

THE CHURCH OF ALL SAINTS, CLAYTON WEST 1875 - 1975.

On Thursday, 1st. April. 1875, Dr. Bickersteth, Bishop of Ripon consecrated the new church of All Saints to serve the prosperous and expanding village of Clayton West in the parish of High Hoyland. This year we celebrate the centenary of this event and it cannot be allowed to pass without recording the reason for the building of this Church, the part it has played in the life of the parish, together with an account of the part it has to play in the next century.

No one knows when the Christian gospel first came to this parish, but archeological evidence points to a preaching station being established at High Hoyland by 800 A.D. The early mission priest, if the account of the Venerable Bede is correct, came from the Columban monastery situated in the wood between Dewsbury and Leeds. Before the Norman Conquest, High Hoyland, in common with Kirkburton and Emley, were in the parish of Dewsbury, in which parish it remained until the twelfth century. Whether there was a church building in these early days is unknown and, contrary to many popular reports, there is no reference to a church in the Domesday Book, but that does not mean such a building was non-existent. It was no part of the Domesday commissioner's duties to record churches unless such a building was directly concerned with landowning.

The first concrete evidence comes from the early years of the reign of Henry II. The period from 1150 to 1170 was one in which a large number of churches were erected in this area. The lord of the manor, Adam fitz Swain, of Cawthorne, built his people in High Hoyland a church and endowed it with glebe land and tithes to maintain a rector and so a parish was created.

Following the death of Adam in 1159 the advowson was divided between his two daughters Annabel and Maud. This meant that for the future each would appoint a rector for the parish and there would be two priests at work, but in fact only one was resident in the parish the other was an absentee. For instance in 1250 an Italian, Rosfredus di Ferentino proctor at the papal court for Gray, was one of the rectors.

In course of time the right of presentation came into the hands of the Savile's of Thornhill, and the Wentworth's of Bretton who each presented a rector until the Savile portion was sold by public auction to the Wentworths of Bretton in 1810. Thereafter there was to be one rector

The living had been well endowed by the founder, but the Black Death in 1348 reduced its value by fifty per cent and when Henry VIII made his survey of livings in 1535, the parish had not recovered from the disastrous blow and the living was below £6 per annum for each rector. This meant that the incumbent had to hold an additional job to earn a living. In 1734 Thomas Malbon was not only rector but headmaster at Congleton grammar school, while Thomas Dawson acted as assistant curate at Wakefield. In 1612 Anthony Benns acted as tutor to the children of Lady Ann Savile at Thornhill Hall. The living was increased in value by the augmentation from Queen Anne's Bounty during the eighteenth century but at the same time transfers of glebe land were made to Bretton estate in return for certain glebe rents near Hexham, Northumberland from less valuable land. This exchange also involved the responsibility of the rector of High Hoyland for the cost of repairs to Hexham Abbey chancel roof. This responsibility was not removed until 1950! (See our silver ware from the 1600s.



York
1637
Chalice



York
1663
Chalice

From 1730 to 1867 the parish had a succession of absentee rectors who appointed underpaid curates to do duty for them. During the first half of the nineteenth century there was a rapid succession of such curates. One of them was the eccentric converted Jew, Josef Wolff around whose name many legends have collected. The rector for the first sixty years of the century was Christopher Bird, who was chaplain to the Beaumonts of Bretton and had one of their livings in Northumberland. He came to High Hoyland for the summer months and then only to collect his tithes.

Until 1837 High Hoyland had been part of the enormous diocese of York, but the growth of the new industrial areas of the West Riding had made it imperative that there should be a new diocese formed. So High Hoyland was transferred to the new diocese of Ripon in the autumn of 1837 and the first bishop of that diocese, C. T. Longley, made his primary visitation in the summer of 1839. He recorded in his notes on High Hoyland that there were far too many private pews and too few free seats for the poor. He remarked on the ugliness and unkempt appearance of the building, the lack of administration of the sacraments and that communicant life was virtually nil.

The Industrial Revolution had changed the nature of the parish since 1780. Clayton West, formerly a tiny village community, saw numerous wool textile mills erected with the consequent expansion of population, leading in turn to a decline in the number residing at High Hoyland. The Anglican Church made no provision for the spiritual welfare of these people in the village, but insisted that all must make their way, usually on foot in all weathers, to High Hoyland for baptisms, weddings, and be carried there for burial. This growth in population was reflected by an extension to the churchyard to provide increased burial space. The old churchyard was confined within an area extending westwards from the chancel for some twenty yards and turning north to the boundary wall. In 1866 the land to the north of the church was added, together with a wide section bounded on the north by the footpath leading to Kexborough and on the south by the boundary wall of the old road.

Since 1800, Clayton West had been abandoned to the care of the Nonconformists, the strongest and largest body being the Independents, the remainder being small individual families owning allegiance to the Quakers and Methodists. Internecine quarrels amongst the members led to the multiplying of chapels on a scale unequalled elsewhere in a small community. Only one thing united them and that was their combined hatred of the Anglican Church, although they had to use its ministrations for many weddings and, until 1882, for burials. So when Christopher Bird died a very wealthy man, in 1866, church life in the parish was at a very low ebb.

Change was on the way with the appointment of a young vigorous rector named Fitzgerald Thomas Wintour in 1867. His wife, Isabel was the daughter of James Milnes Gaskell of Thornes House. Both were Tractarian in sympathy, marked by their friendship with John Sharp the vicar of Horbury, and so had little in common with the virulent protestantism of the area. Fitzgerald Wintour quickly grasped the situation that faced him and resolved, with his usual determination, to rid himself of the private pew system and make provision for a full church life in Clayton West. He scrapped the singing of the old metrical psalms of Sternhold and Hopkins with their doggerel verse, of which this extract from psalm 74 is an example:

‘O God why dost withhold thy hand
And hide it in thy lap.
O be not slack to bring it forth
And fetch thy foes a rap’.

