

## The Baptist Presence In Haworth

Two types of Baptists appeared in the south of England during the early 1610. The first had their origin in Europe and were known as Anabaptists which means to baptise twice because they baptised themselves a second time as believing adults setting aside their baptism as infant. Some of their other practices (not mentioned here) prove to so radical that many seemed to go courting martyrdom. They were known as General Baptists. The second type had no direct connexion with them. Instead they represented the last stage of the revolution of English separatism from the established State church. These became known as Particular Baptists. In the simplest of terms this is a reference to their different understanding of the nature and extent of the atonement of Christ. The General Baptists declared that Christ died to save all men and women in general, none on particular. The Particular Baptists taught that Christ died to save men women known as 'His people the Elect', who were an incalculable number world-wide out of each generation in succeeding ages. But both spoke with one voice when insisting on believers baptism (the public confession of personal faith alone in Christ alone evidenced baptism by immersion in water in the Name of the Trinity), as the only biblical valid admission into the Church of Christ. The point being here is that it was the latter type, the Particular Baptists, which arrived in Haworth. The first of these was a very fervent group who built a chapel (1700's) in West Lane later to be enlarged, twice. At the turn of this century these premises were further developed for modern use and after the clearing of a substantial burial ground a large single storey housing complex was built.

A second but separate equally committed group of Particular Baptists, meeting in premises in Surgery Street, Haworth (in the 1700s') at the bottom of Bridgehouse Lane and the Brow Hill, erected their first and only chapel on a high point of 'waste' open land opposite the 'Old Hall' located at the foot of the main street in Haworth in 1824.

A very thorough piece of research was undertaken to set out the early history of both these churches, written by Robin Greenwood of London (an Anglican) dated 16<sup>th</sup> December, 2005 (233 Pages). He is a direct descendant of the Greenwood family of Mill Owners (Haworth and Oxenhope), who were immensely influential in the establishing and in maintaining of both chapels.

But as we turn to focus on life and worship the Baptists at Hall Green we find ourselves, (as did Robin Greenwood), substantially impeded. This is owing to the fact the Baptist congregation at Hall Green was formally disbanded in the 1850's only to be immediately re-established on the same day by then pastor for reasons that can only be assumed. The official records of the church prior to that event are no longer extant!

The title to the land was later set out in a separate Foundation Deed 17<sup>th</sup> July, 1826. The freehold of the land was sold to seventeen trustees for the sum five shillings (fifty pence in today's money) for the specific use (and no other) as a place of worship for Baptists based on a strict doctrinal basis set out in that same deed. But an annual rent for the same amount was claimed payable 'for ever': in perpetuity which has since apparently long been waived?

There was also provision made for the building of a manse on this land but this was never followed through. The reason may have been the fact there was no immediate need to do owing to the first

minster Moses Saunders was living in one of the then cottages known as Belle Isle below the bridge at the foot of Bridgehouse Lane. The chapel building presents as a typical Georgian preaching box. It is now has Grade 2 listed building status which limits change to all but essential matters to both its external and internal features. The seating capacity is four hundred using both the box pews (including the balcony still in use) and these were replaced around the year 1900 and the current windows installed in 1910. But some work of renovation to the external structure, roof and internal wiring, heating and full decoration of the premises was completed in 2006 and modern technology introduced. Like all old building a phased programme of inspection and repairs is in place. A baptistery exists immediately below the imposing pulpit and the rostrum in front of it can be removed to access it.

The numerical growth of the congregation during the last twenty-five years coupled increasing variety of use of the premises for worship and the wide range of weekly all-age activities highlights the need for new land to be acquired in Haworth to build a larger, modern, energy efficient, user friendly easy to maintain premises, with capability to install technology and communication and large car parking facilities, as not only desirable but also essential: it is our visionary objective!

Nevertheless, with the commitment and foresight of church members in terms of time, energy and personal finance much has been done, (too numerous to mention), to maintain the externally fabric and internally fixtures and fittings enabling it to affirmation that the premises now better serve the purpose for which the chapel was built than at any time during preceding one hundred years! All this is evidence of the benefit during the last twenty-five years of full time paid employed pastors in leadership in tandem with three Elders all showing competence, commitment, integrity and foresight. This was further strengthened in 2021 by the appointment of a paid part whole-equivalent post of the invaluable services of an Evangelist.

Mention has been made of the strategic presence of two branches of the Greenwood family in Haworth. This will be briefly covered in the opening paragraph relating to the appointment of the first pastor Moses Saunders.

