methodist Chapel). All who visit Coleorton, remark upon the beautiful lawn and gardens. Mr. W. Rowell did this work for 35 years, and now, for a long time, it has been carried

out by Mr. Jim Stewart. The Chapel is currently cleaned and heated by voluntary service also, and surely few Churches have been so richly served in this respect.

The officials present were as follows:-

Secretary Stewards: Messrs. Laban Clifford, T. Wright Fowkes and Winston Fowkes

Trust Secretary: Mr. Jack Richards.

Trust Treasurer: Mr Billy Benson.

Chapel Stewards: Messrs. Ernie Williams and Dennis Bird.

Organists: Mrs E (Peb) Williams and Dennis Bird

Sunday school Superintendents: Mr. Wright Fowkes, Miss Kitty Wright and Mr. G Marriott.

Sunday Schools Secretary; Mr Billy Benson.

Sunday School Treasurer: Mrs. Ketzia (Kitty) Wright

Golden Jubilee Celebration Services

Saturday, July 5th

Service at 4 p.m. - **Rev. William Hughes**

Public Tea at 5-15 p.m.

6 30 p.m. Jubilee Meeting

Chairmen - Mr James Stewart and Miss Kitty Wright

Speaker - **Rev. William Hughes**

Sunday July 6th

Divine Worship: 2-30 and 6-0 p.m. - **Rev. William Hughes**

Saturday, July 12th

Service at 4 p.m. - **Rev. Royston W. York**

Public Tea at 5-15 p.m.

6-30 p.m. - Great Rally

Chairman - Mr Roland Hull

Speaker - **Rev. Royston W. York**

Sunday, July 13th

Divine Worship; 2-30 and 6-0 p.m.

Rev. Samuel McCutcheon

Saturday, July 19th

Service at 4 p.m. - **Rev. E. McLellan**

Public tea at 5-15 p.m.

6-30 p.m. Public Meeting

Chairman - Mr J Wright (Donisthorpe)

Speaker - **Rev. Edward McLellan (London)**

Sunday, July 20th

Divine Worship; 2-30 and 6-0 p.m. - **Rev. Edward McLellan**

Saturday July 26th

Service at 4 p.m. - **Rev. William Kilcross**

Public tea at 5-15 p.m.

6-30 p.m. Public Meeting

Chairman - Mr. J .Wright (Donisthorpe)

Speaker - **Rev. William Kilcross (Fleetwood)**

Sunday, July 27th

Divine Worship: 2-30 and 6-0 p.m. - **Rev. William Kilcross**

The following photographs were thought to have been taken outside the Chapel, during the Golden Jubilee celebrations.



Top Row Left to Right :-

Freerson Mee (Conductor), John Whyman, Laban Clifford, Jack Richards, Billy Benson

Bottom Row Left to Right :-

Samuel Stewart, Charlie Wright, Frankie Bailey, Jim Stewart (older brother of Samuel), Herbert Rowell.



Top Rows - men as in above photograph

Bottom Row Left to Right :-

Mrs Freerson Mee, Mrs Wright, Polly Whyman, Clara Stewart (aunty of the author)
Ada Stewart (Grandma of the author), Greta Stewart (sister of the author)



Chapel Outing c.1945.

Left to Right :-

Mrs Bailey , Mr Frankie Bailey, Mrs Ada Stewart (nee Marson & grandma of the author), Elsie Hibbert (nee Brooks), Mr Samuel Stewart (grandfather of the author). None of the other names are known



Sunday School Anniversary

Due to the poor quality of the above photograph, it is not possible to identify individuals, except for Frearson Mee the conductor, who is seated at the front. The photograph was taken in the 1960's at which time the Chapel was suffering from severe subsidence, caused by the undermining of coal by New Lount Colliery. Wooden supports were fitted around the windows to prevent their collapse, which can be seen in the photograph. Congregations at this time in Methodist Chapels were starting to dwindle, although Coleorton still maintained good attendances. The writer, along with his family and numerous relatives attended the new Coleorton Primitive Methodist Chapel for many years. There are many memories that could be related, but the main one that sticks in the mind, is the Sunday School Anniversary (Sermons). Following the opening of the new Chapel, these were held there on the second Sunday in May. Griffydham Wesleyan Methodist Chapel held theirs the Sunday following, in order that there could be an interchange of congregations. The latter had a gallery, and a full house was always enjoyed there also.