The continual squabbling over pews hindered the Rector’s work in the parish and encouraged dissent. It was a common sight to see square pews, capable of holding twelve persons, with only two or three in them while the long forms at the back were packed with people like herrings in a barrel. A search for communion plate revealed two ancient chalices dated 1613 and 1662 standing amongst the bottles on a shelf in the Globe Inn.

The Barnsley Times in its edition of 9th. October, 1869, recording the abolition of private pews at Darton, Royston and Penistone remarked that the greatest improvement had been at High Hoyland. Referring to the fact that “for half a century the parish has been over-run with Calvinistic Dissent, the church having scarcely any existence at all”, the report commented favourably on the new interior decorations, the banner by the pulpit, the gorgeous altar covering and a ‘fully choral service with Gregorian chants’; the reporter of course meant Anglican chants. Enthusiasm for a revival of church life was encouraged by inviting such men as John

Sharp of Horbury and W. F. Wilberforce to speak on what the Church was, and is, based on the teachings of the Oxford movement.

The Rector planned to build a church in Clayton West and within a year of his institution moves had been made towards the achievement of his objective. An old joiner's shop, on the site of the present Church Hall, was rented for use as a Sunday School and for occasional services. The matter of a site for the new Church was not so easy a task. John Kaye, the wealthy owner of the woollen mills on Bilham Road, who according to a report in the *Barnsley Times* for 1871, had made his fortune by employing his workers for thirteen hours a day in defiance of the Factory Act of 1850 which limited hours to eleven was approached for land. By various means John Kaye had acquired most of the central part of the village round which to construct an estate. He was approached by Mr. Wintour for a grant of land on Bilham Road for the proposed new church. He refused to allocate any land for such purposes since the congregation would have to pass the entrance to Park House, and numbers of people moving backwards and forward would disturb his privacy.

To save his face and not be outbid by his rival manufacturer Joseph Norton of Nortonthorpe Hall who regarded himself as a parishioner, John Kaye conveyed on the 28th July, 1868, to the Church Commissioners some 780 square yards of the Well Yard on which to erect a new Church. At this news, the nonconformists united in a militant opposition to this project and were determined to do all in their power to prevent the building of a new church. It was this attitude and disputes with the contractors that caused the completion of the building to extend over four years, from November 1871 to April 1875.

A Mr. Hughes of Huddersfield was appointed as architect and a building committee consisted of the rector, Walter Spencer Stanhope of Cannon Hall, Joseph Norton, Thomas Norton of Bagden Hall, William Waites, of Dearne Lea and Joseph Armitage of Holmfield. Plans were drawn up and approved, and tenders invited from contractors. The successful tenders were those of George Hinchcliff and Sons of Skelmanthorpe for the masons' work, and M. and J. Burton of Clayton West for the joiner's portion. By the late summer of 1871 the foundations had been prepared and the foundation stone was ready for laying.

Once again the *Barnsley Times* provides the only record of this event. In the issue of 4th November, 1871 the paper reported that on "Wednesday last (1st November) the foundation stone of a new church in the prosperous village of Clayton West was laid by Lady Margaret Beaumont the wife of the patron Mr. W. B. Beaumont of Bretton Hall". Until that date there was no church building in Clayton West, and those who wished to worship in church had to walk to High Hoyland. The reporter specifically defined the site for the church "on a plot of land at the Commencement of Huddersfield Road near the Duke William Inn and almost opposite the new Post and Telegraph Office (now a private house). The site was purchased and given by Mr. John Kaye and is overlooked by Mr. Kaye's new Industrial and Endowed School".

The ceremony was arranged for three in the afternoon. Guests had been entertained to lunch at Bretton Hall, Nortonthorpe Hall and the Rectory. The choir was a combined one of High Hoyland and Flockton, this being the only other robed choir in the area, and they had been given lunch at "the house of Mr. James Riley, the Commercial Inn". The clergy had to use a vacant house nearby in which to robe. The visiting clergy came from Royston, Darton, St. Thomas Huddersfield, Penistone, Horbury, Wakefield and Almondbury as well as Outwood and Kirkburton. A platform, with a covering of red cloth, had been erected round the stone. An awning had been erected over the platform as a precaution should the afternoon be wet. The choir sang psalms 81 and 127, with a hymn suitable for the occasion. The rector recited the prayers and then Joseph Norton invited Lady Margaret to lay the foundation stone. She took the mallet and hitting the stone said "In the faith of Jesus Christ we place this corner stone in the name of the Father and of the Son and of the Holy Ghost".

The church was intended to have a nave, north and south aisles, a chancel and seats for 250, but in the end the building was left unfinished, the north aisle has never been built. The building committee had problems to face. The contractor wanted to use hammer dressed stone instead of chiselled stone, but on seeing the sample the committee rejected this. On 6th. July 1872 the contractor requested he make a charge of eight shillings per yard for chiselling the stone, whereupon the committee offered to increase the contract by £100 to cover this cost of chiselling the interior walls. Four days later, disputes with the contractor had become so serious that the committee resolved to take legal advice and halt work on the building until matters were sorted out. By 24th. July the committee were no nearer to a solution and at one point were debating whether or not to find a new architect. The final decision was to take the matter to arbitration.

The next meeting of the committee took place on 15th. August, 1872 when it was resolved to ask John Edward Kaye, estate agent at Bretton Hall, to act as arbitrator. The contractors objected to the nomination and also to a proposal that the committee find men to chisel the stone. At the same meeting it was also resolved to appoint Benjamin Swift of Cawthorne as clerk of works. Matters remained unresolved and work ceased until 14th. December when the contractor agreed to build the interior as contracted with chiseled stone at an extra cost of £50. By 3rd. September, 1873 it was clear that the building would not be completed by the agreed date. A strong resolution was passed that pressure be put on the contractors to complete or be held responsible for any damage that may occur. Coloured tiles were selected for the chancel floor, tinted glass for the windows and the design of the font approved. The erection of a cross on the gable end of the chancel roused a storm of protest from the nonconformists, and a number of anti-papery sermons were preached at the Baptist chapel and elsewhere.

