

*Holme Valley Civic Society
Local History Group*



*Chapels and Churches
of the
New Mill Valley
Pamela Cooksey*

CHAPELS
AND
CHURCHES
OF
THE NEW MILL VALLEY

By Pamela Cooksey

Published by Holme Valley Civic Society 2009
(Registered Charity No. 255297)

Printed by Enterprise Print, Honley

This e

Copyright Holme Valley Civic Society

Front Cover Parish Church of Christ Church, New Mill

CHAPELS AND CHURCHES OF THE NEW MILL VALLEY

CONTENTS	Page
Holme Valley Civic Society	3
Acknowledgements	3
Note on text	4
Introduction	5
Wooldale Meetinghouse	9
New Mill Lydgate Chapel	18
Methodism	30
Gatehead Primitive Methodist Chapel	34
Jackson Bridge Hepworth Wesleyan Methodist Chapel	42
Jackson Bridge Mount Tabor United Methodist Free Chapel	49
Scholes Wesleyan Methodist Chapel	54
Wooldale Wesleyan Methodist Chapel	65
Wooldale United Methodist Free Chapel	77
Snowgatehead Primitive Methodist Chapel	89
New Mill Parish Church of Christ Church	97
Hepworth Parish Church of Holy Trinity	111
Appendix ..1 Sources	119
2 Acts of Parliament	120
3 Quaker Meetings	121
4 Index of Names	122
5 Sketch Maps of the New Mill Valley	126

Holme Valley Civic Society Local History Group

The members of the Group are involved in researching various aspects of the history of the New Mill Valley and the lives of those who lived in the villages of the area, until about 1950. The valley, through which the New Mill dyke flows, lies between Mythombridge and Gatehead on the A616

The publication of this, the first Booklet in an anticipated Series of Booklets, based on the findings of the Group, has been made possible with the financial support of the Holme Valley Civic Society.

When completed the Series will provide an overall context for life in the valley and the writers intention is that each Booklet should be read in conjunction with the others.

The topics of interest to be included are Schools, Local Industries, Townships, Population, Health and Daily Living, Chapels and Churches, Leisure and Pleasure, Co-operative Societies, Friendly Societies, Houses and Families.

Acknowledgements

I would like to extend my thanks to the staff of :

West Yorkshire Archives in Wakefield and Huddersfield

Huddersfield Local Studies Library

Borthwick Institute, University of York

The Requests for the Registration of places of worship for Dissenters are reproduced with the permission of the Borthwick Institute, University of York. (DMH 1768-1848)

The photograph of Christ Church, New Mill is included with the agreement of Trinity House Press and the one of Lane Bottom, Wooldale (KO03403) with that of the Kirklees Digital Archive.

I am grateful to Rose Booth, Hilda Earnshaw, Terence Gartery, Neil Hollingworth, Norman Kelly, Clifford Lord, Shirley Simmonds, Hilda Smith and Leslie Tinker for kindly allowing me the use of old photographs and artefacts.

I would like to express special thanks to David Cockman for the preparation of the illustrative materials and the new photographs.

Note on the Text

This short history has been based on available **written** sources covering years to the end of the 1950s. These include Church Records, archival materials, books and newspapers. The intention has been to combine new material, the result of recent researches, with some of the previously known information.

References and direct quotations appear as in the original text, inconsistencies of spelling, use of capitals and punctuation are unaltered.

The names of the Chapels relate to the time when they were established.

Certain features of Chapel and Church life, such as Church and Sunday School Anniversaries, Feasts, Sings, Sales of Work and Outings, are not included as these occasions are to be covered in the Booklet "Leisure and Pleasure."

The names of many of those who were associated with the establishing of the Chapels and Churches and with their continuance have been included. It is hoped that these will be of particular interest to local family historians and that the Name Index will prove useful.

INTRODUCTION

The New Mill Valley lies within the Parish of Kirkburton in the Ecclesiastical Diocese of York. Prior to 1830 this created a situation in which the realities of the ancient Parish Church of All Hallows and the incumbent Clergy were inevitably far removed from the people living in the scattered hamlets of the area. The remoteness of the valley and the distances involved probably meant that for most families the Church rarely entered their lives. The most likely times when it did were those when the annual payment of Church Tithes Rate Money had to be made, in April on St. Mark's Day, and for Baptisms, Marriages and Burials.

However, included in the Kirkburton Parish Records are entries for Baptism, Marriage and Burial copied from the Registers of the Parish Church in Holmfirth, which was in the Diocese of Almondbury. The Records of the Parish Church of Almondbury also contain a significant number of names from the valley. It would appear from these that many families chose to go to a church nearer home on such occasions. After the building of Christ Church in New Mill in 1830 and, later in 1845, the Church of the Holy Trinity in Hepworth, the journeys to other Churches were no longer necessary. The eventual registration of the various Dissenting Meetinghouses and Chapels in the valley for these "life events" meant that for many families attendance at a Parish Church was then not required.

There is clear evidence that within the lives and the religious faith of the inhabitants of the valley dissent and non-conformity thrived. The freedom for people to pursue their own religious persuasion appears likely to have arisen because the locality lacked several of the main controlling influences within a community. These can be described as the immediate presence of a wealthy, major land and property owner, a sufficient number of families to create a local gentry and the Established Church.

The religious convictions of those living in the small outlying communities were greatly influenced by the presence and preaching of a number of influential itinerant preachers who came into the area, George Fox (1624-1691) Quaker, Oliver Heywood (1630-1702) English Presbyterian and John Wesley (1703-1791) Methodist. There were also the Vicars, who, having been ejected from their parishes after the Act of Uniformity of 1662,¹ settled at Bullhouse and Penistone. In addition to these there were the local preachers from Dissenting Societies in the neighbouring areas of Birstall and Huddersfield.

The Act of Toleration of 1689² made possible the licensing of Meetinghouses, Chapels and houses for the use of Protestant Dissenters. These were the people who questioned and rejected the Articles of Faith, and the rites and requirements of the Established Church, choosing rather a form of worship based on their personal beliefs and understanding of the Scriptures and a more democratic form of church organisation. Before this date such people had been forced to meet secretly in houses or barns, as they experienced the persecution for their beliefs that arose from the enforcement of the Act of Uniformity of 1662, the Conventicle Act of 1664³ and the Five Mile Act.⁴

A major influence on the growth of Reform in matters of religion during the 19th century came from a growing political awareness and the realities of political activity. This encouraged in many the belief that they also had a right to a greater participation in other important aspects of their lives, including religious belief. It was these years that witnessed the emergence of the increasingly self-determining and democratic forms of non-conformity.

¹ See Appendix 2 Description of Acts

² Ibid

³ Ibid

⁴ Ibid

The beliefs, practices and religious fervour associated with Quakerism, English Presbyterianism and Methodism, in its various forms, flourished in the valley, influencing and shaping not only the nature of individual lives but also the character of the local community as a whole.

Regardless of the differences in their religious convictions, for many families in the valley it was the Parish Church, the Meetinghouse, or the Chapel that became the focal point of their lives. These were places of worship and religious meetings but they also served as centres for social activities and in many cases, for the education of both children and adults.

The Festivals of the Christian Year were celebrated by all congregations, - Advent, Christmas, Lent, Easter, Whitsuntide, were observed with distinctive services.

Events associated with the life of each congregation were also celebrated with special gatherings and services, amongst these were Church and Chapel Anniversaries, Love Feasts, Sunday School Anniversaries, Annual Sermons, Annual Sunday School Tea, Choir Sundays, Feast days. Notable features of some of these occasions were the procession, hymn singing and, for the congregations that had them, the carrying of their banner.

Attendance at weekday activities, such as Bible Study Groups, Prayer Meetings, Mens Fellowship Meetings, Womens Meetings and those for Married Women, were an important aspect of both Chapel and Church life.

General education classes were frequently organised for both adults and children where basic reading, writing and mathematics were taught. Self improvement classes and lectures were also offered to adults and young people.

Musical evenings and concerts were frequently arranged, produced by members or local well known soloists and performers who were

invited to appear. These were very popular, as were plays and dramatic productions.

During the summer months picnics and outings were arranged locally, with those to more distant places being undertaken by wagonette or later by bus.

The ever present financial demands placed on members meant that money raising efforts were a significant aspect of the Church and Chapel year. Annual Bazaars and a variety of Sales of Work, such as a Cake and Apron Sale or a Daffodil Sale to name just two, were held frequently, requiring much time, effort and commitment on the part of members.

One of the most important events of both the Church and Chapel year was the Whitsuntide Walk. Jointly undertaken by the Churches and Chapels of the valley this was seen as an opportunity for public witness, a huge community celebration and an important family occasion.

Another united event shared by Church attenders, Chapel goers and their neighbours was the Sing. In New Mill this was usually held on a Sunday in conjunction with the village feast and in Hepworth on the Hepworth Feast Monday.

QUAKERS**WOOLDALE Quaker Meetinghouse**

The emergence of early dissent in the valley is evidenced by various records relating to local Quakers, such as Baptisms, Burials and those made when they incurred sentences of imprisonment, fines and the seizing of their goods. The latter being the direct consequence of their refusal to swear the Oath of Allegiance to the King, to pay Church Tithes and to attend services at the Parish Church.

Among the names recorded in the early Quaker records for Baptism are Thomas (b1654) and Simeon (b1656) the children of Thomas Ellis of Wooldale, Joshua son of Thomas and Dorothy Roberts of Wooldale and Josiah (b1658) son of Gervais and Sarah Kay of Foulstone.

The earliest records for Burials at Wooldale appear in the Register for Burials of the Yorkshire Quarterly Meeting with the names of Sarah Battye of Wooldale, 14th. June 1664, Sarah Roberts, 29th. February 1667, Dorothy Broadhead of Wooldale, 23rd. June 1670, Mary Foster of Foulstone, 12th. February 1671 and Martha Broadhead of Wooldale, 27th. August 1671.

Henry Jackson of Meal Hill with Richard Battye, Thomas Ellis and Thomas Roberts of Holmfirth were imprisoned in York Castle in 1660 and again in 1661 for their refusal to swear the Oath of Allegiance and for holding meetings. In 1681 Gervais Kay of Meal Hill had some goods seized and also received a fine because of his wife's non-attendance at church services. Gervais also served a seven year prison sentence for non-payment of a Church Demand of 3s. 6d.

In 1669 George Fox, Founder of the Quakers, visited the home of Henry Jackson at Meal Hill and held a service of which he recorded in his Journal "*what a great meeting there had been*" Henry, however, would not have been present on this occasion for

he was again being held prisoner for his religious beliefs, this time at Warwick.

It would appear that for the Quakers, meeting for worship in houses of those of their number, the need to bury their dead took priority over the building of a Meetinghouse. Land to be used for a burial ground was invested in Trustees by the year 1673 by Robert Broadhead.

There are a number of accounts of the earliest years of the Meetinghouse. The records of the West Riding Quarter Sessions Orders of October 1689 provide the first known confirmation of there being a Meetinghouse in Wooldale and also that the House of Henry Jackson was being used as a place of worship.

The Register of Meetinghouses in Yorkshire for 1713 includes “*a house lately built at Wooldale*” and in the same year the Yorkshire Quarterly Meetings Record of Sufferings for 1710-1722 include “*a new Meetinghouse in Wooldale*”

It is known that the first Monthly Meeting at Wooldale was included in the Records of the Pontefract Monthly Meeting as having been held on 9th. of the 7th. month 1714.

The Wooldale Title Deeds of 1715 gave details of the Meetinghouse, two stables and land situated on Pell Lane. Since within the construction of the present Meetinghouse, dated 1783, there is some 17th century stonework it is thought likely that this was built on the site of the earlier building

Joseph Wood, of Highflatts, a Minster to the Quakers, recorded in great detail the many aspects of his life and ministry. When writing his Large Notebook No 5. he included the “*List of Subscriptions for the monies raised by the members of Wooldale, Highflatts and Raw Meetinghouses in 1782/3*” that made this work possible.



Joseph Wood (1750-1821)
Highflatts, Minister to the
Quakers.

From its earliest years the Wooldale Particular Meeting, was linked with the Preparative Meetinghouse at High Flatts. This arrangement ended in 1792 when Wooldale was established as a Preparative Meeting within the Pontefract Monthly Meeting. However for the members enjoying their new status their close relationship with those attending High Flatts remained.⁵

The place names, within the New Mill Valley, where Quaker families lived, appear both in the records of Wooldale Meetinghouse and the Large and Small Notebooks of Joseph Wood. The consistency with which they appear underlies how Quakerism became firmly established in the area and a notable facet of life within the locality.

Biggin	Moorhouse
Epsom House	Haigh
Foulstone (Fulstone)	Foster, Woodhead, Bottomley, Cooper, Haigh, Jebson,
Haddenley	Wood
Jackson Bridge	Broadhead

⁵ See Appendix 3 Quaker Meetings

Meal Hill	Jackson, Kay
Mearhouse	Broadhead, Wood
Meltonhouse	Broadhead, Radley
Mount	Woodhead,
New Mill	Broadhead
Shepley Woodend (Fulstone)	Woodhead, Bottomley
Totties '	Jackson, Roberts, Earnshaw, Ellinson, Lister, Beaumont, Chapman, Green
Totties Leeside	Beaumont
Totties Deershaw	Swire, Smith
Tottis Springhouse	Batty, Brook, Ellis, Clay, Gouldthorpe, Earnshaw, Bower, Roberts, Wood, Burtt, Broadhead, Parkin
Wooldale	

These families were part of an easily recognisable group within the neighbourhood, for they belonged to a closely-knit community whose members maintained a distinctive and singular way of life. In their book Plain Country Friends David Bower and John Knight, describe the lives of those associated with the Wooldale and Highflatts Meetinghouses. They give a clear insight into the beliefs, values, behaviour and customs of those belonging to a "*People known as Quakers.*"

The names of Wooldale Quakers consistently appeared in the Pontefract Monthly Meeting Book of Sufferings 1688-1793. They are included in the lists of those from whom goods were seized, by order of the local magistrate, following their refusal to pay the parish tithe or church rate demanded by the vicar of Kirkburton for the maintenance of the clergy and the parish church. This strict upholding of their "Testimony against Tythes" resulted in many instances where the value of the goods taken exceeded the amount of money due.

"1792 Taken by virtue of a warrant granted by Henry Zouch and Pemberton Millns. Justices by John Bray Deputy

Constable of Holmfirth for Benjamin Kay Priest of Kirkburton for one year demand of small tithes

<i>From</i>	<i>Seized</i>	<i>Demanded</i>	<i>Value</i>
<i>Thos. Roberts of Wooldale</i>	<i>Oatmeal</i>	<i>1s 3d</i>	<i>3s 2d</i>
<i>Joseph Brook of Wooldale</i>	<i>Oatmeal</i>	<i>2s 0d</i>	<i>4s 7d</i>
<i>Wm. Earnshaw of Wooldale</i>	<i>Oatmeal</i>	<i>1s ½d</i>	<i>2s 0d</i>
<i>Jo. Roberts of Totties</i>	<i>Oatmeal</i>	<i>1s 2½d</i>	<i>3s 0d</i>
<i>Sarah Broadhead</i>			
	<i>of Melthouse Oatmeal</i>	<i>3s 3½d</i>	<i>7s 2d</i>
<i>Daniel Broadhead</i>			
	<i>of Mearhouse Oatmeal</i>	<i>1s 10d</i>	<i>4s 4d</i>
<i>Matthew Broadhead</i>			
	<i>of New Mill Oatmeal</i>	<i>1s ½d</i>	<i>2s 9d</i>
<i>Godfrey Woodhead</i>			
	<i>of Fulstone Malt</i>	<i>2s 10½d</i>	<i>6s 4d "</i>

In August 1778 when Ann Burrows of Otley led a twelve day Visitation to the families of High Flatts Preparative Meeting four days were spent visiting twenty four families associated with the Wooldale Meeting. Joseph Wood who accompanied her wrote extensively in his Small Notebook No.12 of those visited and recorded much of the advice that was offered to them.

It is of interest that during the years when Joseph Wood was writing his Notebooks it is clear that on many occasions the Quakers of the Wooldale Meetinghouse welcomed "*People of other Societies*" into their First day and Weekday Meetings. Unfortunately he did not record any details about who these people were or to which independent Society they belonged.

Those attending the Meetinghouse believed that they had a responsibility to provide poor relief and charitable support for the less fortunate and needy both in their local neighbourhood and, when informed of needful circumstances by the Quarterly Meeting, further afield, even abroad.

Local relief usually went to individuals or families who, for a variety of reasons, had come to the attention of the Meeting. Members were then appointed to visit them to determine the nature and the amount of assistance to be given. However in 1843 members of the Wooldale Meeting became involved in a relief programme that proved to be a major undertaking for them. In January £50 was received from the Friends Relief Committee in York for the relief of the distressed operatives (hand loom weavers) of the neighbourhood, to be spent on “*food such as Oatmeal & Flour except in extreme cases of destitution as regards clothing and bedding*”⁶

Families involved in the home based woollen industry were experiencing many hardships as they were facing the demise of their trade with the expansion of the woollen mills in the valley. To make possible an effective distribution of the relief it was decided that the area should be divided into five divisions in which 422 families would receive assistance –

1	Townend, Red Row, Mythombridge, New Mill, Thurstonland,	52 families
2	Wooldale, Totties and Paris,	100 families
3	Cliffe and Underbank	96 families
4	Scholes, Jackson Bridge, Hepworth	100 families
5	Fulstone	74 families

During February a further £25 was received and the goods purchased were allocated amongst 349 families and in March the same sum was used for the aid of 361 families.

⁶ Plain Country Friends David Bower and John Knight

It would appear that by the mid-19th century those attending the Wooldale Meetinghouse remained unaffected by the difficulties and declining membership that the Quakers were facing nationally. In the Religious Census of 1851 the Returns stated that forty members attended the Sunday morning Meeting and eighteen the one in the afternoon. Interestingly the records show that during the latter years of the eighteen hundreds the membership in fact increased. There was however a marked reluctance on the part of the members to accept any of the new ideas, relating to belief and personal behaviour, that were being introduced in an attempt to revitalize Quaker communities. Proposed changes to the way in which meetings were to be organised were also rejected. It is clear that members wished to stay firmly within the faith as practised in the previous century. This situation appears to have been maintained for a number of years. However, the strict demands made upon members and the inflexible attitude often taken regarding personal issues, resulted in them being regarded by many as outdated. Thus it was that during the first half the nineteen hundreds a loss of members was experienced, and this to such an extent that the Meetinghouse could have closed. Bower and Knight suggest that amongst other contributory reasons for this were the number people who left the area seeking employment elsewhere and the popularity of the local Methodist chapels. It was also the case that the remnant membership, dedicated to a continuance of a Meetinghouse in the village, consisted mainly of the members of the Burtt family. As owners of a successful woollen mill they were one of the most influential families in the locality and one of its main employers. Unfortunately this created a divisive situation in which the Meetinghouse was referred to locally as "*Burts Chapel*" and the "*Bosses Chapel*."⁷

When in 1905 a venue for a proposed Adult Education Class was being sought the Quakers agreed that it could be held in the Meeting House. A number of them then became closely involved in this activity becoming teachers. Most notable of these was

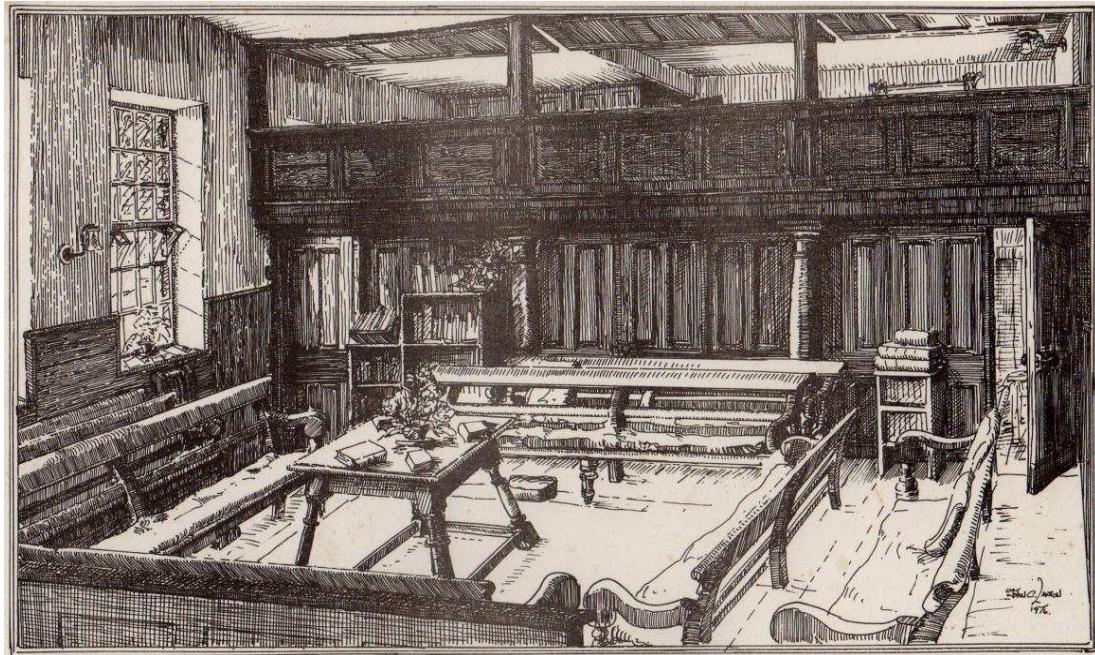
⁷ Plain Country Friends David Bower and John Knight

Charles Herman Broadhead, of Pear Tree House, Wooldale. The Class continued until 1921. Throughout the years of the First World War he also organised meetings at the Meeting House on Pacifism. Frequently as the speaker he presented to his audience the beliefs of the pacifist in the time of war.

The late 1960s and early 1970s witnessed an upsurge of interest in Quakerism and this led to an increase in the numbers attending Meetings and a determination to re-establishing the worship and work of the Meeting House.



The Quaker Meeting House in Wooldale



The Quaker Meeting House in Wooldale - Interior

CONGREGATIONAL - PRESBYTERIAN - UNITARIAN NEW MILL Lydgate Chapel

The Chapel at Lydgate is one of the oldest non-conformist chapels in Yorkshire.

The English Presbyterian preacher Oliver Heywood (1630-1702) made visits to the house of Godfrey Armitage of Lydgate. On these occasions those within the locality with non-conformist leanings would gather for worship. The meetings were often held at night and it was recorded that during the time of Service a lookout was posted at each of the entrance doors whose task it was to give warning to those assembled if they saw the Constables or the Military approaching.

In 1672 the house of John Armitage was licensed as a Place of Worship, under the Declaration of Indulgence,⁸ and again in 1689 it was licensed for the use by Protestants for Worship following the Act of Toleration.

Land was acquired in 1694 for the purpose of building a Chapel. This was situated on Lydgate Lane. Party to the transaction were the Trustees, Abraham Lockwood of Blackhouse gent., John Armitage of Lydgate, Robert France of Edgend, John Roberts of Farnley and Humphrey Bray of Stake Lane.

The Chapel was opened the following year, the Service of Dedication being held on 28th. March. Oliver Heywood preached to a congregation of forty people.

The Presbyterian form of congregational church government was then accepted and implemented.

⁸ See Appendix 2 Description of Acts



Oliver Heywood (1630-1702)

In 1720 Mary Hutton left the Chapel Trustees, in her will, “*an estate known as the Yew Tree in Shepley.*”⁹ The rents from this were then used to cover some of the chapel expenses. This was then supplemented by the income raised from approximately two acres of land on Daisy Lee Moor, at Hade Edge that was awarded to the Trustees following the Enclosure Act of 1834.

The realities of the Jacobite Rebellion were made very clear to those attending services at Lydgate Chapel. In 1745 Arthur Jessop, the local Apothecary, wrote in his diary, that the Minister, the Rev. Eden frequently expressed his feelings against the Rebels and their Leader, (a Catholic wishing to claim the English throne). These were such that he, not being satisfied to just preach against them, had urged the men of the locality to march with him against them alongside the Kings Army. At the time it was expected that the

⁹ Memorabilia in the History of Lydgate Chapel Rev. John Hanson Green

King's Army would be at Marsden in the neighbouring Colne Valley and the Rev Eden led his men to fight for King and Country. Armed with whatever they had to hand for weapons, and not knowing what would be the outcome of their actions many followed him. There was, however, no confrontation with the Rebels and they returned home having encountered neither the Rebels nor the Kings Army.