Practicing for the event went on for many weeks prior to the big day, and the conductor was Mr Freerson Mee who lived in Newbold. Mrs "Peb" Williams and Dennis Bird were the organists at this time. The choir consisted of a wide spread of ages, from the very young, to the more senior members of the Chapel. The large wooden platform on which the choir sat, sloped down from the organ, over the pulpit, to the front row of Chapel seats (see photograph). The members entered via the side vestry door, making considerable noise as everyone tramped up and along, to their appointed places. Everyone was in their best frocks or suits, and once all were settled, you could hear a pin drop. At that time, in the 1940/50's, the Chapel would be completely full, with people having to stand in the corridor which ran along the front of the Chapel. It really was a sight to behold, and quite an emotional time.

Congregations dwindled over the years, to just a few stalwart attendees prior to it's closure. It was inevitable that the Chapel would have to close, as it could not sustain itself financially. When one reads this book from the beginning, it is clear that these old and new chapels were once the pillars of the community. **What would these old "giants" of Methodism think, to see what has happened to their creations?**

The organ shown in the above photograph, was in it's day quite advanced, and was built by Keats of Sheffield. Albert Keats made organs in Sheffield from 1885 to 1948 after which it was taken over by Harris Organs of Birmingham. The organ was thought to have been installed c.1920 and three steps were later removed to accommodate it. Prior to this, the choir pews would have been situated where the organ was positioned. Before the organ was installed, a simple harmonium would have been situated at the vestry side wall or the commemorative plaque wall. After the Chapel was closed, the organ was purchased by a collector in Germany. Prior to the 1950's when the organ was electrified, it had to be blown by hand. One of the "blowers" was Albert Fox.

Another major event was the "Harvest Festival", always held in September. There was always an impressive display of vegetables and other food stuffs, all given freely by church members etc. These were then auctioned off on Monday evening, and the proceeds went to the Chapel funds or other charitable causes.

The Chapels continue to disappear, together with the community spirit they developed. The coal-mines have all closed and pubs like the Beaumont and Blacksmith Arms have gone, and so on. These all gave a stability and spirit to village life, and helped to provide a close knit community. Even though Coleorton was a wide-spread village, nearly everyone knew each other. If you speak to the really senior people from the village, it never ceases to amaze how many people they knew, and associated with throughout the community. Today of course, it is not unusual to not know your next door neighbour.

Below is a newspaper cutting from 1979, regarding a presentation made to one of the stalwarts of the new Coleorton Chapel and the Sunday school. Billy Benson is mentioned several times in this book and he can be seen in the Golden Jubilee photographs shown earlier.

<p>CHURCH MEMBERS and the Sunday School children of Coleorton Methodist Church have such affection for 80-year-old Mr. William Benson that they have presented him with an inscribed walking stick for his walks through the country lanes on his way to the Sunday services.</p>	<h2 style="text-align: center;">Church gives gift for long service</h2>	<p>Until he retired he worked as a miner, first at Coleorton and then at Lount Colliery — both of which are now closed. He was also a keen bowls player for many years.</p>
<p>Mr. Benson, a widower, of The Woolrooms, Coleorton, and has been a member of the Methodist church for 73 years.</p>		<p>Mr. Benson, who has lived in the same house since his parents moved to Coleorton when he was three years old, recalled the times when the village church was filled at all services and when the Sunday school flourished.</p>
<p>At the recent Sunday School anniversary the children presented him with the walking stick in appreciation of his long service to the church.</p>	<p>"Now, our congregation is small and there are not many children living in Coleorton," he said.</p>	



A Commemorative Brass Plaque which was mounted on the wall at the RH side of the pulpit for members of the Chapel who served in World War I.
This is now kept in Coleorton Archives at Ashby Museum

CORPORAL.	L. FOWKES	KILLED	1916
PRIVATE.	W. BIRD	KILLED	1915
PRIVATE.	H. WILLIAMS	KILLED	1915
PRIVATE.	W. DOUGLAS	WOUNDED	1918
PRIVATE.	J.W. WHYMAN	WOUNDED	1916
Q.M.S.	R. HULL	GRACIOUSLY KEPT	
PRIVATE.	J.RICHARDS	GRACIOUSLY KEPT	
L. CORPORAL.	H.POWELL	GRACIOUSLY KEPT	
PRIVATE.	W.ROOME	GRACIOUSLY KEPT	