In January 1874 the purchase of the interior fittings commenced. A heating apparatus and gas light fittings were installed. The church furnishing firm of Jones and Willis supplied the lectern and font cover. M. and J. Burton constructed the pews, choir stalls, wooden pulpit and interior wood fittings. A chalice and paten costing £1 and 75pence was purchased and is in use at the present day. Surplices, vestry curtains, altar frontals and a dossal were made by the Horbury Sisters. On completion of the work the church was cleaned at a cost of £4 and 15pence for materials and the building was ready for consecration.

Before dealing with the consecration ceremony it is advisable to look at church life in the parish during the intervening period. The only surviving source is the report in the Barnsley Times of a 'Church Tea Festival' on All Saints Tide 1873. This traditional knife and fork tea was held in the old whitewashed joiner's shop rented from John Burton. Mr. Wintour said it was the first time that the church people in Clayton, West had been able to meet with a roof over their heads. Several persons had told him there were enough places of worship without another. Mr. Wintour was very forward looking when he replied to those persons that he did not believe in the limitations of parish boundaries. To-day (1975) it is recognised that many parochial boundaries are obsolete. He called them old fashioned in 1873 and provided evidence to show they meant nothing in the towns. Neither did the rector expect everyone to attend his own parish church as a matter of duty, but they would attend that which suited their inclinations. Walter Spencer Stanhope of Cannon Hall outlined some details of changes. He said that the church at High Hoyland had originally been built for the bulk of the population which then lived in the village. The present building was cheap and shoddy, lacked taste, but provided services.

The Industrial Revolution had brought a migration of the population to the valley where abundant water was available for manufacturers, so people lived away from the church. Both Clayton West and Scissett had grown so rapidly that there were people still alive in 1873 that could remember the expansion. Although the parish of Scissett had been created in 1839, yet Clayton West remained as a part of High Hoyland. Mr. Stanhope recalled hearing his grandfather say that "beyond an old miller who was superannuated in liquor there was hardly anyone in the place". Since the Church of England had not seen fit to move to the people earlier, then the people had made their own accommodation for worship. He knew of no other village which had such a variety of dissent, but he believed the provision for worship was far larger than the number of people to make use of it. Mr. Stanhope made a comment which even to-day has not been fully realised, namely that it was not the task of the church to provide sitting room for Sunday worship, but to exercise a continuous spiritual supervision providing care for all the needs of the people in the village.

Mr. Wintour made a few comments about sermons and preaching. People were always asking him "When are you going to begin preaching?" In reality he felt that there had been over the years enough preaching and he did not believe that "the sermon, the whole sermon and nothing but the sermon" was what people come to church for. He, in all his experience, had never known an area more deluged with preaching than the neighbourhood of Clayton West. In response to a question about the results of this preaching, he had arrived at the conclusion that it had very little effect. So far as Mr. Wintour could observe, the sins mentioned in the Galatians Chapter 5 (sexual irresponsibility, feuds, and wrangling, jealousy, bad temper, factions, quarrels, envy, drunkenness, orgies, disagreements and similar things), were as widespread in Clayton West as anywhere else. The services therefore at All Saints would not be preaching services but musical, and the Prayer Book as intended to be used.

John Sharp, vicar of Horbury, added a further comment when he stated that the church had no intention of

interfering with the chapels, for those who disliked the church had no need to attend it. On the other hand the attack made on the church by the nonconformists in Clayton West showed a real need of the spiritual gift of love. A sermon was not worship, but to be jealous of anyone working for God would get them nowhere.

No meeting in Clayton West would have been complete without some kind of contribution from those redoubtable Tory twins, William and Richard Foster. These two owned a large grocery and drapery business in the block of property now occupied by Mr. Haworth's shop. In their election poster, it was always described as "Treacle Tub Palace". William pointed out that only one-seventh of the people could get to High Hoyland which was a most unsatisfactory state of affairs and thanks to the rector this would soon be remedied. Richard, on the other hand, drew upon his recollections of church life since 1830. He remarked that in an area bounded by a line from High Hoyland, Cawthorne, Penistone, Kirkburton, Flockton, Bretton back to High Hoyland containing fifty square miles and a population of 1,500 there was one church with a full Anglican service and that was at Cumberworth. Since 1839 new churches had been built at, Scissett, Denby, Shelley, Shepley all with schools and soon there would be eight. He believed that this expansion in church building was entirely due to the Oxford movement which began in the 1830s, and that the next forty years would see a further expansion.

By the spring of 1875 the new church was ready for consecration, but the north aisle had been omitted. The Barnsley Times for 8th April, 1875 wrote "The new Church ... at Clayton West ... is situated in the parish of High Hoyland, the church of which, well attended as we believe it is in the summer, is not easy of access to the bulk of the population, *who* of late years owing to the nature of their occupations, which are almost entirely connected with the mills, of which there are many large ones, at Clayton West, Scissett and Nortonthorpe, have found the valley a most convenient place to reside in. To the aged, the old and infirm, the old parish church is inaccessible and even in summer not always convenient of access, standing '*high and dry*' as it does on top of one of the highest hills of the neighbourhood".