Early evidence of an acceptance by the congregation of the notions of Unitarianism is found in the record of 1759 that William Buck was made a Trustee of the Chapel. The son of John Buck, the Minister of Lydgate Chapel (1722-1724), and his wife, Sarah, (the daughter of George Morehouse of Stoney Bank), he was known to hold very strong Presbyterian - Unitarian beliefs.

By an Indenture, dated 19th October 1759, George Morehouse of Stoney Bank surrendered to the Chapel Trustees a farm, quarry and land known as New Laithe. Holmfirth. This had previously been in the possession of the family of Arthur Jessop. The monies raised by the rents from these were a much needed source of income for those with the responsibility for the work of the chapel and the maintenance of the building.

In 1768, during the ministry of the Rev. Joseph Marshall (1764-1814) the Chapel was rebuilt with some financial assistance from the Presbyterian congregations of Leeds and Wakefield. The pews, which originally faced south, and the pulpit were repositioned as they are to be found today. An upstairs gallery was built creating space for a choir and a group of instrumentalists. For the next thirty years such players provided the musical aspect of divine worship. Whether or not the installing of an organ in 1801 came about because of a lack of players or the desire for such an instrument is not known. This was then replaced in 1924.

There is no account of how those in the congregation with Unitarian persuasions reacted in 1813 to the repeal of the Act of Toleration in respect to those who wrote or preached against the

doctrine of the Trinity. It is clear, however, that these beliefs remained for in 1820 when the Rev. John Naylor accepted the post of Minister, he was known to be supportive of the Unitarian cause. Five years after his arrival at Lydgate he gave a series of lectures on Unitarianism which were very well received by those who heard them. Later he became involved in a public controversy with the Rev. R.L. Leach, Vicar of Christ Church, New Mill. Throughout this he was greatly supported by the members of his congregation.

In 1833 there were legal and financial implications for the congregation because of their expressed Unitarian convictions. Grants which they had received from a Trust set up by Lady Hewley to support Protestant Dissenters ceased following a legal judgement that Unitarian congregations would no longer benefit from this Trust.

In 1837 George Morehouse Hebblethwaite gave some land to increase the size of the burial ground and another piece adjoining the Chapel yard as the site for a Schoolroom and a Parsonage. Interestingly the deed clearly stated that the Minister had to be "Unitarian". However, it was not until 1842, whilst the Rev. Frederick Hornblower was Minister, that the Schoolroom and Parsonage were built. The Schoolroom provided the much needed accommodation for the Sunday School and congregational activities. For a number of years a Day School was also held in it.

1844 was an important year for the chapel congregation, for the passing of the Dissenters Chapel Act ensured their ownership of the chapel and their endowments.

Necessary repair work to the chapel was undertaken in 1848 and whilst this was being done a small cupola supported on six columns, which housed a bell, (the gift of Mr. Hardy), resting on a ball of ironstone (the gift of Dr. Henry Morehouse) was placed on the roof. Three new windows were added, coloured glass being put in these and the existing windows.



Lydgate Chapel and Parsonage after 1848

In view of the declared Unitarian beliefs of the congregation and their Minister it is not clear why in the Return to the Religious Census of 1851 Samuel Wild of Booth House, describing himself as a lay preacher, stated that the Chapel “*was Independent being associated with Congregational Dissenters*”. Making no mention of its links with the Unitarians he wrote that it was erected before 1800, that the Chapel was known as “a cottage house” and that it seated one hundred people.

It was during the time when Rev. Benjamin Glover was Minister (1878-1886) that the spiritual, educational and social aspects of the Chapel were enriched. “*He is well remembered here for his work amongst the young people: He introduced the Social Union and various evening classes; and especially fostered in members of the Sunday School a healthy interest in amateur performance of the Drama. Moreover he was famed as a popular preacher and a strong advocate of Temperance.*”¹⁰

¹⁰ Memorabilia in the History of Lydgate Chapel Rev. John Hanson Green

During the 1890s the Trustees, when making an application to the Yorkshire Unitarians, wrote of their Chapel "*There is an earnest and thriving congregation the Chapel is well attended and the Sunday School crowded*" ¹¹

Two years after the Act of 1898, by which Nonconformist Churches could be registered for the solemnisation of marriages, the request for Lydgate Chapel to be so registered was granted.

On October 29th. 1910 the foundation stone was laid for the Oliver Heywood Memorial Hall which was to be built on land adjacent to the Parsonage. This was opened in September the following year providing accommodation for the Sunday School and other Chapel activities

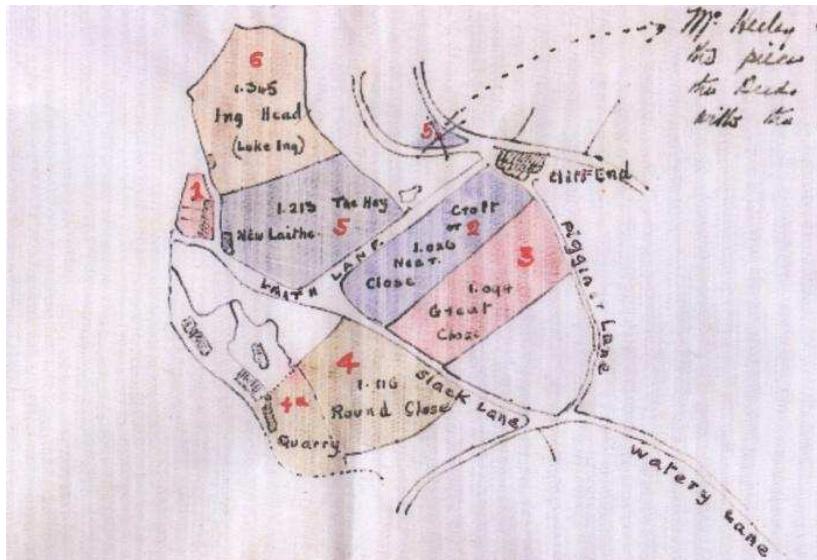


Advertisement placed in the Holmfirth Express

¹¹ Lydgate Chapel Trustees Papers

During the years when meetings were taking place in New Mill regarding the provision of a Public Hall in the village, the Ministers of Lydgate Chapel participated in this project. Those most closely involved were Rev. John Hanson Green and Rev. Melchisedec Evans. After it had been achieved in the form of the New Mill Memorial Institute, in 1922, this association continued, as activities and events requiring more space than was available in the Institute were frequently held in the Memorial Hall.

In 1920 the Trustees decided that financial arrangements arising from the various chapel endowments should be reviewed. There was then agreement that the property and land at New Laithe Farm and the land at Hade Edge would be disposed of. At a public auction held on October 20th. that year these were sold for £761. This sum was then invested.



New Laithe Farm

It is on record that during 1930 the Sunday School premises were being rented by Miss Walsh who, on five mornings a week, held “*a small private preparatory School.*”¹²

The 250th. Chapel Anniversary was celebrated with a Thanksgiving Service, a Public Meeting and Tea, an At Home with Supper and a Special Service between March 28th. and April 1st. 1945. Guest preachers and speakers invited for these occasions included past Ministers and members, Rev. Lawrence Redfern of Liverpool and Rev. Raymond Holt Principal of the Unitarian College in Manchester. To mark the centenary Rev. John Hanson Green, who prior to his appointment as Principal of the Holmfirth Secondary School and Technical Institute was Minister of Lydgate Chapel (1893-1902) wrote Memorabilia of the History of Lydgate Chapel.

There are several features, in the Chapel, that are of particular interest.

Dating from the earliest years in the Chapel’s history are the panelling in one of the front pews bearing the inscription “John Armitage 1695” and a carved oak chair dated 1698.

Expert opinion suggests that these originated from the house of the Armitage family prior to, or at the time of, its demolition.



Inscription on Pew

¹² Lydgate Sunday School and Legal Papers Clifford Lord



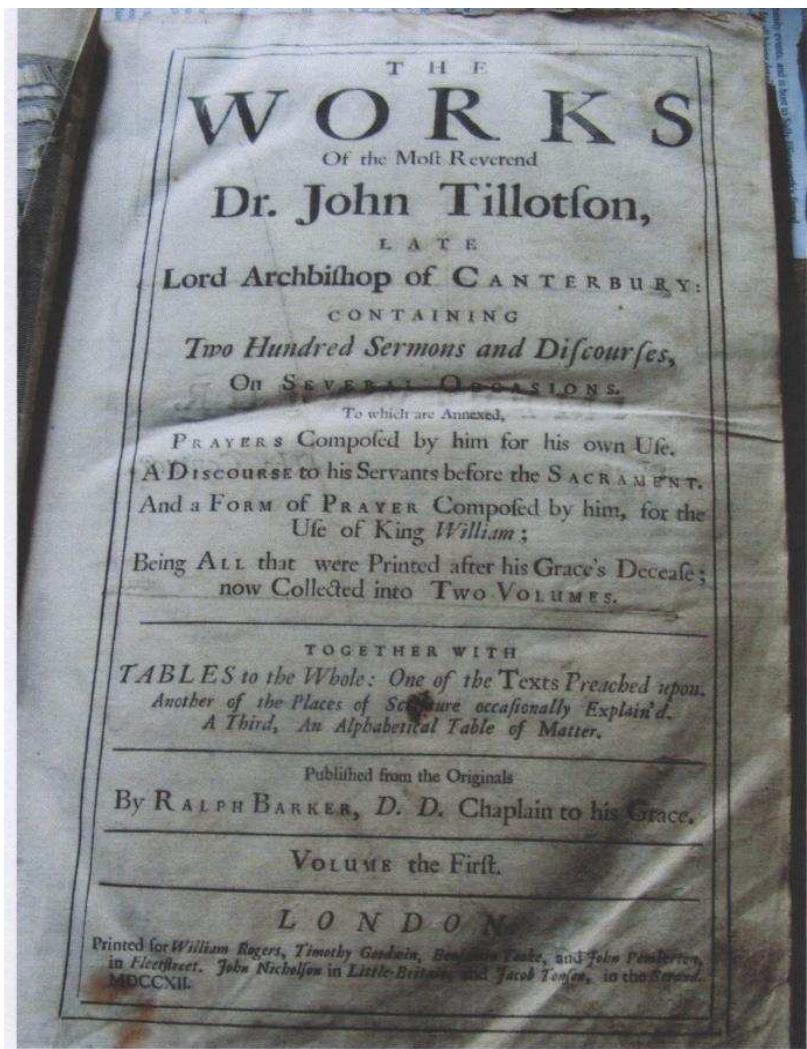
It can only be a matter of speculation as to why the professed dissenters of Lydgate wished to possess the three Books of Sermons and Discourses of John Tillotson, these having been written by a man who was the Archbishop of Canterbury from 1691 to 1694. John Tillotson (1630-1694) was born in Sowerby, Yorkshire, son of a Puritan Clothier, which made him a contemporary of the Yorkshire born Oliver Heywood (1639-1702). Perhaps the answers to these questions lie within this fact. After obtaining an advanced degree at Cambridge University John Tillotson became the tutor to the son of Oliver Cromwell's Attorney General. He became recognised as a notable Puritan Theologian and Preacher. However, following the death of Cromwell and the passing of the Act of Uniformity he joined the Church of England. During the short time he held the office of

Archbishop he sought to bring about some degree of reconciliation between the Established Church and the Dissidents, who included in their number both the Puritans and the Roman Catholics.

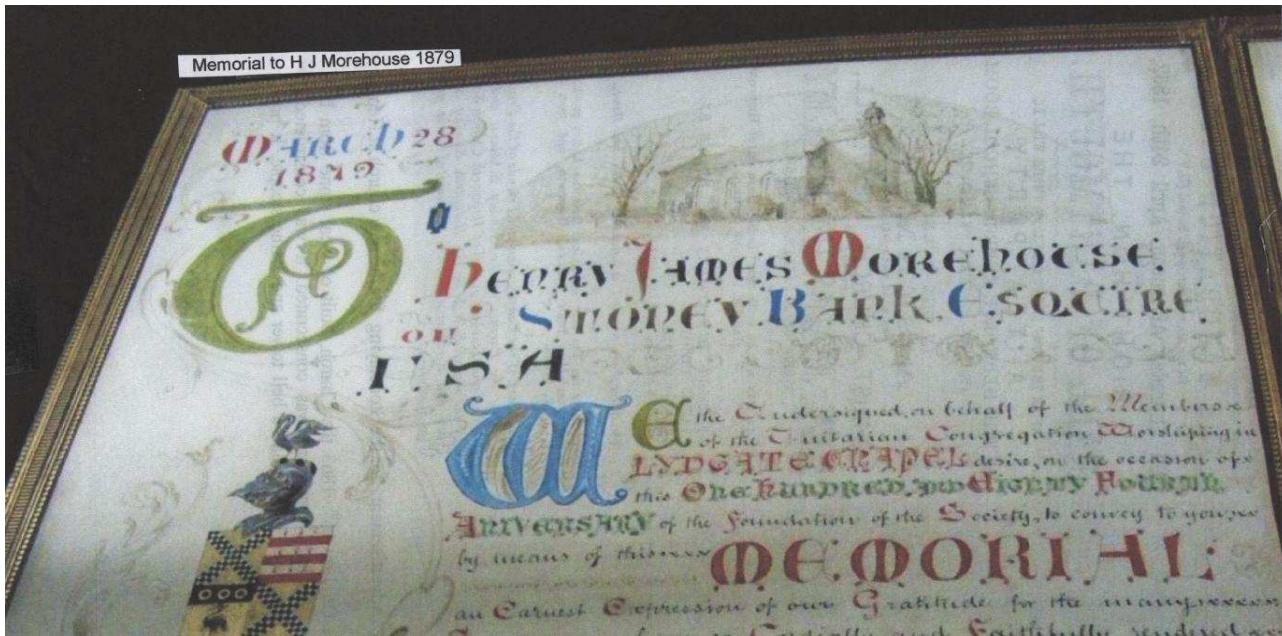
Arthur Jessop writing in his diary during 1745 gives a little insight into how and by whom these Sermons were acquired. He was a founder member of a local Book Club and with his friends he bought books that were then available to others to either borrow or buy. On July 4th he wrote “*we sold 4 of the first volumes of Tillotsons Sermons. Mr Morehouse bought the first 3 volumes*” and on November 21st. “*Mr. Morehouse paid 2/4 for the 6 volumes of Tillotson’s Sermons.*” Dr. Henry James Morehouse had a long and deep relationship with Lydgate Chapel and at various times during this he made gifts to the trustees. It is highly probable that in the same way that he gave the oak furniture for the Parsonage he donated the Tillotson Sermons and Discourses to the Chapel.



The chained books of Sermons and Discourses by Archbishop Tillotson.



Title Page of the Books of Archbishop Tillotson.



In 1879, the Trustees presented a leather bound Memorial to Dr. Henry James Morehouse of Stoney Bank in recognition of his lifelong service to the chapel and congregation at Lydgate.

METHODISM

Wesleyan Methodism - It is known that Methodist preachers from Birstall were coming into the Holme Valley and holding services in the early 1750s and that, by 1770, Scholes was one of the four hamlets in the area where Classes had been established, the others being Dean Head in Thong, Holmfirth and Thurstonland. By 1797 there was a membership of 122 in Holmfirth, and two new meetings were being held - in Hepworth with 27 members, and Jackson Bridge, which, with Scholes, had 36 members. In 1798 in Thurstonland there was a membership of 40 and in Wooldale there were two houses registered as Meetinghouses for Dissenters. The Holmfirth Wesleyan Circuit was formed in 1810. At the time the membership, 377 persons, were served by the Rev. Robert Newton, the Rev. J. Brown, nine lay preachers and thirty four class leaders.

The building of a number of chapels belonging to other Methodist Connexions in so small and thinly populated a geographical area as the New Mill Valley reflected well the disunion that appeared within the Methodist movement as it developed over the years. The resulting schisms arose from the differing convictions of various factions, whose concerns were related to both theological and administrative matters. This diversity of belief and practice produced chapels belonging to the Wesleyan Methodists, the Primitive Methodists, the Wesleyan Reform Church and the United Methodists Free Church - all of which were to be found in the valley.

Primitive Methodism – Rejecting the Wesleyan principle that leadership was the work of Ministers, the Primitive Methodists with their emphasis on the need for lay involvement in all aspects of worship and chapel organisation received support from many within the labouring classes in the country as a whole. The notions of the Primitive Methodist Connexion, established in 1812, were introduced into the villages of the New Mill Valley by members of

the Huddersfield Primitive Connexion. It would appear that they travelled into the area, to undertake their missions, using the new Huddersfield to Sheffield Turnpike Road, opened in 1825, that went through the New Mill Valley. In time Societies were established along this route in Honley, Brockholes, Snowgatehead and Gatehead. As elsewhere in the country it would appear that in the scattered hamlets of the valley it was mainly the agricultural workers, miners and weavers and their families that were attracted to the revivalist zeal of the Primitives. They enjoyed the continued practice of open-air preaching, of hymn-singing whilst processing around the neighbourhood, the plain speaking of the Preachers, the noisy participative approach to communal worship but above all they welcomed the Primitives identification with the poor and those of the working class. The awareness of the needs of so many within society was a crucial factor in the emphasis placed by the Primitives on the importance of involvement in political action.

A mission to Wooldale resulted in the chapel at Town End being established, and in Scholes. Here the members were originally linked to the Holmfirth Wesleyan circuit, but when the new Methodist chapel was built they decided to join the Huddersfield Primitive Methodist Circuit. What came to be known as the "Ranter" element of Methodism had apparently found a significant number of followers in the locality.

Wesleyan Reformed Church - Those involved in the Reform Movement, which resulted in the formation of this Connexion in 1849, believed that each individual Chapel had a right to administer its own affairs. For them the authority necessary for decision-making was invested in the Chapel Members Meeting in which all had a vote and none a veto. They demanded a reduction in the control and the authority exercised by Conference and the Circuit over the local Chapel. Huddersfield was an important centre of this dispute and those within Methodist Societies in the surrounding neighbourhoods could not have been without knowledge of the controversy, nationally and locally. Those who

sympathised with the aspirations of this movement created their own chapels in Jackson Bridge and Wooldale.

United Methodist Free Church - This church was formed in 1857 with the amalgamation of the Wesleyan Reformed Church and the Wesleyan Methodist Association. The situation was accepted by the members of both Jackson Bridge and Wooldale Wesleyan Reform Chapels.

The Methodist Church - The devastating experience of the First World War and the fundamental changes within society and peoples thinking brought about by this conflict had a significant effect on religious belief and Church attendance. There were many within Methodism who recognised that the situation facing them demanded a profound appraisal of their Movement, decisive decision taking followed by positive action. This view, however, was not shared by those in the Wesleyan Reform Union and the Independent Methodists. The outcome of the discussions which then took place between the Wesleyans and the Primitives was the creation of the Methodist Church in 1932.

The dominant feature of Methodism, in all its forms, has been the role undertaken by the Lay Preacher within the life and worship of individual Chapels and Circuits. In the early days of the Dissenting Meetings in the New Mill Valley it is not clear who the people were who undertook the preaching element of these gatherings. Neither is it known how many of those who signed the requests for the registration of the houses to be used were the preachers. For later years surviving Chapel and Circuit Records and contemporary newspaper reports contain the many names of those who took upon themselves the responsibilities of the role on which public worship depended. The requirement for those who wished to become an accredited lay preacher was that they successfully passed the required examinations and a period of probation.

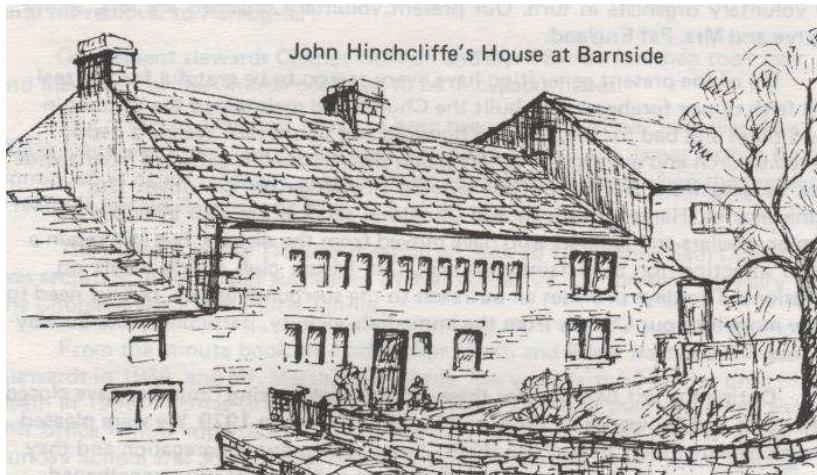
A significant resource associated with Wesleyan Methodism in the area is a collection of the Quarterly Plans for Registered Lay Preachers for the Holmfirth Circuit (1836-1914). In addition to providing the names of those involved (including frequently their place of residence), these give information relating to the chapels and meetings visited by Lay Preachers, a description of Services held and the annual meetings when Society Tickets were available.

GATEHEAD**Primitive Methodist Chapel**

Shortly after the creation of the Primitive Methodist Connexion, in 1810, a Society was established in Huddersfield. Anxious to spread their beliefs and revivalist forms of worship members soon undertook missions in the outlying areas around the town. The new Huddersfield to Sheffield Turnpike Road provided a convenient route for them into the New Mill Valley and for those persuaded to join their number a reasonable access to the Chapel and Minister in Huddersfield.

The earliest meetings for worship in the area around Gatehead were held in the early 1800s in the home of John Hinchcliffe of Barnside. On 19th November 1821 he rode to Wakefield to secure a certificate of registration for Protestant Dissenters to worship in his house. Other houses used later were those of Mrs Morehouse of Oxlee, Jonas Charlesworth of Upper Nabb, George Hirst of Upper Nabb, Adam Hirst of Oxlee and John Lindley of Upper Milshaw.

It is also known that William Taylor, a Primitive Methodist Preacher, preached in the schoolroom at Hepworth in 1820.





Gatehead Chapel Today

Gatehead was an excellent choice for a site of a Chapel being situated at the junction of the old road from Holmfirth to Penistone, by way of Barnside, and the new Huddersfield to Sheffield Turnpike Road, it also lay at the centre of a population that lived on both sides of the valley. In 1835 the leading members of this fledgling community of Primitives leased a piece of land on which to build their Chapel. The Land Registry gives the details of this agreement and the parties involved -

"of the First Part William Aldam of Lee, Esquire and Thomas Benson of Leeds Esquire; of the Second Part William Shaw Clothier of Hepworth; of the Third Part John Hinchcliffe Clothier of Scholes, Zacchaeus Hinchcliffe Clothier of Barnside, Jonas Charlesworth Farmer of Upper Nabb, John Lindley Farmer of Upper Milshaw, George Hirst Clothier of Lower Milshaw, George Heptonstall, Edward Shaw Clothier, Abel Kay Clothier of Birds Nest, William Oldham Clothier of Barnside, Anthony Hirst Farmer of Hephshaw, Adam Hirst, of Oxlee, Thomas Booth Coalminer of Lower Nabb, George Bennett Coalminer of Law, Jonathan Holmes Coalminer of Foster Place." The transaction related to "that plot or parcel of land lying and being at Gatehead in Hepworth

containing 827 superficial square yards or thereabouts bounded on the east by the road leading from Barnside to Penistone on the west by land belonging to William Shaw on the south by the New Mill district Wadsley and Langsett Turnpike road and that the edifice calculated for a Chapel or Meeting lately erected upon the said plot or parcel of land.”



The Chapel built in 1836

In 1840 Hezekiah Hinchcliffe signed a submission to the Archbishop of York requesting the Chapel be registered as a place to be used by a congregation of Protestants for religious worship.

The Return to the Religious Census of 1851 signed by James Charlesworth, local preacher and farmer, stated that those attending the morning service numbered nineteen and at the service in the afternoon fifty two. There was no service held in the evening. The Sunday School was attended by fifty five children.

To the Right Reverend the Lord Bishop of
and to his Registrar.