Chapel Closure - July 10th 2011



Last Chapel Service held on July 10th 2011

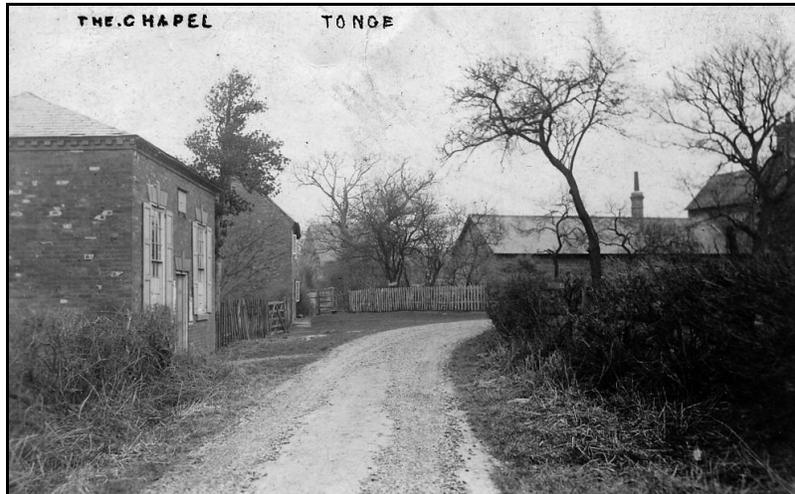
In the photograph are Betty Weston (nee. Stewart), and her husband Leslie Weston. Betty, who is the sister of the author and aged 86 when the photograph was taken, attended the Chapel from a small child, for over 80 years. She was christened and married there, as was her sister Greta who married Peter Cooper. Their Mum and Dad, Samuel Stewart and Agnes Bird were also married there in 1924 and the writer was christened there in 1942. The Stewart family is all proud to have been associated with this Chapel and to have had the privilege to know some of the stalwarts who worked so hard to keep it alive.

The chapel has now been converted into a private residence.

Part 6

A record of some local Primitive & Wesleyan Methodist Chapels which have closed or been converted into residential property or have completely disappeared from our landscape.

Please note that where the reference 1851 EC is used - this indicates the Ecclesiastical Census carried out in 1851 on Sunday March 20th.



The former Tonge Wesleyan Methodist Chapel on the left.



The new Ravenstone Wesleyan Methodist Chapel. Built c. 1903, Demolished c.1970.
Thought to have been situated on the corner of Ravenstone cross-roads.

It is recorded, that the first Wesleyan Methodist Chapel was built in Ravenstone in 1806, and in 1829 the congregation was said to comprise 50 people. The original building was replaced in 1838 at a cost of £150? to accommodate 90 worshippers with 70 free seats. The 1851 EC registered an attendance of 60 people. It is thought this Chapel was situated in Main Street.



Worthington Wesleyan Methodist Chapel (originally Primitive).

This Chapel was built in 1820. It became a Grade II listed building in 1983 and is thought to be owned by English Heritage. It is now closed, and used by the Parish Council. The stone above the door is engraved "Worthington Methodist Chapel A.D. 1820". It had 80/100 free seats with room for a further 25 in the gallery. The 1851 EC lists an evening service only, with 70 attendees.



An old photograph (c.1906?) of the "Wesleyan Primitive Methodist Chapel" on Kilwardby Street. Closed 1958, Demolished 1985.