# **ONE - National Events**

**A LIST OF NATIONAL EVENTS CHOSEN AT RANDOM FROM THE FOUNDATION OF HALL GREEN CHAPEL TO THE PRESENT TIME**

**1820 The Coronation of King George the Fourth**

**1820 Florence Nightingale born (Died 1910)**

**1821 Paul Julino Reuter born (Inventor of the telegraph communication News System)**

**1829 Sir Humphrey Davy died (Inventor of the miners' safety lamp)**

**1830 Coronation of King Willian Fourth**

**1832 First electoral Reform Bill approved by Parliament**

**1833 Slavery abolished within the British Empire**

**1837 Coronation of Queen Victoria (who died in late January, 1901- a reign of 64 years)**

**1854 The outbreak of war in the Crimea**

**1861 Abraham Lincoln becomes President of the United States of America**

**1868 Benjamin Disraeli becomes Prime Minister**

**1869 The Suez Canal is open**

**1872 National Parliamentary election by ballot introduced**

**1874 Gulielmo Marconi is born (Inventor of radio)**

**1874 Winston Spencer Churchill is born at Blenheim Palace**

**1879 The Zulu war in Africa begins**

**1880 The first Boer War breaks out in South Africa**

**1882 Married Women's Property Act allowing women to own land in their own right**

**1889 Charlie Chaplin is born**

**1896 Yorkshire County Cricket Club wins the Championship for the first time (and 19 more times by 1949)**

**1899 Second Boer War commences in South Africa (ending 1902)**

**1901 Coronation of King Edward the Seventh**

**1905 The first neon lights appear in London**

**1907 Ernest Henry Shackleton's first exploration of Antarctica (again in 1914 and 1922)**

**1908 Lord Baden Powell forms Boy Scout Movement**

**1910 Season tickets introduced on the Railway**

**1910 Coronation of King George Fifth**

**1911 Bradford Football Club wins the F A Challenge Cup**

**1912 Roald Amundsen beats Robert Falcon Scott in the race to the South Pole.**

**1914 First World War begins ending 1918**

**1916 British Summer time begins**

**1918 The influenza epidemic claimed more victims than those who had died in WW1**

**1919 First aeroplane crosses the Atlantic Ocean**

**1922 Discovery of the tomb of the Pharaoh Tutankhamen**

**1922 Foundation of the British Broadcasting Corporation**

**1924 The Frigidaire Domestic refrigerator marketed in Britain**

**1926 A General Strike**

**1926 John Logie Baird's invention television**

**1927 A transatlantic telephone service introduced**

**1928 All women over the age of twenty-one allowed to vote**

**1932 First charter holidays arranged**

**1934 60 official pedestrian crossings introduced in London**

**1936 Billy Butlin opens his holiday camp at Skegness**

**1936 Abdication of King Edward the Eighth**

**1936 The Coronation of King George the Sixth**

**1939 Second War commences (ending 1945)**

**1941 First flight of a jet propelled aircraft**

**1946 First television licence fees introduced (Fee of two pounds including a radio licence)**

**1948 Launch of the Morris Minor car**

**1949 First Launderette opens in London**

**1950 First winner of £100,000 on the football pools.**

**1952 Sony market its first pocket-sized transistor radio**

**1952 The death of King George the Sixth**

**1953 Coronation of Queen Elizabeth the Second (70 year reign-2023)**

**1954 War-time rationing of food, clothing and goods ends.**

**1956 Third Class travel on the Railway abolished**

**1958 Parking meters in Mayfair London**

**1960s' The beginning of Exploration of outer space**

**1971 VAT tax introduced and Decimalisation of currency**

**1994 Inauguration of Channel tunnel**

**2000 The opening of Millennium Dome, London**

**2012 The Olympic Games held in London**

**2016 Brexit**

**2019 The Pandemic known as 'Covid19' that still lingers in new forms.**

**2021 The death of Prince Philip - the longest serving Royal Consort (1947-2021-seventy-four years)**

**2022 The death of Elizabeth the Second aged ninety-six the longest serving monarch in British history**

**2023 The Coronation of His Majesty King Charles the Third and his consort, Queen Camilla.**

**Those born in the latter part of the 20th century have seen more changes in society in terms of travel, health care, education, housing, transportation, technology and modern communications, domestic appliances, Man's moon landing and journeys to planets and outer solar system, than any other generations before them to whom these were nothing short of science fiction.**

## TWO - Do You Know?

The hamlet of Haworth is first mentioned in documents from the year 1296 AD!

Haworth once had its own prison building located in what is now called North Lane.

One of the original Holding Trustees John Town, Paper Maker produced paper that was used to print official Bank Notes issued by the Royal Mint.

The major condition insisted upon by Hall Green's first pastor Moses Saunders, was that he be paid his quarterly salary on time.

During the first one hundred years of the life of Hall Green, only thirty-three of these had recognised pastoral oversight.

A Deacon named Joseph Whittaker (1840-1909) the village policeman in Haworth was summarily dismissed from the Force for not reporting an impoverished poacher. Joseph went into business as a local bread baker and by all accounts did well.

Hall Green, like many Baptist churches, had its own choir. Mr Ina Murgatroyd, (1860-1932), owner of a gentlemen's outfitter in Mill Hey near Haworth Railway Station, Deacon, and Sabbath School Superintendent, was also choir master for over fifty years.

Owing to the growing number of visitors to Haworth the Council announced its intention to build public toilets (urinals only) on land opposite the chapel. On 6<sup>th</sup> September, 1898 the congregation formally opposed the scheme. They argued it was evidence of Christian oppression, disrespectful to the dead in the burial ground and the congregation. The Council overruled their objection.

Owing to Haworth's connection with the three Bronte sisters Emily, Ann and Charlotte of literary fame, the village is said to be among the top ten tourist attractions in Britain.

