

CALVERLEY HISTORY NOTES

An aerial view of Calverley in the 1930's would show the home of Dr. Hughes (Shaftesbury House) on Chapel Street with the Trinity Methodist Church and Sunday School (now demolished) located in Clarke Street. One would also see Town Gate as well as Blackett Street on the left and the steep pitched roof of the Mechanic's Institute which was originally opened in 1874. Church corner would highlight the Georgian style houses located around the church. As the amount of auto traffic increased over the years, it became necessary to widen the corner. As late as the 1930's there were still a fair number of open fields surrounding this area, most of which have since been built upon.

Calverley Bridge was originally built in 1710 by Sir Walter Calverley and had to be rebuilt in 1775 after the original weir was damaged by a rather severe storm. This bridge dates from the 13th century and had lasted for more than 650 years before ultimately being lost in the Second World War. Looking upstream from the bridge, one would see on the right the site of the former Calverley Mill which was originally a corn mill but later becoming a fulling mill. This site was also demolished, but was located on what is now known as Mill Lane.

The Holly Park Mill Company, which is located on the edge of the village, commenced production in February 1868. Its first "mill engineer" was Stancliffe Cordingley. As a commercial operation, its work consisted of scouring, scribbling, spinning and spilling, especially, however, for other firms renting the premises within the mill. Some of these firms were: Isaac and Thomas Hollings, John Walton and Son and Arkinson Brothers, all of which installed power looms for the production of their woollen cloth. As time progressed, sadly, skilled handloom weavers became redundant. With the dismantling of the old beam engine in 1948, the dam was no longer used and the mill began operating on electricity. Production ceased, however, in 1971, despite all attempts at modernisation, and its machinery was sold off. In February 1949, the entire premises were bought up by "Anglia" Textiles, the manufacturers of fine worsteds.

Situated on the Green (Town Wells) one would find the little workshop of Eric Waters – a soldier who had served in the first World War. This workshop was a tinsmith and locksmith business, and many fine cottages and even the post office were located in the immediate area.

Clover Greaves Mill, as it is known today, was originally erected in 1838 as the Kellen Brown Company, Ltd. The company held ownership of the land and buildings but leased room and power to other companies. One of those principle occupiers was Grimshaw Brothers, Ltd., which made tweeds and whipcords as well as Bedford cords. Airforce cloth and khaki were manufactured there during wartime. The mill burned in 1909 and eventually the chimney was taken down on 1st August 1930. The mill was subsequently rebuilt and continued operation until 1970 at which time the area was demolished to become the site of a small estate of private homes.

The general offices of Lydgate Mill, as well as its main entrance, manager's office and mill engineer's cottage can easily be seen from the top of the Cutting, across from Carr Road. William Cordingley (fondly known as Bill) was the first mill engineer who started with the company in February 1901. The operation of the mill, however, did not commence until 17 May of that year when Mrs. John Halliday, the daughter of Mr. John Walton (the owner), started the mill engine. The engine itself was subsequently given the name of "Irene Maud" after Mrs. Halliday. With a horsepower rating of around 220, the engine consumed an average between 21 and 22 tons cwt. of coal per week at the outset, and continued that usage for the first several years.

Lydgate Mills had its 120 foot high chimney taken down on 15 December 1976 by a dynamite charge activated by "Miss Yorkshire Television." In 1765 Calverley was already noted as being a centre for the fulling of woollens, so this event was a memorable occasion in the history of the city. Indeed, woollen cloth had been produced here for at least 700 years. In the twenty years prior to 1976, all the local mills had ceased production for a variety of economic reasons.

John Will, A Cornishman who lived in Apperley Bridge, was the first to open a commercial quarrying operation in Calverley Wood – sometime in the early 1830's. There were many succeeding companies, with Thomas Clough and Sons opening in 1896. It was this company that saw the end of all great quarrying companies in 1905. Clough and Sons operated with stabling for as many as 8 horses and included a cart shed, a smithy and a stone yard where the material was dressed prior to being loaded by crane onto the carts. Finished product was transported via cart to the canal where it was sent to the village. From there it was hauled up an incline in the wood and along Wood Lane, the whole route being paved with flagstone. Were one to look today, they would still be able to see many of the ruts made by the iron rims of the cart wheels.

