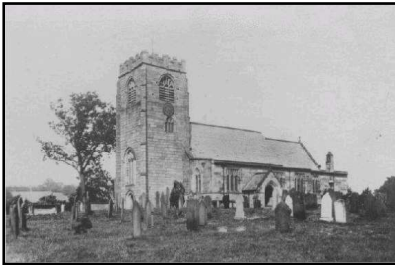


**A HISTORY OF
HAMPSTHWAITE**

BOOK 2:

PLACES OF WORSHIP



Edited by
Paul Parker and Graham Williams

Published by
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Hampsthwaite Village Society

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Foreword to 'Places of Worship'

More than a decade ago one of my predecessors, as Chairman of the Village Society, explained how the first book in this series ('Villagers' Reminiscences') finally reached the printing press. Now, after a series of frustrating delays, it is my pleasure to welcome and introduce this second volume in the series. We have departed a little from the original plan by bringing together in this volume an account of those buildings in the village and its outskirts which have been used for public worship. Following volumes will explore the histories of our other public and domestic structures.

Our thanks are due to all those who have assisted in the revival of this project and most especially, the contributors to this volume, Ian Haden, Mary Garside, Paul Parker, Lee Edinger, and Robert Lloyd. Additional thanks are due to Geoff Howard for his unstinting work in providing technical support and advice, not merely in the preparation of this book but, above all, in the creation of the online history archive. This can be accessed on the village web site where much more information on our buildings can be found (www.hampsthwaite.org.uk).

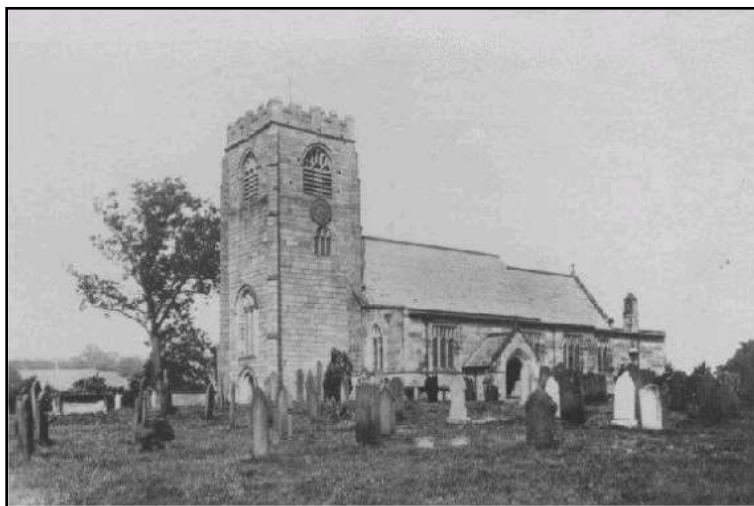
Finally, we express our gratitude to the Knabs Ridge Wind Farm Community Fund and the Two Ridings Community Foundation for its generous contribution of a cash grant to help fund this and subsequent volumes in the series.

Stuart Jennings
Chairman, Hampsthwaite Village Society

The Parish Church of St Thomas à Becket

by

Ian Haden



(See Plate I)

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Evidence of a Saxon Church

The early history of church life in Hampsthwaite is far from clear and is to some extent based on supposition. The best evidence of its existence in the 5th and 6th centuries lies in the discovery of a number of stone grave covers during the restoration of the present church in 1901. Located beneath the foundations, these were identified as Saxon or early Norman in design and workmanship. Several of them had been incised with crosses in the Celtic style. All have been preserved, the two largest standing adjacent to pillars within the church and the remainder, apart from two recently moved inside the church to prevent further erosion of the stone facing, being set in the walls of the porch.

From this discovery it is feasible to deduce that a burial mound existed and that there may even have been a church made of wood on the site. If so, it would have been close to the Roman road from Aldborough to Ilkley, which crossed the nearby river and extended almost the whole length of the parish.

So, who was responsible for building the first known church in the village and why was it dedicated to St. Thomas à Becket?

The Connection with St. Thomas à Becket

Thomas à Becket (1118-1170) was the son of a rich Norman merchant and was ordained by and served under Theobald, Archbishop of Canterbury. In 1155 he was appointed Chancellor of England by Henry II, who was increasingly concerned about the power which the church was exerting in the running of the country. To strengthen his position, the king ensured that the high offices were bestowed on his supporters. Thus it came about that he made one of his knights, Hugh de Morville, Constable of Knaresborough and its castle.

In an attempt to manipulate the church, Henry made his friend Becket, whom he considered more royal than Roman, Archbishop of Canterbury in 1162. From being subservient to the King, Becket set about ridding the church of its corruption. He obtained the Pope's permission to excommunicate the Archbishop of York, the Bishops of London and Salisbury and some knights. He also opposed the Constitution of Clarendon (1164), by which the King attempted to bring the clergy under the rule of the courts. This made him many enemies and he fell out with the King, who exclaimed: *"Will no one rid me of this turbulent priest?"*

Becket was forced to flee to a Cistercian abbey in France, but he later returned to England to be reinstated by the Pope in 1170. It is not known whether the King was directly responsible for Becket's murder, but by the end of the year, bitter hatred existed between them. On the night of 29th December 1170, four knights, Hugh de Morville, Reginald Fitzpurse, William de Tracy and Richard Le Breton, entered Canterbury Cathedral and murdered Becket in the chapel of the north transept while he was kneeling in prayer. The knights had assumed that they would be pardoned by the King, but so great was the shock as word spread about the dastardly deed that Henry was forced to arrange for their capture.

The excommunicated Archbishop of York helped the four knights to escape to Knaresborough, where he knew that Hugh de Morville was Constable of the Castle. There they found a safe refuge amongst powerful friends. Later, the four travelled to Rome, where they sought the Pope's pardon. This was granted on condition that they did penance. It is believed that part of Hugh de Morville's penance was the building of a church - dedicated to St. Thomas à Becket at Hampsthwaite.

Why was Hampsthwaite chosen, who was responsible for the building and when was it built?

The Manors of Aldborough and Knaresborough and the Building of the First Church

It was in 1177 that Henry granted the Lordship of the Manors of Aldborough and Knaresborough to another of his friends, William de Stuteville, whose old and influential family had come to this country at the time of the Norman Conquest.

Knaresborough Manor controlled large areas of land established by the Normans as royal hunting grounds. The Forest of Knaresborough measured some 100,000 acres and extended twenty miles from east to west. Lordship of the Manors carried the right of local jurisdiction (the 'soke') of the properties in the parishes and clearings of Hampsthwaite and Felliscliffe and extended as far west as Thornthwaite and Padside. There is actual documentary evidence in the Torre's manuscript, kept in the Library of the Dean and Chapter of York, where we find the following extract:

"The Chapel of Hampsthwaite as appendant (attached) to the Mother Church of Burgh (Aldborough) by composition was to pay those unto three bezants (3 gold coins) at Pentecost, by the clergy thereof presentable by William de Stuteville and his heirs."

The building of the church, thus attributed to William de Stuteville, was probably completed about 1180 and was dedicated to St. Thomas à Becket by William to prove that he had no sympathy with the Archbishop's assassins. He held the patronage of Hampsthwaite until his death in 1203, when he was buried at Fountains Abbey. As he left no male heirs, the Lordship of the Manors was granted first to Hubert de Burgh and later was within the custody of the Archbishop of York. It then reverted to Henry III (1216-1272), who in 1235 granted the Lordship to his brother Richard, Earl of Cornwall. Eventually, he received the patronage from the de Stuteville family.

No information has yet been found of the design or size of the first church, which may have been enlarged in the middle of the 13th century by the addition of a south aisle. Possible evidence for this is the base of the pillars which lie two and a half feet below the present floor level and which may have been used as the foundation for the later church, built about 1340-60. What we do know is that in 1257 the patronage of the church passed from the Earl of Cornwall to the Minister and Friars of the Priory of St. Robert of Knaresborough.

Who was St. Robert and why should a religious order be made responsible for the clergy at Hampsthwaite?

The Priory of St. Robert of Knaresborough

In 1160 Robert Fleur was born in York, where his father was probably Lord Mayor. He showed an early interest in the monastic life when he became a novice at a Cistercian monastery near Morpeth in Northumberland. Later he left the monastery to become an itinerant monk travelling in the Dales, where he began to preach to those working on the land. Eventually, he reached Knaresborough where, in a hollow on the banks of the Nidd, he discovered a knight hiding from the King's forces. Robert was invited to stay and, when the knight moved on, he remained at his hermitage and built a chapel there. William de Stuteville regarded the friends visiting Robert as robbers and outlaws, but Robert ignored this and continued to lead a simple life, preaching and healing. His piety became known far and wide and many came to hear him preach and to receive his benediction. Even King John (1199-1216) sought his advice and is known to have made several visits to Knaresborough. In France in 1197, The Order of the Holy Trinity and of the Redemption of Captives in the Holy Land was founded and its members were known as Trinitarian Friars. With each house headed by a Minister, its aims were to preach, teach and minister to the local people and to give alms. They became drawn to the work of Robert and in 1257 the Earl of Cornwall issued a charter, giving Robert's Chapel to their order.

William de Stuteville continued to persecute Robert and even threatened to have him evicted. The story is told of how William had terrible apparitions in which three fearsome men were attacking him with burning rods and iron clubs. Believing this to be retribution for his cruelty to Robert, he pleaded for his life and promised to atone. He sought forgiveness from Robert, giving him land, cattle and alms for the poor.

In November 1257, on the authority of the King and the Earl of Cornwall, the Archbishop of York made an order which granted to the Ministers and Friars of the Priory of St. Robert the tithes (local taxes), garbs (clerical vestments and ornaments) and land belonging to the area. Hampsthwaite was included in this order. It was some time later, in December 1348, that a licence was granted to the Minister and Friars *"to present one of their fellow brethren, expressly professed and constituted in priest's order, to the Vicarage of this church of Hampsthwaite."*

The only mention of Robert's canonisation is contained in the remission granted by the Pope in 1252 to all those involved in building the Priory. In it there is a reference to the body of St. Robert of Knaresborough, buried there.

Rebuilding the Church during the 14th and 15th Centuries

What happened to the first church is pure speculation. We know that, after their victory at the Battle of Bannockburn in 1314, the Scots invaded the Dales area and damaged a number of churches. Hampsthwaite Church was probably destroyed in the period 1318-19 and then rebuilt sometime between the middle of the 14th and the beginning of the 15th centuries. The strongest evidence for this lies with the lower portion of the existing tower and the south facing window in the belfry, which belong to the early decorated style of architecture. It is possible that the belfry window was originally the west window of the nave and that it was inserted in the tower where

an off-centre split window previously existed. The upper part of the tower is perpendicular in style and may have been added in the 15th century. Of particular interest are the initials on one of the pillars, which are believed to be those of the mason who carved the stone.



There are no precise details of the design of the church, but when it was pulled down in 1820-21 it appeared to have been enlarged or altered at least three times. The first building was long and narrow with a high-angled roof, which can be clearly seen inside the church on the east-facing wall of the tower. Sometime later, the south wall was removed and a side-wall, with a lean-to roof, was built outwards. In place of the south wall, the main roof was supported by a row of octagonal-shaped pillars bearing pointed arches, with the clerestory windows above. The final alteration was to remove the clerestory and to cover the whole church with a single, wide roof. In the south aisle, at the west end, a piscina (stone basin) was found, above which were two brackets set into the wall. They probably supported some sculptured figures and were part of the chapel (or Chantry) dedicated to St. Mary the Virgin and St. Anne.

Rebuilding the Church in 1820-21



In 1820, the vicar Timothy Metcalf Shann and the churchwardens, sought permission from the Diocese of York to pull down the nave and chancel of the old church, leaving the tower untouched. Presumably by now the needs of the parish required a larger church.



The new one was of poor architectural quality as may be seen in the four photographs now preserved in the church. It was built to the design of Knaresborough architect, Thomas Driffield, who directed the rebuilding work carried out by James Foxton of Ripon. It is reported that Foxton charged £390 and that most of the cost was borne by the rates.



The nave and chancel were almost certainly built on the same foundations as the earlier church, but the south aisle was enlarged to a size greater than the combined nave and chancel. New stone was used for the outside, but the inside walls incorporated much of the old stone. Over the whole building a single low-pitched roof was fixed, with its apex placed away from the centre of the tower while, extended right across the tower and ruining its proportions, was the high gable end, the line of which can still be seen today. Inside, the roof was supported by wooden props (nine inches in diameter), which were fixed to the bases of the original pillars. The ceiling was plastered with six plasterwork decorations, intended to be used for hanging oil lamps.



The church inside was austere, with very plain furnishings and a single stove at the back to provide heat! No doubt everyone made a beeline for it in the cold winter months! At the east end of the church was a small sanctuary, enclosed by a heavy wooden communion rail, while on the wall behind the altar were four wooden tablets, of which two were inscribed with the Ten Commandments (now preserved in the belfry). Both the nave and the side aisle were furnished with high-backed pews, the ends being fitted with wooden doors.



At the back of the church was the large stone font, thought to be Norman, with a tall, cone-shaped wooden cover, recently removed from the tower, repaired, polished and suspended from the ceiling above the existing font.

Across the area of the tower an oak gallery from the earlier church was refitted. It still bore the original inscription on a plaque:

Mr. Thomas Leuty built this loft at his own
expense 1725
T. Atkinson, Vicar

Above the gallery was a clock with a wooden face and inscribed:

AR 1711

The church, described as a barn-like edifice, was clearly too large for the parish and it remained in use for only eighty years.



Restoration of the Church in 1901

Herbert John Peck came to Hampsthwaite as curate in 1896. Realising that the church was too large for the size of the parish and following the building of three daughter churches at Thornthwaite, Darley and Birstwith, he instituted a restoration scheme to make good the mistakes of the earlier 1820 design. Hodgson Fowler, a Durham firm of architects, drew up the new plans, which involved the removal of the ugly roof and of the walls down to their foundations. It was during the excavation of the building that a number of ancient grave covers and stones - one of which had been used as a base for the south wall - were found.