It is said that West Lane Baptists invited the celebrated Baptist preacher Charles Haddon Spurgeon to preach at a service and that he found time to just visit Hall Green. The article in the local Press about this event has been mislaid.

In 1927/28 a Mr J A Murgatroyd, church officer at Hall Green, as member of the Haworth Parks Committee approved the Council's purchase of the fields opposite the burial ground and chapel to create Haworth's first public park. His name is engraved (last mentioned) on the plaque set in the wall that can be seen from chapel steps. Do take time to look at all the details.

The Michael Wright (Elder) called his cat 'Murgatroyd' after a branch of the wide family!

One of several sources of income to pay the pastor was to charge pew rents. This practice did not cease at Hall Green until the late 1960's. The numbers on the end of each pew are a reminder of this practice.

The Law of the Realm does not require Non-Conformist chapels to provide marriage services. Hall Green, throughout its entire history never registered. It had no need to because it was opposite the

local Registry of Births, Deaths and Marriages in Main Street Haworth even into the 1930s'. The premises are B and B/restaurant named 'The Old Registry'.

The name Paul David Hudson (the BBC North, Weatherman) appears on the cradle roll at Hall Green. He is the grandson of George Lumsden Pastor of the chapel, 1962-1978.

In the absence of a pastor at the end of the last century, Mrs Patricia Wright (Michael's wife), along with Mrs Joan Binney faithfully undertook consistent and much appreciated pastoral visitation and also organised a regular Women's meeting.

## THREE - The Pastorate

The recognised leadership of a local Baptist church is comprised of the Pastor, Elders, and Deacons. The office of pastor at Hall Green was left unfilled on numerous occasions creating a situation known as an interregnum. Church records and minute books prior to 1850 have not survived. But using other sources a chronology of the names those who fulfilled the office Pastor has been compiled;

<b>1824-1848 Moses Saunders</b>	<b>24 years</b>
<b>1848-1855 Thomas Hanson</b>	<b>6 years</b>
<b>1855-56-57 Interregnum</b>	<b>3 years</b>
<b>1857-1863 Joseph Thornton</b>	<b>6 years</b>
<b>1863-1903 Interregnum</b>	<b>40 years</b>
<b>1903-1904 James C Bellingham</b>	<b>1 year</b>
<b>1904-5-06 Interregnum</b>	<b>3 years</b>
<b>1906-1910 James Crook</b>	<b>4 years</b>
<b>1910-1932 Interregnum</b>	<b>21 years</b>
<b>1932-1936 Allen Newbury</b>	<b>4 years</b>
<b>1936-1962 Interregnum</b>	<b>26 years</b>
<b>1962-1978 George Lumsden</b>	<b>16 years</b>
<b>1978-1989 Interregnum</b>	<b>11 years</b>
<b>1989-1996 Keith Dredge</b>	<b>7 years</b>
<b>1997-2000 Interregnum</b>	<b>3 years</b>
<b>2000-2017 Michael S Lockwood</b>	<b>17 years</b>
<b>2017- Paul M Lintott</b>	

Therefore in the 200 year history of the church there has been, in total, 107 years of interregnums and just 93 years of actual occupancy of the pastorate.

In earlier times Baptists themselves recognised the paucity of appropriate theological training of their pastors. It has been said that 'most of them were illiterate, in talents small, their manner dull and uninteresting, their systems of divinity contracted, their church discipline rigid, and their exertions scarcely any at all'. Many of them were suspicious of education and inclined instead to trust in the 'sufficiency of the Holy Spirit's teaching' without human learning techniques. They no doubt each had a true experience of saving grace in their hearts but this was not matched by the need to have something put into their heads!



## FOUR - Setting The Scene

### Making a Start

It is reasonable to assert that the briefest of outlines will help readers to become acquainted with the era in which Hall Green was founded. It is a world long gone and so very different to our own.

### The situation as a Nation

17<sup>th</sup> century England was without railways, steamboats, and tramways, without telephones and telegraph, without a daily post and daily newspapers, without public libraries and common schools, without police systems, a standing army, (beyond 9,000 men), without a clean piped water supply, proper public sanitation, electricity or gas or any method of street illumination and without anything like public roads as we know them.

### Haworth

The Pennine village of Haworth was located on a hillside one thousand feet above sea level, well above the unhealthy often impassable marsh and scrubland in the valley. Its inhabitants were a hardy close knit community of wool combers, weavers alongside a number of moorland farms. People rarely needed to leave their familiar surroundings.

Abject poverty and illness was common place. Contributing factors to poor health were malnutrition, contaminated water supplies and lack of adequate sanitation. Tuberculosis (called consumption), was the main cause of early deaths and from time to time communicable diseases such as cholera. Infant mortality was high and the life span for adults was frequently low.

### Travel

Travelling from Haworth presented difficulties and was probably kept to only essential journeys. Those living in towns were no better served. For example a journey from Leeds to London by stage coach it is said took four days and often took six. There was also the constant peril of highwaymen. Even in the next century the renowned historian Thomas Babington (1800-1854), 1st Baron Macaulay remarked "the traveller between London and Leeds encountered such a series of perils and disasters as might suffice for a journey to the Arctic or the African wilds".