A spring flowing into a stone trough, known as the "Tomlin Well", was once freely accessed by all, being on the footpath from Calverley to Apperley Bridge through the wood. It was also adjacent to a great broad track from the quarries to the canal-side. As the word Tomlin may be a diminutive of the name Thomas, so the site may once have been known as "Little Tom's Well." In about 1900, the Tomlin Well had become rather well hidden by heavy undergrowth, including a large Holly tree or two and had become a pleasant visiting place by local children. Some of those children were Ada Rich, Marian Parkinson and Louie Swaine. Ada's father was a railway signalman whereas Marian's father was a carter for a local mill. Fred Swaine (Louie's father) was a weaving overlooker and a celebrated local artist.

LOCAL GOVERNMENT

The parochial affairs of the township were, for many generations, vested in a Town's Committee, which I find to have been in existence more than a century ago. The jurisdiction of this body was somewhat extensive, judging from the number and variety of the resolutions which appear in their "minute book." I learn that at a Committee meeting held July 1st, 1771, it was ordered that "the Chapel Wardens and Overseers of the Poor pay to the informer or informers of housebreakers, garden or orchard robbers, gates, and stile breakers, etc., on conviction the sum of two guineas.

The dog fanciers of that day had not much sympathy from the local authority, for at a meeting of the Committee held July 9th, 1792, it was resolved, that "any person having relief from the township of Pudsey, and shall after the date hereof keep a dog, all such person or persons so doing shall be excluded from any relief till such time as the said dog or dogs are put away."

At a meeting of the Committee held March 18th, 1793, it was ordered that "two shillings of each fresh subscriber towards having such persons as are awaiting in the Militia." At a meeting held on the 2nd of Dec., 1807, it was resolved that "Wm. Hutchinson (who is balloted for the Militia), be assisted with the requisite sum to hire a substitute, by the Town, provided that the Township have the advantage of receiving the sum of money which is to be returned according to the Provisions of the Militia Act. N.B.---The above Indulgence and Assistance is granted in consequence of his kindness to his father."

PUDSEY MILITIA

The following is a "List of the Militia hired for the Township of Pudsey, 1803," and the substitutes named therein were sworn in for five years, or during His Majesty's pleasure. The amount of bounty given to each is named:

Ballotted Men	Substitutes	Bounty
John Hinchcliffe	James Whaley, Horton	11 6 6
Stephen Moorhouse	Willm. Rushforth, Closehead	11 6 6
John Sutcliffe, baker	John Wilson, Denham Cliff	11 0 6
James Hutchinson, R. Lane	Jos. Newall, Bradford	10 10 6
Joseph Nichol, School, Fulneck	Jonas Fix do.	11 11 6
James Liley do.	Joshua Ferrand, Manningham	9 9 0
Saml, Moss, Junr., Greenside	Michael Baistow, Illingworth	10 6 6
Charles Moss, Willm. Son	Willm. Turner, Wadsworth, nr. Hx	10 10 6
Martin Crowther	Jann. Simpson, Sticker Lane	10 15 6
Joshua Farrer, Hall	Robt. Stead, Bradford	10 15 6
John Webster, Lowtown	Joseph Pyrah, do.	8 8 6
Joshua Robinson, do	Willm. Gowan, Bierley Chapel	9 6 6
Wm. Hemsley, do.	Isaac Stephenson, Bradford	9 6 6
Isaac Gledhill, Stanningley	Francis Simpson, Idle	9 14 6

In 1809, a further ballot was necessary, and the following persons formed the "Pudsey Supplementary Militia" for that year:

Ballotted Men	Substitutes	Bounty
Mark Wheater	Jo. Ward	6 6 9
John Whitfield	Israel Wood	6 6 9
Sam Wilson	Wm. Varley	6 6 9
George Grave	Joseph Cockcroft, Allerton	6 6 9
William Boys	Jeremiah Moor, Thornton	6 6 9
Joseph Walton	Jehu Brear do.	6 6 9
George Harrison	John Benton do.	6 6 9
Charles Robinson	John Robinson do.	6 6 9