Hodgson Fowler's original design was considered to be too costly. It was, therefore, decided to omit the short transept from the south aisle in the final plans. In spite of the change, the restoration was to produce a well-proportioned building. While its architecture would not conform to any acknowledged style, it is now thought to be similar to the 14th and 15th century building pulled down in 1820.



Foundation Stone of 1901 Building

The walls of the nave and chancel were rebuilt on the same site, but the church was made smaller by moving the south aisle inwards by eight feet. New stone pillars were built on to the existing

pedestals, which were topped by arches to support the roof. They gave a much improved outside appearance, as the tower was no longer dwarfed by the roof and the nave and aisle were in proportion.



Restoration in Progress 1901

Inside, the gallery at the west end was taken down to reopen the tower arch. All the old pews were removed, their wood being used for replacement ones and for facing the inside wall. The oak panelling from the front of the former gallery formed the first pew in front of the lectern. John Haxby, the village joiner and parish clerk, carried out all this work with considerable skill.



Interior of 1901 Church



(See Plate V)

Some repairs were made to the Jacobean pulpit and it was remounted on a new stone base. Similarly, a new octagonal stone base was made for the large stone font.

Raising Funds for the Restoration

As soon as he became vicar in 1898, the Revd. Mr Peck set about raising money. In two years he collected £1,810 to pay for the restoration. A further £600 was still needed for the purchase of a number of additional items and a committee was formed to seek gifts from local benefactors. The committee comprised the vicar, the churchwardens and a number of influential people from the county, including Captain C.S. Greenwood (Swarcliffe), Mr. H.C. Shann (Tadcaster), Mr. W. Sheepshanks (Arthington Hall) and Mr. T.D.R. Wright (Hollins Hall).

The cost of the outstanding items makes interesting reading today:

New heating apparatus	c. £100. 0. 0d
New seating for the church	c. £70. 0. 0d
New porch	£60. 6. 3d
Four new windows in the nave	£57. 14. 5d
Oak screen to divide vestry from chancel	£16. 17. 0d
Chancel roof panelling	£33. 12. 0d
New stone base, etc. for pulpit	£2. 10. 0d
Oak or brass lectern	c. £10. 0. 0d
Two new bells	£120. 0. 0d
Re-hanging the three bells	£120. 0. 0d
Total:	£590. 19. 8d

There were also a number of other items not included in the above estimate as shown in the following table.

New cover for the Holy Table	c. £10. 0. 0d
Additional improvements to small organ	- - -
Hassocks, carpets, mats or matting	- - -
Oak screen to divide organ chamber and vestry from south aisle	£22. 0. 0d
Oak screen between organ and chancel	£12. 0. 0d
Cheque to cover bazaar expenses	£70. 0. 0d

The Great Bazaar

To raise the additional money a two-day bazaar was held in the Winter Gardens, Harrogate on October 15th and 16th, 1901 from 2.30 to 10.00pm. Two bands played each day and entertainment "*of mirth and merriment*" was provided. A dozen stalls were set up, selling china, glass, art, Indian and fancy goods, fruit, plants and refreshments. Items made by church working parties in the parish were also on sale.

A number of quaint competitions had been arranged, including the Ladies' Monkey Brand Polishing and the Gentlemen's Needle Threading - both detailed in the bazaar brochure. For the polishing, each competitor was provided with a tablet of Monkey Brand Soap and a cloth and, on the word "*go*", had to polish pennies. The lady who polished the most in five minutes won the prize. "*Speed and correctness of detail*" were decided by "*judges of known repute*" and "*points were deducted for irregularities*". In the needle-threading, prizes were awarded to those gentlemen who threaded the most needles in five minutes.

It was an impressive and successful occasion, which allowed the restored church to be opened free of debt. On the framed notice in the Baptistery, we read that the final cost was £2,730, all of which was raised by public subscription, with nearly forty names on the printed list.

Some Aspects of the Parish in the 18th and 19th Centuries

The Terriers

One of the principal sources of information on parish life in the 18th and 19th centuries is provided by the Terriers (surveys of land and properties).

Two interesting surveys are those of 1743 and 1817. The first was made during the incumbency of Edward Bainbridge (1738-1771), when Thomas, Archbishop of York, held a visitation in Leeds on 23rd June, 1743. Some details are given of the Property and Tithes of the benefice. Referred to are the size of the Vicarage (24 yards x 10 yards) and the existence of a barn, stables and cow house, along with two gardens and an orchard. The vicar's income came from tithes (one tenth part) on hay gathered from land in the village and from lambs, wool, pigs, fowl and fruit. He was entitled to fees of 4/- per annum from Hill Top Farm and from Darley Mill - an indication of the size of the parish. Where the hay tithe was payable in kind, the vicar received 1d and at Easter, every householder or tenant was obliged to pay 4d in lieu of tithe fruit and eggs.

The same Terrier gives a list of the furniture and utensils of the church, some of which (see *) are still in existence:

Large stone font with wooden cover*	One pewter paten
Pewter basin for water	Two pewter flagons
Cushion for pulpit	Three pewter plates
Large Bible	Three diaper napkins
Common Prayer Books (2)	Two small silver chalices - no inscription
King's Arms (framed)*	Three Bells and Clock*

Creed and Lord's Prayer (Framed)

Communion table, carpet and linen
cover

Ten Commandments in two frames*

In the vestry were a table, a chest and a press, a Book of Homilies, a book of Common Articles-Injunctions, two surplices, an academic hood and four boxes to receive alms*

Since there were only two prayer books, the congregation recited from memory. The vicar was robed when taking the service and may have preached from the Book of Homilies. That only two chalices were made of silver signifies that benefactors of the church were yet to emerge.

The second Terrier refers to the visitation by Edward, Archbishop of York, at Skipton on 18th August, 1817. It also gives some details of the sources of income received by the then vicar, Timothy Metcalf Shann (1790-1839): he was entitled to rents charged by the Commissioners to Hill Garth Farm, Darley Mill, Wreaks Mill and coplands (a tenure less than freehold) throughout the parish. In addition to the customary 1d for every house in Hampsthwaite, he received 4d for every house in the rest of the large parish and also 2d from every parishioner of sixteen years and over.

It lists the vicar's fees for conducting services: 1/- for a churching; 1/6d - 2/6d for marriage by banns; 1/6d - 13/4d for marriage by licence - with the larger fee possibly for an Archbishop's licence; 2/- for a funeral in church and 3/- to 4/- for the funeral of a person from another parish. The sexton's wage was 10/- per year and he was entitled to a new coat every other year. For digging a grave the charge was 1/- or 4/- for someone from another parish. The glebe and other lands which belonged to the church were:

- a) a small garden at the east end of the vicarage, an orchard at the west end and a paddock adjacent to the orchard;
- b) the churchyard of half an acre, where the parishioners were responsible for the maintenance of the fence and gate;
- c) four allotments awarded by the Commissioners under the Enclosure Act.

Items additional to those of 1743 included silver cups engraved HAMPSTHWAITE 1785, five pewter plates and a tin salver. No mention is made of the Book of Common Articles, but details are given of the registers for births, marriages and deaths, two small books of Offices (the Services) and John Foxe's Book of Martyrs.



The church had also acquired two biers to carry coffins, a cupboard and a ladder.

The Registers

The Church Registers date from 1603 and the baptism entries are complete. Missing are those for marriages from 1638 to 1652 and for burials from 1645 to 1652, a period of civil unrest, when the Commonwealth was established under Oliver Cromwell; a period too when the Puritans forced Parliament to ban the 1549 Book of Common Prayer and when bishops and cathedral clergy were removed from office and many restrictions were placed upon the parochial clergy.

It is interesting to note in a Parish Magazine of December 1950 that *"for many years until this (20th) century, the marriage registers in Hampsthwaite Church contain the mark (X) of the bride and bridegroom"*.

All church registers, except for the current ones, are stored at the Record Office in Northallerton, with the information from them now on microfiche. In the past, however, they were transcribed and edited by Dr. Francis Collins and then printed in 1902. The cost was largely borne by Bishop Stubbs of Oxford, whose ancestors lived in the parish, and some copies are still in existence. In recent years the registers have again been transcribed for use on the village website.

In the brochure of the bazaar of 1901 there are a number of interesting extracts from the burial registers:

J.F.	Master of the Workhouse at Saltergate Hill, upward of 23 years
Elizabeth M.	Drunk and drown'd on the Lord's Day.
F.H.	Killed by a cart
G.F.	Anabaptist (<i>16th century Protestant Movement</i>) privately interred
R.R.	Died and buried in 8 hours
W.M.	Killed by foul air in sinking a draw well

G.S.	A poor honest Bachelor, aged 74
J.H.	Killed by the fall of a tree seeking to catch a squirrel
T.Smith	Heckler (<i>person who combs out flax fibres</i>) - weighed 19 stone
H.S.	Who hang'd herself on Good Friday. Papist.

A Tour of the Church

Ancient Grave Covers and Memorial Stones



The two sepulchral stones (or grave covers) near the west door and behind the lectern are identified as Saxon or early Norman in origin. They are over five feet in length and both have Celtic crosses carved on the stonework. Other stones from this period, with a variety of crosses, are set in the walls of the porch. One carving is thought to be that of a fish.

On the Baptistry wall is an old grit-stone tablet bearing an interesting inscription in antique capitals:

FEB.18.1653.
THE·EARTH·MY·MOTHER·WAS·
MY·MOTHER·IS·AND·THINE·SHALL·BE·
OH·THINK·IT·NOT·AMISE·HER·TO·OBEY·
I·WAS·A·MAN·LIKE·THE·REPENT·
FEARE·GOD·LOVE·ALL·AND·FOLLOW·ME·
FRANCIS JEFFRAY.

Francis Jeffray lived at Kettlesing and was both a prominent churchman and a benefactor to the people of Hampsthwaite. Originally, the tablet was set in the east wall of the porch, but - because of deterioration of the stonework - it was restored and fixed to the south wall of the Baptistry in 1992. The earliest memorial stone is set in the floor of the pulpit. It bears the inscription:

Here lies the body of M. Watermoth who died
this life
the 8th of June ANO DM MDCCIII (1703)

An unusual feature is the carving of crossbones, which presumably would have been combined with a skull, the old warning of death. The stone probably lay in a passageway and through the centuries the skull was worn away.

The Font

The large rough stone font is believed to be from the Norman period and is certainly the oldest relic from the early church. It is in the shape of a plain bowl, with its outer diameter measuring just under three feet. During the 1901 restoration, as mentioned elsewhere, the font was fixed on to a new octagonal-shaped base. (*See Plate V*)

14th Century Brass in the Chancel Wall



(*See Plate VI*)

The most unusual memorial in the church is the brass mounted in the north wall of the Chancel. It contains a figure and an inscription and may be compared with the great Flemish brasses at Kings Lynn and Newark.

There are very few such figures and, in 1895, it was drawn to the attention of the Society of Antiquaries through whose generosity it was rescued from lying loose, refixed in new stone and set up in the vestry during the 1901 restoration. Later it was removed to the Chancel wall.

The Society identified the figure as that of a civilian and dated it 1350-60 or earlier. It has long, flowing hair, beard and moustache and wears a short, close-fitting, tight-sleeved cote-hardie (body garment), buttoned down the front. Over the shoulder is a cape with a hood and under the cape are pendant streamers from the hood. Round the hips is a plain belt to which is fastened a pouch carrying a knife. The thighs are clothed in tight-fitting hose, but the lower part of the legs and feet are missing. A piece has also disappeared from the head and the streamers are broken.

Unfortunately, the figure has been over-scored with an inscription of Elizabethan date:

Prayse (*pray or praise*) God for ye
soule of AD Dyxon
uncle to Vycar Dyxon
Aug. 18 1570

Such an inscription is an unusual one to be found during the reign of Protestant Queen Elizabeth I. The identity of the figure is not known nor the reason for the inscription that was cut across it at a later date. From 1558-87 there was a vicar of the parish named Thomas Dickson and it could be that the brass was taken from another grave by a vandal to do duty for the vicar's uncle.

The Jacobean Pulpit

This pulpit is probably the only one to have been used in the church and is thought to be made from Jacobean oak. It is in the form of a hexagon, with five decorated panels. Their form and dark brown colouring are characteristic of the early 17th century period. During the restoration some repairs were made to the woodwork and it was then that it was re-mounted on a new stone base.



(See Plate VII)

Church Panelling

Some of the woodwork from the 14th and 15th centuries was almost certainly destroyed at the time of the building of the 1820 church. Fortunately, one of the most interesting items, the churchwardens' pew, was retained and is now sited along the west wall of the Baptistry. On the back panel there is some carving

PA IM IF PI CHURCHWARDENS SEAT
1695

To the right is a composite panel, in which there are two sets of inscriptions:

SAMUEL
SUGDEN
VICAR
1671

I.O. BIRKHEAD
WILL HARDISTY
L.E. RANDALL
I.O. WRIGHT
CHURCH WARDENS

and underneath

TW MB WS RB CF 1698

The names and initials are those of the churchwardens representing the townships (or village communities) of Hampsthwaite, Felliscliffe, Birstwith and Darley. On the nearby tower wall is another panel with the name WILLIAM TRAMHA 1685 printed in black. He too was probably a churchwarden.

Church Furniture

In the Sanctuary are two high-back oak chairs of the Elizabethan period. The backs are elaborately carved, each with distinctive designs. Of the same period are the two cupboards in the vestry. Adjacent to the lectern is an old oak chest in which was kept a ferrule about 15 inches long. Half ruler, half cane, with an oblong, flat end, it was formerly used to punish unruly boys after the service.

Old Clock Face and Coat of Arms

On the tower wall at the back of church are the wooden face and hands of an old clock, with the initials and date AR 1711. No doubt it ticked away time through many a long sermon. The blind violinist and joiner Peter Barker (1809-73) was proud of his lifetime care of the clock. Several other "*clever fellas*", according to him, had failed to repair it and it seemed doomed never to go again, but he "*teak her to pieces, give all t' pivvits a nice sup of oil and put her togidder ageean*" - much to the astonishment of the Reverend Thomas Shann when he first heard the time of day strike once more. Sadly, the mechanism has disappeared with the passage of time.