### The Railway

In mid-1840's the national railway network reached Keighley but the separate single track railway to Damems, Oakworth, and Haworth and finally Oxenhope, did not link with main line rail services for another seventeen years. The Bronte family of literary fame never saw this branch line reach the village. Its creation was in the main financed by local wealthy mill owners' seeking a reliable delivery of coal to their mills. It comes as no surprise that the route of the track passed their mills most of them built alongside it. The small mills have in the main been demolished and the larger ones put to other uses.

The history of the Keighley and Worth Valley Train Service should be consulted for a fuller account.

### The Population of England

In the 17<sup>th</sup> century national trade and commerce were in their childhood. Nearly four-fifths of the people were engaged in agricultural pursuits. Of a nation comprising five and half million, one million of them were paupers. Arable land and pasture formed half of Kingdom. The rest was mainly moor, forests and fen. Cotton and woollen industries were beginning to flourish and coal was being mined.

The mass of people were scattered in small villages and hamlets. There were no large cities in Yorkshire. York and Hull each had 10,000 people, Leeds had 7,000, Bradford 6,000 and Sheffield 3,000 and Huddersfield 2,000 and Halifax 1,300. Today the population in Yorkshire alone numbers approximately five million which is greater than the population of the whole of Denmark, New Zealand and some States of America.

It was not until 1836, that people were legally required register births. Up to that time illiterate families often dated the year of their children's birth by reference to other major events in the calendar! Any calculation of the number folks in hamlets and villages could be found in Parish records and/or family Bibles yet these might prove unreliable. Tidy dissenting pastors' kept hand written registers (on parchment), and some of these are still extant.

Look online to see the details in the 2021 National Census and note the difference!

### Baptists in England

Two types of Baptists appeared in the south of England as early as 1610. The first had their origin in Europe and were known as Anabaptists which means to baptise twice because they baptised themselves a second time as believing adults setting aside their baptisms as infants. The history of the emergence of the Anabaptists, their lives and practices, is a subject in its own right.

The second type had no direct connexion with them. Instead they represented the last stage of the revolution of English separatism from a united Church and State. In the first instance they were called Puritans but later Non-conformists, Dissenters, Independents or Congregationalists. Some adopted certain doctrines taught by Luther and Calvin but if the truth be known neither of them were friendly towards 'the mad Baptists'.

The first type can be described as General Baptists and the second as Particular Baptists. The difference between them was based on the nature and extent of the atonement of Christ. The General Baptists declared that Christ died for all, none in particular. The Particular Baptists asserted that Christ died only for His Elect, an incalculable number known only to Him, out of every succeeding generation throughout all the ages.

Their historical development in England took different paths. Ultimately the General Baptist began to deny the one true God in three Persons: the Trinity. This group revived to adopt its former doctrines under the dynamic leadership of Daniel Taylor (1738-1816) with its own Bible College in the midlands. He also established some thirty churches in Yorkshire especial in the Halifax area. His church was established at Birchcliffe located on steep hill in Hebden Bridge. The famed Particular Baptist leader was John Fawcett (1740-1817) of Wainsgate, Wadsworth near Hebden Bridge. These two men became lifelong friends.

On the 20<sup>th</sup> May, 1892 following a national trend the two amalgamated to form one Association without reference to doctrinal difference.

It is probable that Baptists made their appearance in the north of England through the psalm-singing soldiers of the recently formed English Commonwealth: Cromwell's Roundheads.

Later that century Baptists were meeting from 1691 in the St. Ives area Bingley. In the 20<sup>th</sup> century (1912), it is a matter record one hundred and forty-seven chapels having over twenty-three thousand members with Sabbath school just short thirty-five thousand scholars under the supervision of some four thousand teachers were registered with the Yorkshire Particular Baptist Association, Home Mission and Itinerant Preachers Society. This designation was shortened in 1920 to the Yorkshire Baptist Association. Most Baptists churches became affiliated to both the Association and the Baptist Union, (formed around 1852), as a national voiced for the Denomination. Hall Green did not wholly follow this trend and all records agree even if they had by 1866 it had resigned from both.

Of the two groups of Baptists found in Haworth the first met in West Lane a little way beyond the top of the village main street. They built a church in 1745 later to be enlarged. The incumbent of the Parish church (St Michael and all Angels) at that time was the renowned William Grimshaw. During his ministry the Anglicans experienced a period of revival. He was to become known as the 'Apostle of the North.' He lived at Sowden's Farm in Haworth as has had other clergy before him.

Later a second group of Baptists worshipped in a building in Surgery Street at the bottom of Bridgehouse Lane led by Moses Saunders. It is asserted that this group grew out of the evangelistic labours of two gifted men named William Mitchell (1662-1705) and David Crosley (1669-1744). This second group built their one and only chapel at the top Bridgehouse Lane (facing the main street) opposite the Old Hall in 1824.

Two branches of the Greenwood family, mill owners were heavily involved in the founding and funding of both of these chapels. Of the seventeen signatories John Greenwood, James Greenwood, Joseph Greenwood, William Greenwood, and George Oates Greenwood were founding holding trustees. John Greenwood became Hall Green's first treasurer!

