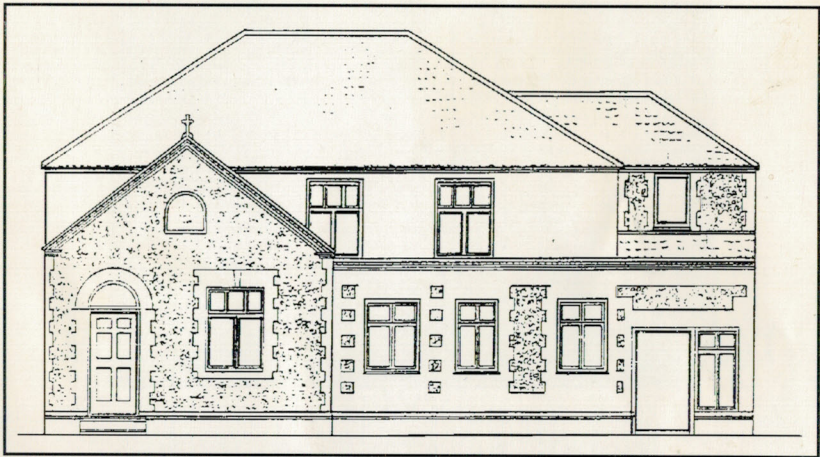


BLAKENEY METHODIST CHURCH



1812 - 1997

PUBLISHED BY
BLAKENEY HISTORY GROUP

FOREWORD

When a book holds your attention, as this one does, it is tempting to think that it is easy to write such a history. This temptation is to be rejected! Much research has gone into its writing. Much frustration will have been felt when information could not be found. Do not be deceived. This book is the result of skilled research and careful editing of material. It also reveals a wider knowledge behind the clear summaries which put Blakeney Methodism in its historical context.

As one who has a place in Blakeney's story, it is a great pleasure to write this foreword and to commend this history to you.

*Elizabeth J Bellamy
9th March 1997*

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Printed by Cheverton & Son
Cromer

ISBN 0 9518328 2 4

THE ORIGINS OF METHODISM

In 1729 John Wesley (1703-91) and his brother Charles (1707-88) began the movement which soon acquired the name of 'Methodism'. Their message was that salvation was possible for every believer and that communion with God did not need the intervention of a priest. On their return from a missionary visit to Georgia (USA) they found Anglican pulpits closed to them and so took to open-air preaching, initially at Bristol in 1739 where the first Methodist chapel was built. The brothers spent the rest of their lives travelling and preaching, often in the face of great hostility. During their lifetime, Methodism remained a movement within the Church of England but it broke away after their deaths.

The number of people attending Methodist chapels increased during the nineteenth century to such an extent that by 1851, when an ecclesiastical census was taken, the total was the largest for any denomination apart from the Church of England. At the same time, splits were developing. The Primitive Methodists, known as the 'ranter' and whose numbers included many farm labourers in Eastern England, broke away in 1812, and other breakaway groups included the Wesleyan Reform Movement. The Free Methodists, the New Connexion and the Bible Christians came together in 1907 to form the United Methodist Church, followed in 1932 by full union with the Wesleyans and the Primitive Methodists to form the present Methodist Church.

Methodism is but one movement within the Protestant spectrum. When the Church of England was established during the Reformation of the sixteenth century there were other groups also 'protesting' against the supremacy of the Pope. The first Congregationalist church, for example, was established in Norwich in 1580-81.



JOSHUA PARKER (1860-1934)

BLAKENEY METHODIST CHURCH 1812 - 1997

Compiled by Members of the Church

EDITED BY MARY FERROUSSAT
1997

PUBLISHED BY BLAKENEY HISTORY GROUP
61 New Road, Blakeney, Norfolk

Sold in aid of the Blakeney Methodist Church Fabric Fund.

Tensions between Catholic and Protestant persisted through the 1600s. In 1662, after the restoration of Charles II, the Act of Uniformity required all clergy to consent to the entire contents of the Book of Common Prayer. About one fifth of the clergy refused to do so and became known as Nonconformists or Dissenters. They were ejected from their livings, though many found employment as private chaplains to the local gentry.

The term Nonconformist was applied to groups of widely different beliefs - Quakers, Anabaptists, Presbyterians etc. They were joined later by the Methodists and together grew from about 4% of the population in 1676 (at the Compton census) to nearly 50% in 1851.