It was only recently that a visitor to the church, who restored very old clocks as a hobby, volunteered to do what he could with ours - that was until he realised that only the face and hands remained.

Fixed above the door is the large royal coat of arms. Of the Regency period, this was probably installed when the 1820 church was built. Of note is the central escutcheon, bearing the arms of the Royal Dominions of Germany. It is surmounted with the Royal Crown of Hanover, which replaced the Electoral Bonnet in 1816.

Memorial Plaques

The church has a number of interesting memorial plaques on the walls. The earliest, on the south wall, is for William Pullein who was married in Hampsthwaite church in 1605 and died in 1622. The plaque states that he bequeathed five and a half acres "*to the poor of Hampsthwaite, Felliscliffe, Birstwith, Menwith with Darley and Holme.*" This is an early reference to the extensive parish at that time. The actual memorial was erected on 18th December 1905 by a descendant, Catherine Pullein, and includes the names of other members of the family.

Thomas Leuty's memorial (it was he, aforementioned, who built the loft at his own expense) is in the vestry adjacent to the safe. He lived at "*Holm in this parish*" and died at the age of sixty-eight. The Holme was a thatched cottage on the east side of Darley, which was accidentally destroyed by fire during its restoration a few years ago. Above the memorial to Thomas is one in remembrance of William, believed to be his father and of the same address.

On the east wall of the tower is the memorial to John Swale, who died in 1909. His widow, Mary Ellen, provided the clock in the church tower.

On the south wall, adjacent to the stained glass window, is a tablet to William Simpson of Felliscliffe, who died in 1776. He claimed to be a direct descendant of the "*Saxon Thane Achil*" who, at the time of Edward the Confessor, held large estates in the North and

West Ridings of Yorkshire and at Wipeley (now Clint). After the Norman Conquest, the thane was dispossessed of most of his land but remained at Wipeley where he died in the reign of William the Conqueror. The family continued to live at Wipeley until 1698, when the estate was sold to Sir John Ingilby Bt. of Ripley. The tablet also commemorates William Simpson's wife, not mentioned by name, who died in 1741 at the age of thirty-one.

Six former incumbents are remembered, the earliest being Thomas Atkinson, who was the vicar from 1715 until his death in 1737. The inscription states that he was born in the parish and *"descended from an honest and ancient family . . . in every way he was qualified for the sacred function and performed his duty with great care, zeal and diligence"*. The conclusion is particularly touching: *"He lived beloved and died lamented by his parishioners and acquaintances"*.

There is a memorial on the north wall to Joseph Wilson, who came to the parish in 1770 as a curate and who a year later was instituted as vicar. He was the father of Bilton Josephus Wilson, a well-remembered and respected friend of the village, who endowed the school in 1865 with the sum of £45 per annum.

Two members of the Shann family served as vicars for a total of sixty-five years: Timothy Metcalf Shann, vicar from 1790 to 1839, had the unusual distinction of being instituted to the living on two occasions; his nephew, Thomas, who followed him, remained until 1855, when he resigned because of ill health. It was at this time that the patronage was in the hands of the Shann family and continued through successive heirs until 1923.

Near the pulpit is the memorial to Henry Deck, vicar for thirty-six years from 1862 and predecessor of Herbert John Peck. Canon Peck's outstanding ministry is commemorated with a wooden plaque on the north wall.

Stained Glass Windows

All three stained glass windows are the work of Shrigley and Hunt of Lancaster and London. The east window depicts the Resurrection.



(See Plate VIII – East Window)

In the lower centre light is 'The angel at the tomb', with a finger pointing upward and the inscription "*He is not here, but is risen.*" Above it is the risen Christ, with his hand raised in blessing. In the left light is St. Mary Magdalene and in the right

one is St. Peter. Below St. Mary are the two disciples at Emmaus, saying to Jesus, *"Abide with us , for it is evening, and the day is far spent"*. Below, St. Peter shows Christ's appearance later that day to the disciples in the upper room, saying, *"Peace be unto you"*. At the top, in the tracery, Gabriel is appearing to the Blessed Virgin Mary and is announcing, *"Thou shalt bring forth a son and shall call his name Jesus"*

This east window was the gift of Sir Frederic Aykroyd Bt. of Birstwith Hall and it commemorates the signing of the Treaty of Versailles in 1919. It was unveiled by Sir James Roberts Bt. on 13th October 1925 and was dedicated by the Bishop of Ripon, the Right Reverend Thomas Banks Strong.



(See Plate IX – North Window)

The window on the north wall of the Chancel consists of one tracery light and two main ones: the former depicts the Pelican in Her Piety; the latter two illustrate the Presentation of Christ in the Temple, with Mary and Joseph on the left and Simeon and Anna on the right. This memorial to William Edward Aykroyd and his wife Alice was given by Sir Frederic in 1942.

The third window, on the south wall of the aisle, depicts the Adoration of the Magi. This was a gift from Mrs. Robert Burton of Burton Leonard and her sister Miss Jane Atkinson of Harrogate in memory of their parents. The family had a long association with the parish of Hampsthwaite.



(See Plate X – South Window)

The Bells and the Church Clock

There is room in the belfry for a full peal of eight bells. The original and largest, tenor, bell was hung in 1620 and bears the inscription:

To God that doth dispose all things;
To Him all Glory and Praise we ring.
1620 SOLI DEO GRATIA W.O.

In 1626 a middle weight bell was installed, also with the inscription:

SOLI DEO GRATIA 1626

Then, in 1738, the smallest weight was hung and it bears the inscription:

DEO GLORIA EDWARD BAINBRIDGE, VICAR
Jona Hardcastle, Tho. Rhodes, Jona Hutchinson,
Hen. Ransome
CHURCHWARDENS 1738

Some years later the middle weight bell was found to be cracked and the tenor bell fell and broke into pieces. They were then recast in 1857 and the tenor was inscribed:

Given to the parish of Hampsthwaite by
BILTON JOSEPHUS WILSON ESQ. 1ST MAY 1857

Finally, in 1934, all three bells were recast and rehung in the tower. A special service was held on 29th September 1934 and at this they were rededicated by the Bishop of Pontefract.

In 2006 three new bells were added. Two were purchased by two local families from All Saints, Wokingham in Berkshire. An appeal was set up for the purchase of the third bell. All three were re-tuned to match the existing bells by Taylors of Loughborough.



We cannot leave this section without mentioning one special bell-ringer, Saddler Haxby. His skill was such that he could ring all three bells at one and the same time! Quite an achievement!

The present church clock, made by J. Smith and Sons of Midland Clock Works, Derby, was given, as previously mentioned, in memory of John Swale by his wife Mary Ellen. In recent years it has twice been given a face-lift, the second time being in 1997, when the tower was re-pointed.

(see Page 61 for a fuller description by Robert Lloyd)

The Woodforde-Finden Monument



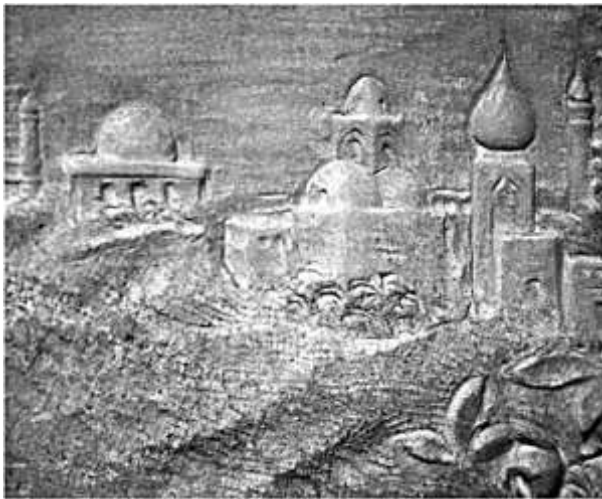
(See Plate XI)

The monument at the back of the church is in memory of Amy Woodforde-Finden, the well-known composer of the ‘Indian Love Lyrics’, which obviously still have popular appeal, having been broadcast in a special radio programme not so many years ago. Her connection with the village came through her stepson, Eric, an invalid who lived here in the care of the local doctor. When he died in 1913, he was buried in the churchyard along with his father, Colonel Woodforde-Finden, who passed away three years later.

Amy, one of nine children, was born in 1860 in South America, where her father was British Consul in Valparaiso. On his death, the family came to live in England. Some years later Amy travelled to India, where she married Colonel Woodforde-Finden.

After three years, when her husband retired, she came back to England to compose both songs and song cycles based on the music of the east. The 'Indian Love Lyrics' were an immediate success and were followed by 'The Pagoda of Flowers', 'A Lover of Damascus' and 'On the Jhelum River'. She died on 13th March 1919 and was buried alongside her husband in the churchyard.

The monument takes the form of a recumbent figure of the composer and was worked in marble by the London sculptor George Wade. The head is crowned with a laurel wreath, and at each corner are cherubs, representing the angels who "*bore her to heaven*". Scenes from some of her songs are depicted on the sides of the monument, together with the Burmese Pagoda and the Shwe Dagon from the 'Pagoda of Flowers'.



It was unveiled on 15th April 1923, when the full Harrogate Municipal Orchestra was present and played some of her compositions.

The Organ

Prior to 1880 a harmonium was used to accompany the services. Thereafter, according to information contained in old documents dated 1858-77, a successful fund-raising led to the purchase of the first pipe organ in 1880. This was a single manual instrument with pedal board, built by the firm of George Holdich in London at a cost of £120. It was hand-blown, but unfortunately of poor tonal quality. From 1901 the organist for over forty years was Elizabeth Milner, who had to suffer its inadequacies.

In 1948 the decision was made to replace it with the present organ, made in 1891 by Forster and Andrew of Hull. This instrument was originally built at a cost of £325 for St. Martin's Church in York. When it arrived in Hampsthwaite it was installed for a total cost of £1,000, which was paid out of church funds. Forster and Andrew were noted for building high quality instruments suitable for smaller churches. The organ has two manuals, pedals and sixteen stops. Apart from lowering the pitch of the original Oboe stop to a Contrafagotto while it was at York and then recently replacing this with a two-rank Mixture here in Hampsthwaite, the organ has remained unchanged from its original specification.

The dedication and opening of the organ took place on 12th January 1949, when a recital was given by Dr. Francis Jackson, who was the organist and Master of the Music at York Minster. Included in his music that evening was Widor's Toccata from the Fifth Symphony.

Due to deterioration of the wood in the tracker action, a major renovation of the organ took place in 2007-8. This involved removing all the mechanical action between the pipes and the two manuals and replacing with an electro-pneumatic system. With the introduction of super and sub-octaves, and incorporating stops on the manuals into the pedals, the existing pipe-work is now used more extensively.

Some Memorial Gifts

The Church Silver and Brasses

On August 6th 1785, Matthew Mason was executed at York for sacrilegiously breaking into the church and stealing 17/- (85p), some copper and two silver cups which were found eventually, broken to pieces, in his possession.

The present church silver dates from 1848, when Edwin Greenwood of Swarcliffe gave the Gothic style Communion set. It consists of a silver chalice and flagon, made in London by John Keith, and a paten by John Joseph Keith. The chalice has a U-shaped bowl, which is largely plain, fixed to a short hexagonal stem and foot. In the sunken centre of the paten is engraved the sacred monogram, surrounded by a band bearing the words:

PER MYSTERIUM SANCTE INCARNATIONIS
TUE LIBERA NOS DOMINE

The flagon is a decorated trumpet shape on a plain base and with a tapered S-scroll handle. It is inscribed:

GLORIA IN EXCELSIS DEO ALLELUIA

All three items are inscribed with the name of the donor.

A much later communion set, in plain style, was given in memory of Joseph Brown, a much-loved and respected churchwarden. It was made by H.D. and S. (Henwood Decorative Metalwork Studios) and was bought from Caustin Bros., London.

Each piece is inscribed:

JOSEPH BROWN 1903-1978

Then, in 1981, a plain square-shaped wafer box was given in memory of Fred Johnson, who was a hundred when he died. On one side is the inscription:

FRED JOHNSON 1881-1981

and on the other:

AMELIA MARY JOHNSON 1883-1977

(his wife)

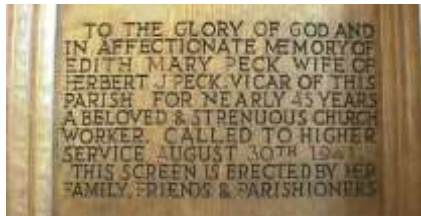
The church also possesses a small goblet-shaped cup of beaten sterling silver with a flared rim on a segmented collet on a trumpet-shaped stem. The spreading foot on the stepped base is inscribed beneath OMAR RAMSDEN ME FECIT. Two travelling communion sets complete the church silver.

The most interesting brass item is the collection plate, which is embossed with the coat of arms of St. Thomas à Becket and given in memory of MARY WILKINSON AUGUST 1930. Other brasses include the altar cross in memory of WILLIAM ASHTON, who died in 1902, two candlesticks presented by GEORGE CHAPMAN of Harrogate, two flower vases given in memory of LADY AYKROYD, and a further two in memory of GEORGE THOMAS PRICE.

Memorials to Canon and Mrs. H.J. Peck



The fine oak screen enclosing the base of the tower is in memory of EDITH MARY PECK, wife of Canon H.J. Peck and is the work of Robert Thompson of Kilburn. Mrs. Peck, who died on 30th August 1941, was a devoted church worker for many years and the screen was erected by her family and friends. Recently, the upper part of the tower arch has been fitted with a handsome glazed window frame to complete the enclosure.



As a tribute for his long and devoted service to the parish, electric lighting was installed in the church by Canon Peck's family, friends and parishioners.

Processional Cross and Litany Desk

The oak processional cross was the gift of Mrs. Hough and her son Richard in memory of PERCY T. HOUGH MC, schoolmaster in the village from 1925 to 1932.

The Litany stool, now in the Sanctuary, was given in memory of ELIZABETH ANN MILNER, the church organist from 1901 to 1941 and was the work of Robert Thompson.

