



WEST BRIDGFORD PARISH CHURCH

THURSDAY, OCTOBER 27TH  
FRIDAY, OCTOBER 28TH  
SATURDAY, OCTOBER 29TH  
1938

3 P.M. TO 10 P.M. DAILY

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Chairman: THE RECTOR (CANON C. N. HATFIELD).

**Vote of thanks:**

Proposed by REV. S. BUTLER.

Seconded by MR. E. S. COOKE.

FRIDAY, OCTOBER 28th

Opening Ceremony at 3 p.m. by

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(EATON HALL, RETFORD)

Chairman: REV. A. DOXEY.

**Vote of thanks:**

Proposed by REV. C. H. B. WATSON.

Seconded by MR. F. W. FLICK.

SATURDAY, OCTOBER 29th

Opening Ceremony at 3 p.m. by

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Rev. S. Butler, 18, Oxford Road  
Rev. C. H. B. Watson, 5, Trevelyan Road

CHURCHWARDENS.

Mr. E. S. Cooke, 29, George Road  
Mr. F. W. Flick, 18, William Road

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Mr. H. Tomkins, 6, Tavistock Road

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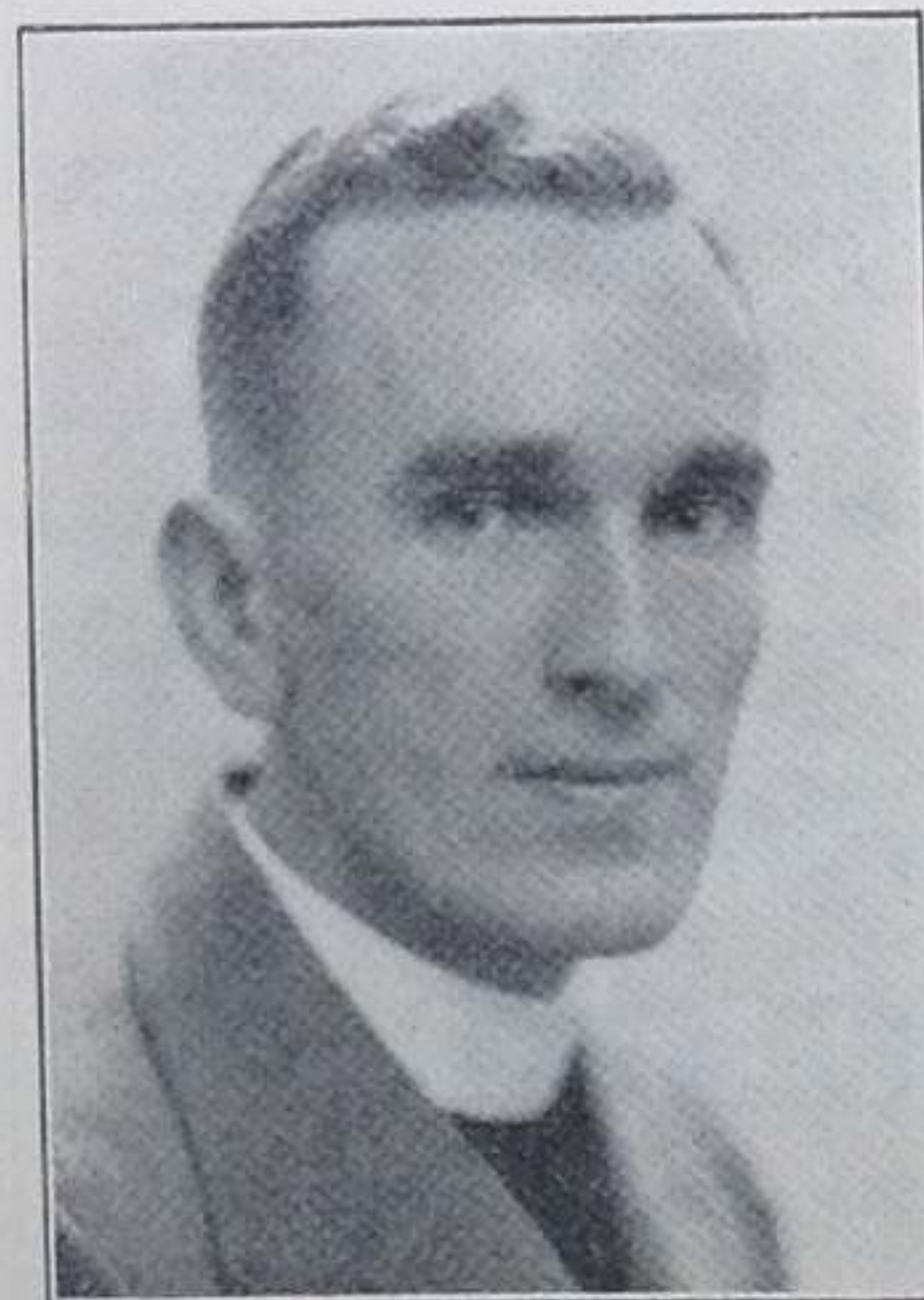
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The Rangers, Guides and Brownies, though taking no official part in the actual Bazaar, have made their contribution to its success, and have handed to the Treasurer the sum of £7-7-0.