The consecration was arranged for Thursday (1st April) in Easter week 1875. The Bishop of Ripon, Dr. Bickersteth, performed the consecration of the church which had cost £2,300, one half being met by the patron Mr. W. B. Beaumont of Bretton Hall. To-day the same building would cost £120,000 to erect. The service began at noon with the Bishop taking possession of the church and dedicating it in honour of All Saints to mark the continuity with the old church at High Hoyland, which has the same dedication. The Bishop preached from Philippians, Chapter 3 verse 10 emphasising the resurrection as the centre of the Christian faith and expressing the hope that this consecration in Easter week would mark a spiritual resurrection of those in the parish who were now dead in sins. A large number of visiting clergy from surrounding parishes included the Rural Dean of Barnsley, Charles Sangster, who had been a curate to the absentee Christopher Bird. High Hoyland was in the Barnsley deanery.

Following the consecration was a luncheon during which the rector expressed the opinion that the church would be too small and was not so distinguished, nor so magnificent as he would have had it, but nevertheless, it was sound and the best building in the village. However the Bishop considered the church to be very beautiful and admirable for the purpose. Indeed very many of the churches which he had lately consecrated could not compare in any way with All Saints. The Bishop pointed out the value of the church and indicated the reality behind the building. "Its real value would be the living congregation using the building and the value placed by them on the ministrations of the rectors". This is a lesson we have not entirely learnt even to-day, and we should do well to consider this.

On the following Monday, the rector gave a supper to church people in the village. About one hundred were present and plans were made for future development. The Foster brothers had provided all the linen and altar frontals which had been made by the Horbury Sisters. It was resolved to raise £35 for a bell, then an organ and finally the boundary wall and railings to the frontage. All these items had been provided within three years. John Kaye did not respond but showed his animosity by allowing the Local Board to use the two strips of land down each side of the church as a council store for road materials ashes and other equipment.

The next and most controversial step was the proposal to transfer the rights of the parish church from High Hoyland to Clayton West and close the former. It is to the credit of Fitzgerald Wintour that, before announcing any changes in the conduct of parochial affairs, he always made certain of the facts and figures upon which he based his decisions. He kept a register of attendance at services in High Hoyland from 1870 to 1874 which revealed that the greater part of the congregation came from Clayton West, and that attendances from High

Hoyland varied from ten to four. On occasions such as Good Friday and Ascension Day there was frequently no congregation beyond the members of his family. Following the opening of the church in Clayton West, he then recorded attendances at Holy Communion between 1876 and 1879. The numbers in this case ranged from three to twelve, the numbers being increased when all the members of the Wintour family were at home. Clayton West people had ceased to walk to Hoyland, except on fine summer Sundays and for weddings and burials. The rector had the fabric surveyed and with sufficient facts to support his case he approached the Church Commissioners.

On 6th May 1879 a request was made to the Commissioners for an order to close High Hoyland church and transfer all the parochial rights to Clayton West. The rector pointed out that the old church was little used except at funerals. The dedication to All Saints had been carried to the new church. The total population in the parish was 1,750 of which 1,530 lived in Clayton West, and the remaining 220 resided in the scattered parts of the parish. The old church was so isolated that only one family, that of Walter Sunderland, lived near it and the fabric was in a state of dilapidation. Since the new church was now consecrated and in use it was desirable that a large part of it should be demolished as useless and no funds were provided for repairs. The response was an Order in Council dated 31st July, 1879 which transferred the parochial rights to Clayton West. The last couple to walk to High Hoyland for their wedding before the transfer, were Mr. and Mrs. John Thomas Whitehead. The rector's title could not be changed and so the anomaly arose of the parish church in one village and the rector's title in another. It is hoped that before the next century this anomaly will have been amended. On the first Sunday in August an announcement was made of the change and the impending closure of High Hoyland church.

The report in the Barnsley Chronicle gave rise to a great deal of correspondence, but regrettably none of the contributors had the courage to sign their names but used pseudonyms such as 'Senex', 'Churchman', old Scholar'. Nearly every contributor put forward some evidence of vested interest in keeping the old church open. The first letter dated 13th September, 1879 included an incorrect highly coloured potted history of the church, and then proceeded to criticism. 'Churchman' declared that both churchmen and nonconformists were angry at a possible closure and suggested renting it to the Methodists. Like others, he made widely inaccurate estimates of the number of residents in High Hoyland stating it to be 239 and another contributor made it 300 whereas the real figure was about 110.

Another contributor was no regular attender by any standards, otherwise he could not have written "... amongst its regular attenders were three county magistrates, with the family and visitors at Bretton Hall. It was formerly no uncommon thing at this church to be able to count two or three peers of the realm and titled ladies by double the number..." These conditions only applied on occasions in the summer when Christopher Bird was resident, for the staff at Bretton Hall used their own chapel in the park. The correspondent lamented the cessation of the 'fine peal of bells' and the closing of the Globe Inn on Sundays, so no refreshments were available for those attending the church. After all that has been written about this 'fine peel', it was a surprise to learn from the experts who re-cast them in 1972 for St. Wilfrid's Harrogate that they were only a 'light ring' and that the best peal was at Cawthorne.

The issue of 30th September 1879 contained two more letters again attacking Mr. Wintour and implying that people were determined to stand no further changes. No reference was made to church life or the needs of the parish, but correspondents deplored the ending of the clothing club supported by Lady Margaret Beaumont, the abolition of the tithe payer's dinner given by the rector, the disbanding of the ringers and discontinuation of the missionary meeting. One wrote at great length about the money raised to extend the churchyard in 1866, and the cost of repairs between 1867 and 1871, amounting to £300. In reality the amount of money spent on repairs was £20 -the rest being legal fees for the churchyard extension. It is also clear that the contributor disapproved of the rector's methods of bringing young men into office and discarding the traditional pattern. As a defender of privilege and the old order he disliked the rector appointing as churchwardens "two young men not yet out of their teens" instead of men of "position and influence".