A Walk Outside The Church

The Porch and its Connection with the Thackeray Family

Members of the Thackeray family, from whom William Makepeace Thackeray (1811-1863) of 'Vanity Fair' fame was descended, are buried in the churchyard. The grave is a flat stone on three square uprights and is somewhat crudely carved with names commencing in 1740. In 1804 a brass tablet was fixed on to it with an interesting inscription:

Here lies the body of Thos. Thackeray of the Town, son of Joseph Thackeray, clerk of the parish, who departed this life 21st Jan.
1804 aged 56 years.

Farewell vain world I've had enough of thee.
I'm careless therefore what thou sayst of me.
Thy smiles I court not, nor thou frowns do fear;
my cares are past, my bones lay quiet here.
What fault thou foundst in me take care to shun.
Look well at home, enoughs time to be done.

The porch was erected by the Thackerays at the time of the Restoration. Over the door is a plaque in memory of William Makepeace, with the following inscription:

To the memory of William Makepeace, who suffered at the stake for the Protestant faith at the end of Queen Mary's reign and also in memory of his descendants, the Thackerays of Hampsthwaite, who owed their manliness, goodness and success in life to their training in homes of piety and great simplicity.

This porch has been added to their parish church by a few of their surviving descendants.

Ps. xv 1.2.

The Lychgate and the War Memorial

The Lychgate at the entrance to the church is the work of Robert Thompson of Kilburn. It was given by Lady Aykroyd and was erected in 1938 in memory of her parents, Sir James Roberts Bt. and Lady Elizabeth Roberts.



Sadly, in comparatively recent years the original four-legged 'Thompson mouse' has been damaged.



The Lychgate replaced an earlier structure formed in ironwork as seen in this early photograph.

Nearby is the War Memorial, which commemorates the men from the village who died in the two world wars. It takes the form of a Celtic cross on a stone plinth and lies in direct line with the cross on the altar in the church. This was stipulated by Canon Peck and the churchwardens in their application for a faculty from the Diocese.



Church Community Room and Tower Room

The Church Community Room was completed in 2005 and dedicated by the Bishop of Knaresborough. It was built by C.K.Batchelor and intended for use, not simply for church meetings but by all the residents of the village.



From funds raised for hanging the new bells it was also possible to fit a spiral staircase to the first floor of the tower. Both ground and first floors were renovated for use by the choir and the bell-ringers.

Some Interesting Graves

The oldest grave is a flat stone lying on the ground. About six feet by two feet, it bears the letters WD and the date 1640. The only person with those initials buried in that year was William Day. A family of this name lived in Birstwith during this period.



At the east end of the churchyard is the grave of Peter Barker, the blind joiner and cabinetmaker. Born in Hampsthwaite in 1808, he lived in a cottage then adjacent to the church. Allegedly a mischievous youth, he had musical gifts and was a talented violinist, an ardent member of the choir and a bell-ringer. As a joiner he was self-taught and made sturdy chairs, tables, chests and picture frames, a feat which amazed his sighted craftsmen friends. When re-panelling a pew, he revealed some carving two hundred years old. The inscription on his tomb reads:

Though blind from infancy he was skilful as a
cabinet-maker, a glazier and a musician. By
sense of touch he searched the Scriptures daily.
Jesus took the blind man by the hand, whereas I
was blind now I see.

A much-visited grave in the churchyard is that of Amy Woodforde-Finden and nearby is that of Canon and Mrs. Peck. There is an interesting headstone to the memory of Jane Ridsdale, who lived in Hampsthwaite, but died at Swinton Hall, near Masham at the age of fifty-nine. From it we learn that she was *"in stature only thirty-one and a half inches high"*.

At the side of the porch is a sundial, mounted on a stone pillar, which is dated 1672. Unfortunately, it was vandalised in recent years and the gnomon is now missing



Members of the Tetley family, who lived at Hollins Hall, are buried in the churchyard. They founded the brewery at Tadcaster and in the 1950's handed over the Hall to Dr. Barnardo's.

Edwin Greenwood, who died in 1852 is buried here and there is a memorial plaque in the chancel. He was a local benefactor, who enlarged and partly rebuilt Swarcliffe Hall. As he was unmarried, on his death the estate passed to his brother John Frederick, who was largely responsible for financing the building of Birstwith Church in 1856-57.



The Clergy

The Vicars from 1180 to 1900

The long list of vicars from the late 12th century to the 17th century consists merely of names and dates.

An early vicar of note was John Romanus (1230-1254), who was also Archdeacon of Richmond and Treasurer and Sub-Dean of York. He probably never took charge of the parish, delegating his duties to the curate, Roger de Essex.

It was not until 1280 that clergy were appointed, starting with Dominus John Dictus Flour and his successor in 1292, Richard de Renton.

Reference has already been made to the Archbishop of York's granting of a licence in 1348 to the Order of St. Robert to present one of their fellow brethren in priest's orders to the church of Hampsthwaite. It was during this time that two vicars fell victim to the bubonic plague which was prevalent in the 14th century, John de Burton in 1349 and Alan de Scardebergh twenty years later. Thereafter a succession of friars from the Order served the parish until their Priory was suppressed in 1538 during the Dissolution of the Monasteries.

It is not clear who were the assigned patrons to the appointment of Dominus Thomas Dyxon (by his title a monk) in 1538. In 1587, Christopher Lyndall, now referred to as a clerk (in holy orders), was the first vicar to be appointed under the Crown patronage of Queen Elizabeth I.

Under the private patronage which followed, Samuel Sugden arrived and remained for sixteen years until his death in 1686. A somewhat infamous vicar, he was accused in the Visitation Returns of

the Archbishop of York in 1682, of tavern haunting, brawling and immorality. John Halliday, a weaver who called at the vicarage for payment of a piece of linen, was chased by the vicar, who was brandishing a knife! After drinking in Mary Pullein's alehouse, this same vicar told Lawrence Dawson: *"Thy mother was a whore and is now burning in hell"*! On another occasion he struck Miles Burton's mother *"such that she still felt the pain when she lay down in bed"*. Catherine Hardcastle, the wife of a Harrogate butcher, found Sugden *"much overtaken with strong drink"* and under a hedge, crawling back to the vicarage on his hands and knees! She claimed that he tried to get her to commit adultery, but in his evidence the vicar said that *"there was no sin at all in it; it was nothing but love"* and that *"her husband went astray and why not she?"* Since he remained vicar for another four years, he obviously got away with his alleged misdemeanours. Completely different in character was Thomas Atkinson, who became vicar in 1715 and remained for twenty-seven years. He was born of a well-respected family in the village and performed his clerical duties with *"care, zeal and diligence"*. His death at the age of sixty-two was lamented by all his parishioners.

The Shann family provided two vicars, who between them served the parish for sixty-five years and were highly regarded. Timothy Metcalf Shann became vicar in 1790 and was presented to the living by the Archbishop of York.

The somewhat faded legal document, which currently hangs on the vestry wall, gives details of the institution - the Oaths of Allegiance and Supremacy and Canonical Obedience and against Simoniacal Payment (the guilt of seeking to buy an ecclesiastical benefice).



*Timothy Shann
B.A.*

The incumbency is unusual in that T.M. Shann was instituted to the living a second time. Apparently, he vacated Hampsthwaite by cession in 1799 and was instituted as Vicar of Wighill on 1st January 1800. After only four months he returned to the village and was instituted again on 10th April of the same year. One likely explanation is that he returned to undertake the future rebuilding of the church in 1820.

When T.M.Shann died in 1839, he was succeeded by his nephew, Thomas Shann. He was known as "*a faithful steward who laboured abundantly*", but because of failing health he was forced to resign the living in 1855.

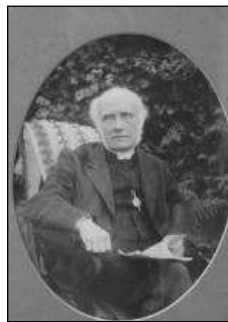
His successor was John Meir Ward, who was instrumental in building the Village School (then called the National School) which opened in 1861. A year later he vacated the living to become Vicar of St. Stephen's, Islington in an exchange with the incumbent, Henry Deck.



Thomas Shann
M.A. 1839-1855



John Meir Ward
M.A. 1855-1862



Henry Deck M.A.
1862-1896

It was in 1852 that Henry Deck became vicar of St. Thomas à Becket Church. Strangely, more is known about his departure than his ministry in the village!

"Finding himself incapacitated by permanent bodily infirmity" he applied to the then Bishop of Ripon, the Rt. Rev'd. William Boyd, asking his permission to resign and to receive a pension. The Bishop's response, dated 15th day of February 1898 and addressed to the churchwardens, was shattering: five persons, to be nominated, were to *"inquire into and report to us upon the truth of the fraud alleged and upon the expediency of the said Incumbent"*.

Although the matter was eventually settled, Henry Deck died before the end of the year.

Vicars from 1900 to the Present Day

Herbert John Peck came to Hampsthwaite in 1896 and served as curate to Henry Deck. On the latter's death he was appointed vicar and was instituted on 25th June 1898. Thus began the second longest ministry in the parish.

Without doubt, Canon Peck's incumbency was outstanding, not only for his leadership in the restoration of the church, but also for his ministry in the parish where he was very well liked. He is said to have carried in his pockets a bottle of cough mixture, a bottle of tonic and a spoon. Any parishioners whom he met who looked peaky had a dose of one of his concoctions poured out for them. This, of course, was in the days when there was no free medicine and when farm labourers earned only a pittance.



Herbert John Peck
M.A. 1896-1946

He was a familiar figure as he rode around the parish in his four-wheeled wagonette. Then, in 1921 he changed to a Humbrette cycle-car before purchasing a twelve horsepower Austin Tourer. He knew everyone in the village and, during his fifty years' ministry, he

baptised, married and buried many in the same family. The traditional round of services were taken each Sunday and he was known to preach long sermons in response to which some of the teenage boys are said to have bowled the brass collection plate down the aisle as a reminder of the time! He made Plough Sunday a special occasion when a specially cleaned plough was taken to the altar to be blessed. He was an active supporter of social events in the village and in particular of the Hampsthwaite Feast.

Revd Herbert Peck was elected a Proctor in Convocation for the Ripon Diocese in 1921 and for many years he attended the Church Assembly (now the General Synod) in London. For his notable work in the parish and for his efforts on behalf of the Diocese, he was made an Honorary Canon of Ripon Cathedral in 1929. He retired to Harrogate in 1946 and died on 11th September 1949 at the age of eighty-one.

Next, in 1946, upon demobilisation from a chaplaincy in the RAF, came Alec Thorpe Goodrich. He entered fully into village life and was to be seen riding around Hampsthwaite on his horse. He resurrected the ancient ceremony of 'Beating the Bounds' and the blessing of the crops on Rogation Sunday. This involved a procession around the village, joined by members of the Methodist Church and Saltergate Hill Mission Church.



*A. T. Goodrick M.A.
1946-1952*

In 1948, Mr. Goodrich and the PCC decided to replace the inadequate organ with the present instrument. As a result, the music at the services improved considerably and St. Thomas à Becket Church became the first in Nidderdale to broadcast a service. This took place on 29th April 1951 at 7.40pm, when Evensong was sung, with Walter Bussey as the conductor and Leonard Houseman as the organist. Also from the era of Mr. Goodrich's ministry in the village, we hear of 'A Pageant', which was presented in the church. On the front of the programme, which contains the full text of the performance, the following details are given:

“Scenes from the life of S. Thomas Becket - Alias S. Thomas Canterbury, Patron Saint of Hampsthwaite Church. Words by Miss B. Gooch & Miss F.B. Hudleston (Descendants of one Wm. Simpson, who, on a Tablet in the Church is said to have been the 26th in direct descent from Archil, a Saxon Thane of Wipeley Hall, Clint)”.

The final scene (VI) is headed "*Dedication of the Church at Hampestweit*". In it the Archbishop of Canterbury says, "*Good people of Hampsthwaite, be it known to you that the church now standing in your midst has been built ----- to the honour and glory of God and ----- I now proceed to dedicate it to St. Thomas of Canterbury, whom His Holiness the Pope hath been pleased to Canonise. See to it that you too fulfil your part in using this Church that they have builded for the true worship of God. In this valley may it ever stand, as witness to our faith in Him who over-ruleth this world's course for good*".

After a short ministry, the Reverend Alec Goodrich resigned in 1952.

The next incumbent, for twenty-one years from 1952, was William Suthern. He was a priest who thought deeply and prepared thoroughly. His attention to detail in the conduct of the services was well known and many commented upon the beautiful way that they were taken. Being a man of musical gifts, he trained the four-part church choir to a high standard of singing rarely heard in a village church.



*W.Suthern M.A.
1952-1973*

His thoroughness showed in the many good decisions made by the PCC about the fabric of the church, which he said that he wanted to leave in the excellent condition in which he had found it on his arrival. In the latter part of his ministry he was also the Rural Dean of the former Deanery of Nidderdale. He retired in 1973.



*J.F.Walker M.A.
1974-1986*

John Frederick Walker came to the parish in 1974. Soon after his induction at Hampsthwaite he threw himself into the work of the parish, visiting extensively and seeking new members for the church. As a former Ecumenical Officer for the Wakefield Diocese, he was keen to extend the hand of fellowship to the Methodist Church and was responsible for encouraging the many joint services.

Mr. Walker was a man of strong faith and firm principles and he was held in high regard by many in the parish. A powerful preacher, he challenged dated thinking and always gave a clear message. He retired in 1986.

Previously in banking, Anthony George Hudson began to train for the ministry in his mid-forties. After his ordination in 1984, he served his curacy at St. Mark's Church in Harrogate. In 1987 he was appointed priest-in-charge of Hampsthwaite and Killinghall. When the two parishes were united in 1994, he became vicar of the combined parish. A year later he was made Assistant Rural Dean of the Harrogate Deanery.



A.G.Hudson
1987-1999

Mr. Hudson quickly showed his skill in overseeing a number of improvements to the church. This included enclosing the belfry arch with a well-designed window frame and distinctive glazing, and the installation of a false roof in the choir vestry to form an upper floor for bell-ringing. Later work included the fitting of the Sanctuary gates to match the design of the existing rails, a new altar frontal and carpets for the Chancel and Sanctuary. When the Diocesan Surveyor reported that the tower needed repairs, Mr. Hudson and a sub-committee organised a scheme to raise £12,000 so that the work could proceed free of debt.