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### PLEASE NOTE!

The advertisements in this Handbook deserve our commendation. We ask you to show your appreciation by giving the Advertisers your consideration and patronage.

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### ACKNOWLEDGMENTS TO:—

Mr. F. B. Jarvis for designing the cover of the Handbook. "R. H. T." and "A. D." from whose articles in the Parish Magazine, much of the information in this Handbook has been copied.





THE PARISH CHURCH DURING THE FLOOD OF MAY, 1932.  
 (Picture taken from the South Door)  
 (Reproduced by kind permission of "The Nottingham Journal.")

## West Bridgford Two Hundred Years Ago

SOME idea of the life in West Bridgford at this date may be formed from a Visitation Return dated 1743. A questionnaire was sent to every parish by Archbishop Thomas Herring of York with a covering letter dated 2nd May, 1743, in which he requests a clear and satisfactory return in order that he may be "much better acquainted with the circumstances of this large Diocese than I could be by any other way save that of a Parochial Visitation, which it is out of my power to take."

The following answers by the then Rector of West Bridgford make clear the nature of the questions asked.

It should be borne in mind that at the time of this Return the spiritual life of the Church of England was at its worst; what is known as the Evangelical Revival was about to burst forth. This great movement, followed by the Oxford Movement or Catholic Revival, swept the English Church from top to bottom, bringing new spiritual life and power to both clergy and people.

- I. Fifty One (families) two of which are Dissenters.
- II. We have no Meeting House (i.e. Dissenting place of worship).
- III. There is no School.

IV. We have one yearly Charitable Endowment left to the Poor by Dame Frances Pierpont who gave to the Chapter of Southwell the Annuity or yearly Rent of Thirty Pounds of lawfull Money of England to be paid to the said Chapter and their Successors for ever. In trust that the said Thirty pounds shall be employed and distributed amongst Thirty of the most Poor aged Sick and indigent Persons of the Parishes of Holmpierpont, West Bridgford, Cotgrave and Cuckney in the said County of Nottingham, Scardecliffe (i.e. Scarcliffe) in the County of Darby, and the Towns of Southwell and East

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V. I reside in the Parsonage House.

VI. There is no Curate in this Parish.

VII. There are none that I know in this Parish who come to Church and are not Baptised nor any that being Baptised, and of competent Age are not confirmed.

VIII. The Publick Service is duly performed twice every Lord's Day.

IX. I Catechise during the Time of Lent.

X. Four times in the year (i.e., Administration of the Sacrament of the Lord's Supper). There are about a hundred and fifty Communicants in the Parish and there are about Twenty that usually receive and at Easter some few more than that Number.

XI. I always give Warning of the Sacrament the Sunday before it is administered. The Parishioners do not send in their names as required. I have not refused the Sacrament to anyone in this Parish.

John Stokes, Rector.

The Rector, John Stokes, was instituted on 25th July, 1723. He was ordained Deacon at York on 2nd November, 1718, and Priest on 4th June, 1721. He was of Exeter College, Oxford, graduating B.A. 1717, M.A. 1720. The Church Wardens were John Billings and Joseph Marriott.

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## Church Life in West Bridgford 1888—1938

It is difficult indeed, to realise that a mere half-century ago, West Bridgford was, in all respects, a typical sleepy English country village. Including the rustics in the outlying hamlet of Gamston, its population numbered not 400 souls.