**Packington Wesleyan Methodist Chapel c.1930.
An unusual feature of this Chapel is the tower.**

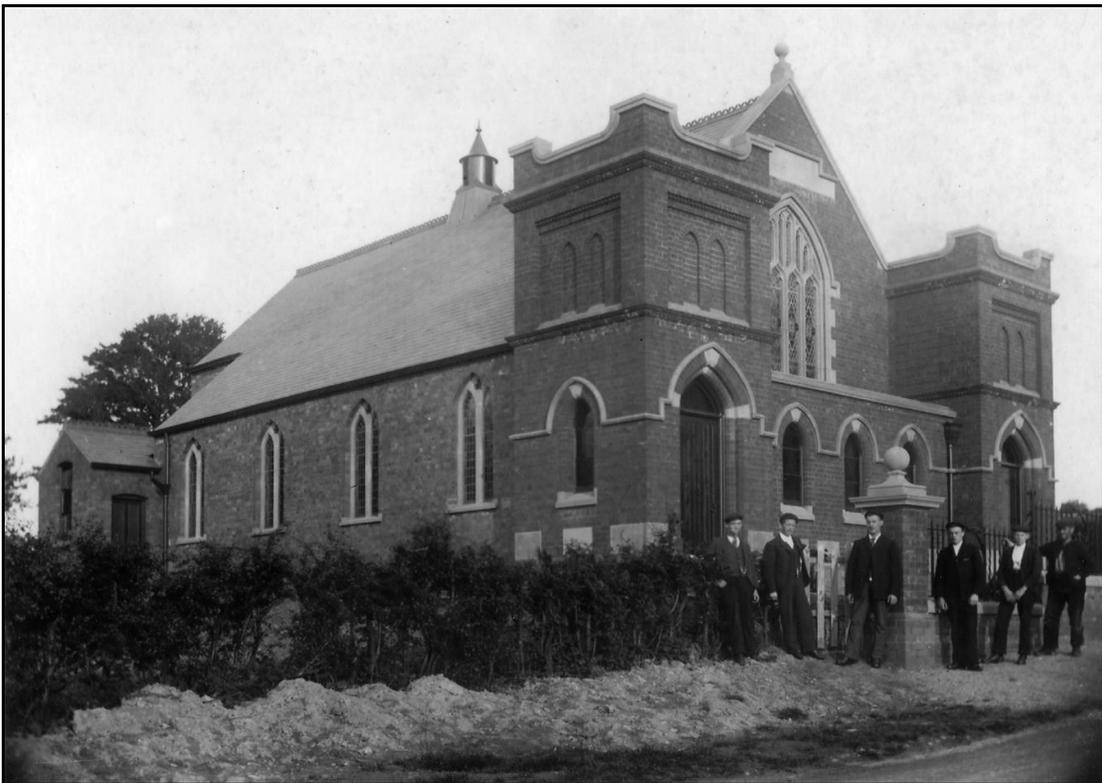


Recent photographs of Packington Wesleyan Methodist Chapel.

This Chapel was built in 1906 with 110 seats, at a reported cost of £800. It is now closed, and has been converted into a private residence.



The original Coleorton Primitive Methodist Chapel built 1839.



The new Coleorton Primitive Methodist Chapel. Built 1901.

The two towers at the front are an unusual feature for a Methodist Chapel

Both chapels have now been converted into residential accommodation



**Griffydam Wesleyan Methodist Chapel closed 2005.
Built 1778, enlarged 1791, restored and enlarged 1862**

It has now been converted into residential accommodation.



**Providence Chapel (Wesleyan Methodist) - Gelsmoor, Coleorton.
Built early 1800's. Closed mid 1930's.**

It has now been converted into residential accommodation



Blackfordby Wesleyan Methodist Chapel. Built 1823.

The Chapel was enlarged in 1860 to seat 150 people. It was converted into a house in the 1930's and demolished in the 1960's



A photograph of Smisby Wesleyan Methodist Chapel prior to recently being converted into residential accommodation

It is recorded that the Wesleyans had a small Chapel erected at Smisby in 1845, and a National and Infants School in the same year (Whites Directory). It is also recorded in Non-Conformist Chapels & Meeting houses, Derbyshire 1986. The 1851 EC was for a separate building used exclusively as a place of worship, which had seating for 80, this infers the Chapel built in 1845. The estimated congregation in the evening was 50. There were no morning or afternoon services, and no Sunday School. In the Ashby Circuit Wesleyan Methodist Preachers Plan for 1838, Smisby is shown as holding Sunday evening services at 6 o'clock. In the 1829 Plan, they only held services once a month at 3 o'clock in the afternoon. In 1829 and 1838, the services could have been held in someone's house of course, prior to the Chapel being built in 1845.



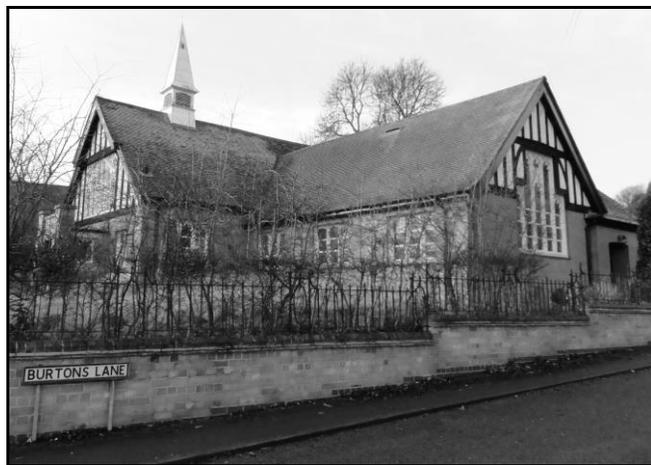
**Breedon-On-The-Hill Wesleyan Methodist Chapel
Photograph c.1963.**

White's Directory of 1846, states that the Wesleyans had a Chapel built in Breedon about 40 years ago (c.1806). Henry Charles Close is given as the Curate. It is not known if this was the actual Chapel.