Apart from his parish work he was in demand for his financial skills, serving on the Diocesan Board of Finance. He resolved the difficult task of apportioning the Parish Share amongst the churches in the Harrogate Deanery.

A man of artistic skills, he designed and made his own stoles and worked tapestry kneelers for the Sanctuary. He retired in 1999 to live in Harrogate.

Present and Future

Following the retirement of the Revd. Mr. Hudson there was a discussion between the Diocese and the Parish on a possible merger between Hampsthwaite and Killinghall with Birstwith Parish and the Parish of Ripley with Burnt Yates.

The Parishes concerned felt this was unreasonable and at the insistence of Sir Thomas Ingilby (Patron of Killinghall Church) the idea was dropped. However, there was an understanding reached that any new incumbent would have Birstwith Parish joined with Hampsthwaite and Killinghall upon a vacancy at Birstwith Church - this came about in 2002 although Birstwith was served by House-for-Duty clergy until 2012.



*Revd Garry
Hinchcliffe
BD (Hons)*

A profile was created in which the Parish stressed their desire for a young energetic priest to lead them forward and the search for a new incumbent began. The Archdeacon of Richmond approached the Clergy Appointments Advisor at Westminster and was given the Curriculum Vitae of a young priest in Scotland who was interested in a move to England. In March of 2000, the Revd. Garry Anthony Frank Hinchcliffe was invited for interview and was duly appointed.

Garry Hinchcliffe had been ordained in his native Diocese of Glasgow and Galloway in 1994 and had served his Curacy in Dumfries and first Incumbancy in Motherwell and Wishaw, both within that Diocese. He was licensed as Priest-in-Charge of Hampsthwaite and Killinghall on 18th July 2000.

The Hampsthwaite Church Turret Clock

By Robert Lloyd



(See also Plate XXV)

The Hampsthwaite Church clock was 100 years old on the 12th April 2012.

The commemorative plaque reads –

TO THE GLORY OF GOD AND IN MEMORY OF JOHN SWALE
WHO WAS BORN IN THIS VILLAGE ON 13TH NOVEMBER 1843
AND DIED IN MANCHESTER ON THE 2ND OCTOBER 1909
THE CLOCK WAS PLACED IN THIS TOWER BY HIS WIDOW
MARY ELLEN SWALE AND WAS DEDICATED BY THE LORD
BISHOP OF RICHMOND 12TH APRIL 1912

Church birth records show that John Swale was baptised on Sunday 31st December 1843 to parents Richard and Ann Swale. Richard and many in the family were Nidderdale weavers.

Known as turret clocks, or sometimes tower clocks, these clocks are usually seen only by those who wind them. The following is a list of Hampsthwaite Church clock winders since 1912 as recorded on the clock case door.

Clock winders name - as listed on the clock case pendulum door	Start date	Years Wound
GL	1912	22
Ken Collier	1934	1
George Christopher Ashby	1935	25
George Thomas Ashby	1960	22
Dennis Watson	22 nd May 1982	5
Robert Lloyd	28 th February 1987	25 to date
Chris Hardcastle	1987/88	24 to date
Howard Cooper	1987/88 to 2008	20

“As winders we have welcomed many visitors over the years with over sixty visitors marking their names on the clock case door. A great tradition stretching back over the century.”

These turret clocks are really fascinating. So come along, let's take a journey up the church tower and see what it's really like . . .

Up the Tower

We enter a low door at the bottom of the tower and there in the cramped entrance an old stone spiral staircase winds its way upwards out of our sight. The steps are worn and uneven, narrow slit windows at every turn let in much-needed light, and it's rather cool and a bit dusty. An odd cobweb or two adds to the feeling that not many people pass this way.

Above us we can now just make out the muffled sound of the clock ticking, a steady deep clunk every second, like the sound of a very old grandfather clock.

In the Clock Room



(See also Plate XXVI)

Moving up the spiral staircase, we come to the clock room door which has a simple bolt key. Lit by an old leaded south window, we see against a wall an old wood and glass case, locked by a small cabinet key. The tick is now much louder and emanates from inside. Opening the wooden clock case, we now see the clock itself: an iron frame filled with gear wheels. At the back is the top of the pendulum swinging from side to side.

The clock was built by John Smith and Sons in 1912. John Smith began his own business in 1856 and it flourished in Derby during the 19th century industrial revolution, as one of the principle companies making flatbed turret clocks installed in churches, town halls and hospitals.

Annual maintenance has been carried out since 16th June 1947 by William Potts & Sons Limited of Guildford Street,

Leeds, who joined the Smiths of Derby Group in 1935. William Potts & Sons had since 1833 been primarily concerned with domestic timepieces. The company gradually expanded into the manufacture and repair of public clocks.

The clock mechanism is properly known as a ‘movement’ and is based on a very old design. Right in the front of the movement is the brass clock dial used to check and set the time – it has only one hand. A rod runs from immediately above the brass dial up to the ceiling, turns through 90 degrees to a horizontal rod, which then links directly through a set of gears to the clock face on the outside of the tower. These gears, known as the ‘motion work’, are situated inside the tower and behind the clock face. They reduce the one-turn per hour of the minute hand into one turn in twelve hours of the hour hand. The motion work connects to the hands outside with a tube which runs through a hole in the tower wall which is very thick - about four feet! Clock faces such as these are made from copper sheet.

In the clock case movement, there are three winding drums with a thin braded wire extending upwards over pulleys and across the ceiling to the opposite corner of the clock room. These wires then plunge down through a hole to three separate heavy cylindrical weights hanging from them. The largest, for the hour chime, is about three feet tall and a foot in diameter. Fortunately, some guards around the holes protect the unwary visitor from falling in. These weights provide the driving power for the clock pendulum and for the striking of the bells. The smallest centre weight provides driving power, through the middle winding drum in the clock case movement, for the pendulum; the weight on the right is connected to the left winding drum, which drives the two quarter hour bells. The left (heaviest) weight is connected to the right winding drum and operates the single hour bell.

Three thin solid wires extend from the clock case to the ceiling, going directly up to the belfry where they operate the hammers to strike the three bells used by the clock: two quarter hour bells and one hour bell. The hour chime is triggered by little pillars placed into the large hour cog on the right hand side of the movement and the quarter hour chimes are triggered by little pillars placed into the large quarter hour cog on the left side of the movement.

Our flatbed turret clock keeps very good time. It runs a few seconds fast over most of the year and a few seconds slow when the outside temperature is above 20 degrees Celsius. To adjust the clock (speed up or slow down) small weights are added or subtracted from the top of the pendulum. These effectively change the centre of gravity of the pendulum and change the period of swing. The weight adjustment on the pendulum and the weekly check following winding, keeps the clock in very good time.

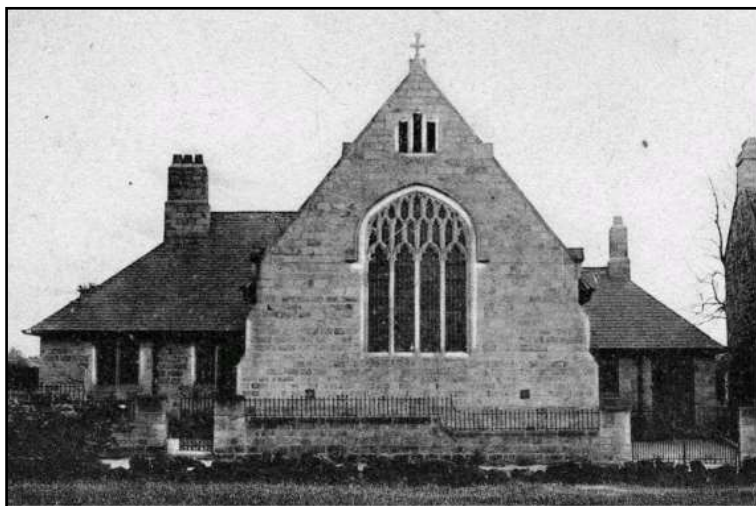
In the Belfry

Proceeding further up the stone tower staircase, we open another door and hear the outside wind; a reminder that we are now getting near the top of the tower. In the belfry, louvres are used instead of windows, which are open slats allowing the sound to escape whilst keeping the rain out. There are six bells in the belfry: all brass, dull and green. Only three are used for the clock. Belfries can be very dangerous and noisy places if a bell suddenly starts to sound when the clock is striking. The note of the bell is very loud, deep and harsh: if you go up to the belfry, take extra care and be sure to cover up your ears. After the last stroke has sounded the bell goes on humming and humming, softer and softer until after a minute it has died away completely.

Hampsthwaite Methodist Church

by

Mary Garside



(See Plate II)

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The Years from 1792 to 1904

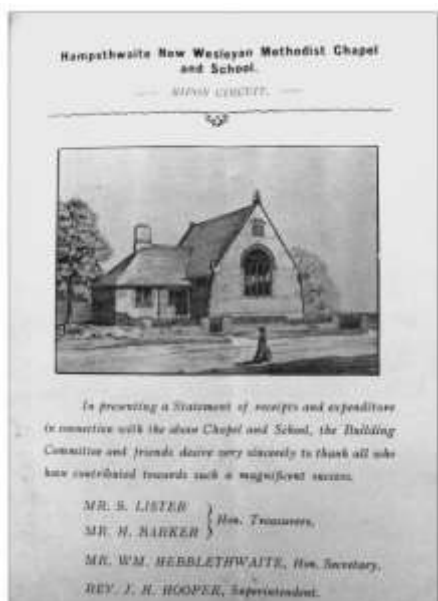
Our story starts long before the erection of the present church. Otley books record that Hampsthwaite members were holding class meetings in lofts and joiners' shops as early as 1792. By 1800, with five members, they had become part of the Ripon Circuit and in 1818 the first church was built on land where now stand numbers 10 and 12 Hollins Lane. Seating 200, it was one of the oldest chapels in the circuit and had high-boxed pews which rose in tiers from front to back and a long flight of steps to the pulpit.



Early in 1903 it was decided that this church should be replaced. It had no vestry, no provision for a schoolroom and would soon require a great sum of money for repairs. The decision was prompted by a legacy of £100 towards the enlargement of the church or the building of a new one, left by Mrs. Harkness, who had been associated with the old church for 50 years.

In May of that year permission was given by the Church Conference Assembly at Manchester to sell both the old church and land and to erect a new building on the adjoining plot.

The stone laying ceremony was held in August 1903 and the church opening celebrations took place on March 25th 1904. (*A transcript of the press report describing the opening ceremony is provided later*). By the close of that day £666.10.4d had been raised towards the cost of the new church, which included £40 from the sale of the old one. The original estimate for the building was £800 but after additional items of furnishings, hymn books etc. the final cost was £1,135.2.4½d. The final payment of £45 was made in 1908. (*See Plates XIII to XVI for detailed income and expenditure*)



(See Plate XII)

Mrs Clough, who donated the land on which the existing chapel stands, bought the old chapel (plus the land behind the new one), and converted it into the two adjoining cottages, one of which is now called Diamond Cottage.

The New Chapel

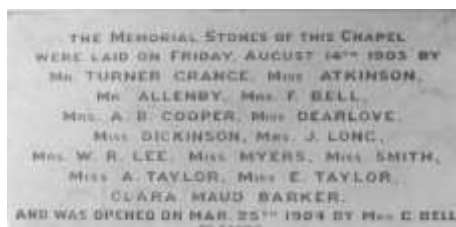
The architects were Messrs. Bland and Brown of North Park Road, Harrogate. The design is of perpendicular Gothic style and is built of local hammer scapped wall stones with dressing of the same stone outside and brick inside. The walls are 16ins. thick. The roof was clad with blue slates. The church was built to seat 106 people, exclusive of the choir. A schoolroom to the left of the church was linked by an ornamental traceried screen with moveable panels – this enabled the church to be extended when required. A porch was built with a small classroom to the left of it, later converted into a kitchen.

To the right of the church a Minister's Vestry with a small fireplace was built. A small stable was provided to accommodate the horse of visiting preachers who may have travelled some distance. The original heating was by open fires in the vestry and schoolroom and a central stove in the church. At a later date a coke-fired boiler was placed in the basement to heat large pipes in the church. The windows were fitted with leaded lights glazed with cathedral tinted glass with simple designs in the upper portions.

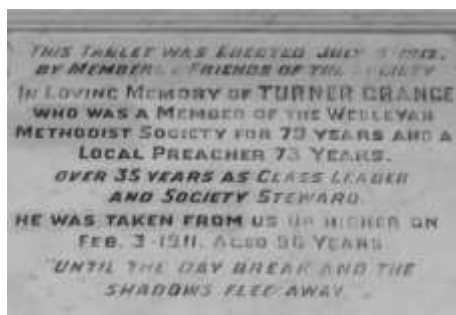
Messrs. Barker Bros of Hampsthwaite were the masons and bricklayers. The charges for their work amounted to £334.12s and this including 10s.3d for excavating the basement. The joinery was done by Robert Settle of Summerbridge and also by Hebblethwaite and Bowers who used pitch pine for the pews. John and William Baynes of Harrogate did the roofing at a cost of £66. The two sets of gates and the iron railings were made by Octavius Atkinson (then in Tower Street, Harrogate) for the sum of £14.16s.

There are two marble tablets in the church.

In April 1906, Mr. George Illingworth supplied a Sicilian marble tablet, lettered and fixed for the sum of £6. This records the details of the stone-laying ceremony. (*See Plate XVII*)



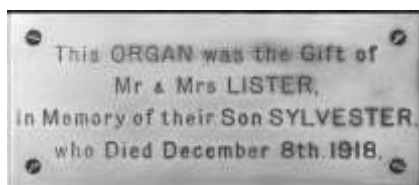
The second is a Memorial to Turner Grange. He was a Local Preacher for 73 years and died in 1911 at the great age of 96. (*See Plate XVIII*)



There is no record of a musical instrument in 1904 but in 1918, Mr. and Mrs. S. Lister presented a fine, hand-pumped organ in memory of their son, Sylvester.