I *Zaccheus Hinckliff* of *Gatehead* in the
Parish of *Kirk Burton* in the County of *york*
DO hereby Certify, that *At Chapel* ~~and Premises,~~
situate at *Gatehead* in the Parish of *Kirk Burton*
in the County of *york* and now in the holding and occupation of
Zaccheus Hinckliff and others

The said Chapel and Premises are intended to be used as a place of Religious Worship, by an assembly or Congregation of Protestants; and I hereby request you to register and record the same, according to the Provisions of an Act passed in the 52nd Year of the Reign of his Majesty King George the Third, entitled, "An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching and preaching therein;" and I hereby request a Certificate thereof, for which shall be taken no more than Two Shillings and sixpence. Witness my Hand this *Twentieth* Day of *January*
in the year of our Lord, One Thousand Eight Hundred and *Forty*

Zaccheus Hinckliff

Request for Registration of the Chapel at Gatehead 1840

The Chapel was of "*a plain and simple design*" ¹³ and the pews were available for a small charge. These pew rents then became a necessary and regular part of the Chapel income. A sundial was placed on the south side of the building by Mr William Shaw. In addition to the regular Sunday services and Sunday School Classes evening meetings, classes and lectures were also held in the Chapel and in the room beneath it. A Day School was established which until 1884, when Hepworth School was opened, provided a basic education for those children living in the remote cottages of the upper valley whose parents chose to send them. During the 48 years of its existence there were four School Masters - Will Abbate, Joseph Bardsley, Jonas Charlesworth and Jabaz Bunting.

The Chapel was lit by candles until the middle 1860s when oil lamps were first used, electricity not being supplied until 1902. It

¹³ Gatehead Chapel 150 Years Harold Battye

was then that Mr Charles Shaw Tinker of Meal Hill gave permission for the Chapel to be connected to his private supply which came near to the building.

An increase in the numbers of children attending both the Sunday and Day Schools created the need for more space to be available so in 1862 the decision was taken to enlarge the Schoolroom. This also provided much needed additional accommodation for the increasing number of evening activities for adults.

Those attending the revivalist services of the Chapel heard "*forthright preaching stripped of abstruse theological doctrine.*"¹⁴ This was greatly appreciated by the farm workers, miners and handloom weavers of the locality many of whom had had little or no formal education. Shouts of "*praise the Lord*" "*hallelujah*" and "*amen brother*" would frequently be heard as they expressed their approval of the Preacher and his preaching. As numbers increased further alterations were made to the premises in 1886. The length of the Chapel was increased, a vestry added and a porch built on the front of the building. Five years later this vestry was made bigger, principally to accommodate a Young Mens Class.



The Chapel after the alterations of 1886

¹⁴ Holmfirth Express 1986

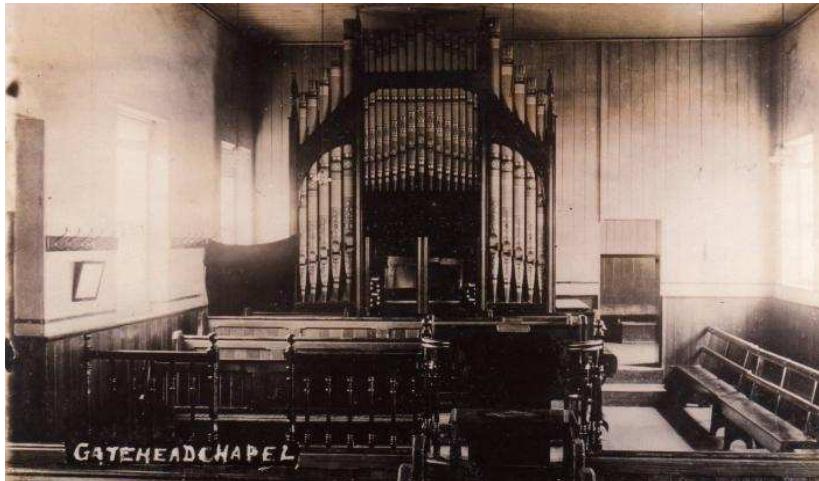
Primitive Methodists were known for their lusty and enthusiastic singing which earned them the name "Ranters." Hymns were sung from memory as many of those attending the services could not read well. Frequently a "Liner" was used, this was when the lines of the hymn were spoken by somebody and then sung by the congregation.

Jonas Charlesworth senior was the first choirmaster, and the singing was accompanied by his brother, George, on his violin, along with Matthew Morehouse on a bass fiddle. A harmonium was acquired in 1872, which was then replaced by an organ in 1896.

After his appointment as the first Primitive Circuit Minister in 1878 the Rev. Gregory held singing classes at Gatehead. Concerts and musical items during the proceedings of other events were very popular and a familiar feature of Chapel life. On occasions Crow Edge Brass Band took part in these and frequently they accompanied the all important out-of-door meetings and processions. Chapel and Sunday School Anniversaries, Whitsunday Processions, Feasts and August open-air camp meetings and Chapel picnics and outings were for many the most memorable of occasions.



Charles Kaye with his sons, Albert and Arthur take Gatehead Methodist Chapel children on a summer outing (c1911)



In 1912 Mr Sam Shaw gave the Chapel Trustees a plot of land situated opposite the Chapel on which it was envisaged additional buildings could be constructed. The money for this was available in a Building fund that had been started in 1901 with the intention of providing more suitable accommodation for the Sunday School. However nothing had been done regarding this project possibly because of the effects of the First World War and the Depression years that followed it. This long-looked-for new school building was opened in 1932.



The Sunday School built in 1932

The centenary of 1936 was marked with celebratory services and work being done in the Chapel building,

After the Second World War there was a decline in the numbers of people attending religious services and Gatehead's experience was no exception. As a decline in numbers attending occurred those in the smaller congregation found it increasingly difficult to continue the full range of services and activities. They were also faced with the problems of trying to maintain two buildings.

In 1971 the decision was taken that "*the Methodist witness will continue at Gatehead*"¹⁵ and that all activities would take place in the Sunday School. The old Chapel building was then sold and converted into a house.

The members of the Chapel had always associated themselves with those of the other Primitive Chapels in the locality, at Honley, Scholes, Wooldale Town End and Snowgatehead and they were fully involved in the creation of the Scholes Primitive Methodist Circuit in 1878. Over many years they had also enjoyed a close relationship with the Chapel at Crow Edge. When the United Methodist Church was created in 1932, the members of Gatehead Chapel decided to become part of this and as such they continue their witness today.

¹⁵ Gatehead Chapel 150 Years Harold Battye

It is known that by 1778 a Class had been established in Jackson Bridge with the support of Wesleyan preachers from Birstall and those involved in the Classes at Thong and Holmfirth.

In 1796 Joseph Wolfenden, James Taylor, Jonas Hobson, William Roebuck, Jonathan Holmes and Matthew Butterworth submitted a request to the Archbishop of York that the house of William Roebuck, of Hepworth, be registered as a Place of Worship for the use of Dissenters. In the following year John Kershaw, Richard Brown, James Taylor, John Barraclough, John Chatterton and Thomas Bailey made a similar request for the house of John Kay of Jackson Bridge

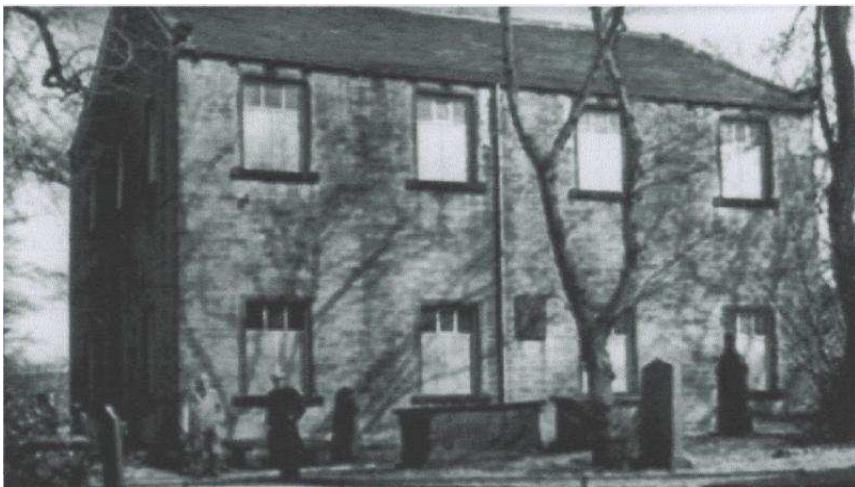
It is not known whether or not those who initially met for worship in these two houses continued to do so as their numbers grew or how they organised themselves. What is known is that by 1802 they were sufficiently established to commence a Register for Baptisms and that during the ministry of Rev. Robert Newton of Holmfirth discussions were taking place with Uriah Tinker of Meal Hill relating to the need for land on which to establish a Chapel and Burial Ground in Jackson Bridge.

By 1808 a piece of land in Chapel Bank, known as Bentley or Binn Cliff, was bought by the Trustees from Abel Tinker on which the Chapel was built. In the Indenture for this sale the Trustees named were Philip Tinker, Abel Tinker, Uriah Tinker, Jonathan Holmes, John Castle, James Taylor, Richard Brown, Joseph Heap, James Turner, Richard Wolffenden, Joseph Roberts, Richard Hargreaves, Joshua Cuttle, Joseph Broadhead, Joseph Holme and John Stanley.

The Chapel held 370 sittings and was built at the cost of £1,400. This sum was raised with the securing of a loan of £800, from Robert Tindall, Shipbuilder and William Bottomley, Fund Holder,

both of Scarborough and a Public Subscription. There was a large burial ground attached in which the earliest remaining headstone is dated 1813. The first entry in the Register for Burials is 1814.

In 1810 the Church, with a membership of 78, became part of the newly created Holmfirth Circuit along with the Chapels of Holmfirth, Netherthong, Meltham and the Shared Church at Thurstonland. The surviving Quarterly Lay Preachers Plans for the Holmfirth Wesleyan Circuit included the Chapel giving monthly details of a Lay Preaching commitment at two Sunday evening services until 1842. After this date three Sunday evening services are listed, and also the weekly Monday evening meeting, to which a Preacher came once a month.



Hepworth Wesleyan Methodist Chapel

By 1834 the Trustees of the Chapel were beginning to experience financial difficulties which resulted in their inability to meet the demands of the repayment of the original loan and the interest. The outcome of this situation was that on October 10th of that year *“the Copyhold element of the land was surrendered to the hands*

of the Lord of the Manor of Wakefield and William Tindall, Robert Tindall and William Bottomley were admitted tenants.”¹⁶

It is worth noting that included in the Quarterly Circuit Plan for 1836-7 is a Sunday evening preaching engagement once a month in the nearby village of Hepworth in addition to the morning and afternoon Sunday services here. It is not known where these services were held. Neither is it clear whether or not the members only gathered monthly or did so on the remaining Sundays without a Preacher.

The Return for the Religious Census of 1851 stated that the morning service on the last Sunday in March had been attended by eighty seven people and the one in the afternoon by one hundred and seventy and that there had not been an evening service on that day. It was recorded that the Sunday School held both a morning and an afternoon session. No details were given as to numbers attending. The Chapel Steward at the time was John Booth of Jackson Bridge.

Following the emergence of the Wesleyan Reform Church in 1848 a number of people in the congregation found themselves in sympathy with the ideas of this new movement. By the end of 1851 the divisive nature of this situation had led to the formation of two separate congregations. The Wesleyans continued to use the Chapel for their Services, Sunday School and meetings and the Reformers held theirs in the rooms previously used by the Sunday School. The nature of this co-existence and how the practical and financial aspects of this arrangement were determined are not known. What is evident, however, is that Robert Tindall and William Bottomley, anxious about their investment in what had become a potentially very problematical situation, demanded the repayment of their original loan and the interest owing.

¹⁶ Records of the Court of Chancery Public Record Office

The non-repayment of any of these monies resulted in Robert Tindall and William Bottomley taking legal proceedings against Oliver Roberts and Her Majesty's Attorney General (representing the congregation and the Methodist Conference) in the Court of Chancery in 1857. The case was the outcome of the extraordinary situation that had arisen between 1809 and 1852. This centred on the fact the Trustees had not paid any repayments on either the original loan or the interest owing and that during these years fifteen of the original sixteen Trustees had died. In these circumstances Joseph Roberts, a Clothier of Thongsbridge and Holmroyd Nook, Honley had become the sole surviving Trustee of the mortgaged premises. He died in 1852, leaving his eldest son, Oliver, a Dyer of Ossett, sole heir to the copyhold premises. It was stated in Court that the Plaintiffs had applied to Oliver Roberts for the sum of £800 still owing with interest but without success. The Plaintiffs submitted the case "*the defendants to pay the amount owing and costs or in default of this that the premises should be sold and the proceeds applied in satisfaction of the £800 or so far as the same will extend.*"¹⁷

On March 14th the following year the Chapel and Burial ground were put up for sale at an auction held at the Victoria Hotel, Holmfirth. It was bought by the Wesleyan Methodist Conference for £305. On August 10th. of that year they were again offered for auction and were brought by Benjamin Butterworth of Carr House, Upperthong, gent. a Trustee of the Chapel. He then returned them to his fellow Trustees - these being John Thorp Taylor of Eldon House Woollen Cloth Manufacturer; Joshua Woodcock Tailor and Draper; John Jagger Boot and Shoe Maker; Jonathan Butterworth Butcher; Robert Gutteridge, Grocer, all of Holmfirth; Henry Butterworth of Hinchcliffe Mill Woollen Cloth Manufacturer, James Jagger of Netherthong, Manufacturer; Elliott England and Ebenezer England of Jackson Bridge, Masons; Joseph Roebuck of Scholes Moor, Clothier and Henry Beaumont of Hepworth, Farmer. Entries in the Treasurers Account Book indicate that part

¹⁷ Records of the Court of Chancery Public Record Office

of this transaction involved these new Trustees in a financial agreement with Mr Butterworth for the last entry “*of payment of interest to Mr Butterworth*” appears in June 1872.¹⁸

The solving of the complexities of ownership and the related financial problems in this way left the Wesleyan Trustees with one remaining problem, this being the continuing use of the premises by the Reformers. According to Mr Thomas Crosland of Scholes, a Reform local preacher, one Sunday evening in 1858 when arriving at the Sunday School for the service he and the congregation were refused admittance. The service was then held outside with Mr. Crosland standing on a wall and the congregation assembled around him.

Entries in the Treasurers Account Book for 1862 reveal that this was an important year for the congregation in that, having received assistance from the Wesleyan Chapel Committee, Messrs. Floyd and Learoyd were paid £18 for the conveyance of the School and new Burial ground, £60 was paid to Mr Boothroyd and Uriah Tinker for the land for the new burial ground, and £40 for the School. Monies were also made available for the purchase of the materials for improvements to the premises. These having been finished by December services were held to celebrate the completion of the alterations to the Chapel.

It would appear, however, that in spite of an income derived from pew rents, collections at public services, special fundraising events, graveyard fees and headstone charges financial difficulties were again having to be faced by 1870. These resulted in a Fund being set up “*for the reduction of the Debt on the Wesleyan Chapel and Schoolroom*”¹⁹ For the period of the next ten years James Haigh, B. Butterworth, Jonathon Butterworth, James Boothroyd, John Jagger, James Haigh, Elliot England, Ebenezer

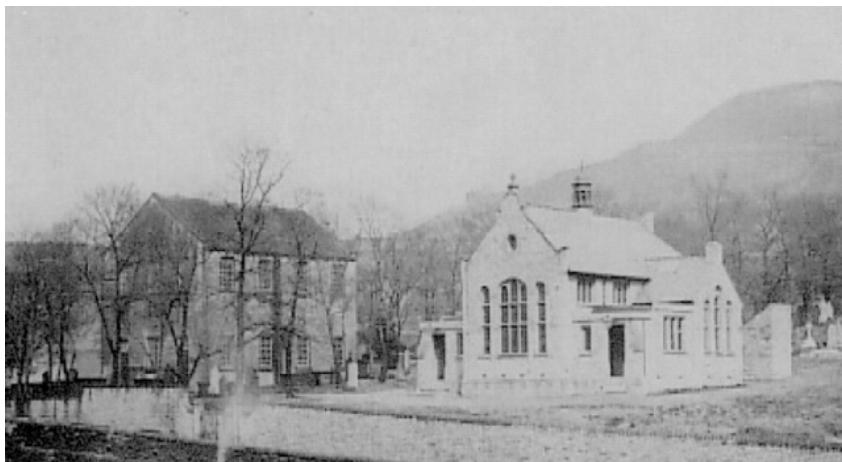
¹⁸ Hepworth Wesleyan Methodist Chapel Treasurers Account Book 1853-1896

¹⁹ Ibid

England, William Gledhill and Joshua Woodcock agreed to repay the loan from the Wesleyan Chapel Committee.

In 1880 an acre of land situated adjacent to the Chapel, known as Lower Great Bentley, was bought from Charles Shaw Tinker of Meal Hill, Henry Winteringham Tinker of Ash Grove Holmfirth and Mrs M. Tinker, Widow of Meal Hill by the Superintendent Minister, Rev. James Charles Bond and the Chapel Trustees. These being Benjamin Butterworth of Beech House Upperton, John Thorp Taylor of Oaklands, Holmfirth, Woollen Cloth Manufacturer, James Boothroyd, Linen Draper, James Haigh, Linen Draper, John Jagger, Boot and Shoe Maker, all of Holmfirth, Henry Butterworth, Woollen Cloth Manufacturer and James Jagger, Coal Merchant, both of Hinchcliffe Mill, and Henry Beaumont of Hepworth, Farmer and Thomas Shaw Tinker of Hepworth gent.

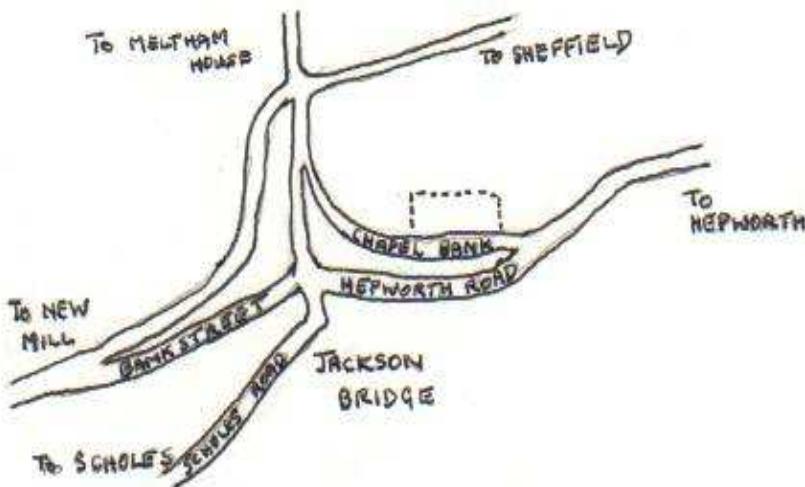
Twenty years passed before the new building to accommodate the Sunday School was erected on this land in 1900.



Hepworth Wesleyan Methodist Chapel, Sunday School, and Burial Ground

The Pew Rent Book is the only record that has survived that relates to the state of the Chapel, the circumstances of the Congregation and Chapel activities for the first half of the nineteen hundreds. The decrease in the number of entries would appear to be evidence of a shrinking congregation and of the loss of a key element of the Chapel's income. The realities of this situation plus the knowledge that the Chapel, being riddled with dry rot, required major building work gave rise to much discussion as the remaining forty two members considered the viability of their building.

In August 1969 the decision was taken by the Trustees, in conjunction with the representatives of the Holmfirth Methodist Circuit that the Chapel should close. The Chapel was sold and later demolished. The Sunday School was also sold and converted into a house. The burial ground remains.



Site of Hepworth Wesleyan Methodist Chapel, Sunday School and Burial ground

JACKSON BRIDGE**Mount Tabor United Methodist
Free Chapel**

In 1858 the people who found that they could no longer have use of the Wesleyan Chapel Sunday Schoolroom in Jackson Bridge met in a room in a house on the Sheffield road opposite Ivy Bank. It has not yet been possible to discover in whose house this was. The decision was then taken that they would establish their own Chapel to be known as Mt Tabor Chapel. Having been originally linked with the Wesleyan Reform movement those attending founded their new Chapel in association with the United Methodist Free Church. This had been created by the amalgamation of the Wesleyan Reformed Church and the Wesleyan Methodist Association in 1857.

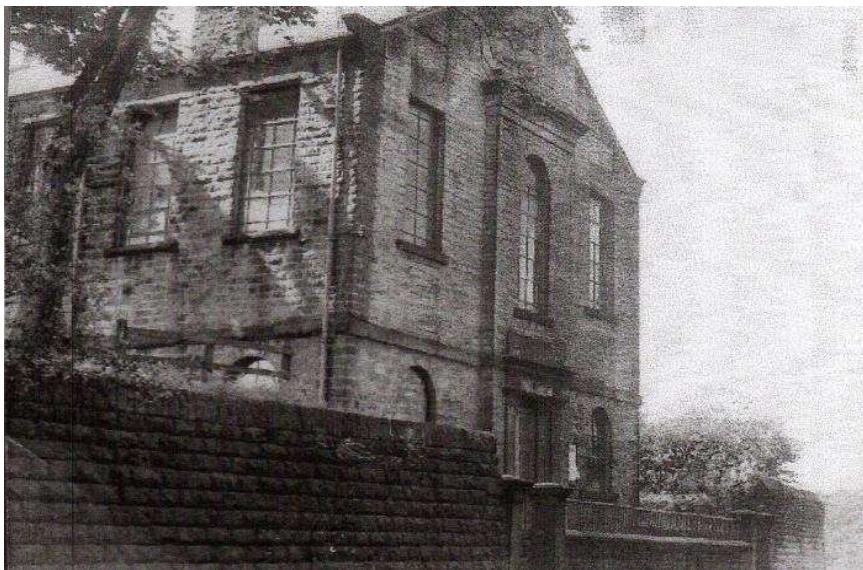
In a document produced at the time of the eventual sale of the chapel, there is a list of people who are described as "*the early pioneers*" These were Francis Brook - Treasurer, Thomas Horn Heap - Secretary, John Heald, Allen Beaver, Joseph Silverbrook, Ham Woodcock, Alfred Broadhead, John Hinchcliff, Henry James Wadsworth, John Smith, Henry Thorpe, William Roberts, Hobson Greensmith, Edwin Baxter, and Robert Butterworth.

It is highly probable that they were party to the decision to purchase land on which the chapel was to be built. This was situated at the junction of Parkside and Scholes Road and was bought from Mr. Firth for £3 15s on September 24th 1861. Mrs John Hinchliff of Barnside ran the Subscription List and soon £240 had been raised. Four weeks after the purchase of the land the stone laying ceremony took place. During the following year the Sunday School was opened on June 15th. and the Chapel on August 25th.

The report in the Holmfirth Express of the Annual Meeting of the Sunday School held on December 31st. 1892 described how "*the numbers at the public tea were so large that three sittings had to*

be provided" that" 41 scholars were taught by 26 teacher," that there was "*an efficient library*" and "*a Funeral Fund with a good balance in the bank.*"

Due to a lack of records it is not known when or by whom the decision was taken to become part of the United Methodist Church following the coming together of the United Methodist Free Church with the Methodist New Connexion and the Bible Christians in 1907. However it can be assumed that those named in 1913 as being the "original Trustees"²⁰ would have been involved. These were Henry Thorp, Joshua Brooke, Ham Woodcock and most notably the Rev. Thomas Horne Heap of Denby Dale.

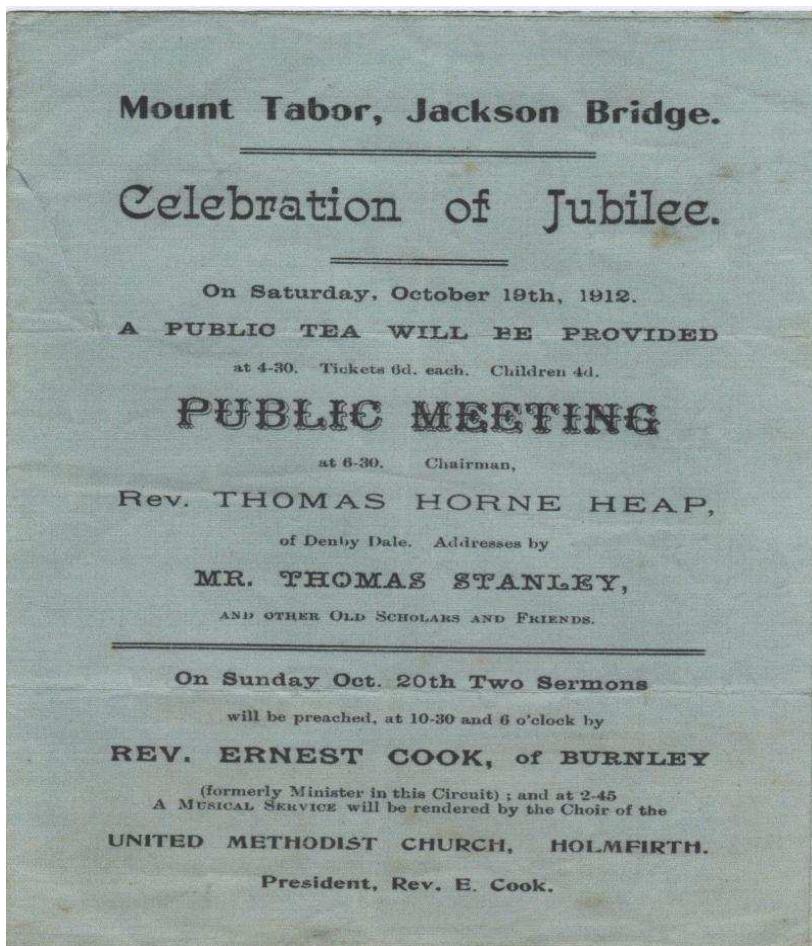


Mt Tabor United Methodist Free Chapel

The Jubilee celebrations held on two weekends in October 1912 consisted of Special Services, two Publick Meetings with Tea,

²⁰ Solicitor Papers relating to the Sale of the Chapel 1968

three concerts given by the choir and a Re-union of old scholars, teachers and friends.