North-east of the old Bridgford road lay pasture and arable land, the Hall, a narrow stretch of marsh, some allotment gardens, and then the meadows adjoining the river. Apart from Revolution House, the Toll House at the old Holme or Lady Bay Bridge, and a farm or two, hardly a dwelling existed. On the south-west, Bridgford stretched out a lazy arm along the Rectory Road; an arm consisting for the most part of old red-tiled, red-brick cottages, a few with roofs of thatch. In the summer clematis, hollyhock and gorgeous creepers made a walk from the old toll-bar on the Melton turnpike, through Bridgford, to Trent Bridge a sheer joy. Apart, perhaps, from its ancient grove and its closer proximity to the river, the Clifton of to-day has no more attractive charms to offer than had the West Bridgford of the early "eighties."



THE CHURCHYARD UNDER WATER DURING THE FLOOD OF MAY, 1932.

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Its entire population, apart from three or four families, was occupied in pursuits wholly agricultural. The incumbent of the parish, although residing here, was responsible for the cure of Edwalton and, being frequently called upon for duty at Colwick as well, found the job something more than a sinecure.

In less than fifteen years what do we find? Banished by the speculative builder and the estate office, the old spirit of Arcady had fled the place for ever. By 1891, the "West Bridgford Estate" had become an actuality and the prototype of the "bungaloid growth" as Dean Inge once expressed it—was fast springing up in the parish. Loughborough and Melton roads were among the first to assume that genteel, lace-curtained, suburban air of respectability for which our parish so soon became famous (or should one say, notorious?) By 1895, the area south of the railway line was but little different from that of to-day, whilst the north eastern side, then for the first time called Lady Bay, boasted a population of some four or five hundred people. What, then, during this amazing transition from the truly rural to the ultra-suburban, was the Church doing? The ancient Parish Church of St. Giles', dating from the 13th century, had accommodation for 191 worshippers; not one twentieth of the parishioners and not one quarter of the Church-goers. People on the Lady Bay Estate had to walk across two or three fields to church or else walk two miles by road. Needless to say, few of them did it, and it was soon evident that St. Giles' was too far away from Lady Bay ever efficiently to serve that district, and that church people over there would have to be provided for separately. Never surely, were a Church Council and a Rector so alive to the responsibilities of the situation and so quick to make a move. A larger church had become an imperious and an immediate necessity, and, in two years, during 1894 and 1895, as the outcome of a grand Bazaar, garden parties, fêtes and subscriptions, the valuable sum of £2,000 had been raised to form the nucleus of a Building Fund for the extension of St. Giles'. Mr. Robinson, the then Rector, himself set a fast pace and pushed forward the building scheme with the greatest ardour—let it be here observed that, besides offering £1,500 on Loan, he offered to let the Rectory for a term of years and devote the rental to the fund.

By the late summer of 1896, the population of West Bridgford had grown to 5,000, and, increasing by leaps and bounds, had actually doubled itself in three years, yet, in spite of well-nigh insuperable difficulties, church work was being carried on successfully with the greatest zeal. The large room in the new Musters Road Board School was used three times every Sunday for public worship, being attended at every service by crowded congregations. At the same time, St. Giles' was filled to overflowing both morning and evening. This dual arrangement necessitated the maintenance of two choirs, and in fact, the duplication of nearly all the organisations needful for what were practically

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two congregations. In addition, Sunday services were held in the National Schoolroom, conducted by an enthusiastic body of lay helpers, to relieve the congestion at the Church and at the Board School. Besides these, there were the usual week-day services in connection with the various parochial guilds and societies, including a cottage service (with an average attendance, be it said, of 35) at Gamston, whilst Edwalton even as late as 1898, was still in charge of the Rector of West Bridgford.

It will not be necessary to emphasise the enormous burden Mr. Robinson had to carry.

By the autumn of 1896, sufficient money had been raised to justify commencement of the work of enlargement and, on October 28th, the foundation stone of the new nave was laid by Lady Byron.