(*See Plate XIX*)



In 1947, the church was registered for births, marriages and deaths. Also in that year, members must have been relieved when a water lavatory was installed behind the vestry.

By 1987 there was no longer the opportunity to purchase land behind the chapel for an extension and so a programme of renovations within the building was put in hand. The vestry was extended to incorporate the defunct stable and was named the 'Newsome Room' to mark the devoted work of Sister Annie Newsome in the chapel and in the village.

The pews were removed and were replaced by linked, upholstered chairs. By the Autumn of 1989 the re-decorated church completed the renovations. Tragically, in early 1990 the church was gutted by fire and the roof badly damaged by smoke. Whilst the intense heat had twisted the organ pipes, the wooden cross on the wall alongside remained undamaged. (In 1959 a fire in the roof caused by an electrical fault was of minor intensity). Many people involved in the restoration of the church took part in the re-opening service on September 3rd 1990. This was only achieved by the diligent supervision of Mr Denis Dale, a retired architect.



(See Plate XX)

Until now, special events in the church calendar had taken place in the Memorial Hall. Since the removal of the pews, all events have been held in the chapel itself. Harvest Suppers, Church Anniversary celebrations, visiting choirs, slide shows, concerts (plus refreshments) have all been possible.

In 1992, a new kitchen was installed complete with a hatch to the schoolroom and this proved to be a great asset in holding the social events.

To keep in line with current legislation, a further modification was made to the building in 2000 when an extra toilet was provided, specially adapted for use by the disabled.

The chapel reached its Centenary in 2004 and, in contrast to its opening, the celebrations were designed to continue throughout the year. Exhibitions, attracting many visitors, were designed to show the life, times and vision of the chapel and its members within the village and surrounding area.

The festivities were opened by Mr. Geoffrey Smith and a concert was presented by students from Henshaws College for the Blind. In the following weeks displays of photographic memories and a colourful flower festival entitled '100 years in Nidderdale' were organised. The latter included, among the many splendid exhibits, a floral steam locomotive and carriages. The year continued with many meaningful services led by previous Ministers which gave rise to some nostalgia whilst looking forward to the future. A three course dinner, a family weekend with friends from Killinghall Chapel and a wonderful Harvest Festival brought closure to the Centenary celebrations.

(See newspaper article and photograph of commemorative mug later)

As part of the centenary project, several improvements were made to the chapel. In September 2006, outside ramps were installed to enable easy access for all. This entailed the removal of a single and a double gate. This was followed by the installation of outside lighting and in early 2007, new front and interior doors were provided.

The Manse

In the 1920's Deaconesses from the Training College at Ilkley would arrive in the village. They would park their caravan on the green and spend a week holding meetings and witnessing.

Miss Louisa Harris, a member of the church, was so impressed by the work of the deaconesses that she bequeathed her house 'Fernlea', opposite the church, for the use of a deaconess to minister in Hampsthwaite and district. Miss Annie Newsome was the first to be appointed and was installed in 1958. It was later used by ministers and their families. For this reason, Fernlea was sold in 1984 and a larger manse was purchased on Brookfield.

The Sunday School

Records show that there was already a Sunday School established when the new church opened in 1904. To help in fund-raising, 14 scholars were given a purse and encouraged to raise 5s each. This added £3.10s to the building fund. Three months after the church opened, a Sunday afternoon Flower Service was held where children would present posies of garden flowers. Janet Pritchard (nee Steel) recalled the custom in her childhood when, after the service, the flowers would be transported to Harrogate Hospital.

It was in the 30's that Mrs Winifred Lister and Mrs Hilda Lister revived the Sunday School. Children would gather in the chapel and then divide into classes using the vestry, school room and what is now the kitchen. The anniversary was a big occasion with every child

taking part. They would be arranged around the large pulpit placed centrally at the front of the chapel. (In later years a small pulpit was built on the vestry side). Each child had a star card to record attendance. Children who never went away on holiday had a full card when prize giving was held in January.

One of the highlights of the year was the Sunday School outing. At one time, held on Thursdays, it would alternate between the East coast and West coast. In 1952, 60 children and teachers plus parents went to Bridlington. They were joined by 40 children and helpers from Dr Barnardo's Home at Hollins Hall.

By 1966 there were 50 children on the register and 12 teachers. The suggestion of using the Memorial Hall was abandoned as it burnt down soon afterwards. Eventually the Manse was extended and some children used the extension to ease the congestion in the chapel.

Surprisingly, until the 1960's, the Methodist Sunday School was the only one in the village and was attended by children of Methodist and Anglican families. During this time, when Arnold Brown was Sunday School Superintendent, teachers included Millicent Bingley, George and Renee Pitt, Eileen Morris, David Lister and Susan Harris. Roger Bowers and several friends also held classes in the chapel on Sunday afternoon. All the children joined together at the start, divided into their various classes and then combined for the closing devotions.

In 1993, children of the Sunday School planted acorns as part of the Harvest celebrations. Some became rooted and eventually Alan Chalk took charge of one. He brought it back from time to time to show the children how it was progressing. By the year 2000, under Alan's expert care, the acorn shoot had become a healthy young oak tree. This was planted in the Millennium year at the junction of Rowden Lane and Grayston Plain and continues to flourish.

In the 1960's, Sunday leisure activities became acceptable and car ownership increased. For some years there had been a steady decline to the point where, since the summer of 2002, there has been no Sunday School at the chapel.

Preachers, Ministers and People of the Church

Local Preachers play an important role in taking preaching appointments on Sunday in support of the clergy and in the early days there were many characters. Turner Grange had such a zeal to preach he often invited the visiting preacher to warm himself by the fire while he commenced the service. It could be some time before the appointed preacher was allowed to take his place in the pulpit.

Early in his preaching career, Turner candidated for the Methodist ministry, travelling to Sheffield for his first interview. Sitting in an open carriage of a steam train, he arrived covered in soot. (He was not accepted for the ministry!)

Richard Foster was a popular local preacher with a rich musical voice. A resident of Killinghall, he made his living delivering coal in the surrounding area. When his horse died, local Methodists subscribed to buy him a replacement to enable him to continue in business.

Deaconesses have long been associated with the spiritual life of the chapel. Sister Annie Newsome, ably assisted by Sister Gladys Barran, was to prove an indefatigable worker both in the life of the church and in the village. Her Christian witness was extended into the heart of the community in which she lived. She held Bible classes and prayer meetings, opened an over-60's Club and ran a Young Wives' Group. Long after her official retirement she continued to keep a watchful eye on all church and village activities.



Sister Annie
Newsome

In the mid-thirties, Mr and Mrs T Lewis had settled in the district. They eventually became chapel caretakers and held various positions over a period of 30 years. At first, Mr. Lewis dealt with the acetylene lighting using carbide which was later replaced by gas. Each Saturday he would light the coke boiler in the basement. He would return at midnight to damp it down. If the coke was damp the chapel would be thick with smoke. However, he averred that it had always cleared by morning service on Sunday. One evening when thick snow lay on the ground he tripped over the hidden foot scraper and broke a bone. He still limped back later that night to tend to the boiler.

1945 saw the arrival of Rev Leslie Goy, described as “*a dashing young man*” who soon got involved with the young people of the chapel. He produced and took part in plays for the Youth Club, which were held in the Dale Hall as the first (wooden) Memorial Hall had not yet been constructed. At first, he travelled by bus to take Sunday Services, which were often timed to match the bus timetable. Eventually he acquired a cycle, but unfortunately skidded on ice one frosty morning and sustained a broken arm. Once again local Methodists came to the rescue and bought him a “*jalopy*”.

Leslie and his wife Joan were welcomed with great affection when he returned to take services.

There was already a choir when the present church was opened and the numbers fluctuated over the years. Mrs. Eva Houseman was organist for several years. At one stage her father, Mr. George Annakin, was the only member left in the choir. Nevertheless, he continued to take his place in the choir almost until his death. In 1947, it was decided to revive the choir and Mr. Scatchard became choirmaster.

Mrs Houseman rehearsed the choir when, in 1952, the BBC's overseas service came to make a live recording of the Harvest Festival Celebration.

In 1954, Doris and John Giethoorn came to live in Hampsthwaite and two years later John became a trustee. Doris took over as organist in the 70's and her sweet nature endeared her to all who met her. Assisted by Mrs. Johnson on the piano, she conducted a music group which performed at events throughout the church calendar. She also ran a choir for members of the Women's Institute drawn from the district. For some years Doris coached children's choirs at Killinghall and Hampsthwaite.

In 1964, the church's diamond jubilee was celebrated with a full weekend of events. Rev J Morgan was minister at that time assisted by Deaconess Audrey Stannard. The church membership was around 60 and there were 40 children in the Sunday school. In those days, officers served for long periods, their experience providing stability over the years. Some names to recall as stewards are Ted Parker, Ralph Robinson (also a choir member), Clifford Lister and Ernest Pinkney. Oswald Lister was treasurer (to be followed by his son Michael) and Ernest Atkinson was Sunday School Superintendent.

One member of the Lister family who followed in her family's footsteps is Mary Brown (née Lister). Mary became Flower Secretary in the early sixties and still carries this responsibility.

The Rev Basil Jackson was appointed in 1967 and was the first minister, together with his wife Sandy, to live in 'Fernlea'. His earlier service was as a missionary and latterly as principal of a Theological College in Sri Lanka, but he found no difficulty in adapting happily to a small village and chapel. We are left with the image of a humble and caring man who, despite poor health and failing eyesight, made a deep impression on all who knew him. With the touch of a saint and a vision of the ecumenical he strove to forge links between church and chapel.

One of the loyal friends of the chapel was Mr. Bernard Wilson, by profession a sign writer. This warm-hearted gentleman provided large notices for the main celebrations in the church calendar over many years. At harvest time his colourful designs of fruit and vegetables were works of art and proclaimed to the village the bounty of the season.

In 1974, Rev Henk Greenway became minister. Helped by his wife Renate, he gradually built up a strong group of young people drawn from the circuit and the Army Apprentice College. They would gather on Sundays for teatime fellowship at the Manse, join the evening service and then return to the Manse for Youth Club activities and discussions. They called themselves the Happy Hampers.

In 1979, Henk was followed by Rev Shirley Ludlow. Throughout her ministry, Shirley was to prod and stimulate her flock with fresh ideas on activities and events in the church calendar. One of her brainwaves was to hold a Sunrise Service at Brimham Rocks on Easter Sunday.

The occasion, the starkness of the rocks, the chill dawn and the sun rising cannot adequately describe the experience. One had to be there. Afterwards, we returned to the chapel for a full cooked breakfast cheerfully prepared by Mr. Bill Raper. The service has continued over the years (apart from 2001 when the outbreak of Foot and Mouth disease closed Brimham Rocks) and there is a warm welcome to all to join in this special experience.

Shirley Ludlow's ministry in Hampsthwaite was cut short when she was transferred at short notice to another circuit. A young couple from the United States were appointed to minister for one year. Rev Joseph and Rev Christina Dowling-Soka married at short notice and arrived in the village with few possessions. They very soon endeared themselves to all who met them. Gentle and caring, they brought new experiences and led us along new paths in faith while they in turn soaked up our traditions and our lovely surroundings.



*Rev Joseph and
Rev Christina
Dowling-Soka*

During the June of 1984, Christina's parents came over from America to spend a month with her. Her father, the Rev Bob Soka, and her mother Grace shared in all our activities during their stay. The day before they left for home they were entertained to lunch where their host served Yorkshire pudding. On the flight home Bob wrote a poem about this new experience. A copy was sent to the Dalesman who published it the following May.

*Yorkshire Pudding's not pudding at all,
But very much YORKSHIRE like a dry-stone wall,
Or flocks of sheep grazing hillside and dale
Or walkers enjoying a foot-pathed trail.*

*Yorkshire Pudding's not pudding at all,
But very much Yorkshire like Heptonstall,
Or abbeys lying in marvellous ruin
Or left-sided drivers who know what they're doin'.*

*Yorkshire Pudding's not a pudding at all
But much more Yorkshire than Hadrian's wall.
It's like a 9.30 sunset at 4.00am dawn,
Like a gorgeous garden with a golf-green lawn.*

*Yorkshire Pudding is really a treat
That reflects a people that are kind and sweet,
With a wry sense of humour and hearts of gold
Who'll loan you their woollies in the mid-summer's cold.*

*So, here's to a Pudding that brings to mind
The most wonderful folks we'll ever find –
Steeped in Christ's love that never ends,
What a gladsome privilege to call you friends.*

The Dowling Sokas were followed by Rev Brian and Lyn Snellgrove, and their three young children. Brian and Lyn encouraged the church to make weekday activities available for children and young people in the village. Lyn, with John and Pauline Robson opened a weekly coffee bar. Young teenagers could enjoy an evening of relaxation, a game of pool, music and an opportunity to chat. Lyn also started a Mother and Toddler group, which met in the Newsome Room.

The summer of 1996 found us yet again without our own minister. Rev Maurice Staton and Deacon Ian Cooper were appointed to share pastoral charge of Hampsthwaite, for one year only, in addition to their existing responsibilities. They both enjoyed the experience of meeting people in a village setting and those who took part in the Alpha Course led by Ian have happy memories of these meetings.

In 1997, Rev Christopher Archer took over ministerial care of Hampsthwaite, Pannal and Killinghall. This was his first appointment after his training in Manchester. Christopher considered one of his most important roles in his ministry was his preaching. Erudite and well-read, his sermons never failed to stimulate and regularly presented a fresh approach to Biblical topics.

In 2003, whilst there was no resident minister in Hampsthwaite, Rev Colin Emerson took over the pastoral care and oversight of our church, helping us to prepare for our centenary and the next one hundred years of Methodist mission and service in the village and surrounding area.



Rev Colin Emerson

Since 2007, Rev. Christine Gillespie has guided us, overseeing in 2008 Hampsthwaite's Covenant between the parish church of St Thomas à Becket and the Methodist Church.