In 2005 Mr Robin Greenwood a descendent of Greenwood family completed a thorough piece research on both chapels (233 pages) but he was impeded by the lack of written records on Hall Green prior to 1850. The recollections of Mrs Marjorie H Day a church member from 1965 until her death in 1996 were also published. In that booklet it is asserted the Patrick Bronte was a signatory to the Foundation Deed of Hall Green. This is a mistake. A copy of the original deed shows that he was not one of the named seventeen trustees nor does his signature appear along with theirs at the foot of the document.

Another church member at Hall Green has recently undertaken written research on a good number of Baptist chapels in the area including Slack Lane, Oakworth (1819-2018), Cowling Hill, Lothersdale (1744-2020), Horkingstone (1837-1990s), and Hawskbridge (1832-2012) and using fresh information has discovered more about Hall Green from 1850 to the present time. Extracts from this research have been incorporated into this history. The focus now turns exclusively to Hall Green.

## SIX - Education

No national system of education existed in England prior to 1870 until the Prime Minister W E Gladstone introduced a Bill in Parliament that same year. Until 1869 four in ten of children aged between three and twelve - almost one and a half million in all- received no education simply because there were no places for them in church schools. Most schools providing primary education were voluntary and church-based and managed on Christian principles. These schools could not cope with the demand for places. In 1906 the national election, had one great issue for the nation to resolve which was, who should educate children, where this was to be provided, funded and how religious education was to be taught?

There was no State system of secondary education either until after the Balfour Acts of 1902 but it was no more than beginning. A good deal more could be said which culminated in the major legislation known as the Education Act 1944. It was the catalyst for change and legislation included an act of worship each day 'the school assembly', and it was presumed it would have a Christian format. After the 1944 Act education of children and young people became the responsibility of the State. In some areas it continued to hire existing buildings (such as churches), for decades until new schools had been built, managed by local Education Authorities and staffed by teacher trained personnel.

The first entry in the minute book of the Sabbath Day school at Hall Green (that is legible), is dated 28<sup>th</sup> November, 1825 and fifty-one years later, the last is dated 7<sup>th</sup> October, 1876. Moses Saunders chaired the Sabbath School Committee until 1845. It is not clear who took his place. It was probably an overall Superintendent. On 24<sup>th</sup> July, 1845 the following were appointed as members of the Committee. These were;

Samuel Judson, James Whitaker, John Earnshaw, James Toothill, Thomas Uttley, James Pickles, Jeremiah Binns, John Tidswell and Robert Wright. But no female representatives were appointed to hear and deal with matters relating to concerns of very young children, (some less than five years of age) reported by teachers to the Committee. The minute continues;

1. The daily superintendents shall be elected by the Committee annually at the last meeting of the year.
2. The Superintendent of the day shall, or any other serious person present may be appointed to open the school in the morning with singing and prayer and conclude in the same manner in the afternoon but not employing more than ten minutes (underlined in the original), for that purpose.
3. He shall examine the classes and see they are regularly supplied with teachers; he shall see that proper discipline is kept and that the rules of the school are observed.
4. The Superintendent of the day shall examine and admit all children according to rules.

### Secretaries

1. The Secretary shall be elected by the Committee and shall continue in office one year, with leave to choose a deputy if he finds it necessary.

2. The Secretary shall register the names of all the children admitted into the school; and he shall regularly prepare class books (registers?), and keep all other books relating to the school.

#### Teachers

1. No person shall be admitted as a teacher who has not been previously proposed and received at a Committee meeting.

2. Teachers shall attend the school according to regulations, except when unavoidably detained in which case they shall provide substitutes from amongst other teachers. Anyone who may be desirous to continue permanently (morning and afternoon) shall be allowed to continue teaching the same class.

3. The teachers shall be punctual to the time of attendances and during singing and prayers shall place themselves at the head of the respective classes to preserve good behaviour and a suitable number of teachers shall remain with children during divine service to preserve order and decorum. Each teacher to see his class seated in the chapel.

4. Persons appointed shall call over the names of the children from the class books (registers), both in the morning and the afternoon and make their remarks therein accordingly.

5. Teachers shall observe the direction of the Superintends' and apply to them for instructions in all particular cases.

6. No teacher shall leave his or her class during school hours nor enter into unnecessary conversations.

7. The teachers in this Institution and especially superintendents' are requested to embrace every opportunity to communicate religious instruction to the children under their care.

8. Any teacher who finds it necessary to discontinue his or her service is expected to inform the Superintendent or Secretary, at least a fortnight prior to his or her leaving the School.

#### Scholars

1. No children shall be admitted into this school under five years unless they know their letters.

2. The scholars shall be punctual in their attendance at the hours appointed and must be clean, washed and their hair combed.

3. If any scholar shall be absent two Sabbaths he or she shall be visited and if absent three Sabbaths shall be excluded unless satisfactory reasons can be assigned but shall not be readmitted unless it is a fresh application.

4. If any scholar be found guilty of lying, swearing, pilfering, or talking in an indecent manner or otherwise misbehaving and the Superintendent having pointed out the evil of such conduct and if after repeated reproofs the scholar shall be unreformed he or she shall be expelled from the school.