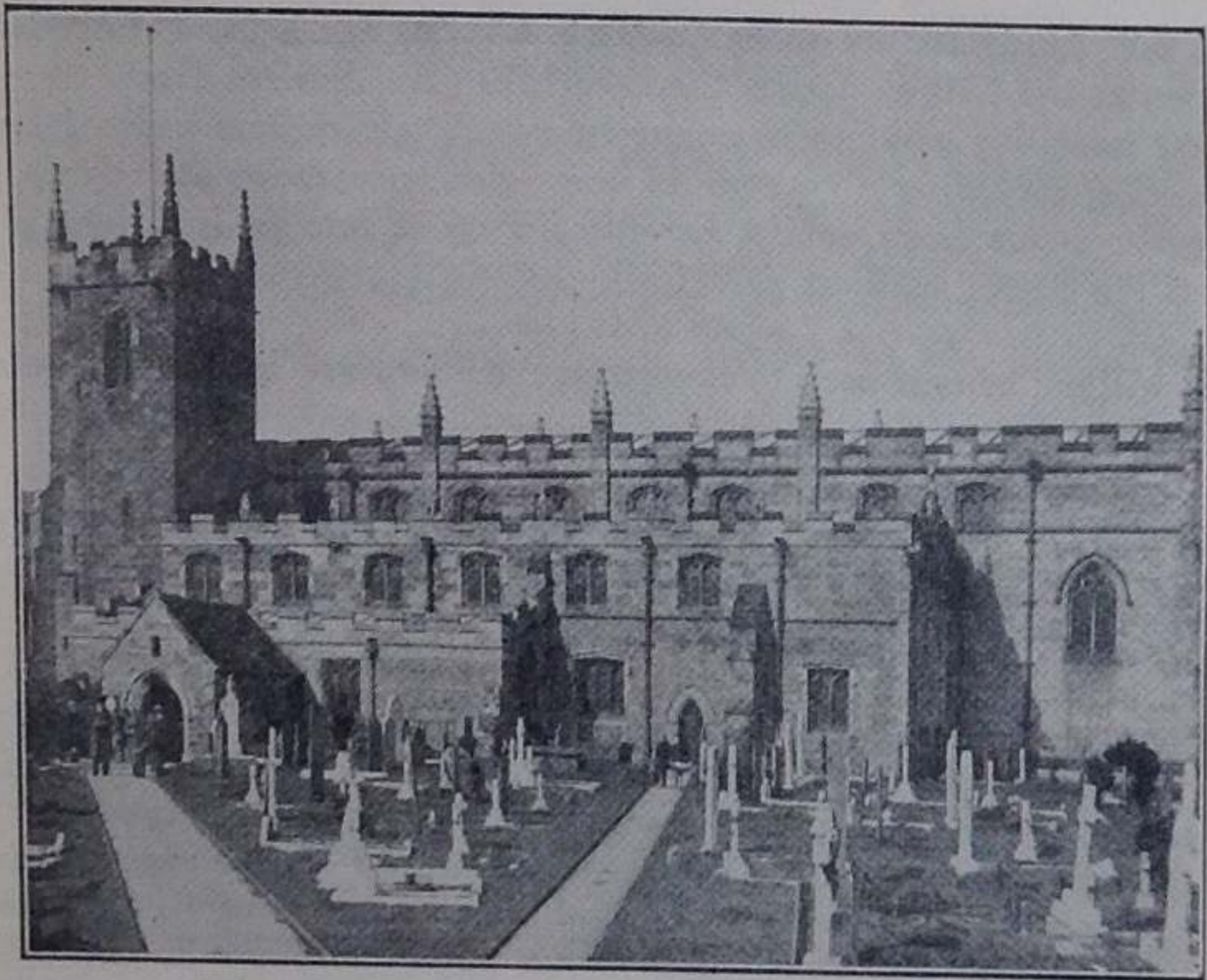
From 1894-1898 no less a sum than £5,564 had been raised within the parish, but the residents who, for the greater part, were young householders, business men, warehousemen, clerks, and the like, were quite unable to find all the funds necessary for church purposes, to deal with the rapid extension of the parish and, with the sanction and commendation of the Bishop, an appeal was made to churchmen outside the parish to come in and help in raising the £2,586 urgently required to clear off the then present liabilities.

Nor did the appeal fall on deaf ears. The money was found in an incredibly short space of time.