The persecution of the early Nonconformists was alleviated by two 'Indulgences' proclaimed by Charles II in 1662 and 1672, which introduced the licensing of preachers and preaching places. After the Catholic James II had been deposed in favour of William and Mary, this arrangement was legalised by the Toleration Act of 1689 which allowed Nonconformists to worship openly provided that meeting houses were licensed at Quarter Sessions. Many licensing certificates still exist but they usually say 'for Protestant Dissenters' and only rarely specify the denomination. The first Methodist meeting places were generally private houses - and often a hole would be made in the ceiling of a ground floor room so that women segregated upstairs could hear the preacher.

METHODISM IN BLAKENEY

It is not known when Methodism first came to Blakeney, but it would not have been long before the name of Wesley was known in the area.

John Wesley visited Lynn in 1771, Wells, Fakenham and New Walsingham in 1781 and Sheringham in 1783, building in these places on the work of itinerant preachers and newly formed societies. The society at New Walsingham was formed in 1779 and the Wesleyan Chapel opened in 1793 with the licence being granted to the minister, William Denton, on 3rd June 1794 for "a newly erected building called Chapel". In the years following, the Blakeney cause was established under the wing of the New Walsingham Circuit and then under Holt. The Walsingham Circuit had been formed in 1791.

As to the licensing of premises for this area, Blakeney seems to be the last. Ann Miller's house in Wells was licensed in 1772, Elizabeth Smith's at Cley in 1792, Zebulon Rouse's granary at Letheringsett in 1798, and Thomas Bond's house in Blakeney in November 1809.

A few details can be added by Mary Hardy relating to Cley, Letheringsett, Holt and Briston through her Diary, but there is no mention of Blakeney, though she attended the funeral of Elizabeth Smith at Cley in 1803 at which the Rev. Caleb Simmons of New Walsingham preached.

THE PARKER ARTICLES

The Journal of 25th May, 1912 and the Eastern Daily Press of 30th May, 1912 included articles by Joshua Parker marking the celebration of 100 years since the erection of the Chapel. Joshua Parker was Chapel Organist, Trustee, Postmaster and Photographer (his celebrated postcards are used as illustrations in this booklet). The two articles contain some information in common, but are sufficiently different to warrant printing in full. Together they give much detail about the Chapel in the nineteenth century.

THE JOURNAL MAY 25, 1912

A HUNDRED YEARS OF NONCONFORMITY IN BLAKENEY.

A LINK WITH C. H. SPURGEON.

The Free Church will next week celebrate the centenary of the opening of the chapel in Blakeney, and the story of the progress of the cause in a hundred years makes interesting reading as related by the enthusiastic organist, Mr. J.C. Parker. Prior to the building of the chapel, Wesleyan Methodism had been firmly established in Blakeney, services being held in cottages, but principally in the cottage of Mr. Thomas Bond. About that time a gentleman of means, named Matthew Blyford, was living there, and became converted through the instrumentality of a young man who visited him in a grave illness, and became a member of the society. He saw the need for a Sunday school, and during the summer gathered the children in his summer-house. His attachment to the cause was so great that he inspired others, and the membership

increased, the congregation becoming so large as to outgrow their accommodation, and after a lot of heart-searching and pondering ways and means, it was decided to build a chapel in 1812; a site was secured, and the chapel commenced. The enthusiasm of the members soon subscribed the necessary funds, each lending what he could and receiving interest until the capital was repaid. The continued prosperity of the chapel experienced a terrible shock in 1816, when a sad accident in the Cley Channel deprived the society of some of its members. Some revival services were in progress at Cley, and at that time people wishing to reach Cley from Blakeney had, in the absence of a road, to cross by boat.

The night of February 17th was a dark one and no doubt the service was a prolonged one, and on the return journey the keel of the boat caught a rope fastened to another and upset it, precipitating the company of ten into the water, five being drowned. One of the drowned was the young man, Thomas Whisker, under whose influence Mr. Blyford was added to the flock, and whom that gentleman held in such high esteem that when he died he directed his body should be buried at the young man's feet, which was accordingly done. Visitors to the churchyard will notice the tombstone on which particulars of the accident are recorded.

So sad an event made a deep impression upon the society, and a memorial service was annually held on February 17th in commemoration, called the "Watch Night Service," until it was discontinued in 1867 or 1868.