5. No person shall exclude a scholar but the Superintendent for the day and a majority of the teachers.

6. No scholar shall be removed from one class to another until the end of the quarter except in cases of extraordinary improvement.
7. The scholars shall be required to pass and repass decently to and from the school, be civil to all, obedient to teachers and superiors and those who act otherwise must be punished according to their offence.
8. The scholars are not to go out during school hours if they can avoid it, but when they go, they must obtain a permit from their teacher.
9. The punishment shall be left to the discretion of the Superintendent of the day. (The children had no independent advocate or rights in those days.)
10. When parents or friends intend to withdraw their children they must acquaint a Superintendent or Secretary assigning the reason for so doing.

No details of the curriculum has survived but it can be reasonably assumed, that in the main, these were 'the three (R's) reading, writing and arithmetic'. The school had a children's library and for advanced scholars even a copy of the book 'The Origin of The Species', by Charles Darwin could be made available to them. Some scholars became teachers but they could not advance the education of the children beyond their own level of attainments.

The range of offences and punishments imposed has never been found. If a cane was used then as to who delivered the number of blows on the person's body', the location in private or before the members of the class or how this was recorded cannot be known. The same applies generally to rewards for effort and good conduct. It is known that a few would-be scholars avoided enrolment owing to their poverty e.g. only the dirty working clothes they wore at all times.

In later years, as adults, some scholars at Hall Green recalled the rigid regime imposed on them and having to endure Sunday services which were not pitched to meet their needs. They never returned and contact was lost.

The year ending 31<sup>st</sup> December, 1851 there were 217 scholars names on the register 98 boys and 115 girls, with a staff of 69 teachers. Of these 40 were male and 29 female. Of the 217 scholars the Committee boasted that 180 of them could read the Bible. No other academic attainments appear to have been recorded that day. But the children did receive rewards for good work, usually a book. There being no secondary education, when a scholar attained the age of sixteen, then as of right each of them was presented with a Bible of their very own. The annual average attendance among the teachers (all volunteers); in 1851 was fifteen sessions and some scholars 170 sessions. At the chapel Sunday service of Public worship averaged was 1 teacher per 69 scholars. Of the teachers on roll 28 were baptised believers and church members.

Annual Sabbath School Anniversaries were highly organised. Many had to be turned from away the chapel there being seating for only 400 people. In 1851 a 1,000 leaflets advertising the event were printed along with 1,300 hymn sheets, 600 for the 2.00 p.m. service and 700 for the 6.00 p.m. service. The same order was printed in 1852 and at would appear right up to the closure of the school in 1875/6. The reasons for it closure are not known.

Details found indicate huge amounts of food being provided even the ingredients and the names of those who baked buns, cakes, and a variety of confectionery so we know the children were well fed at school. An incentive in itself in the hungry times, to attend! This task demanded extra provisions at the popular annual Sabbath School yearly anniversaries. These schools could also be found at West Lane, Hawksbridge and Horkinstone.

The school was affiliated to the well-known Sunday School Union and used its literature. Children attended at 9.00.a.m to 10.30 a.m. or 1.00 pm to 2.00pm, but not both sessions.

There must have been teachers, caterers and scholars worthy of mention but the records are silent.

# SEVEN - The Burial Ground

## A Social History

Most people, even Baptists, are not aware of the fact that Non-Conformist burial grounds are not classed as consecrated ground. They are private burial grounds. People do not buy plots only the right to be interred in a plot. The freehold title to the land remains with the chapel holding trustees and the maintenance of it by the local church managing trustees. The Law of the Realm (not discussed here) is quite complex and includes the importance of ownership and maintenance memorials and tombstones.

In earlier centuries the incumbents (Vicars) of Parishes often refused to bury Non-Conformists in church yards and that included the very young non-baptised infants. Baptists resolved this issue by purchasing their own burial grounds. Cremations were very rare until the passing of the Cremation Act 1904.

Some Baptist burial grounds contain thousands of interments but Hall Green's is small in comparison. Written records have been placed on CD and in as far as can be discerned only one hundred and twenty-seven human remains have been identified. The names and other details on the tombstones recite the suffering and sad brief lives of most of them. Unnamed new born infants who never saw the light of day lay in some of them and whole families too in some plots until the last to be buried was in a shallow grave.

Hall Green's burial ground dates from 1824 but so serious was the problem of decent disposal of human remains that by 1895 a supplementary order (to a previous Act of Parliament) approved by Queen Victoria holding Court at her summer residence Osbourne House on the Isle of Wight approved and signed an Order in Council restricting further use of the burial ground at Hall Green. Other churches are mentioned in the Order. It is dated 13<sup>th</sup> August, 1895. In effect the burial ground closed from that year but exceptions were allowed. The church has a copy of the 'Order in Council'. It reads;

Bradford. - Forthwith and entirely in Hall Green Baptist Chapel Haworth in the Parish at Bradford, in the County of York (shire), and also the chapel yard except as follows;

- (a) In such wholly walled graves as are now existing in the chapel yard, burials may be allowed of the following relations of those interred therein at the date of this Order, viz widows, widowers, parents and unmarried children, on condition that every coffin buried therein be separately enclosed by stonework or brickwork properly cemented.
- (b) In such partly walled graves as are now existing in the chapel yard, provided that the earth above them can be opened, to the depth of five feet without exposing coffins or disturbing human remains, burials may be allowed of so many of the following relations of those interred therein as the date of this Order viz: - widows, widowers, parents and unmarried children, as can be buried, at or below that depth.