Six months after the Celebrations of the Chapel Jubilee, on March 15th 1913, it was agreed that the number of Trustees should be increased by the appointment of twelve more, and that they would be "*appointed on private or non connexional deeds.*"²¹ The new

²¹ Mt. Tabor Chapel Trustees Minute Book 1912-1969

additions were Henry Haigh, Thomas Heald, Fred Booth, Thomas E. Slater, George H. Senior, Sam Battye, Percy Senior, Frank Brook, Percy Daye, Frank Brooke, Benjamin Brooke and Herbert Lee, a man who over many years served as Church Secretary, Sunday School Teacher and Local Preacher.

One of the first decisions of the new Trustees was that the Chapel was to be closed for essential building work to be carried out and that whilst this was being done the newly acquired organ was to be installed “*where the existing pulpit and communion were placed,*” these were then “*to be brought forward.*”²²

Unrecorded changes during the following years appear to have influenced the circumstances within the life of the Chapel and for those who remained in the congregation. At the Trustees meeting in December 1922 “*The lack of attendance at Public Worship was discussed at great length also none attendance of the choir*” was recorded.²³

In 1932, when the Methodist Church was established, the members again complied with this decision and joined with the congregations of the Chapels of Holmfirth and Netherthong to form Holmfirth United Methodist Circuit.

Six years later under the guidance of the Superintendent Minister, Rev. Lewis Crawford, the Trust Deed was reviewed as only two Trustees remained, these being Percy Senior and Arthur Battye another fifteen members were appointed to oversee the running of the activities of the Chapel.

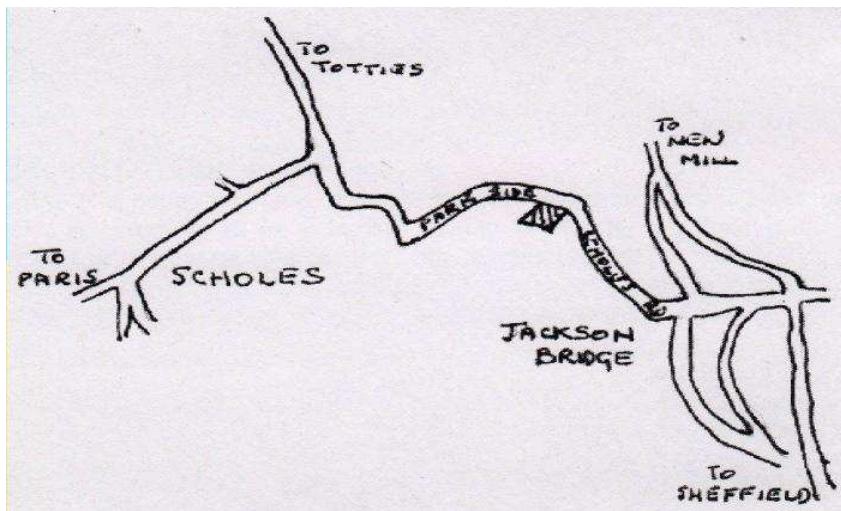
It would appear that during the years of the Second World War the difficulties that the Trustees and a reduced membership were experiencing were such that closure was apparently considered.

²² Ibid

²³ Ibid

The details are not on record, but in a letter sent by Mr Ronald Smith of Elland to Mrs Coker of Cinderhills, Holmfirth in 1953 he wrote “*delighted to have news of Mt Tabor*” and that “*the possibility of closing the place down about 1946 and 7 had not occurred*” and “*that there were now a number of young people who have heard the call and responded Yes Lord I will follow thee and are going out into the Circuit taking services and cottage meetings.*”²⁴ Mr Smith appears to be referring to a number of young people who attended Mt Tabor Chapel who had formed what was known, in the locality, as a Mission Band.

Chapel life continued for a further twenty years then in 1966, after much discussion, the decision was taken that the Chapel would close. The building was sold in September 1968 to Mr. Elliot of Deepcar and the proceeds of the sale, £351 were given to Wooldale Church as part of the grant from the Holmfirth Circuit for their Sunday School extension. The Chapel was demolished in October the following year. The two stone gate posts at the entrance to the house that was built on the site of the chapel are all that remain.



Site of Mt Tabor Chapel

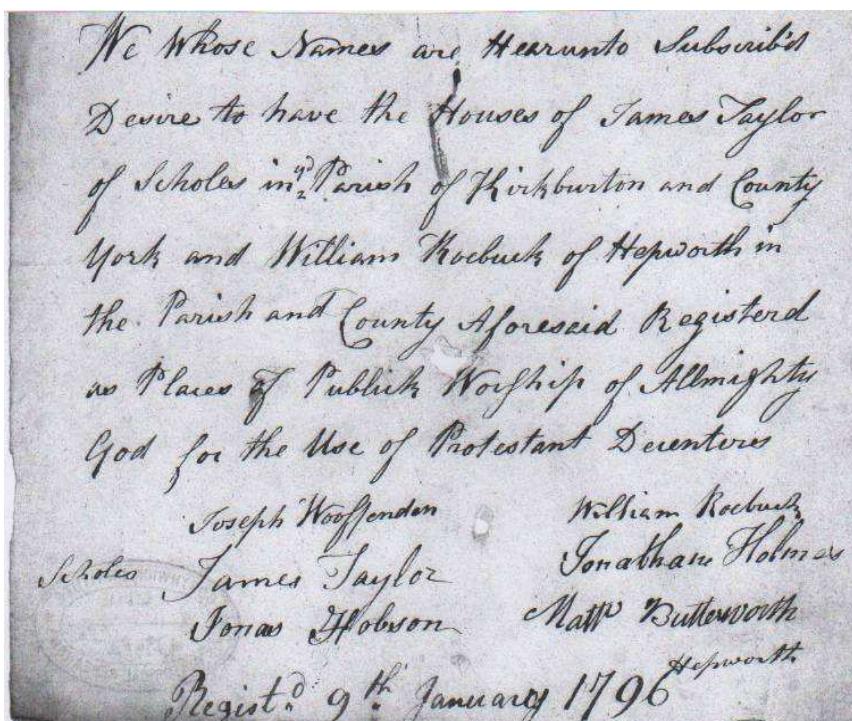
²⁴ Papers for the Conveyance of Mt. Tabor Chapel 1969

SCHOLES

Wesleyan Methodist Chapel

The followers of John Wesley, who by 1770 had formed a class in the village, introduced into the locality the religious beliefs and the ideas concerning church organisation of the Wesleyan Methodists.

It would appear that these were accepted by an increasing number of people, for in 1796 Richard Mosley, John Ibbotson, Jo. Morton and John Mosley submitted a request to the Archbishop of York for two houses to be registered as Meeting Places for Dissenters. These were those of John Wood and William Booth of Scholes. In the same year Joseph Wooffenden, James Taylor and Jonas Hobson of Scholes and William Roebuck, Jonathon Holmes and Mathew Butterworth of Hepworth made a similar request for the houses of James Taylor of Scholes and William Roebuck of Hepworth.



We, the undersigned, being his Majesty's Protestant Dissenters, request that the house of John Chatterton situated in Scholes, parish of Kirkburton, County of York, be registered as a place for publick Worship of Almighty God.

Scholes April 2.

1797.
Registered 10th April 1797—

John Kershaw.
Richard Brown
Joseph Bramhall
James Taylor
John Barraclough
Thomas Bailey

The following year the house of John Chatterton was also registered after a request signed by John Kershaw, Richard Brown, James Bramhall, James Taylor, John Barraclough and Thomas Bailey.

By an Indenture dated 27th April 1818 a building was surrendered to the use of John Haigh and fourteen trustees. The use of these premises had been agreed previously at a public meeting held earlier in the village. It had been decided that premises should be purchased in which a Sunday School would meet under the regulation of the Wesleyan Methodist inhabitants of Scholes. The intention was to educate and instruct such a number of boys and girls as should be decided by a majority of the trustees appointed. It was also agreed the Wesleyan Methodists should be allowed to hold services in the School premises. The Sunday School site consisting of 133 square yards was copyhold land of the Manor of Wakefield and on its surrender it was stated that there were to be no fewer than five trustees. If this situation arose then those

remaining were to elect replacements. Should they fail to do this then the responsibilities of trusteeship would fall on their descendants. The building acquired is thought to be the one in Slater Lane now known as The Old School House.

In 1850 the building became a Day School. Unfortunately there appears to be no record about those who were involved in this undertaking, how it came about or how it was managed and funded. It would appear that the Sunday School ceased to meet at this time but that the congregation continued to use the premises for a period of time, exactly how long is not known. According to the Return of Endowed Charities by the Charity Commissioners in 1899 "*the school house had not been used for sometime past nor as a Sunday School for over 30 years*".

It is clear, however, that during the following years, the circumstances in which the congregation found themselves were such that they wished to have their own Chapel.

By 1859 it would appear that the planning for this was well advanced for at the Trustees Meeting held on June 1st. the plans for the Chapel, submitted by the architect, Mr. Rushworth, were discussed and adopted. The need to raise the money to pay for the Chapel is evident from the Minutes of the Meeting held on December 13th. for it was agreed that "*James Battye and John Castle canvass Gatehead Quarter for subscription on Dec. 21st.*" and that "*a society meeting be called for Tues. Dec. 27th. and that members be requested to pay their subscriptions by donation weekly or fortnightly and to commence immediately.*"²⁵

The acquisition of land in Marsh Lane, is described in an entry in the Land Registry, dated June 28th 1859. George Tinker of Holmfirth, Auctioner, received from Hezekiah Haigh of Scholes, Grocer, the sum of £5 and from the Chapel Trustees 10s, these

²⁵ Scholes Primitive Methodist Chapel Minutes of Trustees Meetings

being – James Tolson of Houses Hill, Manufacturer, William Holmes of Scholes in Fulstone, Clothier, Henry Townend of Scholes, Wool and Yarn Scourer, John Childs of Upper House Hepworth, Labourer, John Cartwright of Scholes in Cartworth, Clothier, George Mitchell of Mount in Fulstone, Farmer, John Castle of Scholes in Fulstone, Clothier, John Hardy of Ellen Tree Head in Wooldale, Stone Merchant and Farmer, James Battye of Cartworth, Slubber, Jonas Charlesworth of Nabb in Hepworth, Farmer, James Lindley of Choppards House in Thurlstone, Blacksmith, Joshua Lindley of Birds Nest, Hepworth, Farmer,

All that plot or parcel of land and being in Scholes in Fulstone containing four hundred superficial square yards now in the occupation of John Battye and bounded on the north by property belonging to and in the occupation of Gamiel Battye, on the north property belonging to Joseph Thorp in the occupation of George Charlesworth, on the east property belonging to and in the occupation of James Dixon and on the west by an occupation road. Upon special trust and to the intent that a Chapel or Meeting House and School to be by such persons as do now and shall hereafter belong to the Primitive Methodist Church”

It would appear from this entry that, by 1859, the members of the congregation had, at sometime, decided to leave the Wesleyans and to associate themselves with the Primitives. The fact that the Huddersfield Primitive Methodists undertook a mission in the New Mill area in 1860 must have given great support to those involved in this decision and significant strength to the proposals for the creation of a new Chapel.

The task of collecting the money now needed to pay for the chapel was becoming a major concern and the Trustees at their Meeting in January 1860 resolved that

“1st Jonas Charlesworth and James Lindley beg Gatehead District

2nd. John Castle and James Battye beg Scholes etc.

3rd Joshua Hardy and John Snowden beg Holmfirth etc.

4th. Henry Townend and George Mitchell beg New Mill

5th. Holmes and Snowden beg Huddersfield

6th. John Child and George Lawton beg Carlcoates etc.”

It was also agreed that “*John Castle be Treasurer*” and “*J.W.Holmes be Secretary*”²⁶

Prior to this meeting the decision had been taken that the Chapel could be used for public meetings, for it was agreed that the charge to the Lecturer for the use of the premises would be 2s 6d in the summer and 4s in the winter.

The Chapel, built for £260, was completed and opened in March 1861. Celebratory Services and activities took place over two weeks concluding with a public tea and meeting. At the time the Trustees decided that “*the sittings in the new chapel the pews be let at 6d each and Brothers Holmes, Castle, Townend and Carter be seat letters.*” and “*to commence a Sunday School as soon as possible.*”²⁷

Those undertaking the Chapel appointments did so for two years for in February 1863 Henry Townend became Treasurer, W. Holmes Secretary and the Seat Letters were to be W. Holmes and H. Tinker.

Attendance at both the Chapel Services and the Sunday School must have increased during the following twelve months, for in January 1864 there was agreement at the Trustees Meeting that the chapel should be enlarged “*by raising the roof*” and “*putting in a gallery to accommodate the Sabbath School*”²⁸

No entries relating to this proposal or any subsequent changes that may have been made to it then appeared in the minutes of any later meetings. However, building work must have been undertaken and alterations made to the existing Chapel for, four years later,

²⁶ Scholes Primitive Methodist Chapel Minutes of Trustees Meetings

²⁷ Ibid

²⁸ Ibid

according to the Huddersfield Examiner, during August 1868 a new Chapel and Sunday School was opened that could seat nearly two hundred people. The cost of this was £300 which had been paid for by public subscription. A celebratory tea held between the afternoon and evening services had been enjoyed by one hundred and sixty people.

During 1869 it would appear that discussions took place with those responsible for the village school relating to the possible use of the Sunday School. On December 11th. the decision was made “*that the Trustees accept the sum of £4 as rent for the school for the present.*” and that “*the school pay its own cleaning and fire*” ²⁹

Eight years later in January 1876 the Trustees purchased a plot of ground adjacent to the Sunday School from Mr. Dixon. This and the Sunday School were then let to the local School Board for £10 a year in February 1878, an arrangement that lasted until 1909 when the present day school was opened.

It was during this year that the congregation decided to leave the Northumberland Street, Huddersfield Circuit and to join the Scholes Primitive Methodist Circuit. The other Chapels in this were those at Gatehead, Wooldale Town End and Honley Southgate.

The Minutes of the Trustees Meetings do not contain any details of the various activities and events of chapel life, except those of November 12th. 1895 when a number were referred to in an agenda item concerning extra payments to the Chapel Keeper – “*2 tickets for each tea, 2s for 2 weeks revival meetings, 2s 6d for 2 day sale of work and 5s for additional cleaning Chapel when necessary.*”

At the Meeting held in January 1896 it was agreed to ask Brother Battye “*to draw up a statement with regard to the number of seats let and to let and also with regard to arrears and that it be given*

²⁹ Scholes Primitive Methodist Chapel Minutes of Trustees Meetings

*out publically in the chapel*³⁰ but the circumstances giving rise to this request were not detailed.

At the following meeting in February the Rev. John Binns moved that as several of the Trustees had died the number should be made up to fifteen. Those appointed were John Castle of Totties, Farmer, Henry Townend of Horbury, Wakefield, Draper, Joshua Lindley of Cumberworth, Farmer, Joseph Battye of Scholes, Farmer, Hinchliffe Battye of Paris, Cloth Finisher, Fountain Castle of Paris, Weaver, Albert Holmes of Paris, Insurance, Sam Heap of Paris Spinner, Israel Oldroyd of Paris, Weaver, George Heap Mettrick of 17 Offmans Buildings, Milnsbridge, Designer and Manager, Albert Mettrick of Milnsbridge Pattern Weaver, Frank Roberts of Slaithwaite, Weaver, Walter Mettrick of Scholes, Worsted Spinner and Harry Oldroyd of Leeside, Thongsbridge, Weaver.

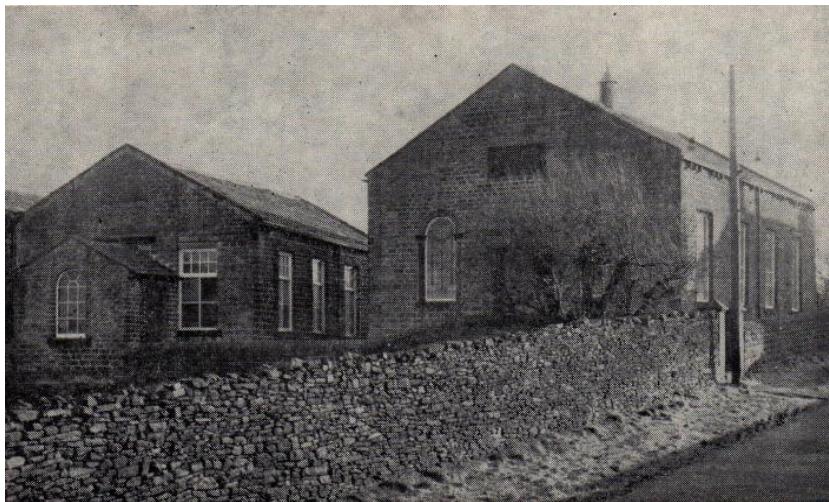
On May 24th. 1897 “*having heard from the School Board that the Inspector had made complaints about the draughts in the school*”³¹ the Trustees decided to build a porch to both the Sunday School and the Chapel. There was also agreement that the time had come to provide a vestry for the Minister.

In 1906 a major development of the Sunday School buildings was undertaken and water, gas and heating were installed. The Trustees paid for this with £250 borrowed from the Primitive Methodist Chapel Aid Association and money raised from the sale of individual stones, (£1 each and named if the buyer so wished). On the completion of the work celebratory services were held on October 13th.

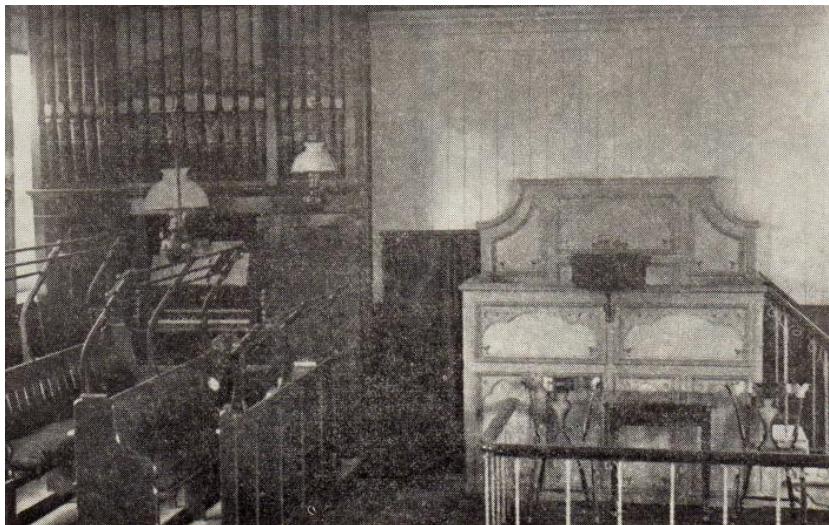
It was also in this year that the West Riding County Council decided that there was no longer any need for them to rent the School Room.

³⁰ Scholes Primitive Methodist Chapel Minutes of Trustees Meetings

³¹ Ibid



Sunday School and Chapel after 1897



Scholes Primitive Methodist Chapel – Interior

On March 19th. 1924 the Trustees agreed to purchase the land behind the chapel (103 sq. yds.) from Mr. K. Lockwood. Later in the year new Trustees were appointed – Frank Roebuck of Paris, Joiner, Percy Battye, Cloth Finisher, Harry Senior, Dyer's Labourer, John Heap, Twisting Overseer and George Roebuck Armitage, Clerk, all of Paris, Ernest Earnshaw, Dyer's Labourer, Varley Heap, Dyer's Labourer, Herbert Armitage, Secretary and Arnold Brook, Solicitors Article Clerk all from Scholes and Simeon Tinker of Totties, Tuner.

In 1930, seventy years after the erection of the Chapel, a plan for an extensive renovation of the building was undertaken including the vestry being enlarged.

In 1932 when the Methodist Church was established the congregation decided to join this as a member of the Holmfirth Methodist Circuit.

The Trustees who lead the worship and work of the Chapel during the years following this decision were Luke Turton, President, Ernest Earnshaw, Secretary, Simeon Tinker, Treasurer, Percy Battye, Arnold Brook, Varley Heap, George R. Armitage, Walter Mettrick, John Heap, Frank Roebuck, Elliot Earnshaw, Brook Oldroyd and Herbert Armitage. Frank Armitage, Joseph Turton and George Roebuck were then appointed as co-opted members.

PRIMITIVE METHODIST CHURCH.—SCHOLES CIRCUIT.

PLAN OF APPOINTMENTS, 1931.