The numerous revivalists did not neglect Blakeney, and in the course of these meetings many fresh adherents were gained, one of whom was the wife of the minister, under whom the late Charles Haddon Spurgeon was converted. She was a native of

Blakeney, and after her conversion took a deep interest in the growth of the cause. Things continued calm and successful until 1846, when the increasing congregations made it necessary to enlarge the chapel. The roof was raised to twice its height, the old plain, mean-looking pulpit, of which traces are still to be found in the north wall, was removed, and the hideous square family pews, in which some sat facing sideways and some with their backs to the preacher, were replaced.

At this time the artificial lighting was by means of cotton candles placed in iron candlesticks, some with hooks attached to hang snuffers on. When a hymn was about to be sung it was generally forestalled by requests shouted from various parts of the building to the brother or sister sitting near to snuff the candle, and, as not infrequently happened, the accommodating brother or sister snuffed it out, the plaintive cry would be raised to "give us a light, brother." The brother who was not adept at snuffing candles usually contrived to knock it over, and woe betide the ladies dresses and the unfortunate brother. The north wall when being raised had to be built entirely from the inside, as the owner of the boundary threatened any trespasser with divers pains and penalties. The tiles were taken off, and the present wooden frame (the original) lifted to its position and shored up by props. It being considered a delicate affair, fear took possession of some of the members lest a strong wind should spring up and blow the whole over. The members accordingly held a prayer meeting and prayed that the Lord would not send any wind until the roof was lodged in its proper place. It may be mentioned that scarcely a breath of wind was felt the whole time. At this time a gallery was added fixed on the south wall, and the new pews, with nice little doors, very straight backs, and rather narrow seats to hold three comfortably were fixed. These let without trouble until the ladies' fashions saw the introduction of crinolines. These made it

impossible for the ladies to occupy one pew, and the chapel had to suffer for the fashion. The lady members vowed the pews would only seat two, and refused to hire them except under those conditions. It was only on special occasions three would crowd into one pew, and on one occasion an amusing incident happened: as a somewhat fastidious spinster was leaving her crinoline became entangled in the hinges of the door, and she stuck fast until friends liberated her. The aisles were narrow, and the approach of a female worshipper was heralded by her crinoline scraping against the sides; another familiar sound being the members who arrived in their Sunday-going clogs clattering up the brick floor. The ancient iron candlesticks were replaced by fine brass ones, and lighted with composite candles, an advance upon the days of the snuffers.

All continued to go satisfactorily until the great disruption of 1849, which shook Wesleyan Methodism to its foundations, and caused havoc in this society. Friends parted company, and sorrow and strife filled a village community where all had been joy and peace. One member was so exasperated at the turn events took that he declared in reference to some money that he had advanced the chapel that he would suffer his flesh to be taken off his bare bones before he would lose his money. A brother rebuked him, saying that God could take his money without his flesh. Many years after the man remarked to the widow of the brother who rebuked him that as he would not do what God required of him He would take his all from him, and, sad to relate, he did lose all, and died in the Workhouse. The majority of the members took the Reform side of the quarrel, and were expelled from the society, the Wesleyans claiming the fabrics of the chapel independant of all the money lent. Some contested this, but found it was true, as a Mr Waddy, a Wesleyan official (called "Flippant Waddy" for the

remark) tauntingly told them, "The chapels are ours, and the debts are yours." The expelled members, nothing daunted, immediately hired the club-room of the Ship Inn, and conducted their service there for three years. The chapel had about six members, and at the end of that time Captain Smithen, a former member who had removed to London and united with the Wesleyans, went to headquarters and made a proposal that they should sell the chapel back to the reformers. The Wesleyan body agreed, and as none of the former trustees were eligible for the purchase, it was bought in the name of Mr James Parker, and held by him as private property until the new Connexion was established, when it was entered on the reference deed of the Connexion as the United Methodist Free Church, which designation remains. Mrs Smithen and Mrs Parker had, previous to the split, established a Sunday school, and when the Reformers got back home, as Mrs Smithen had removed, Mrs Parker again commenced the work and continued it until 1879, having to relinquish it then on account of Mr Parker's illness and death. As there was a great difficulty in obtaining suitable and new hymns, with a desire of widening their range Mrs Parker had her two sons taught music, and in 1869, when the eldest (Henry) was eleven years of age, he was considered proficient to conduct the anniversary services from a small harmonium. Two years later, when the present organist (Mr J.C. Parker) had also reached the mature age of eleven, he was compelled by his mother to play at an anniversary service. The title of the composition was "O touch those chords again," and with fear and trembling the youthful musician vowed that when he grew up he would never touch those chords again. About 1871 instrumental music was permanently installed, Mrs Nichols presenting a serviceable harmonium, which her grandsons, Henry Parker and William Nichols, played alternately. For many years the singing had been led by Brother Harmer, a somewhat remarkable person of tall stature and a watchful eye for youthful delinquents, who also