Another contributor from Manchester who described himself as an 'Old Scholar' was clearly anti-Prayer Book and choral services. He wrote a long wandering letter about sweet bells, full of sentimentality and "humble services such as were known and loved in every home". However an obvious churchman naming himself 'Senex' came to the defence of Mr. Wintour. In the first place there was no intention of closing the church he said, but Mr. Beaumont as patron stated that it would be wrong to maintain High Hoyland fabric in addition to Clayton West. A short said service was held on Sunday afternoon at High Hoyland. On the other hand

the congregation at Clayton West had increased considerably, and the writer compared the communicant life of 1879 with that of 1867. "There are now about 1,000 communicant-with an average of 35 at each celebration, then (1867) there were only six in the whole parish....." To the criticism that Mr. Wintour did not preach sufficiently, the writer pointed out that there were six nonconformist chapels, four within 100 to 150 yards of each other, so the rector was justified in saying there was more than enough preaching and too little worship.

The clothing club was confined to High Hoyland. and when Lady Margaret Beaumont relinquished this, Mrs. Wintour offered to take it over. She found no subscribers in Clayton West, and none who were interested so she had no alternative but to abandon it. The tithe dinner was abandoned because some tithe payers became habitually drunk, and so the money was used for the benefit of the poor. It was Mr. Beaumont who closed the Globe Inn on Sundays because of the noise and disorder arising from attenders at High Hoyland church spending the whole of the evening there. A similar reason was given for the disbanding of the ringers which was the result of their habit of smoking and drinking in the church. One ringer, writing on 6th October, tried to put forward the weak excuse that this action was the result of absence on Christmas morning, the ringers touring the parish with their hand bells.

"Ex-churchwarden" confirmed the approval of church people to the transfer of the church to Clayton West where "its ornate and choral services have drawn large and increasing congregations". The annual income from the offertory alone was £70 - by no means an inconsiderable sum for that period. The writer went on to state that there was no alternative to appointing young churchwardens since a householder who had been appointed was threatened by his employer and landlord with dismissal and eviction from his house if he did not relinquish the post. The information points to John Kaye as the employer who had come into open conflict with Mr. Wintour during the enquiry into the typhoid epidemic in the village. 'Ex-churchwarden' must be credited with some foresight for he wrote "the church at Clayton West, substantially meets the requirements of the parish, and in course of time High Hoyland church, from its isolated position, however interesting as a relic of the past, must be closed as a place of congregational worship".

Throughout the whole of this correspondence little is said about the Christian community as such, but a very great deal about the buildings and bells. This feature of late nineteenth century Christianity in the West Riding was, in the main a sentimental attachment to buildings as a prime concern and people last.

Mr. Wintour also indicated that the next move would be to transfer the rectory house to Clayton West, but at the same time was quite willing to restore the old church more in keep with the tower if the parish would provide the money. No offers were made so the church was left to decay. Mr. Wintour never saw the removal of the rectory for he died in 1898. The Sunday afternoon services at High Hoyland were discontinued, and the church was closed until the next rector, Horace Gordon Lowe, made a move to re-open it. The old rectory was purchased by Mrs. Wintour since plans were already in hand for a new one at Clayton West.

Horace Gordon Lowe was an Oxford graduate, trained at Lichfield Theological College and ordained at Lichfield in 1892. During the next ten years he held the livings of Middle Salop, Morcas, Norton Radnor, staying on average three years in each. He came to High Hoyland in 1898 where he was to remain for four years. Arriving as a bachelor he was not long before he had found a wife. He met and married the daughter of John Edward Kaye, estate agent to Bretton Hall. She was a woman with some ambition and a social climber. After their marriage, the couple went to live at Woodlands Scissett, as the only house suitable for her new status as the rector's wife.

Some land being available at the end of Bilham Road, which belonged to Bretton Estate, it was considered a suitable site for a parsonage house. The end product was a late Victorian rectory complete with an enormous garden, servants quarters, butler's pantry and all things that went with Mrs. Lowe's idea of the social standing of the rector of High Hoyland. The cost of the house was £2,000 raised by a mortgage through Queen Anne's Bounty and the debt paid off within four years.

The incumbency of Horace Lowe (1898 - 1902) saw changes in the parish. For several years the services at High Hoyland had lapsed entirely, but in 1901 an attempt was made to re-open the church for occasional services. It was agreed that the first service should be a harvest festival, and a second service in the afternoon of Trinity Sunday. The church was in a filthy condition so the landlady of the Globe Inn, Mrs. Holden, organised a team of cleaners to scrub out the church. Mr. Lowe assembled a team of ringers to ring the bells and

drew up a set of rules. The custom of occasional services, usually three per year, was continued under his successors until further changes were made in 1928. Communicant life was poor for the total at the Easter communion in 1902 was 53.

Unfortunately for the parish Mr. Lowe was a man in a poor state of health, but he was fortunate in that there resided at Park House an energetic priest trained in the Anglo-Catholic tradition who deputised for the rector and spent time in working amongst the people. This was John Kaye who later became vicar of Netherton, Wakefield and finally vicar of St. Sampsons, York.

It was John Kaye who resolved to erect a Sunday School which was intended to be more than a social meeting place, and the result of his efforts was the building which still stands to-day. He also organised and ran a Bible study class at the Park consisting of some sixty young men from the village. Arthur Henry Ashforth, secretary to the colliery company of Stringer and Jagger, agreed to act as treasurer. He obtained the support of William Waites the twine spinner of Park Mill and between them raised the money. The old workshop which had served as a temporary church before 1875 and as a school room afterwards, was demolished. The present building was erected on the site but, being almost completed was threatened with destruction by fire. George Burton's joiner's shop, which was next door, was destroyed when a paraffin tank caught fire and the window frames of the new building were severely damaged. The caretakers of the new school were those who had undertaken the job in the old one- Mr. and Mrs. John Thomas Whitehead, who were most loyal and conscientious in their duties. Many people will recall to mind the formidable figure of Mrs. Whitehead in her black hat and starched white apron presiding over the kitchen whenever a public tea was held.