PLACES AND TIMES.	October				November				December				PREACHERS AND ADDRESSES.																			
	4	11	18	25	1	8	15	22	29	6	13	20	27																			
SCHOLES	10-20	1	1	ca 12	SMS	1	7	17	54	1	1sr	1	6																			
School Address	2-30				1ms	1	6	17	54	1	1sr	24	4																			
6-0	7	2	ca 12																													
Wed. Band of Hope	6-15																															
Wed. Preaching	7-30	1			1Mon		1			1																						
Wed. C.E. Mtg.	7-30					1		1		1																						
HONLEY	10-20	6	4	1sr	1	1ms	10	1	9	1	53	13sr	5	7																		
P.S.A. Address	2-30					SMS	10	1	9	1	53	32sr	1	6																		
6-0	7	4	1sr	14																												
Tues. C.E. Mtg.	7-45	1				1		1		1																						
Tues. Preaching	7-45						1		1		1																					
GATEHEAD	10-20																															
2-30	51	1sr	6	2	SMS	4	35	1	57	5	21sr	7	8																			
6-0	51	1sr	5	47	7	4	33	1	57	6	21sr	7	8																			
Thu. C.E. Mtg.	7-45	1		1		1		1		1																						
WOOLDALE TOWN END	10-20	1sr	55	4	30	1ms	21	1	NS	52	58	1sr	1	49																		
2-30		1sr	55	4	30	2ms	21	5	NS	52	58	1sr	6	49																		
6-0																																
Thu. C.E. Mtg.	7-45	1Mon			1Wed		1		1		1																					
NOTE—No alteration to the Plan can be made without the permission of Leader's Meeting or Circuit Quarterly Meeting.																																
REFERENCES.																																
A—Aged Local Preachers' Fund Collection	HF—Harvest Festival				SE—Special Effort				SF—Sustentation Fund Collection																							
B—Temperance Sermons	I—Infirmary Collection				LM—Leader's Meeting				SS—Service of Song																							
C—Circuit Fund Collection	MS—Missionary Sermons				MM—Missionary Meeting				T—Trial Sermon																							
CA—Chapel Anniversary	NS—No Service				O—Orphanage Collection				U—United Choirs' Festival																							
CE—Christian Endeavour Anniversary	P—Popular Service				US—United Service				V—Young People's Day																							
CF—Choir Festival	S—Sacrament				VS—Yearly Teachers' Meeting				YT—Yearly Trustees' Meeting																							
CM—Camp Meeting	SA—School Anniversary				Z—Yearly C.E. Meeting																											
E—Evangelistic Service																																
F—Flower Service																																
N.B.—The Week-Night Appointments of Minister are liable to alteration when Special Services are being held at other places.																																
NOTE—Messrs. Baddeley's Bus leaving Huddersfield for Sheffield at 2 p.m. on Sundays, arrives at Gatchell, 2-30.																																
PREACHERS AND ADDRESSES.																																
1—John R. Davies, Post Tree House, Woolhouse					2—J. W. Wetherill, Crossgate, Bradford				3—J. Shaw, Moor Croft, New Mill																							
4—L. Turton, 1, Marsh Road, Scholes					5—H. Armitage, Craft House, Scholes				6—C. W. Kaye, Woolhouse (Exhorter.)																							
7—Supply					8—Rev. T. R. Stephenson.				9—Tom W. Sykes, Berry Brow																							
10—E. Nevers					11—W. Evans, 25, Thomas Street, Thornton Lodge				12—L. Broadbent,																							
13—G. Taylor, Honley					14—Mr. Woolhead, Honley				15—J. W. Pickles, 118, Northgate, Huddersfield																							
16—Mrs. J. W. Pickles, Huddersfield					17—R. M. Collins				18—J. Parry, Meltham																							
19—Jonas Kaye, Thurston					20—H. Williams, Victoria Rd., Penistone				21—H. Jackson, Town Head, Dumbrell																							
22—H. C. Taylor, 2, Wakefield Rd., Huddersfield					23—W. Young, Regent Place, Bradford Rd., Hudd				24—D. Edwards, 112, Manchester Rd., Hudd																							
25—F. Cooper, Oldfield Road, Honley					26—A. E. Shove, Town End, Dunford Bridge				27—J. A. Rose, 32, Wasingate, Berry Brow																							
28—H. Alatia, Swithland					29—J. Jacques, Carter Fold, Scissett				30—A. Battye, Holmfirth																							
31—G. Armitage, Scholes					32—F. Hartley, Co-op. Terrace, Honley				33—G. Grimes, 31, Union St., Huddersfield																							
34—S. B. Holmes, 19, Elm Street, Huddersfield					35—G. Mitchell, Berry Brow				36—W. J. Bedford, 28, Huddersfield Rd., Holmfirth																							
37—G. Shaw, Co-op. Terrace, Honley					38—W. Graves, Hade Edge				39—E. Ralph, 19, Quarby Road, Lindsey																							
40—Jonathan Kay, Thurston					41—F. Hinckliffe, Scar End, Thongsbridge				42—J. A. Jackson, Crossgate, Moor																							
41—J. A. Jackson, Crossgate, Moor					43—J. Dakin, Lowergate, Hade Edge				44—W. L. Paine, 27, Holly Road, Huddersfield																							
42—J. Dakin, Lowergate, Hade Edge					45—A. W. Golds, Huddersfield				46—W. Paine, Longroyd Bridge, Hudd																							
43—J. Dakin, Lowergate, Hade Edge					47—Mr. Pallett				48—W. Earslow, Holmfirth Road, Meltham																							
44—W. Pearce, Winner Bank, Woolhouse					49—W. Pearce, Winner Bank, Woolhouse				50—J. W. Joseph, Highbroughton, Huddersfield																							
45—H. S. Rowbottom					51—H. S. Rowbottom				52—H. Dyson																							
46—H. Dyson					53—H. Dyson				54—H. Dyson, Longley Gate End, Holmfirth																							
47—H. Dyson					55—Mr. Copier, Hinckliffe Mill				56—Mr. Copier, Hinckliffe Mill																							
48—H. Dyson					57—J. A. Beever, Skelmanthorpe				58—M. Williamson																							



Scholes Methodist Chapel

WOOLDALE Wesleyan Methodist Chapel

In 1783 a submission was made to the Archbishop of York by Jonathan Heap, John Hampson, Jonathan Hobson, Abel Hobson, Benjamin Bates, George Fieldsend and James Bates requesting that the house of Jonathan Heap, at Town End, in the village of Wooldale be registered as for the use of Protestant Dissenters. It would appear that the number of people wishing to associate themselves with these early dissenters increased for, four years later, in 1787, a second request was made for the registration of the house of Mary Ward of Wooldale as a place of Publick Worship Almighty God. This was signed by Jonathan Heap, Thomas Goldthorp, Jonas Bower, Joshua Moorhouse and Joseph Cuttell.

We whose Names are hereunto subscribed
being Protestant Dissenters, Intend to Use the House
of Mary Ward of Woodale in the Parish of Pish-
-Burton and in the County and Dioces of York,
as a place of Publick Worship of Almighty God, as
Witness our hands this 15th day of Feby. 1787.

1st March 1787 Regd.

Tho. Goldthorp
Jonathan Heap
Jonas Bower
Joshua Moorhouse
Joshua Cuttell

Request for the Registration of the house of Mary Ward of Wooldale to
be used as a place of Public Worship 1787

In 1796 two additional requests were submitted, by Richard Mosley, Jo. Morton, John Mosley, and John Ibberson with regard to the house of John Bates situate at Winny Bank.

Unfortunately there is no record of the activities of those attending these house gatherings or for how long they continued to meet in this way.

It would appear that the need for more accommodation did not arise again as there were no further requests submitted for the registration of a house or barn for Public Worship in the following fifty four years.

It is not known whether or not they were still in existence when Joseph Swann (1810-1898) was endeavouring “*to establish a Place of Worship in the village because of his great concern for the souls of his neighbours and their children*”.³² It is usually accepted that the origins of the present Wesleyan chapel were linked with the work undertaken by Joseph Swann.

It was not until 1840 that the next submission was made for the registering of a building for public worship in the village. This request was signed by Thomas Hill and Joseph Bottomley of Holmfirth and Joseph Turner of Wooldale. Describing themselves “*as joint tenants of a cottage in Wooldale*” they requested that this be registered as “*a place of worship by an assembly or a congregation of Protestant.*” It is acknowledged that this was the larger of two cottages on the site of the present chapel in which services were held and Joseph Swann, assisted by Joseph Turner and Joseph Barker, had established a Sunday School. It was recorded that the room was furnished with forms and desks for forty people³³

³² Heritage for Worship 150 Years of Methodism in Wooldale Neil Hollingworth

³³ Ibid

To the Right Reverend the Lord Bishop of York
and to his Registrar.

We, Thomas Hill, Joseph Butterworth, and Joshua Morhouse, of Holmfirth in the Parish of Holmfirth, in the County of York; Joseph Barrowclough, John Hargreaves, Joseph Aspinall, Joseph Parker, and Joseph Turner of the Township of Wooldale in the Parish of Kirkburton in the County of York, do hereby certify that a certain cottage, of which we are joint tenants, situate Wooldale in the Parish of Kirkburton in the County of York,

is intended forthwith to be used as a place of Religious Worship by an Assembly or Congregation of Protestants; and we do hereby require you to register and record the same according to the provisions of the Act passed in the 52d year of the reign of his Majesty King George the Third, intituled, "An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship, and Assemblies, and persons teaching or preaching therein;" and hereby request a Certificate thereof. Witness our hands this

fifth day of December 1840

Regd. 11th Decr. 1840.

George Hill,
John Butterworth
Joseph Barrowclough

John Hargreaves,
Joseph Aspinall
Joseph Parker
Joseph Turner

The request for the registration of certain cottages in Wooldale to be used as a Place of Worship by Protestants 1840

It is interesting to note that in 1844 Joseph Butterworth, with on this occasion Cookson Stephenson Floyd, submitted a further paper to the Archbishop of York certifying "*the intended use of a building in Wooldale as a place of worship by an Assembly or Congregation of Protestants*"³⁴

³⁴

Register of Dissenting Houses Borthwick Institute, University of York

An increase in the numbers of those attending the services and the Sunday School soon made the acquisition of larger premises a necessity. It was through the financial help from Benjamin Butterworth, a Merchant Clothier of Holmfirth, and the Wesleyan Chapels of Holmfirth and Hinchcliffe Mill that this was made possible. A barn and mistal adjacent to the Sunday School were purchased from Thomas Morehouse of Spring Bottom, Netherthong in 1846. The old buildings were demolished and the present Sunday School was then built. Known as "*a school chapel*" this was attached to the Holmfirth Wesleyan Circuit. The Trustees appointed were Joseph Morehouse, Manufacturer of Netherthong, Joseph Butterworth, Manufacturer, Benjamin Butterworth Merchant Clothier and Joshua Woodcock, of Holmfirth; John Brown Clothier, Joseph Turner, Clothier and Henry Brown Clothier of Wooldale; George Broadhead, Shopkeeper of Norridge, Joseph Barker, Cordwainer, Town End and Benjamin Broadhead, Clothier of Muslin Hall.

In 1851 the Return to the Religious Census stated that the Chapel contained one hundred free sittings and had a general congregation of eighty persons. The Superintendent Leader was given as George Broadhead.

By 1860 the extent of the support for the ideas advocated by the Wesleyan Reformers within the congregation created a situation in which the majority of those attending the Chapel left to establish a new Chapel and Sunday School. Those remaining continued their witness as they undertook the task of rebuilding their numbers. This they did with the help of the Ministers and Lay Preachers of the Holmfirth Wesleyan Circuit, but above all, by the commitment to their own beliefs and their dedicated efforts.

At this time, due to the sterling work undertaken by Hobson Goldthorpe and George Broadhead of Holmfirth Wesleyan Chapel, the Sunday School continued to meet with the number of children attending gradually increasing until in 1866 it was recorded that one hundred and fifty children were on the register.

By 1875 it became necessary to have separate classes for boys and girls held in both the morning and the afternoon. In addition to the Bible Classes and Testament Classes there was provision for Spelling and Alphabet Classes. The children were supported in their learning by the books that were available to them in a well-stocked library.

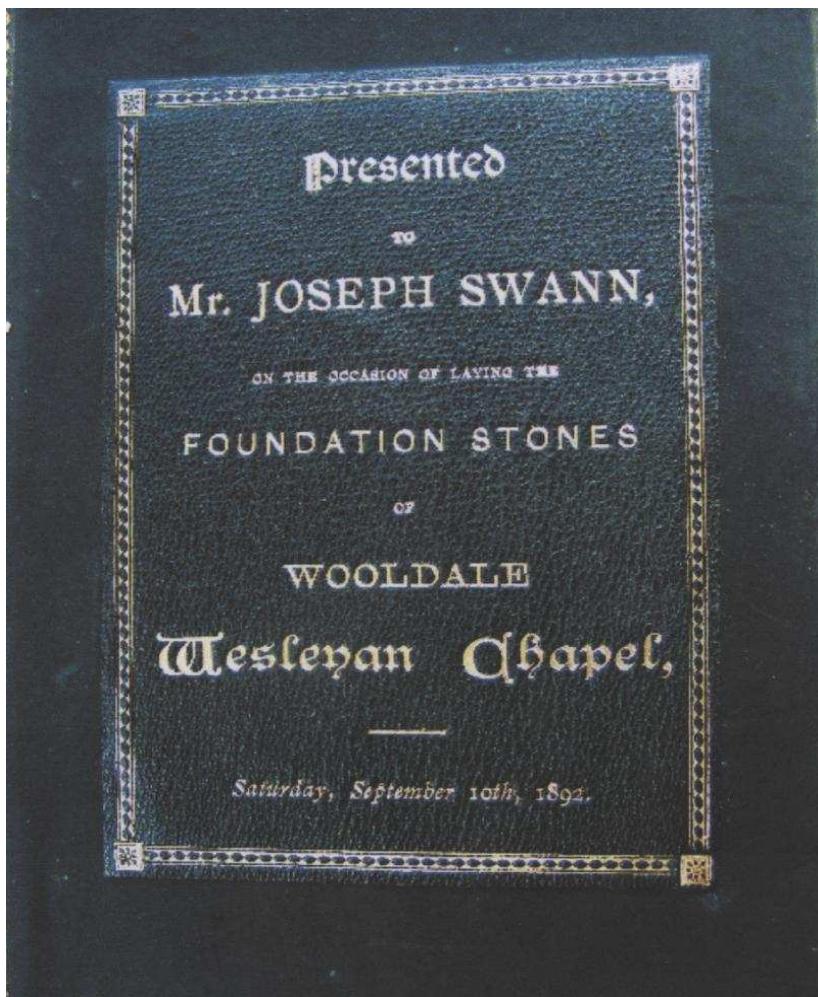
In 1890 the year of the Sunday School Jubilee, there were one hundred and seven children on the Roll taught by twenty three teachers.

The increase in the numbers of those attending the Sunday Services, the Sunday School and weekday activities soon created the need for a further enlargement of the premises. The decisions were then taken that a new Church would be built and that the old School Chapel would accommodate the Sunday School.

On March 5th. 1892 an article in the Holmfirth Express stated there was to be a new Wesleyan Chapel built in the village of Wooldale
“as the School has of necessity had to serve as school and chapel, with social gatherings thrown in, it is no matter of surprise that the Wooldale people in order to hold their own in modern times have struck out in this line”

The formal application to the Wesleyan Chapel Committee for permission to erect a chapel was dated April 18th 1892, this being signed by the Superintendent of the Circuit, William G. White and three Trustees, Benjamin Butterworth, Albert Bower and James Bower. In support of their application they stated that ninety people regularly attended services of whom twenty six were members and that it was their intention to have one hundred and seventy two sittings, of which sixty would be let, fifty two were to be free and sixty were allocated for Sunday School children.

The Stonelaying for the new chapel was held on 10th. September 1892.



The Dedication page of The Book of Hymns by John Wesley presented to Joseph Swann at the Stone-laying Ceremony

The official opening took place on 13th. December 1893. Celebratory Services were held over the four following Sundays concluding with a rally on January 8th. 1894.

Opening of Wooldale New Wesleyan Chapel.

Services will be held as follows:

ON WEDNESDAY, DECEMBER 13th. 1893.

THE

REV. FEATHERSTONE KELLETT,

Chairman of the Halifax and Bradford District.

Will Preach TWO SERMONS. in the Afternoon at 3, Evening at 7 o'clock.

At the interval a SANDWICH TEA will be provided in the Sunday School.

Tickets 1s. each. No Half-Tickets.

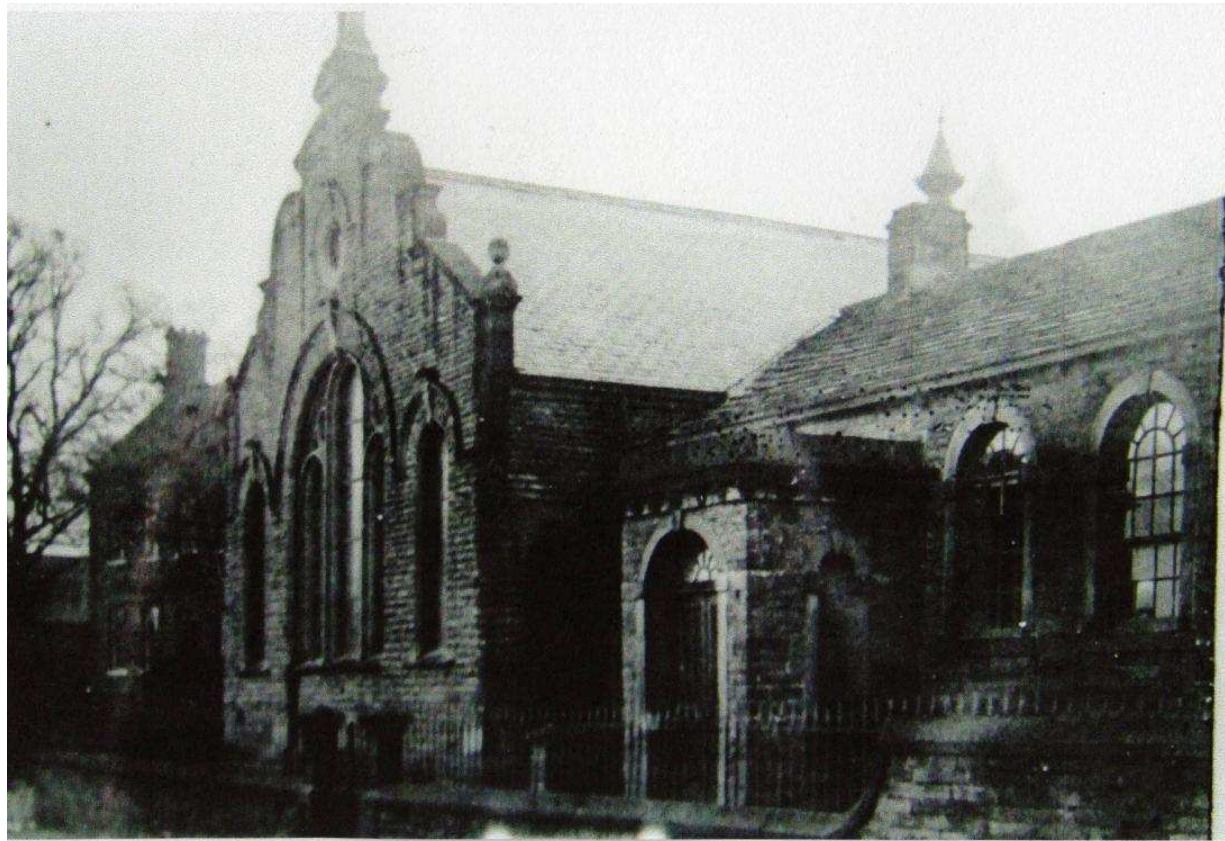
ON SATURDAY DECEMBER 16th. the

REV. H. E. GREGG,

Chairman of the Sheffield District.

Will Preach a SERMON at 3 o'clock. In the Evening there will be a PUBLIC MEETING. Chair to be taken at 6-30. Speakers: The Rev. H. E. GREGG, and others. Sandwich Tea provided at the interval
Tickets 1s. each.

Advertisement for the Services and the Public Meeting to be held in connection with the Opening of Wooldale New Wesleyan Chapel



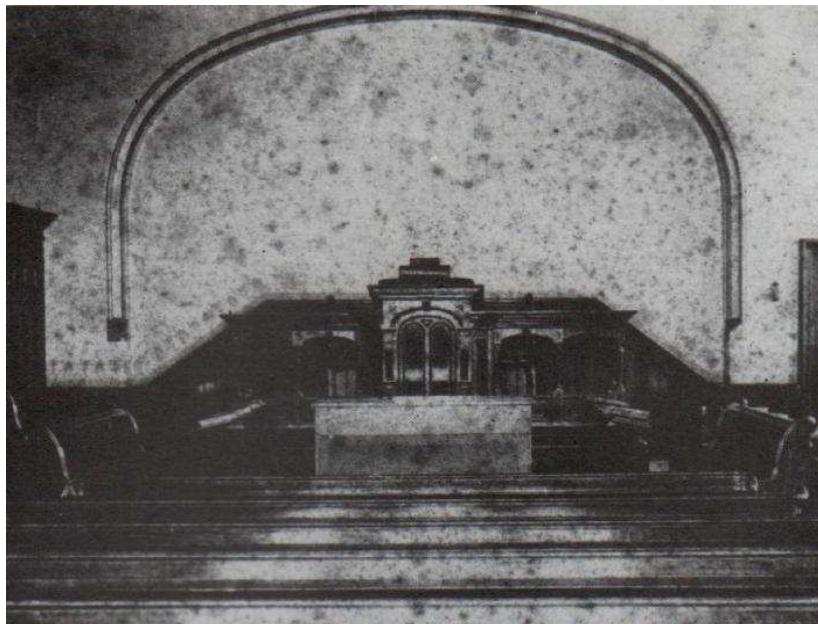
Wooldale Wesleyan Chapel 1893-1904

During the building work undertaken in the renovations of the premises in 1905 the porch, as it was built originally, was moved to its present position. These renovations were mainly concerned with improvements to the Sunday Schoolroom. During the ceremony held on January 14th. 1905, having been invited to perform the re-opening of the premises Mr. Heap of Honley was presented with the silver key he had used.



The silver key presented to Mr. Heap on the occasion of the re-opening of the Sunday School premises.





The Chapel before the organ was installed in 1903

Congregational hymn singing and choir singing, those essential elements of Chapel worship, were first accompanied by a harmonium. This was replaced in 1903 by an organ purchased from Peter Conacher of Huddersfield. During the following years the original mechanism that worked the organ's bellows (this involving the flow of water achieved by a special motor) was not proving satisfactory so the decision was taken to replace it with a paid organ player. Subsequently in 1932 electric power was installed and in 1973 the organ was fully renovated.

In 1933 students from Cliffe College visited Wooldale to lead an evangelistic campaign in the area.

After a similar visit the following year it was decided that this initiative was to be supported by the formation of a Mission Band. The members of this group visited all the chapels of the Holmfirth Circuit supporting activities such as house groups and meetings,

also leading and preaching at services. Students from Cliffe College returned to the Holmfirth area during March 1936 to lead a seventeen day mission. This was supported by members from the three Wooldale Methodist churches.

In 1943 the Chapel was registered for the Solemnisation of Marriage. Prior to this date those wishing to marry had to go to the Wesleyan Church in Holmfirth.

The names of those associated with the Chapel who served in the two world wars are remembered on Memorial Boards.



Wooldale Wesleyan Methodist Chapel

WOOLDALE**United Methodist Free Chapel**

The effects of the Wesleyan Reform Movement and its desire for a church with more autonomy and independence for local chapels were not fully experienced within the Wesleyan congregation of Wooldale until 1860. It was during this year that a group of 48 members, who had come to sympathise with the aspirations of the reforming Methodists, took the decision to establish their own chapel. It is likely that in their discussions and deliberations they would have sought guidance from the Reformers of Jackson Bridge who, at the time, were being particularly resolute in their beliefs, having been forced out of their place of worship because of them. They would most certainly have given “the would-be Reformers of Wooldale” every support they could, as would those who had earlier formed a Reform Society in Holmfirth.

Associating themselves with the United Methodist Free Church they established the Wooldale Wesleyan Reform Society in January 1860.

Consisting of two classes, No.1 with 28 members and No. 2 with 13, the Reformers met in a cottage in the village known as “Bethel” (not to be confused with the Primitive Methodist Chapel at Town End which was called “Little Bethel on the hill”.). Unfortunately it has not, as yet, been possible to establish where this cottage was situated.

Henry Wadsworth and John Wimpenny were the first Class Leaders, the Society Steward was Thomas Crosland and Ben Moorhouse was the Society Secretary. Services were led by lay preachers, the most prominent amongst their number were Henry Wadsworth, Thomas Crosland, Emmanuel Booth, Ben Moorhouse and Edwin Roberts.

REGISTER OF MEMBERS

Wesleyan Reform Society
Method

WOOLDALE

COUNTY of YORK

1860.

Title page of the Register of Members of the Wooldale Reform Society

Class 1

No.	Christian Name	Surname	Residence
No.	Place		
1	Henry L.	Wassworth Leader	Woldale
2	Grace	Brown	Lime Bottom
3	Maryah	Lee	Woldale
4	James	Den Prisley	New End
5	Ellen	Youn	Woldale
6	George	Moorhouse	Woldale
7	John	Lindley	Muslim Hall ^{old by year} Farm.
8	Ruth	Hallithwaite	Woldale
9	Noble	Hinchliff	"
10	Ben	Moorhouse	Hollin Greave
11	Elizabeth	Holmes	Woldale
12	James	Turner	New Mill
13	Elijah	Turner	Totties
14	Allis	Hinchliff	Woldale
15	Hand	Bower	Lime Bottom
16	Immanuel	Booth	Muslim Hall
17	Abraham	Woodhead	Woldale
18	Ide	Moorhouse	Hollin Greave
19	James	Moorhouse	New Mill
20	Edwin	Gentinson	" "
21	Edwin	Roberts	Iron End.

No. 1	Christian Name Class	Surname	Residence
No. m.			
22	Jones	Cartwright	Town End.
23	Sarah	Evans	Gothies
24	John	Barker	Town End.
25	Joseph	McCaul	Wooddale
26	Martha	Brook	Roa Row.
27	John	Lee	Wooddale
28	Joseph	Roberts	Lane Top.

Class 1 continued

Class 2

No. m.	Name Class	N ^o . 2 Class. Surname	Residence
1	John Leader.	Hinsham	Cliff
2	Barbara	Woodhead	Little Cliff
3	Elizabeth	Wimberry	Cliff
4	Mary	Wadsworth	Woodale
5	Henry	Barker	Na Mill
6	Ann	Großland	Sycamore
7	Emilia	Dixon	Binton Hile
8	Emma	Barker	Town End
9	Lydia	Roberts	Lane Top
10	Mary	Barker	Town End
11	Ashmah	Roberts	"
12	Mary	Brown	Lane Bottom
13	Thomas	Großland	Sycamore



Wooldale United Methodist Free Chapel 1868 - 1927



Wooldale United Methodist Free Chapel Interior

The life of the chapel thrived, the adult membership grew as did that of the Sunday School. Six years later the Annual Tea for the Sunday School, held on New Years Day 1868 was attended by one hundred and seventy three scholars and forty two teachers.