found Brother Harmer possessed a very heavy hand. He resented the innovation, and many of the congregation did not like the new departure of giving an entire verse out instead of a couple of lines. As things went on the present organist succeeded. He introduced new hymns and tunes, which the congregation, many of whom could not read, could not grasp, and Brother Harmer was amply avenged. From 1877 to 1886 there was no fixed musician, and once, when home on a holiday, Mr Parker found the keys of the harmonium stuck so much from the damp that he could not continue the service. The congregation had grown a bit small, and in 1883 the Sunday school was once more re-established. In 1885 Mr J.C. Parker returned home, and in October of that year took over the duties of organist, which he still holds. The congregation increased, and the Sunday School was successful. It appeared an opportune time to purchase a more powerful harmonium, and a bazaar was proposed. This was a success, and the excellent instrument now in use in the schoolroom bought. In 1888 the hymn book the Connexion had just published was adopted in the face of much opposition from the older members. As the chapel had been innocent of paint for about forty years, a thorough cleaning and renovation was decided upon. In 1903, the chapel again looking the worse for wear, meetings of trustees were held, and some extensive improvements agreed on. The re-seating of the floor was achieved by friends, each giving a seat, and the gallery cleared away, the schoolroom built, the garden and cottages in front bought, and many minor alterations. Bazaars and entertainments reduced the debt, and in 1910 the chapel received a valuable acquisition – a single manual organ, formerly in Clare College, Cambridge, being acquired and presented to the church. The opening services were conducted by Mr Trevelyan Hird, of Norwich. The organ taking up more room than was convenient, it was decided to celebrate the centenary of the erection of the chapel by building a recess to take the organ, and this with other

improvements has now been carried into effect, and the chapel is ready for re-opening at Whitsuntide, when numerous Norwich friends, including the Rosebery Road choir, will be present.

EASTERN DAILY PRESS

THURSDAY MAY 30, 1912

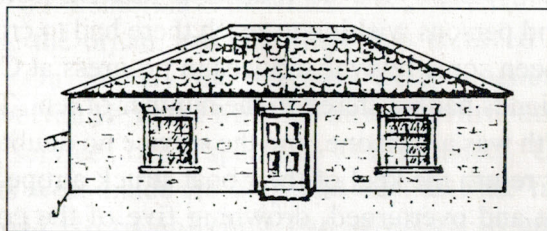
CHAPEL CENTENARY SERVICES AT BLAKENEY.

During Sunday and Monday special services were held at the United Methodist Church in celebration of the centenary of the building, in commemoration of which a recess has been built to accommodate the organ, and the chapel has received a thorough renovation. On Sunday the services were conducted by Mr William Trevelyan Hird and Mr B. Whitworth Hird, the afternoon and evening services being specially well attended. On Monday arrangements were made for a special day, and the fact that the Rosebery Road (Norwich) choir had promised to attend added zest to the occasion. Shortly after noon the choir arrived, and after being entertained to lunch, their first ordeal was to face the camera manipulated by Mr. J.C. Parker. In the afternoon the chapel was well filled, the choir and band under the leadership of Mr. A. Callis contributing greatly to the interest of the gathering. The centenary sermon was preached by Mr. R.F. Betts, B.Sc., of Norwich, the discourse being of a most practical and helpful character. Mr. Maine was at the organ, and a number of choruses, &c., were given at intervals, the "Gloria" from Mozart's 12th Mass being rendered in a most effective manner. This item was repeated in the evening by special request. The evening service was under the chairmanship of Mr. William Hird, and the chapel and schoolroom were filled to overflowing. The programme included many excellent musical selections, noteworthy items