By 1902, Mr. Lowe's health was such that he was advised to move south, so he exchanged the living of Nymet Rowland with Coleridge with Joseph Johnson who wished to return north. There was no consultation with the parishioners over the matter, or with the patron who had little interest in the parish. The incumbency of Joseph Johnson was a disaster for the parish and alienated many people from All Saints. Joseph Johnson was not of the school of Fitzgerald Wintour and John Kaye, but an extreme conservative evangelical who was more at home with the nonconformists than the Anglicans. The new rector had been trained at St. John's Durham, ordained at Liverpool where he served his title before moving to Ormskirk and then to Meltham Mills where he was vicar for seven years. Disliking his move to Nymet Rowland he sought a move back to the north and came to High Hoyland. He reduced Communion services to one per month and had sung matins at 10.30 on all other Sundays, and no sung Eucharist. The use of the Sunday School for events other than instruction was forbidden, the men's class was abandoned and alienation from the church began. A number of young men ceased to attend and many took their children to Netherton or Scissett to be baptised, so strong was their detestation of Joseph Johnson.

Between 1898 and 1912 the Waites and Wintour families had employed the famous artist Kempe to design the magnificent stained glass windows, which are considered to be some of the finest in the diocese. During the incumbency of Joseph Johnson the four windows depicting the early Fathers of the church were installed in the south aisle. The rector objected to these as 'popish' and tried to pack a vestry meeting with militant nonconformists to oppose their installation. During the meeting William Waites threatened that any attempt to frustrate the wishes of the regular congregation would involve the rector being taken to court in a legal action. At this threat he withdrew and the windows were installed. The Wintour family erected a new pulpit of Caen stone to commemorate Mr. Wintour's work in the parish, and the old wooden pulpit was converted into a reading desk of such proportions that it was designated as the 'calf box'.

The belief that children should be seen and not heard was exercised in a practical way by herding the members of the Sunday School into the south aisle along with those from High Hoyland who walked down crocodile fashion headed by Miss Isabel Wintour. All the children could see during the service was the large iron safe flanked by two long brooms standing at the east end of the south aisle. The centre nave was reserved for the families of social standing in the village, and the general body of the congregation in the north nave. It is no surprise that the falling away of many originated as the result of their early training and their rejection as an integral part of the congregation.

In 1906 the last restoration of High Hoyland church was undertaken at the suggestion of Herman Hinchcliff with the support of Thomas Norton. This would involve no cost to the parish, so the rector consented so long as its use was restricted to that of a mortuary chapel and occasional service. The church was restored by a small group of men with more money than sense, for the parishioners were not involved as they ought to have

been when possibly the money could have been used to better advantage.

By 1912 Joseph Johnson decided to return to the south and once more an exchange of livings took place. This time an Oxford scholar of Oriel College, W. H., B. Boxall who was vicar of Burton, Hampshire replaced Joseph Johnson. Mr. Boxall had been trained at Wycliffe Hall, ordained at Gloucester in 1896, spending all his ministry in Bristol, Cowes and Christchurch before coming to High Hoyland. An evangelical, in his early fifties, but not so extreme as Joseph Johnson the parish could look forward to, it was hoped, a period of expansion and repair of the damage done since 1902. His incumbency saw great changes in the organisation of church life as a whole - for the creation of the Diocesan Conference took place in 1914 and the formation of the Parochial Church Council in 1922.

A great deal of money had been spent on High Hoyland church in cleaning the clock chamber for the ringers, plus the expense of making the old fabric fit for use, and repairs on the fabric of All Saints had been grossly neglected. No repairs had been done since 1875, and now funds had to be raised for cleaning and renovation. A considerable sum was raised and some improvement in kneelers for the pews was suggested, but never executed, neither was the proposed clock placed in the vestry. The latter item did not appear until after 1945 when Mr. and Mrs. Cyril Leake presented an electric clock.

No changes in services appear to have been made, except for the custom of a sung Eucharist on the third Sunday of the month and three communions annually at High Hoyland with two sung evensongs during the summer. The World War 1914-1918 disrupted church life, for many young men left the village for the forces and never returned; others were engaged in manufacture of munitions and many women in voluntary nursing. The rector played his full part as a special constable. Following the conclusion of the war a memorial window was placed in the chancel to Mrs. Wintour, and also a memorial to Captain Charles Wintour who was killed at the battle of Jutland. At the same time the gift of a lych gate was made to High Hoyland by John Clegg of Barnsley.



Battle of Jutland
Memorial

The post war years saw the emigration of several families to other areas. The Waites and the Childs retired to Harrogate and the Armitages left the parish. From this time onwards the parish had to stand on its own feet and learn that the ready supply of money for church needs provided by those who had incomes to do this had ceased, and church members would have to use their own energies to this end.

The formation of a Parochial Church Council, under the enabling Act of 1919, during the spring of 1922 meant a big change in the running of the parish. Previously responsibility for all matters remained with the rector, churchwardens and treasurer in whose activities only very few took an interest as attendance at the annual vestry meeting reveals. The first Council was composed of the rector, churchwardens, three men and four ladies. To commemorate this Mr. Beardsall presented a new Bible for the lectern, and in 1924 Mr. Noel Beardsall became the Council's first Diocesan Representative.