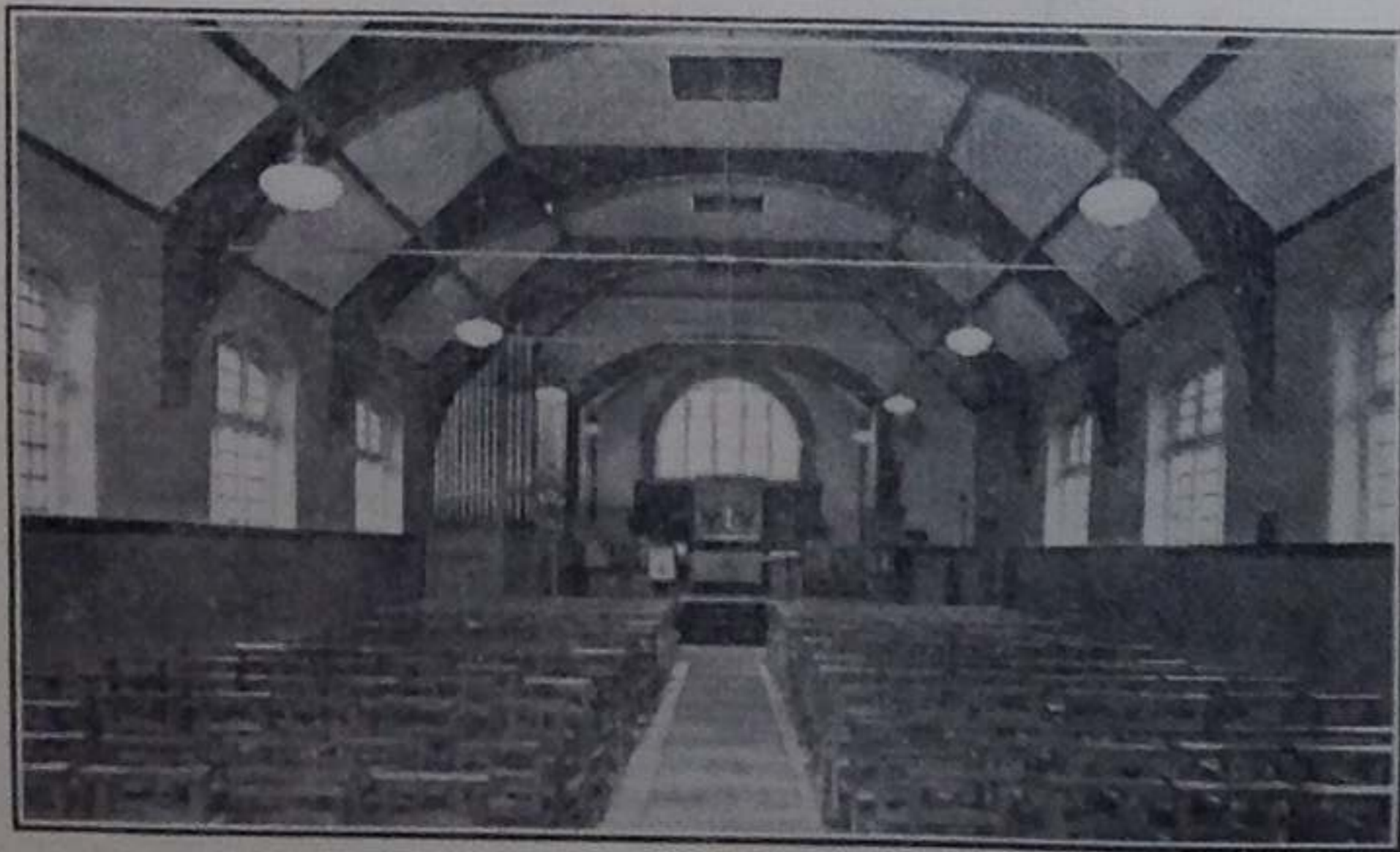


PARISH CHURCH NAVE & CHANCEL  
(EASTER, 1938)

The summer of 1898 saw the re-opening and dedication of the extended St. Giles' Parish Church, and the completion of five years' devoted work by both clergy and laity. Do not imagine this was all. In addition to the enlargement of the Parish Church, the Church School on Rectory Road had been rebuilt and extended at a cost of £400 and a Parish Room constructed, from the Rectory out-buildings on Church Drive, at a cost of over £60, which was paid for, it may be remarked, before completion.