This increase in the numbers of those wishing to attend services in the cottage led to accommodation difficulties and overcrowding. This caused members to decide that the time had come for them to build a Chapel. Public subscriptions were sought within the locality and money raising events were held. Interestingly one of these was held in the premises of the Wesleyan Methodists, the congregation they had left a few years earlier.

Land was acquired in Lane Bottom (Robert Lane) and at a meeting held during May 1868 the members of the Wooldale Local Board agreed "*that permission be given to parties who were about to erect a new chapel at Wooldale to get stone out of Cliff Quarry.*" Two months later the new chapel was completed and opening services held at the beginning of July.

Inspite of having their new chapel later in the month the Rev. W.B. Afleck of Holmfirth, gave the annual sermons but in accordance with tradition, these were again held in the open air, in a field in the village.

In 1884 the decision was taken by members to leave the Holmfirth United Methodist Free Circuit. It would appear that difficulties had arisen regarding the financial support to be given by them to the Circuit and members also felt dissatisfied with their dealings with Circuit officials. Disagreements had surfaced between members and Circuit representatives relating to certain Principles of faith and Church governance. From this time the congregation has been independent of denominational affiliation, as members maintain their belief in the freedom and independence of individual Chapels and in the collective authority of members.

In 1904 the Trustees purchased three cottages in Lane Bottom which were then sold in 1923/4. The £300 raised by the sale was used to buy the adjacent field. This was a much valued additional facility on which various gatherings were held including chapel anniversaries and for a number of years the Wooldale Sing.

The chapel was registered for the Solemnisation of Marriages in 1911. It was also during this year that the Helping Hand Fund was set up to provide financial assistance to any members who were in need of financial support.



Wooldale Lane Bottom Methodist Free Church (c1910)

By 1913 the numbers of those attending the Sunday Services and the weekday activities had grown in such a way as to make additional accommodation desirable. A building fund was started but fourteen years passed before the looked for extension was built at the rear of the Chapel. This delay could well be accounted for by the realities of the First World War and the Depression of the 1920s.

Wooldale Free Church Society.

Dear Friend,

The members of the above Society are keenly anxious that all the members of the Congregation who meet together regularly for worship shall be united in NAME as well as in SPIRIT.

Therefore they earnestly seek your co-operation.

You are asked to consider this question ;—“Will you offer yourself to become a Church Member and have your name admitted on the Church Register ?”

To this end you are invited to attend

A SPECIAL MEETING

to be held on Tuesday, March 11th, 1930, at 7-30 p.m., when the Claims, Privileges and Responsibilities of Church Membership will be put before you by the elders of the Church.

I remain,

Yours faithfully,

F. LINDLEY.

Secretary.

Invitation to those attending Chapel services in 1930

There is no record relating to a situation that arose within the congregation in 1930 nor is there any explanation as to why, at that time, the Elders felt the need to call a meeting at which they would

present “*to those attending Chapel services the claims, privileges and responsibilities of church membership.*” There is also no record of the outcome of this meeting but it would appear that its purpose was to secure from those who regularly attended the services a public commitment to membership.

An important feature of Chapel life over many years has been the work of the Christian Endeavour Society. Established in the early 1900s and first led by Miss Stanley and Mrs Gledhill, of the Mt. Tabor Society, the members gathered weekly to share “*a clear witness of their belief, evangelical in outlook, based on Scripture giving a real faith in the truth of the Gospel*”³⁵ Of great concern to members was the visiting of the sick and needy of the district and also missionary work, particularly in Ceylon and India. During the week after Easter members joined with those from other Chapels in the locality to celebrate the anniversary of the Christian Endeavour Society. (The work of the Society continued until 2008)



Badge to commemorate the Jubilee of the Christian Endeavour (1881-1981)

³⁵ Methodist Free Chapel Lane Bottom Centenary Booklet Kathleen Bray

WOOLDALE FREE CHURCH.
CHRISTIAN ENDEAVOUR WEEK.
 JANUARY 26th — FEBRUARY 2nd.
Spiritual Advance Campaign.

Sunday, Jan. 26th, 10-30 a.m. and 6 p.m.
 Preacher...Mr. J. A. TAYLOR (Birdwell)

Tuesday, Jan. 28th—**C.E. Rally**, 7-45 p.m.
 President ... Rev. L. C. EDWARDS.
 Speaker ... Evangelist H. E. LEWIS.

Monday, Wed. and Thursday Evenings,
 7-30 p.m.—**Bright Gospel Services.**

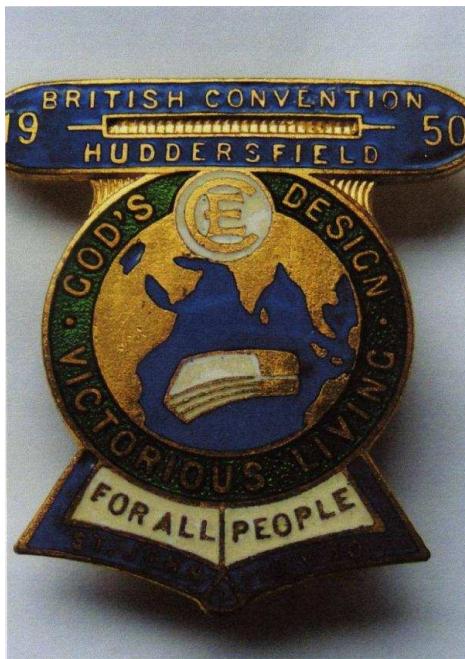
Saturday—Faith Tea and Lecture.

Sunday, Feb. 2nd—Preacher: The Evangelist.

You are earnestly invited to these Services.

Advertisement placed in the Holmfirth Express January 1936

Badge to commemorate
 the British Convention of
 Christian Endeavour held
 in Huddersfield in 1950



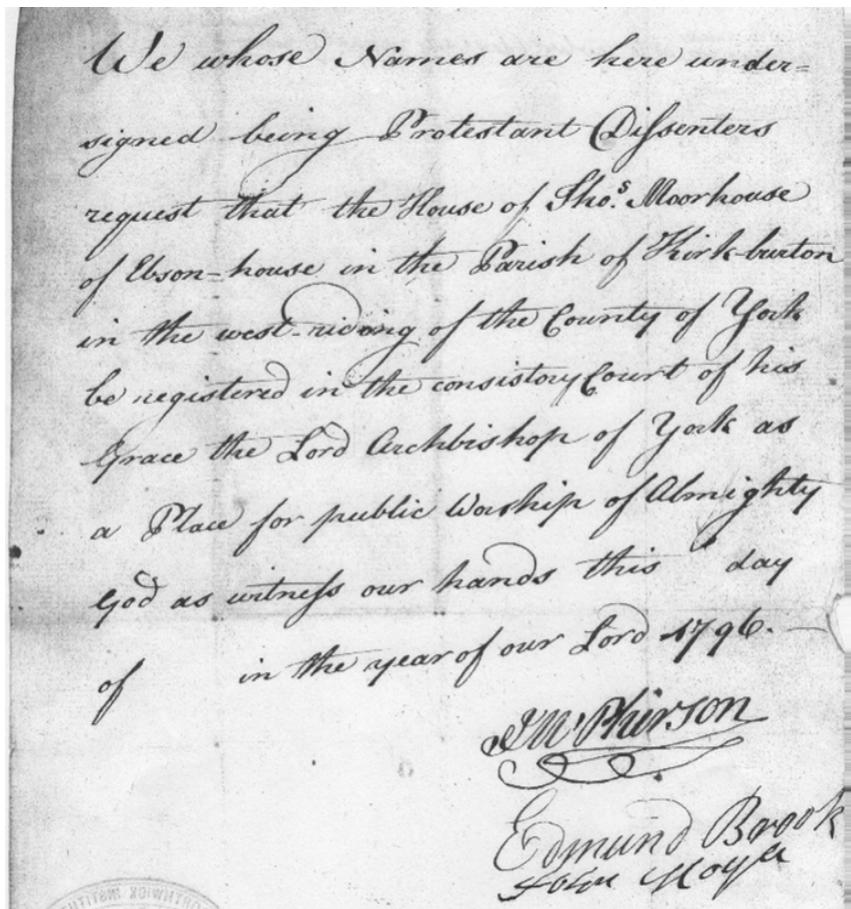


The writing on the reverse side of this card reads "*After winning the Christian Endeavour Banner in July 1955 it was displayed in the Chapel.*"

A significant result of the visits made by evangelists from Cliffe College to Wooldale was the close relationship that developed between the staff and students of the College and members of the chapel. For a number of years it was customary for members to arrange a Whitsuntide outing to the College. A very special occasion was when they, with others from Wooldale, went to see the American evangelist Billy Graham and to hear him preach when he visited the College in 1954.



Wooldale Methodist Free Chapel



The request for the Registration of the house of Thomas Moorhouse of Ebson house as a place for Public Worship submitted in 1796.

In the same year Edmund Brooke, Charles Jenkinson and Charles Brooke presented a similar request for the use of the house of Joseph Brooke of Horncote.

Both these houses lay within a short distance of Snowgatehead, Ebson House in Fulstone and Horncote near New Mill. It is highly likely that those gathering for worship in them were linked with local Methodism, as the names of those who signed the requests are not those associated with the other known Dissenters of the area, these being those of Lydgate Chapel and the Quakers of Wooldale. This view is supported by the fact that Ebson House appeared on the surviving Holmfirth Wesleyan Methodist Quarterly Lay Preachers Plan from 1836 to 1847. It is worth noting that services in Fulstone are again listed from 1867 to 1874. Lay Preachers attended on alternate Sundays but no details are given as to where these services were held. Wesleyans appear to have gathered later, not in Fulstone but at Snowgatehead, when during 1869 and 1870 weekly Sunday Services were led by Lay Preachers.

Where the services were held in the hamlet, first referred to, in 1842, in the Huddersfield Primitive Methodist Circuit Plan has not as yet been established. Snowgatehead is listed as having Sunday Services at 10:45am and 2:15pm.

In all probability the meeting place was the Preaching Room described in the Return for the Religious Census in 1851. The entry stated that there was a Preaching Room with sixty sittings, an average congregation of sixteen and a Sunday School of seventy four scholars. The Chapel Steward at the time was Ammon Hinchcliffe, Woollen Weaver, of Snowgatehead.

It can only be a matter of conjecture as to where this Preaching Room was situated. One possibility was described by Tom Wainwright in his Account of Snowgatehead Chapel "*from what I have heard older local preachers say the room was made out of an hayloft in a barn and reached by a ladder.*"

An alternative was given at the Stonelaying Ceremony for the new Chapel in 1893 when it was stated that services had been held in a cottage for fifty years.

As no Chapel records for the years following the Religious Census have survived we lack the information necessary to determine the circumstances in which those belonging to this congregation found themselves. Neither can it be established when and why their involvement with members of the Huddersfield Primitive Methodist Circuit ceased and an association with those of the Clayton West Primitive Methodist Circuit was formed. It is clear however that this new relationship had been agreed by 1875, for after March of that year the Circuit Plan included Snowgatehead. The Chapel is described as having Sunday services at 2pm and 6pm and a Preaching service once a fortnight. Those attending the Circuit March Quarterly Meeting of that year agreed that "*the necessary steps be taken to secure a Preaching Room at Snowgatehead*" and "*that Brother Baxter, J. Wadsworth and E. Day be empowered to take all necessary steps to open Snowgatehead as a mission.*"³⁶ At the following meeting, in June, Rev. Mark Baxter was appointed Treasurer of Snowgatehead Chapel with a responsibility for the lettings. It was also decided that Brothers Henry Littlewood and Henry Kaye would arrange for Snowgatehead Preaching Room to be open for religious services after the June Quarter day. A harmonium was purchased from the Circuit, but it would seem that payment for this presented a problem, for on March 8th. 1879 it was minuted at the Preachers meeting "*that the Snowgate Society be requested to pay the balance due (30s) on the harmonium purchased from the Circuit*"

The following year those present at the September Quarter day meeting accepted the proposal that land should be acquired at Snowgatehead on which a new Chapel should be built. It would appear however that it was not until March 1882 "*that Liberty be given to Snowgatehead Society to secure a suitable site for a chapel*"³⁷ The search for an appropriate site proved to be a lengthy process as difficulties arose caused by the differing views expressed as to which was the most suitable site for "*the new*

³⁶ Minutes of Clayton West Primitive Methodist Circuit

³⁷ Ibid

School and Sanctuary."³⁸ The proposed sites were "the junction of roads leading to Shepley Marsh, Sovereign and Syke Bottom" or "a site near where present services were held."³⁹

Pending a decision on this issue the life and work of the Society continued. The Circuit Report of 1890 stated that the Sunday School was attended by fifty three children. The scholars were taught by ten teachers and (five male, five female) of whom three were Chapel members. The work the Sunday School flourished for in May 1893 at the Stonelaying Ceremony for the new Chapel it was described as "*in a most prosperous condition*"⁴⁰ with more than one hundred scholars attending.

The Return of Chapels in the Clayton West Primitive Methodist Circuit for December 31st, 1892 stated that at Snowgatehead there was a rented room with seating for sixty and that the attendance was fifty persons. Those attending came mainly from the families of Fulstone, Gatefoot, Haddingley and Snowgatehead along with those living in the Marsh lane area of Shepley.

It would appear that the aquiring of land on which to build a chapel was being undertaken at this time, for the records of the Quarter day meeting of 1893 included a request that the Rev. Joseph Livesey should remain in the Clayton West Circuit because of "*his involvement in the purchase of land for the Clayton West and Snowgatehead Societies.*"⁴¹

The choice of the site, however, did not meet with the approval of Henry Lindley, the Treasurer of the Building Fund. He submitted his resignation to the Trustees giving as the reason for his action his objections to the chosen site for the new Chapel. The land about which he felt so strongly was situated in the centre of the hamlet and was part of the Firth estate in New Mill and so lay

³⁸ Minutes of Clayton West Primitive Methodist Circuit

³⁹ Ibid

⁴⁰ Snowgatehead Chapel Tom Wainwright

⁴¹ Minutes of Clayton West Primitive Methodist Circuit

within the Manor of Wakefield. Bought for £35 it consisted of six hundred square yards of the close known as Little Kiln Croft, having to the north east side the road from Ebson House, on the south side the road from New Mill, (via Fulstone and Ebson House) to Barnsley, and on the east side the junction of the said roads, to the north-west side the remainder of the close Little Kiln Croft.

The Trustees at the time of purchase were Henry Littlewood Skelmanthorpe, weaver, Richard Thorp, Gatefoot, labourer, Joseph Turner, Gatefoot, grocer, George Longley, Cumberworth, farmer, John Jessop, plasterer, Fred Tipler, farmer, Henry Jackson, Dyers labourer, John Howlett, Snowgatehead, farmer, Robert Edinboro, Shepley, labourer, George Henry Mellor, Wallnook Snowgatehead, scourer, Thomas Thorp, Shelley, clerk, John Thorp, Emley, Postmaster, Herbert Ellis, Gatefoot, farmer and Alfred Jessop, Shepley, plasterer.

The architect for the new Chapel was Thomas Howdell of Leeds, a committed Primitive Methodist, whose involvement with chapel building for the Connexion was well known. The building was to accommodate one hundred and twenty sittings and a Sunday School that could cater for up to one hundred scholars. It had an anticipated cost of £600, half of which had been raised by the time the invitation to the opening ceremony was sent out. This was signed by the Rev Friend Joseph Livesey of Skelmanthorpe, Rev. Thomas Page of Cumberworth and the Treasurer John Jessop of Shepley. It would appear that difficulties of some kind were experienced after the construction of the Chapel for a letter was received, in March 1895, from Mr Howdell "*complaining at the delay in completing the undertaking*"⁴². Details of the "delay" were not recorded but perhaps it may have been related to payment. This notion may be seen to be supported in that in May 1895 the trustees secured a loan of £250 from the Weavers Glory Lodge of Skelmanthorpe. It is highly likely that this made the

⁴² Minutes of Clayton West Primitive Methodist Circuit

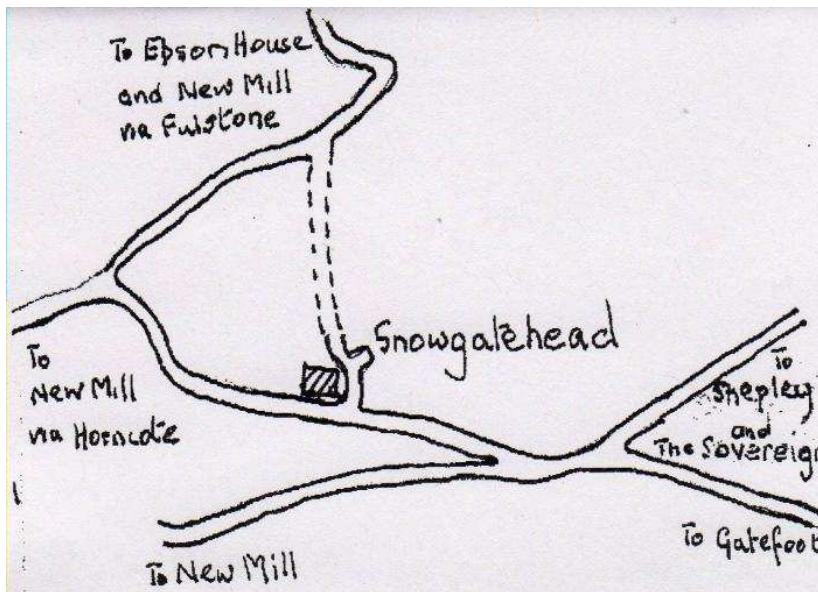
required payment possible. The plans for the Chapel have not survived having been destroyed in a fire that occurred later in the offices of Mr. Howdell.

The Chapel was opened on 10th. June 1893. but, in the years that followed, the excitement and commitment to the work of the Society appear to have gradually waned. Numbers attending fell and those remaining found the maintenance of the Chapel and the Sunday School increasingly difficult. A situation developed which caused those attending a Preachers Meeting in 1913 to record a Minute “*we suggest to Snowgatehead Society the advisability of a special effort to be attended by the Ministers and others of the Circuit with a view to encouraging the Society in its present somewhat weakened condition.*” It would seem that this initiative gave the support needed to revive the life of the Congregation. The position regarding membership and the activities of the congregation does not appear to have worsened and the life of the Chapel continued. During the following years these can be seen to have improved in that the Chapel was registered for the Solemnising of Marriages in 1935.

In the spring of 1936 a situation had arisen whereby six of the Trustees, John Jessop, Henry Jackson, George Henry Mellor, Arthur Mellor, Thomas Thorp, and Herbert Ellis had died. The remaining trustees, Irvin Ellis of Sude Hill, labourer, Albert Maude of Croft Nook Shepley, engineman, Henry Wood of Croft Nook Shepley, engineman, Walton Edinboro of Pipin House Cumberworth, motorman, Firth Kaye of Dobroyd Shepley, Retired millhand, and James Howlett of Snowgatehead, farmer, then undertook the task of re-establishing the body of trustees. This they did, on March 14th., by making eight new appointments, Norman Bray of Green Hill Bank Road, New Mill, Millhand, Percy Wood of Croft Nook, Shepley, clerk, Arnold Taylor of Gatefoot, joiner, Percy Windle of Lane Head, Shepley, delver, Luther Mellor of Lane Head, Shepley, weaver, Albert Denney of Long Close Shepley, firer, Albert Jones of Fulstone, millhand and Nelson Jessop of Syke Bottom in New Mill, bottler.

The task of attracting people to their services and children to the Sunday school had become a continuing reality for the congregation. Situated where it was, as fewer families from the tiny nearby hamlets attended the numbers declined. In 1939, three years after the re-establishing of the trustees, it was recorded that there were twenty four members. No records have survived of those attending during the years of the Second World War or the years immediately afterwards but in 1954 the membership was stated as being twenty three.

A gradual decrease in the numbers attending and the difficulties experienced by the few remaining members, as they continued to maintain the services and meetings of the Chapel, led to the decision being taken in 2003 that it should close. The building and the land adjacent, (this having been given to the chapel by Mrs Littlewood with the intention that a Sunday School should be built on it) were then sold. The Chapel was later converted into a house.



Site of Snowgatehead Primitive Methodist Chapel

A Service of Celebration
to mark the closure of
**Snowgatehead Methodist
Church**



By kind permission of Dalesman

Sunday, 6th July 2003 6.00pm

The Minister and members welcome you
to this celebration service to mark the
closure of Snowgatehead Methodist
Church following 109 years of service to
the local community.

CHURCH OF ENGLAND NEW MILL Christ Church

Discussions initiated by the Reverend B. Hutchinson, Vicar of Kirkburton, and Isaac Newton of Stackwood Hill resulted in the decision being taken that a new Church would be built in the valley. In 1829 "*a parcel of land situated and lying, being at or near New Mill in the township of Foulstone*"⁴³ was bought from the Commissioners of the Graveship of Holme, the purchase price of £100 being raised by public donations. The monies required for the building of this new church came from those set aside in the "Million Act" of 1818⁴⁴ for the provision of new churches. Completed in 1830 at the cost of £3,600 it was consecrated, with the associated graveyard, the following year. Five years later the Church came under the jurisdiction of the Diocese of Ripon; further changes in church administration resulted in it being within the diocese of Wakefield (1888), the Huddersfield Deanery and then the Rural Deanery of Kirkburton (1967); this re-establishing links with the Parish of Kirkburton. Dr. Henry Morehouse writing in his book *The History of Kirkburton and the Graveships of Holme* wrote of the Church "*It is a large and very substantial Gothic structure, with a tower. Although situated at the foot of three considerable hills this church stands on a bold but picturesque eminence, and is seen from a considerable distance.*"

The living was not a generous one, being £55 per annum, supplemented by Pew Rents. This led to a situation in which the first six years saw the induction and departure of three Clergymen, the Rev. Ebenezer Leach (1830-1832), Rev. Samuel Jones (1832-1834), and Rev. Henry Middleton (1834-1836). The Rev. Ebenezer Elliot began his six year tenure in 1836 and his major contribution to the establishment of the role of the Church within the community was the starting of a Sunday School in 1838.

⁴³ The History of Kirkburton and of the Graveship of Holme Henry James Morehouse

⁴⁴ See Appendix 2

It was during these years that the Church was registered for Baptism in (1830), Burials (1831) and Marriages (1839).



The Parish Church of Christ Church New Mill

The longest-serving incumbent, the Rev. James Waldby Holmes embarked on his ministry in 1843 remaining in his post for the next 35 years. During this time he oversaw a refurbishment of the church building (1844), the placing of an organ in an organ gallery (1857), the installation of gas (1862), the acquisition of a peal of six bells (1864), and in the following year the placing of a clock in the Tower (1865) and the forming of a choir in (1873). In order to increase the Church's presence in the valley he was responsible for the moving of the Mission which had been established in Deerhsaw in 1865 to Hill End in Gate Foot Lane (1868). Unfortunately this had to close during the late 1870s because of the Vicar's ill-health.

Following the retirement of Rev. James Holmes his son Rev. Baptist James Holmes became the next the Vicar of Christ Church.



Rev. Baptist James Holmes

The major developments of his incumbency included the opening of the St Andrew's Mission in Totties in 1879. This was held in a cottage situated at the entrance to the property belonging to Miss Tinker of Downshutts. She agreed to provide the money for this to be furnished for divine worship. Services were then held on alternate Thursday evenings and once a month on a Sunday afternoon and the reopening of the Mission at Hill End in the same year. Pew Rents were abandoned, these being replaced by a weekly Collection in (1880).

The developments also included the restoration of the church building which included new chancel stalls, organ chamber, vestries, panelling in the nave and stained glass windows (1881); and the first edition of the church magazine (1885).



Interior of Christ Church prior to 1881

A significant innovation of Rev Baptist James Holmes tenure was the introduction of special services for men in 1882 following a conference for workingmen that had been held in the National School on September 6th. 1880. Attended by “*between 60 to 70 genuine working men*”⁴⁵ the subject for discussion was the non attendance at worship. The success of this event confirmed his desire to hold similar meetings when pertinent issues of the day would be aired. By 1885 these were firmly established and consisting of talks followed by discussion. Attracting a large number of men the subjects debated were varied and included,

⁴⁵ Christ Church New Mill A Centenary Souvenir 1831-1931 Norman Settle

"What is the good of Churches and Parsons? Is the world any better for religion? What is the difference between Church and Chapel? What makes a Gentleman? The nobility of labour" (306 men were present for this). On November 6th. 1886 Marriage was the subject under discussion. It was reported in the Huddersfield Examiner that four hundred men had listened to the Vicar, and that he had not hesitated "*in calling a spade a spade.*" The Vicar was accused by some in the district of "*debasing the Church to the level of a public meeting room*". His response to this was to insist that "*he had never degraded or was likely to degrade the Church by turning it into a debating room or discussion forum*"

The popularity and obvious success of this venture resulted in similar Services for women being introduced in 1889. These "Talks with Women" appear to have been very well supported with a reported attendance, one occasion of eight hundred. It may be relevant to note that, at the time of these well received gatherings, two of those involved in organising these, Eli Moorhouse of Grove House, a Churchwarden and Josiah Bailey, were also amongst those who were actively promoting the notion of a Public Hall in the village in which non sectarian, non-political and self-improvement meetings would be held.