The Jubilee of All Saints was observed in 1925. A small descriptive booklet was published outlining the aims of the celebrations, during which it was hoped to improve the pews, erect new doors in the porch, renew the chancel tiles, which were loose, and improve the vestry. £200 was raised for this work, but all that was completed was the erection of new doors in the porch, relaying of the chancel and sanctuary floor in Italian

terrazza marble, this being a memorial to William Waites. The only alteration to the pews was the placing of a back on the last pew in the centre nave and nothing was done to the vestry. The rector was beginning to feel the approach of old age and expressed his intention to retire, for in his opinion the parish needed a much younger man with energy and drive, to cope with the post war conditions. He announced that this would take place on 14th. February 1927 but he died from pneumonia on the 24th. having caught a severe chill taking a funeral at High Hoyland.

A vacancy of six months now followed, the patron Viscount Allendale being in South America and difficult to contact. Viscount Allendale asked the Bishop of Newcastle to recommend a priest who was ready for a country living, and the vicar of Walker on Tyne, Norman G. Hounsfield was offered the living of High Hoyland. A priest trained at Durham and ordained at Newcastle in 1912 he had served his ministry in the Newcastle and South Shields area and had a higher standard of churchmanship than the previous two rectors. Mr. Hounsfield made certain changes in the times of services shortly after his arrival. On the third Sunday of the month there would be a celebration at High Hoyland from May to September with sung evensong there the same evening. At Clayton West the sung Eucharist would be on the third Sunday at 10.30am. The proposed but abortive revision of the 1662 Prayer Book was discussed by the P.C.C. in 1927. Support for the change was unanimously approved and the M.P. for Penistone asked to support this.

Throughout the thirties finance was a problem due to the massive unemployment situation and short time working. The rector proposed that a Free Will Offering scheme be devised since in his opinion the church depended too much upon social events for raising funds. The parish was divided into eleven areas with a collector for each. Collections would be made monthly, the amount promised was £97 per annum and the scheme worked well until the outbreak of war in 1939. The P.C.C. also acquired for £25 the two strips of land on each side of the church in 1932, since these were no longer required for road purposes by the Nowell Estates. The P.C.C. had to ask for six months in which to raise the money. The Diamond Jubilee in 1935 coincided with the silver jubilee of King George V. To observe this it was decided to buy new Prayer Books, a 45ft. flag pole for All Saints at a cost of £5, and a smaller one for High Hoyland church.

Mrs. A. M. Beardsall, to help the church, decorated the Sunday School and reorganised the kitchen entirely at her own cost of £100. The Waites' fund provided sufficient money to buy new cassocks and surplices for the choir. The lighting system had been improved in 1928, when the provision of gas light became so problematical due to the inefficient operation of the gas works in Back Lane, by installing electricity at a cost of £75. This system was replaced in 1973 at a cost of £450.

A study of the minutes of the P.C.C. for these years reveals a very large number of meetings the majority of which were occupied with matters concerning High Hoyland such as the duties of the sexton, disposal of dead flowers, grave spaces, maintaining the churchyard and roof repairs. Spiritually there was a decline and judging from the reports given to the P.C.C., there seemed little hope of a revival. The sidesmen had become irregular attenders, the congregations were extremely poor and the rector openly stated that he received little encouragement from church members and the parish in general. In his opinion the only hope for the future lay in the young people who were ready to work for the church but lacked a leader. The rector wanted a more efficient Sunday School and some means devising of linking those who left school with the church, but again this needed lay help. The formation of a branch of the C.E.M.S. in the parish led the rector to hope that this may be the means of revival amongst church members which was sadly needed. Unfortunately for all, the rector began to suffer from attacks of phlebitis from 1934 onwards, and this affliction hindered his work. Fortunately so far as services in church were concerned, he had the assistance of Mr. J. H. Hinchcliff the lay reader.

Although a Girls' Guild under the direction of Mrs. Hounsfield did good work, lay help was not forthcoming for work amongst boys and teenagers, so in the long term the church suffered. Two missionary weeks, one by the Church Army in 1931 and the second by the Bishop's Messenger in 1935 had little results.

The most popular service was the annual harvest festival when the church was crowded, but so were all the chapels in the village, for it was the custom to tour the village from one harvest festival to the next, all outward expression without depth. The number entered on the electoral roll was 172, but much of this was dead wood, people who were never seen in church from one year to the next. Although the nonconformists seemed to retain their strength, the militancy of the pre 1930s had almost vanished, and a decline in this area was to manifest itself later. Meanwhile attendance at church services slowly declined and at the outbreak of war in

1939 the spirit of indifference towards matters spiritual pervaded the community. The impact of war brought many changes, some of them in the field of relationships between the committed Christians in the parish.

Gradually the young men and women from the parish were drafted into the armed forces leaving a nucleus to continue the work. To avoid the expense of blacking out the windows it was agreed that in winter there should be Evensong at 3.00pm. with a service in the Hall for young folks at 6.30pm. This did not prove satisfactory so that in 1942 it was decided to provide some black curtains for the chancel and north nave windows and reduce the lighting. A scheme for fire watching during air raids was drawn up and the Hall was requisitioned for a First Aid Post. The growth of the War Comforts Committee and similar organisations led to a greater contact over a longer period between church people and nonconformists, which tended to improve relationships in the spiritual field also. In March 1943 the rector announced his resignation upon his appointment to the living of Thurstonland since he felt a younger man was needed in the parish, to halt the decline in church life. On 17th. May a young rector, W. J. Parker, came to the parish, the first of a line of men who came to it as their first or second living. Trained at Lincoln, he had been curate at Bolsover and Swinton followed by three years as vicar of Intake, Doncaster. He was horrified at the poor attendance at services, the numbers at matins having fallen to seven, so it was resolved to make changes. The rector announced that there would be a Parish Communion in place of matins and that the rubrics of the Prayer Book concerning chancels and vestments of ministers would be enforced. On the occasion of the first Parish Communion the congregation increased from seven to seventy-five and drew in numbers who were unable to attend at 10.30am. Further the south aisle would be converted into a Lady Chapel for weekday services, and a reredos and panelling would be erected on the east wall of the sanctuary. With the resignation of Mrs. Batty as caretaker, a new energetic man was chosen to fill the place, Harry Speight, who gave all his energy to making the church a place of beauty, order and cleanliness.