**WEST BRIDGFORD PARISH CHURCH**  
 (By kind permission of "West Bridgford Times and Echo")



**LADY BAY CHURCH**  
 (By kind permission of "West Bridgford Times and Echo")

As we have seen, it was soon obvious that Lady Bay would have to be treated as a separate district. On October 4th, 1897, a crowded meeting of residents on the Estate resolved to erect and furnish an iron Mission Room there, at a cost of £200. Mr. Robinson, with his customary generosity agreed (so as not to hamper progress) to lend that sum on condition that principal and interest were paid back in five years. November 1897 saw the commencement of the work on a site in Pierrepont Road, given by Mr. T. G. Mellors and on Saturday, March 28th, 1898, the opening ceremony was performed by Alderman Robert Mellors.

The Rector presided and said that the building of a Mission was necessary owing to the rapid growth of West Bridgford. The inhabitants upon Lady Bay Estate were too far away from the Parish Church conveniently to attend the services. He did not want them to feel, however, that it was a separate parish, but rather a daughter of the Parish Church. The services would be as far as possible of the same character, and he gave them as a motto — "Unity, Peace, and Concord."

Although this little iron Mission met a serious want, the Rector and Churchwardens felt that no effort should be spared to erect a permanent building, or at any rate a portion of it, as soon as possible. In a very short time the building of an enlargement of a permanent character, consisting of a nave and small chancel was started, and on Tuesday, September 24th, 1901, the Dedication Ceremony was performed by the Bishop of Derby (Dr. Were).

Still working prodigiously hard to complete the Church at Lady Bay, the worshippers there had, under the leadership of the Rev. R. Hargreaves, by the spring of 1906, raised sufficient money to embark upon the extension westwards to Pierrepont Road of the existing chancel and nave; completing it with turret, traceried west window, and main entrance, and finally sweeping away the old iron portion altogether. It was necessary to close the church for a time, but on Friday, November 9th, the Bishop of Southwell re-opened the Church as we know it to-day, and the people there at last saw an ample reward for the arduous toil of the preceding ten years.

In 1932, the old organ which had done duty in various churches for over a century (having been built in 1811) was replaced by a modern instrument, electrically blown, at a cost of £650.

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## WISE BLENDING OF OLD AND NEW

Reverting to the Parish Church it was soon apparent that the enlargement completed in 1898, when the present nave and chancel were added to the old church, was still insufficient for the rapidly growing parish. An increase of population to 12,000 demanded a still larger church, and in 1911 a new north aisle, chapel, and clergy and choir vestries were built at a cost of £6,000, and the organ moved to the north side of the church.

The result of all this self-sacrifice and of the wise blending of old and new, is a worthy Parish Church of great size and remarkable beauty.

To the present generation has fallen the task of beautifying and furnishing this great building. In 1932 the choir and sanctuary were re-furnished. In 1934, the old sanctuary, the most hallowed spot for so many centuries, was converted into a beautiful chapel. The old chancel screen was moved back as nearly as possible to its original position and a new screen added to the north side; stone paving and stone steps have replaced the boarded floor. The ancient windows were restored and once more filled with beautiful stained glass; the old Communion Table which replaced the stone altar in the days of Queen Elizabeth has been renovated and is now the altar of the restored sanctuary. Many beautiful gifts have added to the usefulness of this part of the church. The unsightly south entrance has been replaced by a new structure of carved oak, the two small windows in the south-west angle of the Church filled with stained glass, and finally in 1936 the great west window of plain glass was removed and in its place stained glass of great beauty, depicting the Resurrection, set the seal on the work of restoration.

Outside, the walls and parapets of the old church have been thoroughly restored, and the serious damage sustained by the new portions of the building in the flood of 1932, made good.

As is well known, much of this work of restoration and beautifying has been accomplished by the generosity of two or three benefactors.

In addition to all this work, and care, for the churches of the parish, a large and well equipped Parochial Hall was erected in 1929 at a cost of nearly £6,500. Many people have contributed generously and worked unceasingly for this very essential building, and by 1935 the whole amount had been raised—a splendid achievement.