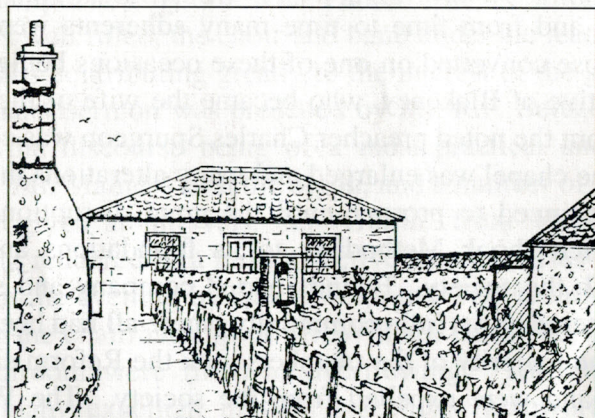
being Haydn's "The Heavens are telling," "There is a green hill far away" as quartet, and Handel's "Hallelujah Chorus." Collections were taken towards the reduction of the building debt.

Methodism on its introduction to Blakeney was dependent upon cottage meetings and itinerant preachers. These cottage meetings were held at various houses. The congregations eventually outgrew the limits of cottage worship, and after many heart searchings and much pondering of ways and means a site was purchased, and in 1812 the first Dissenting Church of the Methodist persuasion in Blakeney was raised. In 1816 the society met with a sad loss by the drowning of some of its members in Cley Channel. There was no road then leading from Blakeney into Cley, and persons wishing to reach there had to cross by boat. There had been some revival services in progress at Cley and the Blakeney friends had mustered to the number of ten. The night of February 17th was a dark one, and the service no doubt prolonged, and on their return the keel of their boat struck a rope fastened to another boat and overturned, drowning five of the company. A memorial service in commemoration, called the watch-night service, was annually held, until it was discontinued in 1867. The numerous revivalists of the period did not neglect the society at Blakeney, and from time to time many adherents were gained, among those converted on one of these occasions being a young lady, a native of Blakeney, who became the wife of the minister under whom the noted preacher Charles Spurgeon was converted. In 1846 the chapel was enlarged and many alterations made. The chapel continued to prosper until the great disruption of 1849 came, which shook Methodism to its foundations and played havoc with the society. Friends parted company and strife and sorrow entered into a little community where all had been joy and peace. The majority of the members took the Reform side of the question, and were expelled from the society. The Wesleyans

claimed the fabric of the chapel, but eventually the chapel was resold to the Reformers. As, however, none of the former trustees were eligible, it was bought in the name of one of their staunch supporters, Mr. James Parker, who held it as private property until the new connexion, the United Free Methodist Church, was established. In 1910 the chapel received an acquisition in the shape of a single manual organ of mellow tone, formerly in Clare College, Cambridge. It was found the space was somewhat insufficient, and to celebrate the centenary of the chapel it was considered a fitting memorial to build a recess for the organ, which has now been done.



Probable appearance of chapel when first erected in 1812 and 1840 (below).



The white line on the wall above the window indicates the original height in 1812. The paraffin lamp in the alley was lit for winter services.



The schoolroom and the lean-to added in 1903. The lean-to incorporated the well, a boiler house and a tiny vestry.



The 1910 addition of organ loft and kitchen, with its chimney. A bench mark on the schoolroom wall shows a height of 60 feet above sea level.



The interior of the Chapel about 1910.

THE CHAPEL IN THE TWENTIETH CENTURY

In the early years of this century the Chapel was lit by unique oil-filled, chain-operated lamps which produced intense heat from their giant wicks, and were reckoned at about 300 candle power per light. These became obsolete in about 1925 when electricity was obtained from the Blakeney Hotel generator at 6d a unit. Mains electricity was installed in 1938. The toilet was emptied once a week by the Night Cart. The shed in the Chapel yard is all that remains of a row of earth closets and wash-houses used by the cottagers. The two cottages facing the street were demolished in 1937 and the occupants re-housed in Council Houses in Langham Road.