Reredos

1945 saw the seventy years of All Saints observed in war time, but the Bishop of Pontefract came on Easter Day in the evening followed by the Bishop of Wakefield in the evening of Low Sunday. On this occasion Solemn Evensong was sung for the first time and the aumbry for the reservation of the Sacrament was placed in the north wall. In addition a gift day was held on 4th. April. The Diocese organised an appeal for £250,000 to which this parish was to give £600 and Jack Peel, vicar of St. Giles, Pontefract, came to speak. When the appeal closed in 1949 the parish had raised £550 of which £200 was by direct giving. The rector believed there not much wrong in a parish where the faith was taught and kept.

In the summer of 1947, W. J. Parker moved to the Seamen's Mission at Liverpool, and it was recorded in the P.C.C. minute book that the rector had revived church life, fearlessly upheld and taught the Catholic faith for the first time since 1904. His parishioners gave him their unquestioning support due to his personality. In his early days at Clayton West he had amazed the parishioners when he walked up High Street eating a bun, something no previous rector had been seen to do. W. J. Parker did attempt to revive church life at High Hoyland by introducing a monthly celebration throughout the year, and compline each Sunday at 7.30pm. in the summer months. The efforts were in vain for after a promising beginning, High Hoyland people would not walk to the church for 7.30pm. on Sundays, and so the experiment was ended.

In the November of 1947 Frank White came to us as rector, from the Forces. Previously he had been curate

at Penistone and King Cross, Halifax, having been trained at Lincoln. For the first time since 1867 and as it proved to be later- the last, Viscount Allendale as patron made the presentation in person. The new rector stated he was impressed by the solid body of faithful people and his aim would be to collect a congregation devout, instructed and set them to work. He called Clayton West a happy parish with reliable wardens, an excellent verger and dependable lay readers. There were 80 pupils in the Sunday School and the work done there, was good. By 1948 the new reredos and panelling had been erected, a new silver chalice and paten given and a silver wafer box. Since 1943 many parishioners had given gifts to improve the church, and the present furnishings are by and large the gifts of churchpeople expressing their gratitude for all the spiritual benefits they had received.

In preparation for the observance of what was believed to be 700 years of parish life, but as it was later proved should have been 800 years, a mission was conducted by Canon Cashmore which brought in a number of lapsed Christians to the church. The observance was held in June 1950 when the Bishop of Wakefield preached the sermon during which it was pointed out that the golden age of the parish lay in the future. Before he had time to complete many of his plans Frank White moved to Liversedge and was succeeded by Anthony Gaskell from Airedale, in the spring of 1951.



Console Screen

During Fr. Gaskell's incumbency, Mr. Noel Beardsall presented a new organ in memory of his parents and a new Bible. The console screen was made by the organist Harry Charlesworth, and new stalls for the rector and reader were provided. New rails for the Lady Chapel were installed and Miss Wintour provided new choir stalls at High Hoyland. The aftermath of the war was now being felt in the parish. Death had removed a number of church members and those who, in former years, would have remained to take their places, now left to take up occupations often at some great distance. Rising costs meant the discontinuation of the magazine and its replacement by a very much reduced version. It was also necessary to raise £600 for repairs to the fabric and a new boiler. Furthermore the old Free Will offering scheme needed to be replaced by a more effective way of giving suitable to a post war society. This was not confined to the church only, but nonconformists found it increasingly difficult to raise money for the support of a resident minister. There was an additional problem in that the rectory was too far away from the people, was too large and needed repairs on a large scale. It was decided to build a new rectory in the village and sell the old one. Land was obtained next to the Post Office and, after much delay, a new house was commenced.

The removal of Anthony Gaskell to Clifton, Whitehaven in 1961 left the new rector, Eric Crowe, curate of St. Peter's, Barnsley without a house. The Congregational chapel, being without a minister, offered to rent the manse for church use until the rectory was completed. There had been a marked improvement in relationships between the various nonconformist groups and the church since 1952 amongst the rising generation, but the old traditionalists viewed this with alarm, believing their principles were being undermined.

There was a long interregnum due to the illness of the new rector and he was impressed by the way the parish held together. He saw that change was needed, for the Sunday School was in rapid decline due to changing habits, and a new pattern of service was required and a sense of purpose. To further this, the Sunday School was transformed into a Saturday Club, a communicant's group was formed and a youth

group. A steward-ship campaign was launched to create a new and regular system of giving to the work of the church and baptisms were arranged at quarterly intervals as a church matter and not a private service.

By 1967 communicants were increasing, the Saturday Club was working well and parish life was now centering round the Sunday worship rather than weekly activities. Traditional organisations did not meet the need of the changed world, and the C.E.M.S. Communicant's Guild and the Youth Group all passed into history. The old magazine was scrapped and replaced by newspaper 'All Saints Review' which had a wider circulation. There were problems to face, for the attempt in 1967 at Anglican-Methodist discussion based on the theme of the People next Door, only attracted some from High Street; these had a very great deal to contribute. The Parish was not yet ready for a great spiritual leap forward in this field. There still remains the pressing problem of the lapse of young people after confirmation. The introduction of the new services (Communion - Series II and Series III, and the new service of baptism) was welcomed, and filled a real need in making contact with people who had no knowledge of the language of the sixteenth century as in the Prayer Book. It was pointed out to the P.C.C. that the real purpose of the church was to proclaim the gospel and realise the church is a fellowship. More initiative was needed from church members to make the church a reality in the parish. As matters turned out it was to be the next rector who had the task of putting this into operation, and also to prepare for the centenary of All Saints in 1975.

Dr. John Addy (1910 - 2001)

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