During 1884 there was a growing concern that the Burial Ground, would soon be full, so on February 23rd 1885 a meeting was called to review the situation.

(ii) Meeting of the ratepayers of the ecclesiastical district of Chrst Church, New Mill, to consider the closing of the churchyard and the formation of a Burial Board. The Vicar, who presided, said that since the church was built in 1831, no less than 2687 interments had taken place therein, being an average of over 50 per annum. It was resolved that a Burial Board be formed and that nine should comprise its membership.

Another five years passed before it was decided that only internments in an existing grave would be allowed. For the next ten years burials necessitating a new grave were at Shepley Parish Church. It was during the incumbancy of the Rev. Thomas Michael Turnbull that the new Burial Ground was opened in 1900. This was situated on land (2,400 square yards) off Horncote Lane which had been in the possession of A. Lockwood.

The Rev Turnball also oversaw a third Church Restoration (1903) which included the decision to purchase a new hydraulic organ.

A most important feature of Christ Church is the peal of six bells. Purchased with monies raised by public subscription these were installed in 1864 to great acclaim. The Huddersfield Chronicle at the time stated "*New Mill is rapidly taking its place among the villages of Holmfirth district in the manifestation of public spirit, and in that respect is taking the lead of many others. Among other novelties introduced at New Mill is that of having a peal of six bells hung in the tower at Sude Hill.*"

A three hour peal of bells was rung to celebrate the Jubilee of the bells on December 27th. 1914. Rung by John Hilton, John Tinker, Herbert Haigh, Harry Haigh and Herbert Biltcliffe (Conducter) this event ran contrary to the order, issued after the outbreak of the First World War during the previous month, that during the hostilities bells were only to be rung in the event of an enemy invasion.

Herbert Biltcliffe was also responsible for the many peals rung on major Church and festive occasions, those during the Celebrations at the end of the War in 1918, for the Church Centenary in 1931 and on the re-hanging of the bells in 1936.

CHRIST CHURCH, NEW MILL.

Rung to commemorate the Jubilee of the Bells,
For Evening Service on Sunday, December 27th, 1914,

A Peal of Treble Bob Minor, 5040 Changes,

being 720 each of—

Kent, New London, Woodbine, Duke of York, Merchants' Return, Violet and Oxford.

Time . . . 3 hours and 2 minutes.

"John Hilton	Treble	Herbert Haigh	4
John Tinker	2	Harry Haigh	5
Herbert Biltcliffe	3	H. W. Barrow	Tenor

"First Peal.

Conducted by H. Biltcliffe.



The Christ Church Bell Ringers 1914

Herbert Haigh, John Tinker, John Hilton, Frank Tinker
Jim Haigh, George Barrow, John North, Harry Haigh, Herbert Biltcliffe

During the early 1930s the bell ringers of New Mill were well known for their successes in the competitions held in the parish churches of Holmfirth, Shelley, Meltham, Halifax and New Mill. The members of the prize winning team were George Fawcett, Norman Tinker, Ben Booth, Norman Turner, Frank Tinker, Harold Tinker and Herbert Biltcliffe.

In 1936 it was agreed that the bells, having deteriorated over nearly seventy years use, were in need of attention and retuning. A public subscription was again raised to cover the cost. Local interest in this undertaking increased after the Ringers won the Halifax And District Cup in April of that year and The Holmfirth Express reported in June that "*the response to the Bells Appeal is justifying the confidence of those who issued it*" The bells were removed from the tower in September and re-hung on December 21st. in preparation for the Christmas services.



The Rev. S. P. Edwards, Vicar of New Mill, with Mr. Joe Booth, Mrs. J. H. Dickinson and Mr. Harry Morehouse with the dismantled bells who, as children, had seen them installed. Mr Booth had been a ringer for almost forty years along with two brothers, an uncle and a brother-in-law.

Over many years music has made a notable contribution to the Sunday services held for public worship, festive and celebratory occasions. Initially this was provided by a group of string players who, it is thought, sat in the west gallery. Church Accounts frequently included record of payments for "*Bass fiddle strings, Violincello repaired, New Fiddlestick and Paid Sexton for carrying fiddle.*"⁴⁶

However, on the acquisition of a hand operated organ in 1857 this was disbanded. This instrument was then replaced as part of the refurbishment of the church in 1881. At that time a new organ was placed in the newly created organ chamber in the chancel.

⁴⁶ Christ Church A Centenary Souvenir Norman Settle

These improvements prompted William Hirst of Park House, Cumberworth to leave in his Will, dated 25th. May 1882, the sum of £100 to the Vicar and Church Wardens of New Mill. The interest on this “*was to be put to the salary of the organist.*”⁴⁷

In 1910 the services of the organ blower were no longer required when an hydraulic engine was installed. The last man to undertake this essential task was Mr. Matthew Kaye who had done so for thirty years. There was a severe drought in 1929 and it was at this time that the Church Council received a request not to use water in the working of the organ. It was then agreed to install electric blowing equipment. Due the inevitable deterioration of the state and performance of the instrument over the years, especially those of the Second World War, it was decided to create an Organ Improvement Fund. The rebuilding and improvements made to the organ were completed in November 1947.

Closely associated with musical element of the Sunday Services was the singing provided by the Choir. Formed in 1873 by the organist, Charles Holmes, son of the Vicar, the choir supported the congregational singing of Hymns and Psalms and the Sung Services. The members began what became a firm musical tradition in public worship. On September 16th. 1880 nine choirs participated in a Choral Festival which attracted a large audience. The wearing of surplices by choir members was approved in 1881, these being worn for the first time on Easter Sunday. In later years an augmented choir gave annual performances of an oratorio or religious choral works

⁴⁷ Report to the Charity Commission 1899



Christ Church Choir 1937

Records relating to the work of the Sunday School do not appear to have survived, so little is known of the children who attended or of those who taught them. Established in 1838 it met in the nearby National School, built in that year. Describing the work of Rev. Baptist James Holmes Norman Settle wrote “*He made the work of the Day School and the Sunday School his special care, and they reached a high standard of excellence under his careful superintendence*”⁴⁸ and that in 1878 on the afternoon of the Sunday School Anniversary he had arranged a Flower Festival “*the children assembled in School walked in procession to the Church where they presented flowers on the chancel steps*”⁴⁹ This custom apparently continued for a number of years.

It is not known when the first Confirmation Classes for children were held but these will have been an important part of the work with young people.



Confirmation Candidates 1935

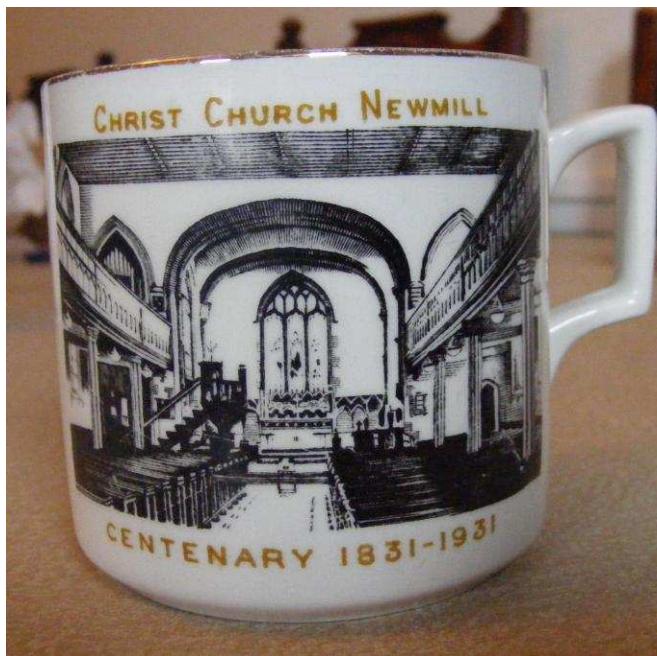
⁴⁸ Christ Church A Centenary Souvenir Norman Settle

⁴⁹ Ibid

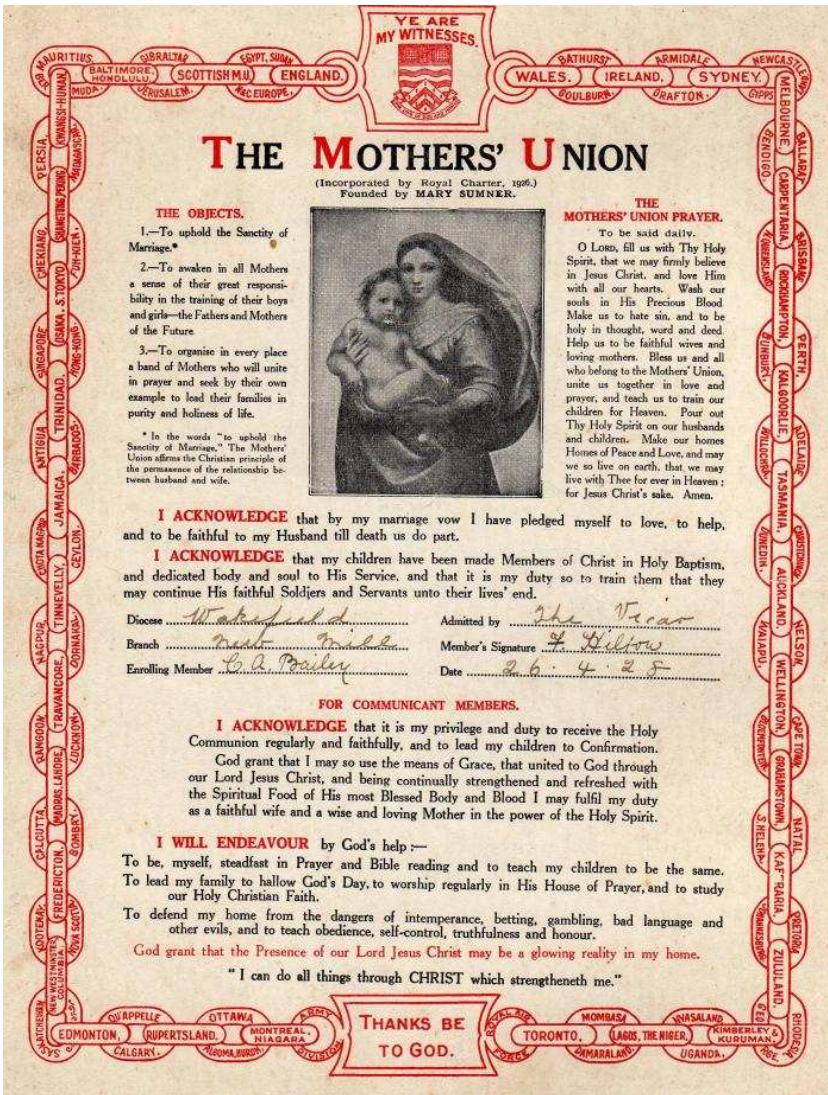
Those from New Mill who gave their lives during the two World Wars are remembered on the Memorials situated near the entrance to the church. The standards of both the Mens and Womens sections of the New Mill Branch of the British Legion hang in the chancel.

The formation of a branch of the Mothers Union provided the opportunity fro the women members of the congregation to meet together for both religious and secular activities and members made an important contribution to the life and work of the Church.

Although not within the years of this history, the result of local discussions concerning the proposals that parishes could combine and share the services of local priests was the creation of the Team Ministry of the Upper Holme Valley in 1989. Christ Church became part of this.



Commemorative Mug for Christ Church centenary

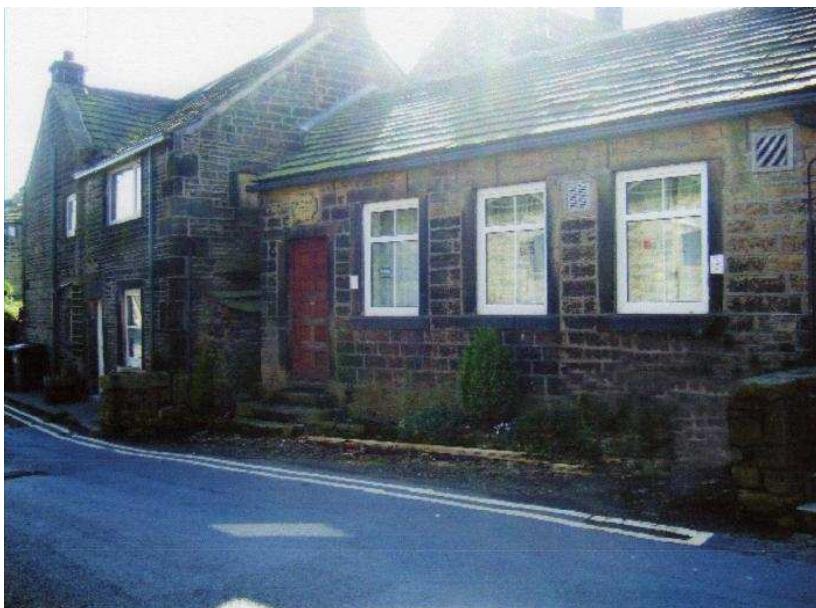


Mothers Union Membership Card 1928

HEPWORTH**Church of the Holy Trinity**

In 1843 the decision to create an Ecclesiastical District of Hepworth was taken and the Vicar of Kirkburton, Reverend Richard Collins, was given the responsibility for this. A Curate was appointed to serve the population of Hepworth and Scholes (approximately 3000) through the support of the Pastoral Aid Society. The meeting place of those who gathered around him was an upper room in Barrack Fold. It is on record that his endeavours and those of other preachers of the Church of England “*to preach the gospel in the locality were met with much ridicule and opposition.*”⁵⁰

By 1850 it was recorded that Sunday evening services were then being held in the Town School. The officiating clergy at these were the Vicars and Curate of Holmfirth, New Mill and Kirkburton.



The Old Town School in Town Gate

⁵⁰ Huddersfield Examiner October 1862

The Return for the Religious Census, in 1851, stated that the congregation worshiping according to the rights of the Church of England met in a school room that was neither consecrated nor licensed, but was used with the permission of the Bishop of Ripon. The room which had recently been rebuilt, provided for eighty three sittings and the general congregation was given as eighty to one hundred persons. The officiating minister was the Reverend James W. Holmes, Vicar of Christ Church, New Mill. It was recorded that at the time there was no Sunday School.

It was also in 1851 that the Rev. Samuel Bardsley, who had moved from Upperthong into Scholes also undertook Preaching duties and it is recorded that it was through his efforts that the land, known as Leyton Bank, was acquired from John Tinker. However it was decided that desirable as the building of a Church was, there was greater need for a school. So it was that during the next year, a Day School for infants and Sunday School consisting of "*a neat and commodious room*"⁵¹ was built on the site. The building which was opened in the spring of 1853 was also licensed for Divine Worship.



The Church Sunday School and Infant Day School

⁵¹ Huddersfield Examiner October 1862

Those involved in the acquisition of this land were the Reverend Richard Collins, the Reverend Ebenezer Leach, the Reverend James Holmes and the Reverend Samuel Bardsley in association with John Tinker, the younger, of Hepworth, gent. Thomas Lister Charlesworth of Upper Farm, gent, William Firth Morehouse Manufacturer of Paris, George and Benjamin Thewlis, Manufacturers of Rock Houses Scholes, William Greaves, Manufacturer, of Scholes Moor, Christopher Moorhouse, Scribbling Miller of Paris, George Farrar, Dyer of Paris, James Hampshire, Clothier of Field Head Hepworth, George Hinchcliff, Manufacturer of Nabb, William Crawshaw, Sadler, James Holmes, Manufacturer of Sandygate, Wooldale and John Ramsden Manufacturer of Cliff.

The Rev Bardsley was followed, in 1853, by the Rev George Foster who remained in post for the next five years, living first at Cross Holmfirth and then in Far Lane, Hepworth. During this time Sunday services were held in the morning (Matins, Litany, Ante Communion and long sermon) and in the afternoon (Evensong with Catechism or Baptism). A record of the Sunday School meetings on August 30th. 1863 stated that at 9a.m. twenty eight boys, fifty nine girls, ten teachers and one warden attended; at 1.30p.m. twenty two boys, thirty six girls, four teachers and one warden attended. Attendance figures for 1883 were recorded as forty boys and thirty seven girls. However, numbers increased sufficiently over the following years that the decision was taken to use the room below the schoolroom. A meeting, held in May 1866, agreed to the installation of gas was attended by thirty teachers. In 1901 the first Confirmation Service was held. It was not until 1906 that a Sunday School Banner was purchased, a project much supported by the Vicar, Rev. Robert Cope.

Rev. Foster was succeeded in 1858 by the Rev Francis Richard Swallow who lived at Scholes. During his three year incumbency he held additional morning and evening services in the Old Town School and on occasions he liked to preach at open-air gatherings

and also in the Working Mens Club in Scholes. He introduced Bible Classes and Missionary Meetings which were well attended. The Rev Arthur Thorold Wood, having come to live at Mearhouse in 1861 was soon undertaking a search for a site for the much needed church. The land acquired by the Ecclesiastical Commissioners from Thomas Shaw Tinker of Hepworth, gent. and Sarah Tinker, a widow, of Hepworth was called Haddingley or Allanley Field. During March of the following year, a public appeal was set up for the £2,500 required to fund this undertaking. The reasons given for this fund were that the local population consisted mainly "*handloom weavers and colliers*"; and "*there was not a rich proprietor within the district*" and that "*having done most of the work we now see it our duty to make earnest appeals to the general Christian public trusting that the Lord may see fit to incline many hearts to respond liberally and willingly to our invitation.*"⁵²

On July 16th.the Church, built of local stone from Dean Quarry, with the associated graveyard was consecrated. Constructed in an early English decorated style, with a bell tower and a fine steeple, it provided seating for three hundred and twenty five people. It was dedicated to the Holy Trinity, a name thought suitable, either because of the three villages the church would serve or that it appealed to the Rev. Wood.

It was recorded in the Register of Preachers that the number of communicants on the first Sunday for the last four months of the first year of the new Church were "September - twelve, October - ten, November - thirteen and December – ten." Unfortunately the number of people in the congregation was not noted but the collections taken at each of these services raised between eight and ten shillings indicating that a considerable number of villagers had attended the services.

⁵² Huddersfield Examiner October 1862

**PROPOSED CHURCH
FOR THE
DISTRICT OF HEPWORTH.**

THE FOUNDATION STONE

Of the above Church will be laid (D.V.)

On Thursday Afternoon, April 24th, 1862,

BY THE
**RIGHT HON. THE
EARL OF DARTMOUTH.**

AFTER THE CLOSE OF THE CEREMONY, THERE WILL BE
A TEA PARTY
IN THE HEPWORTH CHURCH SCHOOL ROOM.

ADMISSION BY TICKET. ONE SHILLING.

IN THE EVENING,
A SERMON
WILL BE PREACHED AT
CHRIST CHURCH, NEW MILL,
BY THE
REV. JAMES BARDSTELL,
RECTOR OF ST. ANNES, MANCHESTER.

A COLLECTION will be made after the Service in aid of HEPWORTH
CHURCH BUILDING FUND.

PROCESSION FROM MEALHILL AT 3 O'CLOCK P.M.	
LAYING THE STONE	3 30 ..
TEA TO COMMENCE	4 30 ..
DIVINE SERVICE AT NEW MILL	7 ..

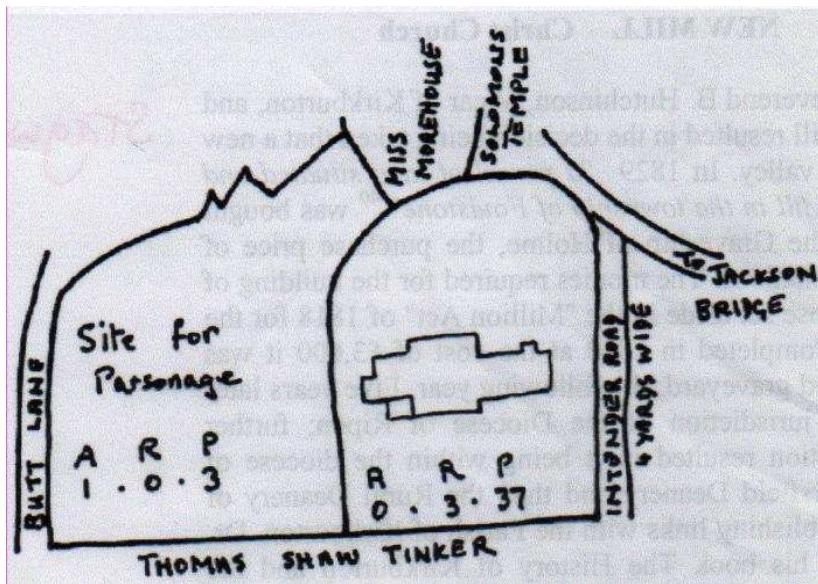
The Clergy are requested to attend in Gown and Bands.

TICKETS for the Tea may be obtained from the Ladies providing
Trays; from MR. JOHN TINKER, Hepworth, and from the
REV. A. T. WOOD.

*The Members of the Congregation and Friends of the Proposed
Church; the Parents of the Sunday Scholars, and the
Wardens and Teachers as well of Hepworth Church School,
as of the several Schools in the Holmfirth Sunday School
Union, and Kirkburton Parish, are invited to be present
on each occasion.*

Advertisement for the Stonelaying for the new church at Hepworth

In October 1864 an area of land, a portion of a piece adjacent to the Church known as Beaver Ing, was purchased from Mr. T. Shaw Tinker for £81.10.00., on which a Parsonage was to be built. On completion the Rev. Wood, having been inducted as the first incumbent Minister, moved into the new house. He had in fact contributed £1,200 towards the cost, which was £1,643.



Plan of the site of the Church and the new Parsonage

As the years past the Parsonage proved too large and this created difficulties for both the incumbents and the Church Authorities responsible for its maintenance.

Inspite of various attempts over the years to increase the basic stipend for the Vicar by 1906 it was only £300. After the death of the Rev. Cope in 1907, when a new Vicar was being sought, it was noted that fifteen clergymen "*had refused the offer of the living apparently because the stipend was comparatively small and the Vicarage on account of its size costly to maintain. The person who*

built the Vicarage was credited with saying that he would ensure that Hepworth always had a wealthy man as its Vicar."⁵³

In that year the following received money from the monthly Sunday service collections - Church Cleaning Fund, Poor and Sick Fund, Day School, Organ and Organ chamber fund, Mansion House Relief Fund (Transvaal War), Huddersfield Infirmary and Missionary Societies.

During the incumbency of Rev. Joshua Bolland (1897-1902) the decision was taken, in 1900, to open a Mission Room in Scholes. This then served the Anglican cause in the village for the following eight years. Unfortunately there are no records of this undertaking, where the Mission Room was situated, who were involved in its leadership, who attended the meetings or the reasons why it closed in 1928.

Following the arrival of the Reverend Robert Goodacre Cope in 1903, during July and August of that year a number of open-air services were held in the locality, at Scholes, Monument, Jackson Bridge, Victoria, and Junction.