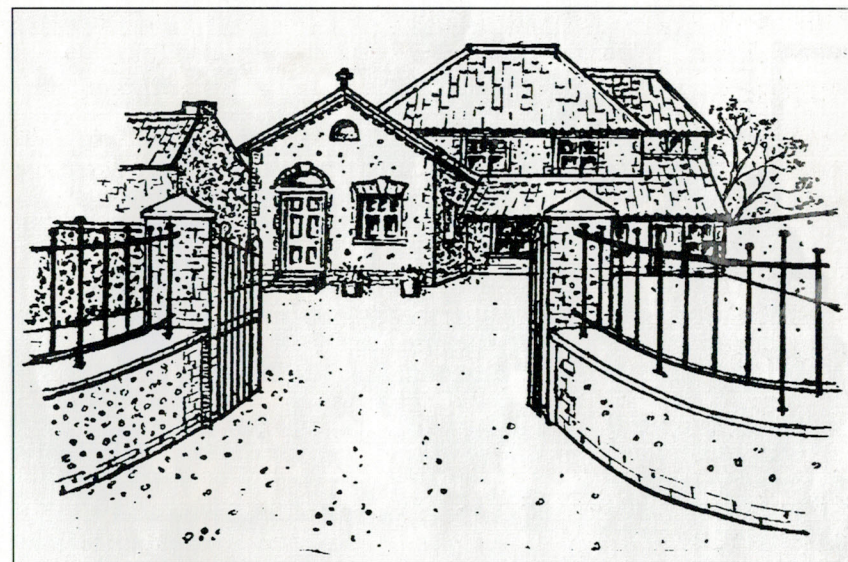
The Chapel was registered for marriages in the 1930s, but only four have ever taken place there. Between the Wars a very good choir was formed by Joshua Parker and was in demand throughout Norfolk, travelling to venues in Mr Heseltine's truck. The young folk had Guild meetings on Thursday evenings with a weekly speaker. They also produced many plays, the words of which are still remembered by the performers. Mr Eric Burrows lent heavy stage curtains, and the choir pews were removed to form a stage. There was a Women's Bright Hour, and a sewing group met when needed to produce little trousers and loose tops for the toddlers at Gorakphur, clothes for plays, and goods for the Summer Fetes.

The Sunday School numbered about 40. Outings, with tea and games, were to the Howe Hills, or Mrs Burrows' garden at "White Friars", and whole days spent on The Point centred on Jacob Holliday's hut. After 1950 a very much smaller Sunday School was taken by bus to Sheringham or Holme beaches. Sunday School Anniversary was on the second Sunday in June after months of hard work learning poems, new hymns, songs and

playlets. The older the scholar, the longer the performance - solo or otherwise. The two services at 2.30 and 6.30 differed completely. At the Christmas Party scholars received a book for reciting at the Anniversary and prizes for good attendance. The entry of Father Christmas - usually William Starling - was preceded by a marvellous tea and an hour of games.

A newspaper cutting from 18th January, 1930 sets the scene: "CHILDREN'S TREAT: The children of the United Methodist Sunday School were entertained to their usual Christmas party on Wednesday week. Tea was served by the teachers and helpers, after which the children and their elders spent a very enjoyable time, presided over by the Rev. H. T. Capey of Holt. A pleasing ceremony was carried out during the evening, when Mr. J. C. Parker (organist and superintendent) was presented with a silver-mounted walking stick engraved with his initials. The gift came from the choir and school children and was made on the occasion of his seventieth birthday. The presentation was made by the youngest girl in the school, Miss Joan Middleton. Mr. W. Starling said that Mr. J. C. Parker, Mr J. Holliday and himself had worked for fifty years together, and their aggregate age was 209 years. A surprise event of the evening was a play, "Curly Locks," by Dorothy Bedwell, Dorothy Bishop, Hetty Howell, and Helen Barber. A dialogue was also given by Margery Holmes and Mary Thompson. At the close the prizes were given out by Mr. Parker, and each child received from Miss Mitchell a gift from the Christmas tree."

Faith Teas were a feature of Good Friday when each individual brought enough for themselves plus a bit extra for guests. The "Blue Bird" tea service, now a prized possession, was bought in the 1920s.



The Church 1987

" THIS WALL AND GATES WERE ERECTED 1938 IN
LOVING MEMORY OF JOHN SEACOME BURROWS WHO
DEPARTED THIS LIFE 18th MAY 1917
'BELOVED BY ALL WHO KNEW HIM'
AS WAS THE DONOR HIS WIDOW JESSIE WHARTON
BURROWS, WHO JOINED HIM 17th SEPTEMBER 1938 "

This inscription on a stone in the corner of the Church yard commemorates the erection of the gates and wall.