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## HOW TO BE A “ TRUSTEE ”

We are deeply grateful for all that has been accomplished in the past, and are rightly proud of our Parish Church, for it is a noble and dignified building. It is a heritage from the PAST, held in trust by the PRESENT, to be handed on to the FUTURE. For nearly 700 years, residents have assembled within its walls for the worship of Almighty God. Successive generations have maintained, enlarged and restored it; they have generously supported its work.

It is the privilege and responsibility of the present generation to uphold the church committed to its care.

Will those of the future be able to say, as we can, “ Yea, I have a goodly heritage? ” That depends on US. To some extent it depends on YOU.

Read on and learn how you can help and so do your part as a “ trustee. ”

## CHURCH FINANCE

In 1931 the Bishop's Charge to the Clergy and Churchwardens of this Diocese contained the following words: “ Money must be raised if the work of the Church is to be carried on. It is certainly the duty of every Christian to contribute regularly according to his means to the cause of religion. Certain things are obvious. The finances of the Church in future must rest, not as in the past, on the large subscriptions of the few, but on the regular contributions of the whole body of church people. I earnestly charge the churchwardens and church councils in this Diocese to take this matter in hand. I desire with all my heart that the anxiety which now attaches to the raising of funds may be removed, and that we may use all our resources to the best possible advantage. The Church of Christ must be on active service. ”

The Bishop's words are very true, and many churches are finding it desperately hard to balance their budgets; the anxiety of those responsible must be very great indeed. For ourselves, we have not a great deal to complain of in this connection, and the church possesses many generous givers; it is also a fact that the offerings at the Sunday services at the Parish Church have steadily increased year by year. But in a growing parish, if we are in some measure to keep pace with an expanding population, the expenses of the work are bound to increase, while, in addition, there is a daughter-church in the parish which, for some years, has been largely dependent on the mother-church.





THE PARISH CHURCH DURING THE FLOOD OF MAY, 1932  
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Some months ago, the Rector enlisted the services of a very able Finance Committee which formulated two proposals to solve our money problems:— (1) A Bazaar, (2) a Free-Will Offering Scheme by which the smaller gifts may be collected. By means of THIS BAZAAR we hope to balance the Churchwardens' Accounts, and a really comprehensive Free-Will Offering Scheme will enable the Church to balance its budget from 1939 onwards.

As we have often pointed out before, we should have sufficient for all our needs if 500 people could be found to give 1s. per week to Church Funds. Some could give more and some could not manage so much, but the principle involved is sound. It would mean everyone laying aside something each week, whether they happened to be in Church or not. If they missed a Sunday, they would remember it the next. Of course, we know some do this already when they have been absent from church, but others are not quite so thoughtful. A wet Sunday often causes the church to lose about £5, but never is the following Sunday's collection correspondingly increased. We are convinced, however, that if some method existed which enabled members of our congregation to make up for their absences, they would be only too glad to use it. Above all, it would mean that our finances would not be largely dependent on the "faithful few," but the burden would be more adequately shared by the many.

We commend the proposal to the careful consideration of all church-people, and ask for all the support they can give to such a scheme.

Lastly, we apologise to all those who already contribute regularly to the collections and the Free-Will Offering Fund, and ask them "to take this as read."

The following letter from a parishioner puts the whole matter "in a nutshell":—

Dear Rector,

On many occasions, in the Magazine and elsewhere, you have spoken of the necessity for free-will offerings in connection with our church.

It cannot be doubted that much revenue is lost because members do not realise their responsibilities in the matter. My own view is that church members should make personal assessments and set aside sums weekly as contributions for the privilege of membership. This has been my

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practice for some years, and it is not difficult to carry out: if I am away for any reason, my "collection" is put on one side for giving on my next attendance.

At the beginning of this year I thought it would be of interest to keep a record of my non-attendances, to ascertain how much the church would lose by my failure to "make up." My modest contribution to ordinary church collections is 2s. per week, and in the first thirteen weeks of this year I was prevented from attending on ten occasions, which would have resulted in a loss of 10s. to the church. This is for only one quarter of the year, and it does not need a very good mathematician to calculate the loss per year. Members need only substitute their own figure of assessment and draw their own conclusion. It seems to me that a real sense of responsibility might make a difference of at least £100 per year.

Yours sincerely,

" A MEMBER OF THE CONGREGATION."

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