Swannington Primitive Methodist Chapel at the junction of Main Street & Spring Lane

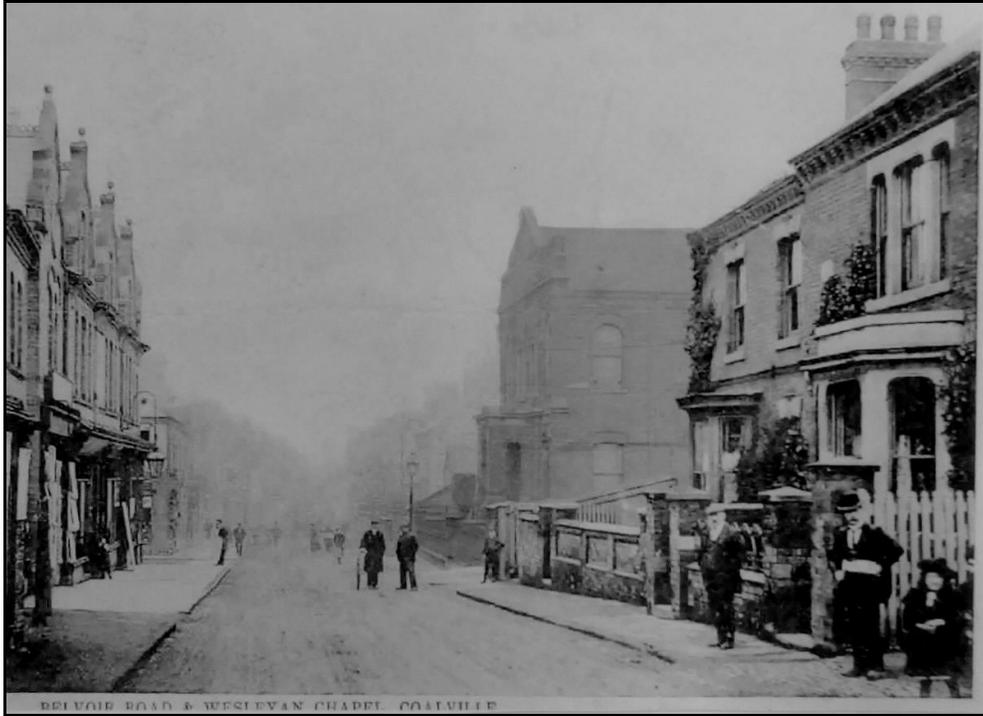
Now converted into residential accommodation



Swannington Wesleyan Methodist Chapel, situated at the junction of Main Street and Burtons Lane. It was built in 1909 and extended c.1925. It closed for worship c.1980 and became a Grade II listed building in 1998.

The original Wesleyan Methodist Chapel was reportedly built in 1790/1 on this site, with a capacity for a congregation of 150, including 100 free seats. It was recorded as having a congregation of 75 in 1829. The 1851 EC recorded that 93 people attended the evening service

It has now been converted into a residential building



**Wesleyan Methodist Chapel - Belvoir Road, Coalville . Photograph c.1905.
Built in 1881, Date Stone engraved A1881D.**



**Photograph taken 2013
Chapel now used as "Marlene Reid Centre".**



The old Baptist Chapel in Mill Lane, Ashby-De-La-Zouch - Photograph 2013

This Chapel was originally built in 1817, enlarged in 1832 and in 1846, a Sunday School was attached. It reportedly seated 300 people. It was subsequently purchased by the Primitive Methodists in 1862. The building is now occupied by C.J. Lewis - Printers.



Hartshorne new Wesleyan Methodist Chapel on the Repton Road - Build started 1904 and completed 1905. Sold in 2011 for conversion into private residence.

The original Wesleyan Methodist Chapel is recorded as being built across the road from the new one in 1794 and closed c.1904. It has apparently survived as a private residence. In Whites Directory of 1857, it was recorded as being built "about 60 years ago". The 1851 EC refers to a Wesleyan Methodist Chapel being erected in 1794 with 115 free seats and 35 others. (see the Hartshorne Village website for further details)



**Formerly Hugglescote Primitive Methodist Chapel.
Built 1875**

Situated at junction of Midland Rd, Station Rd and The Green.