Christmas Party 1935

Back Row: Kenneth Middleton Billy Starling
Geoffrey Risebrow
Joan Middleton Pamela Risebrow
Margery Holmes

Middle Row: Basil Starling Derek Risebrow Reggie Bishop
Ray Starling Joan Watson Ruby Bishop
Mary Thompson

Front Row: Reggie Gooch Ronnie Bishop Derek Withers
Geoffrey Harris Allison Gooch
Betty Low Mary Long



The Sunday School outing to the Point, August 1948

Back Row: Mrs Bedwell Mrs Holmes Mrs Thompson
Maureen Allen Sheila Constable Mrs Gray
Mrs Constable Miss Mitchell

Next Row: Jacqueline Painter Marjorie Page Betty Painter
Mr Holliday Joan Watson Janet Rowe
Diana Constable

In the Middle: Mary Hayward Lesley Brown Ann Rudd
Jennifer Constable Pat Horne Valerie Brown

Front Row: Robert Reed Michael Rowe Ruth Chapman
Pam Allen Peter Thompson Frances Brown

During the Second World War the schoolroom was blacked out for winter services and an entry door erected to mask the light. This was very difficult to navigate with a coffin. Many servicemen attended services regularly and friendships formed. In 1940 the front steps were altered. Sunday School numbers tailed away but other activities have taken their place. Water and sewerage systems were installed in 1955 and 1962, and the open fire in the kitchen became redundant. In 1967 a sliver of land was sold at the corner of the yard to enable the adjoining house to have a garage. A flush toilet was put into the vestry space, and the corridor utilised as a vestry.

From the demise of the old coke boiler movable oil heaters were used, and by the 1970s the afternoon service had been discontinued. Electric wall heaters were installed but a damp wall and a bad roof made refurbishment a 'must'.

REFURBISHMENT AND TREASURE TROVE

The church by 1970 had firm ecumenical links with St Nicholas (the Church of England) and St Peter's (the Roman Catholic Church). "The Mariners", a teenage group of musicians formed in 1960, had been made welcome at many church venues and filled St Nicholas with congregations once a month. An ecumenical prayer meeting, followed by coffee, was introduced in 1985 by the Reverend Elizabeth Bellamy and the Lent Groups formed. All that was lacking was the work with young people. During Easter 1988 a mission for children named Treasure Trove and organised by trainee minister Reverend Judith Stevens, with help from all three churches, was held in the Village Hall. Other trainee ministers came from Cambridge. This led to a Treasure Trove group being continued weekly in the Methodist

Schoolroom. By 1991 the group was meeting each Wednesday evening under the name of "Drop-in Club". In 1993 they produced a play under the leadership of Jenny Eaton called "The Runaway" which raised £200 for the Night Shelter in Norwich. For a year from October 1989 a Mother and Toddler Group was held.

In 1992 invitations to all Chapel supporters were sent out advising them of a social evening to celebrate the Methodist New Year. This has now become an annual September event.

Early in 1993 a refurbishing scheme was launched with work completed by Autumn 1996. £16,000 was raised by generous donations, grants and events, the 1994 Fete and car boot sale realising £1,000. In order to remove a damp wall, the old well, boiler house and vestry were levelled and incorporated to form an L-shaped schoolroom, with the toilet suitable for wheelchair users. The kitchen was modernised, and a handrail and removable ramp provided at the main entrance. Extra lighting, heating, carpets and tables were added. With all these facilities the premises are in constant use by the community, and provide a much needed and appreciated warm hall with a car park in the centre of the village.

In the Chapel is a modern electronic organ bought by money from the John Wallace Trust, though the main organ is still the pipe organ, now electrically blown.

CHURCH OFFICERS SINCE 1900

Sunday School Teachers:

Messrs Parker, Nurse, Holliday, Starling,
Miss Sarah Mitchell, Mrs Bedwell, Mrs Thompson.

Church Organists:

Joshua Parker, Sarah Mitchell, Marjorie Starling,

Cathie Thompson, Margery Gray.

Church Treasurers:

Joshua Parker, Sarah Mitchell, Fred Holmes, Bill Hayward,

Bill Timms.

Church Secretaries:

Joshua Parker, Sarah Mitchell, Fred Holmes, Bill Hayward,

Mary Ferroussat, Lilian Timms.