In 1962 (!) the final two persons who met the criteria were granted permission to have their ashes interred in separate family graves.



The burial ground is now closed to further interments. But after seventy years of the last interment alternative use of it other than a burial ground can be considered subject to meeting specific onerous conditions.

## EIGHT - Baptists Beliefs Are Based On The Bible

It is probably helpful to use ten headings and these are;

1. The Lordship of Christ
  2. Believer's baptism
  3. The Lord's Supper
  4. The Priesthood of all Believers
  5. The local gathered church
  6. The church meeting
  7. The Scriptures
  8. Churches associating together
  9. The missionary task and
  10. Religious freedom.
- 

1. Baptists believe in a God who is a Trinity, One Divine Sovereign Individual who has revealed Himself in three distinct Persons, God the Father, God the Son and God the Holy Spirit. Baptists emphasise the essential importance of personal faith in the Lord Jesus Christ who is for them the most important Person in history. They believe that God the Father sent God the Son, into this world in history, to offer Himself as a sacrifice for Sin. Sinners respond to the outward call of gospel preaching, and by the regenerating power of God the Holy Spirit, the inward call, to repentance toward God and faith in Christ for salvation. Christ becomes a personal Saviour and Lord, unreservedly, in every aspect of their lives. It is called the, 'Lordship of Christ.'

2. Thereafter people new to faith who wish to join them are encouraged to submit to the ordinance of believer's baptism in response to the command of Christ and His apostles by total immersion in water in the Name of the Trinity. Without apology Baptists' affirm it is an essential requirement to meet the criteria for church membership. In this act, after public profession of repentance towards God and the saving gift of faith in the Lord Jesus Christ, they are assisted by the person who will actually baptise them when stepping down into the water to symbolise their 'death' to their old of way living, briefly covered by the water it, and then stand up signifying being raised, into the newness of their Christian life. It is the only form of baptism accepted as valid entry in the church. It is not correct to call it adult baptism for in Baptists churches young people who can clearly express their real saving faith and show by their daily living proof of their commitment are also welcomed and invited to go through the waters of believer's baptism. It is not essential that the baptismal service takes place in a church building using a baptismal pool, a river or in the sea is acceptable.

3. In addition to believer's baptism there is just one further important ordinance within Baptist churches which is the celebration with hymns and prayers, of what is known as 'the Lord's Supper' or 'Communion Service.' Believers' only are invited to participate but others present may be invited to stay and observe. Bread and wine (the latter unfermented) or substituted, are shared as symbols of their identification, an expression of solidarity and oneness in acknowledging Christ's body given for them and the wine His shed blood. It is also a looking forward to the reality of the feast to be shared with Christ when He fulfils His promise to return personally, visibly, physically and noisily in power and glory for the entire world to see.

4. Baptists believe that because each believer has come to personal faith in God through Christ they do not need any other priest or person (in intermediary), to assist them to have peace and certainty that they are in a right relationship with God. They speak to Him direct, read their Bibles for themselves and ask God to clearly direct their lives. This is called the Priesthood of all Believers.

5. It follows that the local gathered church is in charge of its own affairs directly with God. They seek God's will for themselves as a group i.e. who should lead them, appoint church officers, the division of labour, and planned activities, how money is to be raised, spent and accounted for, so that everything is done decently and in order. No single person or group of people outside the local church can tell them what to do or force them to act in a way unacceptable to them as Christians. They do of course have regard for the law of the Realm in matters such as law and order, the welfare of all people, auditing and keeping proper financial records, health and safety, child protection, and adequate insurance cover including public liability and buildings, employment law, and other common sense issues which do not interfere in Christ's Lordship over His people.

6. The day to day decisions in the life of the church are made by the leadership who have a legal responsibility which remains with them at all times even when they have delegated a range of straightforward often routine duties to other competent persons. But major decisions are made by the church meeting as the authoritative decision-making group. These may be ordinary or special church meetings called using agreed protocols. Ordinary church meetings deal with on-going important matters and the special church meeting for example, the priority of the calling of a Pastor. Neither meeting is just a business meeting. These are meetings for worship at which business is discussed, but it is not a democracy, it is under the Headship and Lordship of Christ who has promised to be present by the Spirit as they singing, have a Bible reading and with earnest prayer seeking His counsel and Will for His people. Only those members present at the meeting, who have listened, debated and discussed matters with a humble spirit are entitled to vote making what are called informed decisions. That is why some Baptists do not recognise proxy voting or the casting vote of the chairperson of the meeting. At Hall Green all that is required is a majority of those present for a resolution to be approved. Those not present at the meeting are bound by approved resolutions approved in their absence. Matters unresolved are referred back to the leadership and held over pending for fresh consideration before any amended proposal is placed before church members at a subsequent church meeting.