(See Plate XXI)

The Opening Ceremony of the Chapel in 1904

The following is the transcript of the press report describing the opening ceremony of the new chapel on Friday 25th March 1904.

- *At three o'clock a large company had assembled in the precincts of the new building, amongst whom were the Rev Samuel Chadwick (Leeds), Rev S Fogg (Superintendent Minister of the Ripon Circuit), Mr Lee (Ripon), Mr E Bland (architect), Mr H Barker and Mr Lister (Hon Treasurers), Mr W Hebblethwaite (Hon Sec), Mr W H Craven, Mr J E Hodgson, Mr W Ryder, Mr R Suttill, Mr A Lupton, Mr F Ley and Mr J Brooks (Harrogate), Mr Foster (Middlesmoor), Mr T Grange and others.*
- *The proceedings opened with the singing of the hymn 'Great is the Lord our God' after which the Rev Fogg, who presided, asked Mr G Bland, the architect, to present Mrs Bell with a silver key to open the door.*
- *Mr Bland, in doing so, said that on behalf of the trustees of the chapel, he had great pleasure in presenting to Mrs Bell the key as a memento of the opening ceremony.*
- *Mrs Bell then unlocked the door and said "I declare this chapel open for Divine worship".*
- *The key bore the following inscription;- 'Presented to Mrs Bell on the occasion of the opening of the new Wesleyan Chapel at Hampsthwaite, March 25th 1904'.*
- *The company then entered the chapel, its capacity being taxed to the utmost, the Rev S Fogg, Mrs Fogg, Miss Tiplady, Rev S Chadwick, and others occupying the rostrum.*

- *The Rev S Fogg, having declared the chapel duly registered as a place of worship for the Wesleyan Methodists, the hymn 'To Thee this temple, Lord we build' was sung, prayer following. The Rev S Chadwick read the lessons, the first from the 132nd Psalm, and the second from the 12th chapter of the Apostle to the Hebrews.*
- *The Chairman announced that Mrs Bell had been good enough to hand him a cheque for £100, (Loud applause). If a few more friends would do likewise he said they would be able to open the chapel free of debt. He commended it to their notice.*
- *The Rev S Chadwick then delivered the dedication sermon, basing his remarks on verses 22 and 23 in the second lesson. 'But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, to the general assembly and church of the first-born, which are written in Heaven, and to God the Judge of all and to the spirit of just men made perfect'. The Rev. Gentleman's exposition extended over an hour. Concluding his remarks, he said he understood about £300 was required to clear the building, and after the very magnificent and generous gift of the person who had opened the door that afternoon, he thought they should show their gratitude and faith in God by contributing the rest. If they gave it in money or promises it would look as if they believed in Mount Zion.*
- *The choir then rendered the anthem, 'Blessed be the Lord', a collection being taken in the meantime.*

- *Tea was provided by the ladies connected with the chapel in the old building adjoining, a large company sitting down.*
- *Towards the cost of the building some £550 had been assured prior to the opening proceedings. The proceeds from this source were £116.10.4d, so that £666.10. 4d had been realised yesterday afternoon. It is proposed to hold a bazaar in June with a view to still further reducing the adverse balance.*
- *In the evening, Mr Chadwick lectured on 'The Eternal City', Mr A S Reynolds, of Harrogate, presiding. A collection was taken in aid of the building fund.*
- *The opening services will be continued tomorrow (Sunday) when the preacher will be Mr R Dent of Leyburn, and on Sunday, April 3rd, preacher Rev S Fogg; Sunday, April 10th, preacher Rev H H Ashby; Sunday, April 17th, preacher Mr Turner Grange. Anthems by the choir at each service, collections for the building fund.*

The Centenary of the Chapel in 2004

Countdown to chapel centenary



*Cup of celebration
The Rev Colin Emerson with a
commemorative centenary mug
(0203043b). Picture: Steve Race*

(A contemporary newspaper report)

HAMPSTHWAITE Methodist Chapel celebrates its 100th birthday this month with a weekend full of commemorative events.

The Rev Colin Emerson, who has had responsibility for the church for the last 18 months, said that they will be holding an exhibition on Saturday between 10am and 4pm with photographs from the turn of the century of the chapel and Hampsthwaite village itself.

"Anybody is welcome to have a look at the photographs we have, some dating back to 1904 and others from the 1960's" said Rev Emerson.

On the Saturday evening there will also be some specially invited visitors, such as Rev Lesley Goy, who was minister from 1945 to 1962 and who - at 90 years old - is the oldest surviving former minister.

There will also be two separate anniversary services on Sunday, March 7th, with the Rev Shirley Ludlow leading the service at 10.45am and the Rev Maurice Staton at 6.30pm. Both ministers have strong connections with the chapel.

Later in the year there will be a flower festival, currently scheduled for July.

Methodist Ministers

J Peacock	
Arthur Rudman	
John T Green	
F D Morley	
H Tyler Lane	
G Stanley Atkinson	
John Angus	
Samuel Davis	
Chas G Dyston	
Earnest Rathby	
V R Cummings	
Leslie R Goy	1945 - 1952
John Morgan	1963 - 1967
G Basil Jackson	1967 -
Arthur H Bryant	- 1974
Henk Greenway	1974 - 1979
Shirley Ludlow	1979 - 1983
Joseph and Christina	
Dowling Soka	1983 - 1984
Brian Snellgrove	1984 - 1989
Brian Anderson	1989 - 1996
Maurice Staton	1996 - 1997
Christopher Archer	1997 - 2002
Colin Emerson	2002 - 2007
Christine Gillespie	2007 -

Deacons and Deaconesses

Sister Annie Newsome	1958 -
Sister Gladys Holmes	
Sister Audrey Stannard	1964 -
Deacon Ian Cooper	1996 - 1997
Deacon Keith Gough	2007 - 2008

Felliscliffe Chapel of Ease

researched by

Paul Parker



(See Plate III)



Lying in the south-western fringes of Hampsthwaite parish and some two or more miles from the parish church of St. Thomas à Becket, this chapel has served outlying worshipers since its construction in about 1893. In this photograph we see not only the chapel but part of the adjacent block of five almshouses erected at the same time and part of the same generous gift by members of the Hezmalhalch family.

An excellent account of the history of that family can be found on the internet at :

www.wigglesworth.me.uk/riley/pdf/Hezmalhalch.pdf



That account extends beyond the years we are concerned with here but this is what is said there about the brothers Thomas and James . . .

“It seems to have been about this time (1866) that the brothers retired together...From living ‘on the job’ (millwrights and iron moulders) in Sheepscar (Leeds) they had gradually moved out into more salubrious parts, first to Potternewton and then to Thorner, a village on the outskirts of Leeds where they were living at the time of the 1871 census. From 1864-79 they had been involved in numerous property transactions in and around Leeds, the houses at Beeston being one. In August 1878 they had moved to the village of Kettleasing in the Parish of Felliscliffe just outside Harrogate where they bought ‘several

closes or parcels of ground with buildings amounting to 14 acres 24 perches' and built an imposing Victorian residence, complete with turret and a billiard room. The ..brothers and their sister lived there with an adopted son....They had called their new home Hollybank. Less than three miles away, just outside Ripley, is Hollybank Wood.

Ten years later Thomas and James died within four days of each other. Their surviving brother Joseph and sister Mary then built a chapel together with five adjoining almshouses in their memory. Following Joseph's death in 1896, Mary dedicated the east window in the chapel, the only colour in a simple building, to the memory of all four of her brothers.



(See Plate XXII)

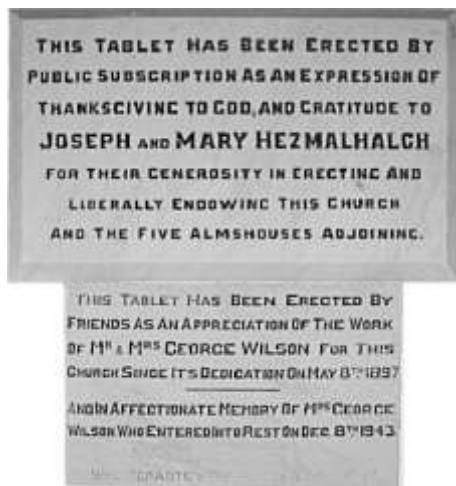
In loving memory of my brothers
John, Thomas, James and Joseph Hezmalhalch
Dedicated by Mary Hezmalhalch A.D. 1900

Mary continued living at Hollybank until her death in 1909 at the age of eighty-six. All four had left considerable fortunes, Thomas almost £32,000, James £14,000, Joseph £18,000 and Mary £34,706 17s 3d. Their grandfather. . . would have been proud of them”.

The account goes on to record numerous benefactions made by the family including Mary's contribution of £500 to the cost (£1500) of the restoration of St. Thomas' church at the beginning of the 20th century and several thousand pounds for the upkeep of the church and almshouses and for the local school. Two trusts continue to operate to this day, one for the chapel and the other for the almshouses.



A tablet set in the wall of the almshouses records their origins as does another in the chapel tower. . .



*George Wainwright playing the organ,
built in 1911 at a cost of £132*

Views of the chapel interior. . .



(See Plate XXIII)





View of the north side of the chapel and the adjacent graveyard . .



(See Plate XXIV)



The Saltergate Hill Mission

from old Minute Books investigated by

Lee Edinger



(See Plate IV)

The Saltergate Mission Room

The buildings of the Anglican and Methodist Churches do not complete the story of places of worship in Hampsthwaite. On the southern edge of Hampsthwaite Parish there stood for many years the Saltergate Hill Mission Room, the history of which is revealed in the following article by Lee Edinger.

It was some time in 1877 that a Mr. W.H. Craven of Saltergate Hill suggested to some friends of his in Harrogate that a Temperance Society should be formed and that meetings should be held at his home. However, after further consideration, it was agreed that a 'Band of Hope' should be established in Hampsthwaite instead, with meetings being held in the Wesleyan Chapel.

While all was well at first, it was not long before the meetings were banned because of vandalism: seats had been damaged by some of the audience and there had been other unnamed misdemeanours, which had caused the regular chapel-goers to be upset.

To the rescue - or so it seemed at first - came the Vicar of St. Thomas à Becket Church, the Reverend Deck (Canon Peck's predecessor), who introduced a Branch of the Church of England Temperance Society but this too had to be discontinued because supporters of the aforementioned 'Band of Hope' wanted to *"include the Gospel with the work of Temperance at the meetings"*. What a shambles!

On 11th November 1882, a Gospel Temperance Mission was started in Harrogate. *"Mr. Craven attended the meetings and derived great blessing thereby. He had previously been so impressed by the Spirit of God that he had to do all that he could in his neighbourhood to spread the knowledge of God's love to men as shown in the gift of his Son Jesus Christ for our salvation"*. He determined to try by all

honourable means to encourage people to abstain from all intoxicating liquors, which he was conscious, were a curse to mankind. He was really inadequate for the task which he had set himself and he therefore determined to invite some of the workers from the Harrogate Mission to help him *"and they, thank God, at once consented"*.

The first Temperance Meeting was held at his house on 26th January 1883, *"the room being crowded"*. Before Mr. J. Pickard of the Harrogate Branch gave an excellent address, 26 pledges for total abstinence had been received and a further three followed at the end of the meeting.

In February 1884, a Sunday School was opened. Two years later Mr. Craven, the Mission's founder, moved to Harrogate. The Committee, in need of accommodation, purchased a wooden building for £26 and in October 1887 it was placed in a field on Saltergate Hill owned by Mr. Busfield. The annual rent was 10/- (50p) for an area of 100 square yards plus 1d per square yard, if more was required. In the spring of 1894 Mr. Busfield died, but the farm was let to Messrs. Baren & Galway, who allowed the Mission to continue.

It finally closed in the early 1980s and was later converted to a dwelling-house and continues to stand opposite the Nelson public house on the Skipton Road.

Notes from the Minutes: as written!

- September 1894: The Mission Keeper's duties are to *"Light lamps Sunday, half an hour before meetings. Boil water when teas are held. Light fires when necessary. Salary One pound per year"*.
- September 1895: A banking account to be opened with the New Park branch of the Yorkshire Penny Bank and Three pounds to be deposited at once.

- May 1897: A meeting called to settle a dispute between the Secretary and the President concerning the name of the Society appearing on Bills for Sale of work. The Society's name was stated in the Rules to be Saltergate Hill Gospel Temperance Mission. The president objected to the words 'Gospel Temperance' appearing on the Bills; the Secretary did not agree, but was outvoted. Mrs. Foster stated that she had broken the Pledge and was, therefore, removed from the Working Committee.
- July 1897: a vote was carried that the Mission in future be known as Saltergate Hill Mission.
- October 1899: Mr. Patrick was asked to paint the Mission Room as soon as possible at the agreed price of 6d per hour.
- March 1900: Mr. Patrick of Four Lane Ends, Skipton Road was pressed to paint and repair the Mission Room by the end of April.
- April 1901: It was agreed that £2 be placed in the Yorkshire Penny Bank account.
- August 1901: The Mission cleaner was to be paid £1-10-0 for the year and 5/- extra for two special cleanings.
- February 1903: The Sunday School prizes were to be awarded on Good Friday as usual; the ladies on the Committee were to arrange the tea, the price for which was to be 6d each for adults and 4d for children. There would also be Speakers and a Musical programme.
- March 1907: It was moved that the Manager of the Yorkshire Penny Bank be interviewed and, if the Bank was unable to give more interest, then the account would be closed and moved to Beckett's Bank, where there was an offer of 3%.
- May 1907: Mr. Ben Hardcastle would be approached for the loan of a field.