OTHER CHAPELS IN BLAKENEY

Although Joshua Parker's story does not mention them, there have been other chapels in the village.

At some time prior to 1914 there were eleven different groups worshipping in the village. No. 63 High Street was once the Primitive Methodist Church: documents in the Record Office show that it was already in use in 1852. In a return for 1912 it had 2 teachers and 8 scholars, but by 1916 there is a notice of disuse and an agreement to let the building to the Salvation Army, which up to then had operated from Old Post Office Yard. In 1921 the building was sold to the Salvation Army for £85, probably after repair of a rotting floor, as the account wound up with a balance of £65 5s. 0d. There is an account book for the years 1875 - 1921. The Baptists had a chapel with a Baptistry at the eastern end of New Road which was bought by William Starling for his boat building and carpentry business. The Anabaptists met elsewhere, and another group held services on top of Mariners Hill. The Salvation Army also owned buildings in Westgate Street and a Church of England mission was held in Greencroft in what is now a garage.

REFERENCES

Blakeney History Group hold copies of land transfers from 1786 to 1967 and other material is held in Circuit safes and Norfolk Record Office. In Elizabeth Bellamy's book "Methodism in Holt" is a list of Ministers and the Circuits. Blakeney is contained within the Fakenham, Wells and Holt Circuit.

"Halls of Zion" is a concise guide to the Chapels and Meeting Houses in Norfolk. Written by Ede, Virgoe and Williamson, it was published by the Centre for East Anglian Studies in 1994.

"A Methodist Guide to Lincolnshire and East Anglia" by Leary and Vickers is a useful volume to keep in the car, whilst "The Spreading Flame" by Cyril Jolly is for fireside reading.

A photograph of the demolished cottages will be found in the Batsford Book of Cottages as a fine example of flint work.

ACKNOWLEDGEMENTS

Line drawings by William Barstard.

The Parker Post Cards from the Gerald Cubitt Collection.

Christmas Party 1935, Margery Gray.

Picnic 1948, Catherine Thompson.

Front Elevation 1996, Peter Thompson.

The members and friends of Blakeney Chapel, the History Group and the granddaughter of J.C. Parker.

United Methodist Free Church, BLAKENEY.

RE-OPENING SERVICES.

On Sunday, August 30th, 1903

The Services will be conducted in the Afternoon at 2-30, by

Mr. B. Whitworth Hird

Subject: "A Personally conducted Tour." In the Evening at 6-30, by

Mr. Treveylan Hird,

Subject: "A Wonderful Restoration."

Collections in aid of Building and Renovation Fund.

MONDAY, AUGUST 31st,

Messrs. T. & B. W. HIRD, will give one of their Popular

Musical & Elocutionary Evenings

IN THE ODD FELLOWS' HALL, BLAKENEY.

PROGRAMME.

Chairman's Remarks

Song—"Five Jolly Boys."

Elocutionary Recital—"Barium's Love Letter."

Elocutionary Recital—"The Wandering Bachelor."

Descriptive Battle March—"The Siege and Capture of
Magdala."

Elocutionary Recital—"The Sermon that wasn't preached."

Pianoforte and Elocutionary Recitals—"Auld Lang Syne."
and "John Maynard the Pilot."

Song—"Angel Land."

Elocutionary Recital—"The Widow's need and the Deacon's
visit."

Humorous Musical Sketch—"Our Village Concert."

introducing--A Vicar of Bray, Sir. Lippings of Love
'Twas the night before Christmas. Johnny & Jenny
The Charge of the Light Brigade. A little Bird told
me. Ah! knows a lot.

Pianoforte Solo—"A Storm at Sea."

Elocutionary Recital—"Vote for Perkins."

Elocutionary Recital—"The Passenger for Crewe."

Song—"The Polka and the Choir Boy."

Humorous Sketch—"A Tale of a Terrace."

Song—"Home, Boys, Home."

God save the King.

Chair to be taken at
7-30 p.m., by

C. J. Temple-Lynes,
ESQ.

Doors open at 7.

Tickets 1/- & 6d.

To be obtained of
Mr. J. C. Parker
AND

Mr. Jacob Holliday
and at the Doors.

Kindly be early to
secure a good seat

Proceeds in aid of
Building and Restoration
Fund.

Solo by Mrs SCOTT. Letheringset