7. For Baptists the final authority for the rule of life and faith are the Scriptures, both Old and New Testaments. These are, in their original autograph 'breathed out', by God and thus infallible. These are also believed to be inerrant, in that they never lead the readers astray, on any subject.

8. Some Baptists link up with other Baptists through organisations at local level called Associations and at national level known as the Baptist Union of Great Britain. Hall Green has for many years been affiliated to the numerically smaller group known as Grace Baptists and affiliated to its Trust Corporation. It is not a member of any Interfaith Group.

9. Whilst Baptists assert that Christians can be missionaries 'just where they are, this does not mean they are parochial in their thinking. They financially support and by their prayers, Christian missionary endeavour throughout the world, keeping up to date by sending personal letters to missionaries abroad, and as churches through regular use of several channels of modern technology.

10. Baptists feel strongly about their beliefs and have been persecuted not only in the past but also in modern times and even today somewhere in the world. Baptists therefore have very firm principles of showing respect and toleration towards those of other religions and others who hold different sincerely held beliefs. Baptists work alongside them for the benefit all people. Religious freedom for all is important. Like them Baptists simply ask for the protection of the State in relation to the human

right of freedom to express their faith and life as they would wish to do unhindered and unopposed when they gather for worship. Second the human right of freedom to share their faith openly with others at local and national levels. In return to be loyal to the Monarch, Ministers' of State and Government, paying taxes, law abiding and being honest and useful citizens.

## **NINE - We Promise You**

**We will make you welcome**

**We will be family friendly**

**We will make sure you can hear clearly**

**We will be practical and relevant**

**We will help you explore answers to your deepest questions**

**We will offer you time to stop and think in a busy life**

**We will help you make sense of the Bible and who Jesus is**

**We will make sure your visit will be helpful and challenging**

**We will help you discover for yourself God's love, acceptance and forgiveness**

**We will offer you the opportunity to make a new start**

**COME AND SEE!**

## Appendix 1

Hall Green's Foundational Deed (Trust Deed) dated 17<sup>th</sup> June, 1826 contains doctrines consistent with those adopted by the Calvinistic and Particular Strict Baptist churches (most now like Hall Green are affiliated to the Grace Baptist Trust Corporation), which when set out says;

'The complete sufficiency of the Holy Scriptures (Old and New Testaments) as a rule for life and faith; the one living true and living God, three Persons in the Godhead, God the Father, God the Son and God the Holy Spirit; eternal and personal election; particular redemption; original sin; effectual calling; the perpetual obligation of God's moral law as a rule of conduct for believers'; free justification by the imputed righteousness of Christ; regeneration; conversion and sanctification by the Spirit and Grace of God; the final perseverance of the saints'; a general judgment; the resurrection of the body; the happiness of the Righteous and the everlasting misery of those who have remained impenitent; the communion of baptised believers', that is, immersed persons only at the Lord's supper, baptism by immersion as the only valid form of baptism and in relation to it such can include those of years of understanding upon their confession of repentance towards God and faith in our Lord Jesus Christ and no doctrine of faith whatsoever repugnant thereto or inconsistent therewith. '

I have seen longer ones. The last mentioned clarifies believers baptism does not mean adults only. Younger people come to faith too and can ask for baptism and church membership. Hall Green has held to the doctrinal statement contained in its trust deed but in more recently times has been careful not over emphasise any one tenet of it to the detriment of the others mentioned. Participation in communion has been opened to Christian visitors but the usual 'fencing of the table', is given to all present. Saving faith not baptism is the crucial determining factor for visitors.

## Appendix 2

### OPENING THE DOOR TO LOCAL HISTORY

This brief outline of the history of a Baptist presence in Haworth is supplementary to that which was undertaken by Mr Robin Greenwood, in 2005 (comprising 233 pages), a descendant of the influential dissenting Greenwood family in the village during the early years of the 19<sup>th</sup> century. Second, are the recollections Mrs Marjorie Day a member at Hall Green from December, 1965 who verified the contents of a short history of Hall Green chapel published in June, 1996, shortly before she died aged 84 years on 9<sup>th</sup> August, 1996.

Recent research undertaken by another current church member has found it necessary to correct the statement in that publication which asserts that the Reverend Patrick Bronte, the perpetual curate of St Michael's Parish Church, Haworth, was a signatory to the Foundation (Trust) Deed of Hall Green. He was not a party to the transaction. This is proved by the signatures of the seventeen original trustees vested in of the title to the land, chapel and burial ground a copy of which is now in the possession of Hall Green.

The original written church records and minute books of Hall Green prior to 1850 are no longer extant but the same church member has, using other sources, prepared a history of not only Hall

Green from its beginnings to this time but also in relation to other Baptist churches (now closed), in the vicinity including Slack Lane, (1819-2018), Oakworth, Cowling Hill (1744-2020), Glusburn (closed late 1990s') that met in rooms within the Glusburn Institute part of a model village built by Sir John C Horsfall (a wealthy mill owner 1846-1920) on the Skipton to Colne road, Horkingstone (1837-1990's) at Oxenhope and nearby it Hawksbridge, (1832-2012).