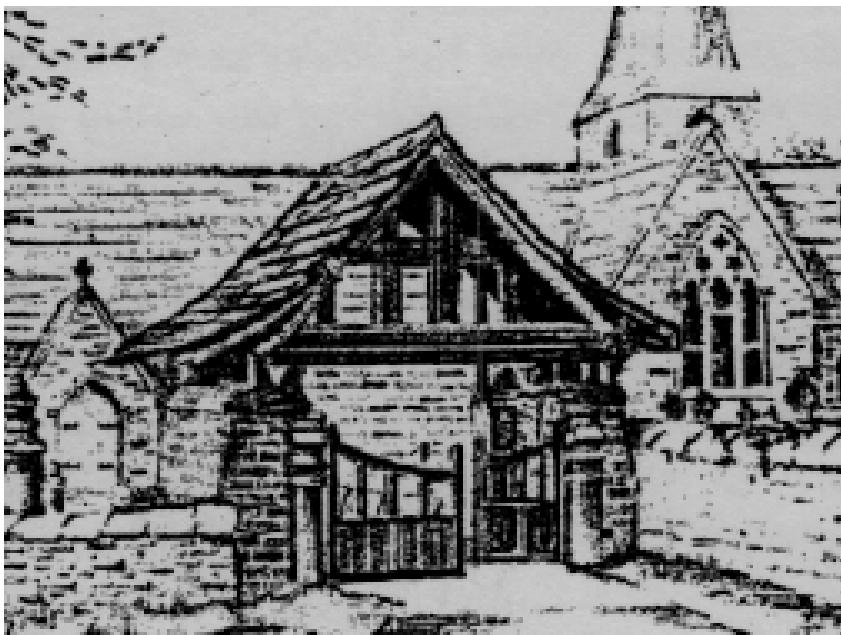
Pew rents were abolished in 1908 and the free pews, which had previously been allocated to the poorer members of the parish, were also done away with. A weekly collection was then introduced which subsequently became an Envelope system in 1916. Another significant date during that year was December 15th. It was on this day that the first Enrolment of Members in the Mothers' Union took place. However, they did not produce their own banner until 1932.

The passing of the Church of England Assembly (Powers) Act in 1919 required the creation of local Parochial Church Councils. In Hepworth the first members were elected to the new Parish Council in April 1920.

⁵³ Huddersfield Examiner

1907

No action was taken on the suggestion made by Rev. Percival Snowden, in 1913, that it would be desirable to have a Lichgate until 1921. At this time discussions were taking place about a proposed Memorial to those, from the area, who had lost their lives in the First World War and the Lichgate was deemed an appropriate one. An additional tablet was added after the Second World War in memory of those who had died on active service.



On the closure of the Church Infant Day School in April 1923 the Parochial Parish Council took responsibility for the maintenance of the building and for its continuing use as a Sunday School and Parish Rooms.

On the resignation of Rev. John Jones, in 1989, Holy Trinity joined the other Anglican Churches in the Shared Ministry of the Upper Holme Valley, already referred to.

Appendix 1 Sources

- Wooldale Meetinghouse
 Plain Country Friends David Bower and John Knight
 The Diary of George Fox
 The Large and Small Notebooks of Joseph Wood
- Lydgate Chapel
 History of Kirkburton and of the Graveship of Holme
 Dr. Henry James Morehouse
 Memorabilia in the History of Lydgate Chapel Rev. John
 Hanson Green
- Lydgate Chapel Trustees Papers
 The English Reformer
 The Religious Census of 1851
 The History of New Mill Club and Memorial Room
 Pamela Cooksey
- Lydgate Sunday School and Legal Papers Clifford Lord
- Methodist Chapels
 Land Registry
 Register of Dissenting Houses
 Court of Chancery Records Pleadings: 1853-1860
 Gatehead Chapel 150 Years Harold Battye
 History of Kirkburton and of the Graveship of Holme
 Dr. Henry James Morehouse
- Hepworth Wesleyan Methodist Chapel Graveyard
- Huddersfield and District Family History Society
 Hepworth Wesleyan Methodist Chapel Treasurer Account
 Book 1853-1896
- Hepworth Wesleyan Methodist Chapel Pew Rents
 1858-1952
- An unpublished paper on the History of Hepworth
 Scholes Primitive Methodist Chapel Trustees Minute Book
 1859-1928
- Scholes Primitive Methodist Chapel Sunday School
 Minute Book
- Mt. Tabor United Wesleyan Free Chapel Trustees
 Minute Books 1913-1969
- Solicitor Papers on the Sale of Mt. Tabor Chapel 1969
- Heritage for Worship 100 Years of Methodism in
 Wooldale Neil Hollingworth
- Wooldale Wesleyan Reform Society of Members 1860
- Wooldale Methodist Free Chapel Centenary Booklet 1868-1968
 Kathleen Bray

Holmfirth Wesleyan Methodist Circuit Lay Preaching
Plans 1836-1914

Clayton West Primitive Methodist Circuit Minutes

Clayton West Primitive Methodist Circuit Minutes of
Preachers Meetings

Snowgatehead Chapel Tom Wainwright

Holmfirth Express

Huddersfield Examiner

Church of England Parish Churches

History of Kirkburton and of the Graveship of Holme
Dr. Henry James Morehouse

The Land Registry

Christ Church New Mill A Centenary Souvenir
Norman Settle

Christ Church New Mill 150 Years Celebration Booklet
Eileen Williams and Drs. Brian and Betty Eagles

History of the Holme Valley Philip Ahier

Short History of Holy Trinity Hepworth Michael Harris

Holy Trinity Church Hepworth Centenary Booklet

Holy Trinity Church Hepworth Register of Preachers

Returns of the Charity Commission

Holmfirth Express

Huddersfield Examiner

Appendix 2 Acts of Parliament 1662, 1664, 1665, 1672, 1689 and 1818

The Act of Uniformity of 1662.

One of the purposes of the Act was to re-establish the position of the Church of England in the religious life of the country after the Restoration of the Monarchy under Charles II. The use of all the Rites and Ceremonies in the Book of Common Prayer was made compulsory. 2000 Clergymen who refused to conform to the requirements of the Act were forced to leave their positions.

The Conventicle Act of 1664.

This Act made unlawful any religious gatherings of more than five people not under the control of the Church of England. Meetings of dissenting religious groups were then banned and those attending any such meetings could expect punishment, including imprisonment.

The Five Mile Act of 1665.

The terms of this Act made it possible for nonconformist Ministers and Preachers to hold preaching and religious services, but not within five miles of a town. This Act was not repealed until 1812.

The Declaration of Indulgence of 1672

King Charles II considered the punitive laws against dissenters from the Established Church of England (Protestants and Roman Catholics) unacceptable. The Declaration of Indulgence of 1672 was his attempt to give civil rights and religious liberty to dissenters. Following the strongest protest made by members of the House of Commons he was forced to withdraw it the following year on the grounds that the King had no right to change penal statutes relating to ecclesiastical issues.

The Act of Toleration of 1689.

This Act permitted freedom of worship to nonconformists, those people who dissented from the Established Church, those known as Baptists, Presbyterians, Congregationalists and Quakers. This freedom was not extended to Roman Catholics and Non-Trinitarians. The Registration of Dissenters places of Worship became a legal requirement and Dissenting Ministers and Preachers had to be licensed. There was, however, no exemption for Nonconformists from the legal requirement to pay the Church Tithe for the financial support of the Parish Church and the Priests.

Appendix 3 Quaker Meetings

Particular Meeting

This was a local meeting for worship recognized by the Monthly Meeting.

Preparative Meeting

This was a meeting for worship that also held the required business meetings.

Monthly Meeting

This consisted of a number of Preparative Meetings grouped in a geographical area meeting together for business.

Quarterly Meeting

This was formed by the grouping of a number of Monthly Meetings for business.

Descriptions are those given in *Plain Country Friends* by David Bower and John Knight

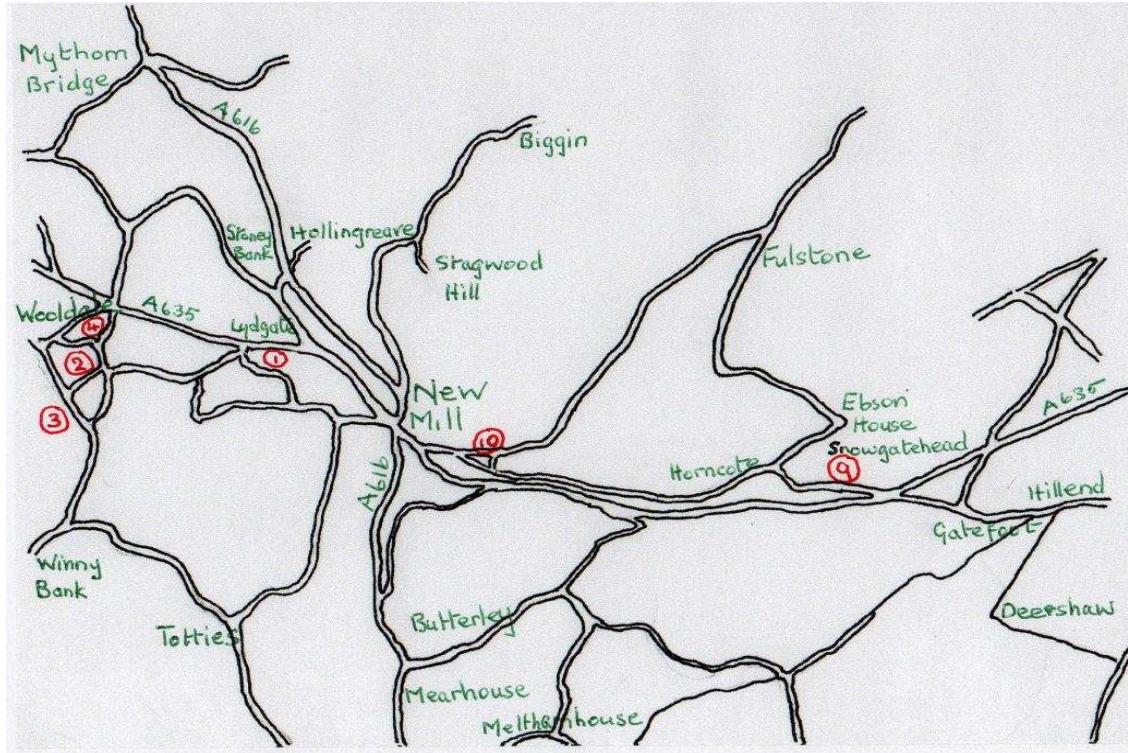
Appendix 4....Index of Names

Name	Page		Page
Abbate Will	37	Bower Albert	69
Aleck W.B. Rev.	82	Bower David	12
Aldam William	35	Bower Friend	79
Armitage Frank	62	Bower James	69
Armitage George R.	62	Bower Jonas	65
Armitage Godfrey	18	Bower Mary	80
Armitage Herbert	62	Bramhall John	55
Armitage John	18	Bray Humphrey	18
Bailey C. A. Mrs	110	Bray John	12
Bailey Josiah	101	Bray Norman	94
Bailey Thomas	42,55	Broadhead Alfred	49
Bardsley Joseph	37	Broadhead Benjamin	68
Bardsley Samuel Rev.	112,113	Broadhead Charles Herman	16
Barker Emma	80	Broadhead Daniel	13
Barker Henry	80	Broadhead Dorothy	9
Barker John	80	Broadhead George	68
Barker Joseph	66,68	Broadhead Joseph	42
Barker Mary	80	Broadhead Martha	9
Baraclough John	42,55	Broadhead Matthew	13
Barrow George	103	Broadhead Robert	10
Bates Benjamin	65	Broadhead Sarah	13
Bates James	65	Brook Arnold	62
Bates John	66	Brook Charles	89
Battye Gamiel	57	Brook Edmund	89
Battye Hinchcliffe	60	Brook Francis	89
Battye James	56,57	Brooke Benjamin	52
Battye John	57	Brooke Frank	52
Battye Joseph	60	Brooke Joseph	13,89
Battye Percy	62	Brooke Joshua	50
Battye Richard	9	Brown Henry	68
Battye Sam	52	Brown Isaac	79
Battye Sarah	9	Brown J. Rev.	30
Baxter Edwin	49	Brown John	68
Baxter Mark Rev.	91	Brown Richard	42,55
Beaumont Henry	45,47	Buck John	20
Beaver Allen	49	Buck William	20
Bennett George	35	Bunting Jabaz	37
Benson Thomas	35	Burrows Ann	13
Biltcliffe Herbert	102,103,104	Butterworth Benjamin	45,46,47,68,69
Binns John Rev.	60	Butterworth Henry	45,47
Bolland Joshua Rev.	117	Butterworth Jonathan	45,46
Bond James Charles Rev.	47	Butterworth Joseph	67,68
Booth Ben	104	Butterworth Matthew	42,54
Booth Fred	52	Butterworth Robert	49
Booth Immanuel	77,79	Cartwright John	57
Booth Joe	105	Cartwright Jonas	80
Booth John	44	Castle Fountain	60
Booth Martha	80	Castle John	42,56,57
Booth Thomas	35	Charlesworth George	39,57
Booth William	54	Charlesworth	
Boothroyd James	46,47	Charlesworth Jonas	34,35,37,39,57
Bottomley Joseph	66	Charlesworth Thomas Lister	113
Bottomley William	42,44,45	Chatterton John	42,55

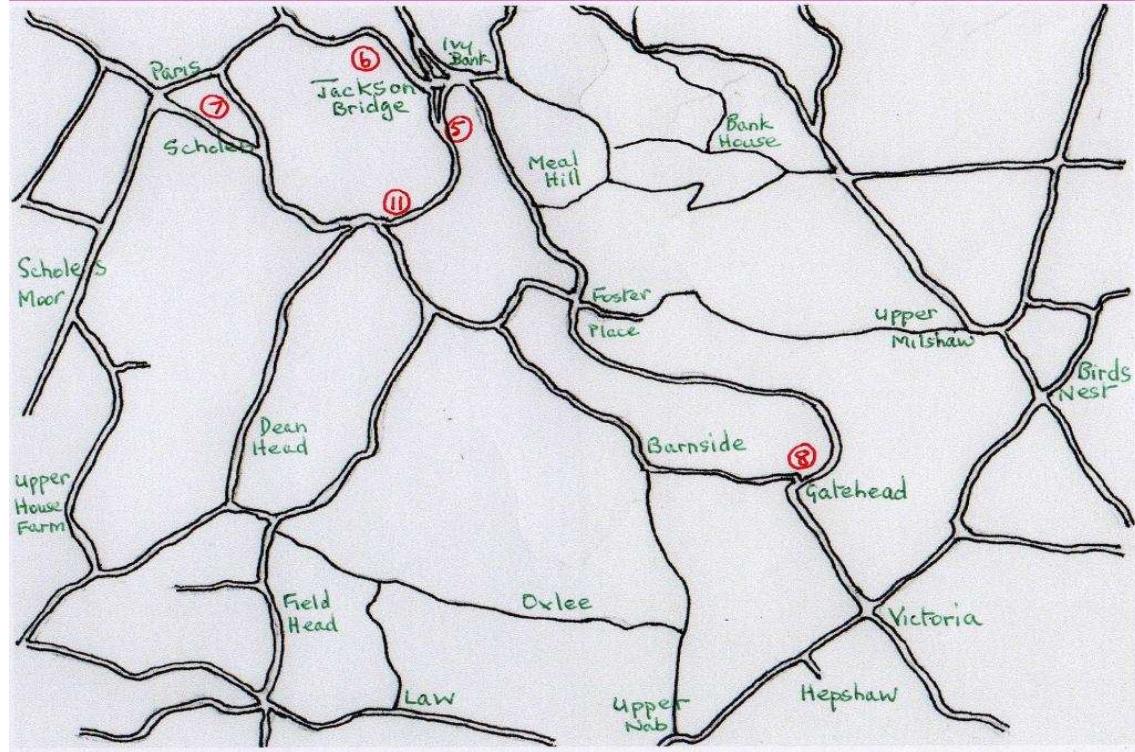
Child John	57,58	Haigh Henry	52
Coker Mrs	53	Haigh Herbert	102,103,104
Collins Richard Rev.	111,113	Haigh Hezekiah	56
Conacher Peter	75	Haigh James	46,47
Cope Robert Goodacre Rev.	113,116,117	Haigh John	55
Crawford Lewis Rev.	52	Hampshire James	113
Crawshaw William	113	Hampson John	65
Croslan Thomas	46	Hardy John	57
Crossland Ann	80	Hardy Joshua	57
Crossland Thomas	77,80	Hardy Mr.	21
Cuttell Joseph	65	Hargreaves Richard	42
Cuttle Joshua	47	Heald John	49
Daye Percy	52	Heald Thomas	52
Denny Albert	94	Heap John	62
Dickinson J. H. Mrs	105	Heap Jonathan	65
Dixon James	57,59	Heap Joseph	42
Donkersley James	79	Heap Mr.	73
Dyson Jemima	80	Heap Sam	60
Earnshaw Earnest	62	Heap Thomas Horn Rev.	49
Earnshaw Elliott	62	Heap Varley	62
Earnshaw William	13	Hebblethwaite George Morehouse	21
Eden Rev.	19, 20	Hebblethwaite Ruth	79
Edinboro Robert	93	Heptonstall George	35
Edinboro Walton	94	Hewley Lady	21
Edwards S P Rev.	105	Heywood Oliver	6,18,19,23,27
Elliott Ebenezer Rev.	96	Hill Thomas	66
Elliott Mr.	53	Hilton F. Mrs	110
Ellis Herbert	93,94	Hilton John	102,103,104
Ellis Irvin	94	Hinchcliff Ammon	90
Ellis Simeon	9	Hinchcliff George	113
Ellis Thomas	9	Hinchcliff John	49
England Ebenezer	45,46	Hinchcliff John Mrs	49
England Elliott	45,46	Hinchcliff Noble	79
Evans Melchisedec Rev.	24	Hinchcliffe Hezekiah	36
Farrar George	113	Hinchcliffe John	34,35
Fawcett George	104	Hinchcliffe Zacchaeus	35,37
Fieldsend George	65	Hirst Adam	34,35
Firth Mr	49	Hirst Anthony	35
Floyd Cookson Stephenson	67	Hirst George	34,35
Foster George Rev.	113	Hirst William	106
Foster Mary	9	Hobson Abel	65
Fox George	6,9	Hobson Jonas	54
France Robert	18	Hobson Jonathon	42,65
Gledhill William	46	Holme Joseph	42
Gledhill Mrs.	85	Holmes Albert	60
Glover Benjamin Rev.	22	Holmes Baptist James Rev.	99, 100,108
Goldthorp Thomas	65	Holmes Elizabeth	79
Goldthorpe Hobson	68	Holmes James	113
Graham Billy	87	Holmes James Waldby Rev.	99,112,113
Greaves William	113	Holmes Jonathon	35,42,54
Green John Hanson Rev.	24,25	Holmes William	57,58
Greensmith Hobson	49	Hornblower Frederick Rev.	21
Gregory Rev.	39	Howdell Thomas	93,94
Gutteridge Robert	45	Howlett James	94
Haigh Harry	102,103,104	Howlett John	93

Hoyle John	89	Moorhouse Eli	101
Hutchison B. Rev.	97	Moorhouse George	79
Hutton Mary	19	Moorhouse Joe	79
Ibberson John	65	Moorhouse Joshua	65
Ibbotson John	54	Moorhouse Thomas	89
Jackson Henry	93,94	Morehouse George	20
Jagger James	45,47	Morehouse Harry	105
Jagger John	45,46,47	Morehouse Henry James Dr.	
Jenkinson Charles	89		21,27,29,97
Jenkinson Edwin	79	Morehouse Joseph	68
Jessop Arthur	19,20,27,93	Morehouse Matthew	39
Jessop John	93,94	Morehouse Mrs	34
Jessop Nelson	94	Morehouse Sarah	20
Jones Albert	94	Morehouse Thomas	68
Jones John Rev	118.	Morehouse William Firth	113
Jones Samuel Rev.	96	Morton John	54,66
Kay Abel	35	Mosley John	54,66
Kay Benjamin	13	Mosley Richard	54,66
Kay Gervais	9	Naylor John Rev.	21
Kay John	42	Newton Isaac	96
Kay Josiah	9	Newton Robert Rev.	30,42
Kay Sarah	9	North John	104
Kaye Albert	39	Oldham Israel	60
Kaye Arthur	39	Oldham William	35
Kaye Charles	39	Oldroyd Brook	62
Kaye Firth	94	Oldroyd Harry	60
Kaye Henry	91	Page Thomas Rev.	93
Kaye Matthew	106	Phirson I.M.	89
Kershaw John	42,55	Ramsden John	113
Knight John	12	Roberts Dorothy	9
Lawton George	58	Roberts Edwin	77,79
Leach Ebenezer Rev.	96	Roberts Frank	60
Leach R.L. Rev.	21,113	Roberts Hannah	80
Lee Hannah	79	Roberts John	13,18
Lee Herbert	52	Roberts Joseph	42,45,80
Lee John	80	Roberts Joshua	9
Lindley F.	84	Roberts Lydia	80
Lindley Henry	92	Roberts Oliver	44,45
Lindley James	57	Roberts Sarah	9
Lindley John	34, 35,79	Roberts Thomas	9,13
Lindley Joshua	57, 60	Roberts William	49
Littlewood Henry	91,93	Roebuck Frank	62
Littlewood Mrs	95	Roebuck George	62
Liversey Joseph Rev.	92,93	Roebuck Joseph	45
Lockwood Abraham	18	Roebuck William	42,54
Lockwood K.	62	Rushworth Mr.	56
Longley George	93	Senior George	52
Maude Albert	94	Senior Harry	62
Marshall Joseph Rev.	20	Senior Percy	52
Mettrick Albert	60	Shaw Edward	35
Mettrick George Heap	60	Shaw Sam	40
Mettrick Walter	60,62	Shaw William	35,36,37
Middleton Henry Rev.	96	Silverbrook Joseph	49
Mitchell George	57	Slater Thomas E.	52
Mitchell Joseph	80	Smith John	42
Moorhouse Ben	77,79	Smith Roland	53
Moorhouse Christopher	113	Snowden John	57,58

Snowden Percival Rev.	118	Windle Percy	94
Stanley John	42	Wolfenden Joseph	42
Stanley Miss	85	Wolfenden Richard	42
Swallow Francis Richard Rev.	113	Wood Arthur Thorold Rev.	114,116
Swann Joseph	66	Wood Henry	94
Taylor Arnold	94	Wood John	54
Taylor James	42,54,55	Wood Joseph	10,11,13
Taylor John Thorp	45,47	Wood Percy	94
Taylor William	34	Woodcock Ham	49,50
Thewlis Benjamin	113	Woodcock Joshua	45,46,68
Thewlis George	113	Woodhead Abraham	79
Thorp John	93	Woodhead Barbara	80
Thorp Joseph	57	Woodhead Godfrey	13
Thorp Richard	93		
Thorp Thomas	93,94		
Thorpe Henry	49,50		
Tillotson John	26,27,28		
Tindall Robert	42,44,45		
Tindall William	44		
Tinker Abel	42		
Tinker Charles Shaw	38,47		
Tinker Frank	104		
Tinker George	50		
Tinker Harold	104		
Tinker Henry Witherington	47		
Tinker John	102,103,104,112,113		
Tinker Miss	99		
Tinker M. Mrs	47		
Tinker Norman	104		
Tinker Philip	42		
Tinker Sarah	114		
Tinker Simeon	62		
Tinker Thomas Shaw	47,114,116		
Tinker Uriah	46		
Tipler Fred	93		
Tolson James	57		
Townend Henry	57,58,60		
Turnball Thomas Rev.	102		
Turner Eliza	79		
Turner Ellen	79		
Turner James	42,79		
Turner Joseph	66,93		
Turner Norman	104		
Turner Sarah	80		
Turton Joseph	62		
Turton Luke	62		
Wadsworth Henry L.	77,79		
Wadsworth Mary	80		
Walsh Miss	25		
Ward Mary	65		
Waterhouse James	79		
Wesley John	6,54		
White William G.	69		
Wild Samuel	22		
Wimpenny Elizabeth	80		
Wimpenny John	77		
Wooffenden Joseph		54	



Sketch map of the New Mill Valley showing the Chapels and Churches (Key page 128)and Place Names which are referred to in the text



Sketch map of the New Mill Valley showing the Chapels and Churches (Key page 128)and Place Names which are referred to in the text

Sketch Map of the New Mill Valley

Key for the Chapels and Churches

- 1 New Mill Lydgate Chapel
- 2 Wooldale Quaker Meeting House
- 3 Wooldale Wesleyan Methodist Chapel
- 4 Wooldale United Methodist Free Chapel
- 5 Jackson Bridge Hepworth Wesleyan Methodist Chapel
- 6 Jackson Bridge Mt. Tabor United Methodist Free Chapel
- 7 Scholes Primitive Methodist Chapel
- 8 Gatehead Primitive Methodist Chapel
- 9 Snowgatehead Primitive Methodist Chapel
- 10 New Mill Parish Church of Christ Church
- 11 Hepworth Parish Church of Holy Trinity

Back Cover

Wooldale Methodist Free Chapel
Wooldale Quaker Meeting House
Wooldale Methodist Chapel

New Mill Lydgate Chapel
Gatehead Methodist Chapel
Hepworth Parish Church of
Holy Trinity