- March 1909: *"Member present: Henry Clough (Secretary). Snow Storm. No business transacted. 'Man of Sorrows, What a Name'. This pathetic hymn was sung by the Single Member"*.
- October 1910: The rules were revised: *"The object of the Society shall be to raise the Spiritual, Moral and Social Welfare of the community. The committee shall meet not less than once a quarter and all meetings shall open and close with a prayer. The basis of membership shall be repentance towards God and faith in our Lord Jesus Christ, evidenced by a life in harmony therewith and by attendance at the Lord's Supper, together with the practice of Christian Fellowship as provided in the Class Meeting or such other means of Grace and Christian Ordinances"*.
- April 1912: A pedal organ was to be purchased from Mr. Lupton for £15 and the old organ was to be sold by tender. It was sold in May for £5. Also, the coal house door was to be repaired. (Note: it was about the fifth time that this had been done since the purchase of the Mission hut!)
- May 1912: A few double-skinned India Rubber Balls, about the size of a regulation cricket ball, were to be purchased for the girls and boys.
- June 1912: The sum of £2.18.2d was handed to the Treasurer, being the proceeds of Young People's meetings.
- December 1912: Proceeds of the Offertory Box: 2s.1p.
- February 1913: A Mr. Cryer was to be approached about a site for a new Mission room. Noted: he declined to help and it was agreed in March that the Vicar of Adel be approached about a site in Mr. Ben Hardcastle's field alongside Rowden Lane.

- December 1913: A vote of thanks was to be sent to Mr. & Mrs. Harris for the gift of an organ.
- May 1914: Mr. Baren was to be approached to see whether he would be willing for a plot of land to be purchased on which to erect a new Mission building and for Mr. Cryer, the owner of Mr. Baren's farm, to sell such a plot.
- December 1915: The Salary for Firing and Lighting was to be raised to two pounds.

The first minutes available are dated November 1st, 1886, Mr James Appleby being President and Mr. Thomas Carrington, Secretary. The last are dated October 2nd, 1916. Much of the writing is almost illegible (as someone else must have decided too) for in a separate book the Minutes have been copied out, and even partly indexed! Unfortunately, the work was never completed.

Newspaper cuttings, pasted in a book from June 1909 to August 1916 help to fill in some details, although these are mostly reports of services or social occasions held at the Mission. There are odd ones worthy of note for the purposes of our book:

For example, we read that, in December 1930, the purchase of a site for a new building had been completed, 600 square yards having been purchased from Mr. Addyman. This land adjoined Saltergate Hill cottages and thus saw the return of the Mission to its place of origin - for it was on 16th March 1882 that the very first meeting was held in the parlour of Saltergate Hill Farm, then occupied by Mr. Hardcastle Craven. This continued until the numbers attending could no longer be accommodated. Mr. Craven then furnished a barn with benches and a platform. In 1887, the present building, formerly a timber shed and joiner's shop was bought and re-erected on its present site. During the whole of this time the annual ground rent was paid to the occupant of Mount Pleasant Farm. A Bank Account was opened and in 1904 a gift of £70 from Mr. Noble was paid into this. Annual

Summer Teas and Social Gatherings were held and these, together with Sales of Work held each winter, provided the principal sources of income.

On Wednesday, 3rd May 1933, rain marred the stone-laying ceremony of the new Mission Hall and Sunday School. The new building cost c£1,000 and was built by Messrs. William Birch of Harrogate and the architect was Mr. Calvert. Tea was served from 4.00pm, tickets being 1/-. A special bus ran to and from Victoria Avenue in Harrogate and a Public Meeting was held at 7.00pm.

In December 1958 the Nidderdale Herald published a historical article about the Mission, which indicated that it was still going strong - with a credit balance of £80.

(The early wooden building referred to in the article by Lee Edinger appears to be that shown in the following photograph.)



The events leading up to the replacement of the old building were described in the following article in the Pateley Bridge and Nidderdale Herald published 13th December 1930 . . .

<p style="text-align: center;">ROMANCE OF SALTERGATE HILL MISSION.</p> <p style="text-align: center;">SITE BOUGHT FOR A NEW BUILDING.</p> <p style="text-align: center;">First Meeting was Held in Farm Parlour.</p> <p style="text-align: center;">NEXT VENUE WAS BARN WITH BENCHES AND PLATFORM.</p> <p>Saltergate Hill Mission Chapel, a corrugated iron erection on the Skipton-Harrogate Road, is to be replaced by another building to cope with increasing needs. Over 40 years ago a building fund was started, and to-day it stands at £800. To augment this a sale of work, public tea, and social gathering were held on December 3rd.</p> <p>The sale of work, organised by the ladies, consisted of a large stall of plain and useful goods, and there were two Christmas trees laden with toys. Mesdames Taylor and Frankland and Miss Harris were in charge of the sale.</p> <p>A faith tea had been given by members and friends, and Mesdames Harper, Baren, Styan, Harris, Yeadon, and Rice presided at the tables.</p> <p>In the evening Mr. H. Moreland, of Harrogate, presided at a concert. He commended the good work of the Mission and the sturdy progress of the building fund, and expressed his pleasure at being present at such a splendid gathering for so worthy an object.</p>	<p style="text-align: center;">Programme.</p> <p>The first item of the concert was a trio, "I will not forget thee," by Harrogate friends, followed by a duet by Misses D. Harper and W. Harris entitled "Just a little help from you." Mr. A. Pullan gave a delightful rendering of "Rock of Ages," "Pilgrims of the Night," and "The City of Light." Recitations by Miss Madge Baren, "The Joy of the Second Mile" and "The Hammer and the Nail"; Miss W. Harris, "The Shop"; Miss D. Harper, "The Two Church Builders"; and Miss J. Yeadon, "Listening-in" and "A Bad Shot," were accorded well-deserved applause. Miss Bradley and Miss Turner sang "I have Christ: What need I more?" as a duet, and each rendered charming solos, Miss Bradley singing "Since the fullness of His love," and Miss Turner "Do not think you can live without Jesus." The trio concluded the programme with "Lead me to Calvary," Mrs. Harper was the accompanist.</p> <p>Mr. J. Baren (Assistant Secretary) proposed a vote of thanks to all who had helped.</p> <p style="text-align: center;">Site Purchased.</p> <p>As a result of the day's proceedings a net profit of £15 8s. 2½d. was added to the funds.</p> <p>On Saturday the purchase of a site for the new building was completed. This consists of 600 square yards of land on the north side of the road and adjoining the western end of the Saltergate Hill cottages, and has been purchased from Mr. D. Addyman. The acquisition of this site will thus see the return of the Mission to its place of origin, for it was on March 16th, 1882, that the first meeting was held in the parlour of Saltergate Hill Farm, then occupied by Mr. Hardcastle Craven.</p>	<p>This continued to be the meeting place until the numbers attending could no longer be accommodated. Mr. Craven then furnished a barn with benches and a platform. Until Mr. Craven left the farm some few years later, this continued to be the centre of social and religious life in the neighbourhood. Over 40 years ago the present building, formerly a timber shed and joiner's shop, was bought and re-erected on its present site. During the whole of this time the annual ground rent has been paid to the occupant of Mount Pleasant Farm, and has been remitted regularly.</p> <p style="text-align: center;">Collections.</p> <p>A banking account was opened shortly afterwards, and in 1904 received a gift of £70 from Mr. Noble. Year by year since 1882 an annual summer tea and social gathering has been held, and this, together with the annual sale of work and tea held each winter, have proved the principal sources of income. Few places of worship have only one collection each fortnight at Sunday services, yet that is the custom at Saltergate Hill Mission. During the war the Sunday School scholars refrained from accepting prizes for progress and attendance, and handed over their prize money to the Harrogate fund for the relief of the Belgians.</p> <p>Among the interesting associations of the Mission is the fact that its platform was frequently occupied by Mr. Turner Grange, the well-known Nidderdale local preacher, who died at Hamps- hire in 1911 at the age of 81. Known originally as the Blue Ribbon Gospel Temperance Mission, Saltergate Hill, its services have always been conducted by local preachers and ministers and friends of various denominations, and it is still unattached to any sect. For many years Mr. Henry Clough has rendered excellent service as secretary.</p>
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Two and one half years later the work of construction began with a stone laying ceremony on the 3rd May 1933 and advertisements for the event were published.

SALTERGATE HILL.

NEW MISSION HALL
AND
SUNDAY SCHOOL.

STONE LAYING CEREMONY,

Wednesday, May 3rd, 1933,
at 3-0 p.m.

Stones will be laid by

Mr. THOMAS CARRINGTON (Altofts),
Mr. W. L. WHITELEY (Pool),
Mr. WALTER SKIRROW (Hampsthwaite),
Mr. GEORGE CRAVEN (Harrogate),
and many others.

TEA served from 4-0 p.m. Tickets 1/- each.
PUBLIC MEETING - 7-0 p.m.

A SPECIAL BUS will leave Victoria Avenue, Harrogate, at 2-30 p.m.
and return at 8-45 p.m., calling at New Park each way.

LUTHER, PRINCE, KENTON

. . . but the weather did not favour the event as this newspaper cutting reveals. . .

**SALTERGATE HILL
MISSION.**

**£1,000 HALL TO REPLACE
WOODEN BUILDING.**

**Rain Mars Stone-Laying
Ceremony.**

DEVOTED BAND OF WORKERS.

Rain marred the stone-laying ceremony of the Saltergate Hill new Mission Hall and Sunday School on Wednesday afternoon. An enthusiastic gathering assembled in spite of the unfavourable weather, and the event marked another stage in the history of that little group of farmhouses on the Blubberhouse Moor road known as Saltergate Hill.

The new building will cost something like £1,000, and is to replace the nearby wooden mission, which has done service since 1887. The work at Saltergate Hill is unsectarian, and has emanated from services held by a devoted band of neighbours at Saltergate Hill Farm, the residence of the late Mr. W. H. Craven, 50 years ago.

The structure is being built by Messrs. Wm. Birch and Sons, Ltd., of Harrogate, and the architect is Mr. W. D. Calvert, Harrogate.

Mr. R. Suttill, of Harrogate, presided at the stone-laying ceremony, and was supported by Mr. H. Clough (secretary) and Mr. J. Baren. Mrs. J. Baren was at the organ.

In 1958, on the 20th December, the Knaresborough Post and Pateley Bridge and Nidderdale Herald carried the following article in its series on the Nidderdale churches.

The Churches of Nidderdale



No. 32: Saltergate Hill Mission

STANDING near the Skipton road about one mile from Hampsthwaite is **Saltergate Hill Mission Church**. Its members do not belong to any recognised religious denomination, it has no ordained ministers, and the services are conducted by lay preachers.

This little church has an interesting history. Some time during the year 1877, Mr. W. H. Craven, of Saltergate Hill, with a few friends from Harrogate, decided to form a temperance society. The meetings were held at his house, and after a time, it was decided to establish a Band of Hope in Hampsthwaite. Meetings were held at the Wesleyan Chapel, but after a time, for various reasons, they came to an end.

In 1882, Mr. Craven attended a Gospel temperance meeting at the Albert Hall, Harrogate. He was impressed and felt that there was a need for this work to be carried on in his own neighbourhood. A crowded meeting was held at his house in January, 1883. The chairman was Mr. J. Pickard, president of the Harrogate Temperance Society, and the speaker Mr. D. Ward and Mr. J. Johns. Before the meeting Mr. Craven had received 26 pledges of total abstinence, and three more people signed the pledge at the close.

A choir was formed and the members were Miss E. Lupton, Miss S. Lupton, Miss F. Lupton, Miss Mary Harper, Miss Annie Haxby, Miss Annie Craven, Miss Emily Craven, Mr. Harry Barker, Mr. J. Appleby, junr., Mr. William Haxby, and Mr. C. H. Mason, with Mr. Craven as organist.

Held in barn

As the house became too small to accommodate the members, the meetings were held in Mr. Craven's barn and a Sunday School was formed in 1884. When Mr. Craven left the district in 1886, to live in Harrogate, he suggested that the little society should join the Methodist Church, but this was bitterly opposed by the members, who wished to carry on under unsectarian and temperance principles.

In 1887, Mr. Craven informed his members that his barn would no longer be available for the services and meetings. A wooden building was bought for £26 and was placed in a field near the Skipton road. An agreement was made with the tenant, Mr. J. Busfield, and the owner, the Rev. F. Sheepshanks, for a yearly rent of ten shillings, and so the Saltergate Hill Gospel Temperance Mission had its first permanent headquarters as from October 1st, 1887. It was decided to change the name to The Saltergate Hill Mission in 1897.

Meetings and services continued to be held in this building until 1933, when the present mission hall and Sunday School of brick was erected at a cost of about £1,000. The money was raised by a number of efforts and subscriptions, and when the mission was opened it was not only free of debt, but had a credit balance of some £80. This was a wonderful achievement for this small and scattered community.

A trust was formed of Mr. Henry Clough, Mr. Walter Harris, Mr. Amos Addyman, Mr. Ted Kay, Mr. William Silverides, Mr. James Baren, Mr. Willie Frankland, Mr. Wilfrid Ceadon, Mr. Joseph Hardcastle, Mr. Ernest Suttill, Mr. John Bellerby, Mr. John Morrell, Mr. Thomas Hobkinson, junr., and Mr. Harry Swires.

Mr. Clough was secretary for more than 50 years as well as Sunday School superintendent, walking from Harrogate Sunday by Sunday, to carry out his duties.

Solo service

The story is told that on a winter's night in a heavy snowstorm, Mr. Clough walked from Harrogate to attend a week-night meeting. An entry in the minute book reads: "Present, Henry Clough; sang the hymn 'Man of sorrows,' locked up and walked back to Harrogate."

Another family connected with the Mission, the Carringtons, have maintained a link with it since leaving the district. Mr. Claude Carrington is the conductor of the well-known Altofts Male Voice Choir, and every year they give a concert at the Mission.

Another interesting item concerns Bar Methodist Church, Harrogate, members of which paid their first visit to the Mission to give a service of song at the harvest festival in 1897. The choir has paid an annual visit to the festival without interruption for the past 61 years.

Many men who have made their name in the church preached their first sermons at the Mission. One of these was the Rev. W. Russell Shearer, a former president of the Methodist Conference.

The present trustees are James Baren, Willie Frankland, Joseph A. Hardcastle, Harry Swires, Thomas Hobkinson, Tom Spenceley, George Cundah, Ben Hardcastle, John Frankland, Gordon Baren, John Bellerby, and Enoch Bradley.

For more than 80 years the loyal members of Saltergate Hill Mission have maintained the spirit of Christian witness, particularly the Sunday School work, in this thinly populated area.