Joshua Gibson	John Broadbelt, Rawden	6 6 9
John Pape	John Leanc	6 6 9
Joshua Lumby	James Cockcroft, Thornton	5 5 9
Jonathan Ackeroyd	Adam Taylor	6 6 9
James Procter	Thomas Booth, Pudsey	5 5 9
Willm. Clark	Jno. Dufton do.	6 6 9
James Barns	Willm. Johnson do.	5 5 9
Jo. Brayshaw	Geo. Walton do.	5 5 9
Joshua Strickland	Willm. Sharp, Thornton	6 6 9
John Crampton	Caleb Jennings do.	6 6 9
Willm. Strickland	Jno. Drake do.	6 6 9
Willm. Threapleton	Elkanah Holroyd, Halifax	5 10 9
James Smith	Saml Bannister, Farsley	3 3 9
Jno. Carr	Joshua Hoyle, Halifax	6 6 9
Willm. Dyson	Geo. Farrer, Sowerby Bridge	6 6 9
Jno. Dufton	James Farrer	5 5 9
Jno. Pearson	Willm. Raistrick, Pudsey	5 5 9
Willm. Thornton	Moses Fieldhouse, Horton	6 6 9
Wm. Robinson	David Hillam, Wibsey	6 6 9
Benj. Dean	Christopher Binks	5 5 9
Jno. Booth	Himself	“ “ “
John Hammerton	Himself	“ “ “
Robert Procter	Thomas Hustler	3 3 9
Jonathan Harrison	Himself	“ “ “

CHURCHWARDENS

The first CHURCHWARDENS for Pudsey township, of whom there is any account, were John Crossley and Thomas Whitley, who, in 1606, held that office. The lists, dating from that time, are far from being complete, as will be seen from the copies in the Appendix. These lists frequently have appended to them the amount of the church rate for the year, the rates varying from 2d. to 9d. and 1s. in the pound. At a meeting of the Town's Committee held June 18th 1824, it was resolved that “the Churchwardens be instructed to engage a proper person to instruct a number of persons to ring, and that they do pay the sum of 10s. 6d. per week to him for his services, and that the Churchwardens have the discretion of continuing him as long as they think proper, and make a selection of proper persons.” In the following year it was resolved, that “the ringers have the sum of seventeen pounds given to them, and two shillings per man for hiring money per annum, and the ringers shall have the old ropes and no other perquisites to be allowed by the Township.” On the 6th of January, 1826, a rate was laid “for the paying of Mr. Mears his balance for the bells.”

In 1826, at a vestry meeting held on the 13th October, it was resolved that “a rate of one shilling and threepence in the pound be granted to the Churchwardens for the current expenses of the year, and out of it they be authorised to lay out £50 in heating the church. Secondly, that in case any dispute should be raised, as to the validity of this rate, the Churchwardens be authorized and required by this meeting to take the necessary legal measures to compel the payment thereof without calling any other meeting.” D. Jenkins, chairman, H. Simons, Robt. Parkinson, churchwardens and five others.

In 1836, the Rev. David Jenkins was incumbent, and Messrs. John Farrer and William Beaumont, churchwardens when the celebrated “smiting and brawling” case occurred, which resulted in William Clarkson and Jonas Proctor being cited before the Ecclesiastical Court at York, and sentenced—Mr. Clarkson to seven days' and Mr. Proctor to one month's imprisonment. They endured the penalty rather than acknowledge the justice of the charge brought against them. This event aggravated the feud existing between the Churchpeople and the Dissenters, and yearly contests took place in the election of churchwardens; the township was several times polled and the rate resisted.

In 1845, at a meeting held on the 27th of March, for the election of churchwardens, the incumbent, the Rev. D. Jenkins, having nominated Mr. John Farrer of Grove House, for his warden. Mr. John Baker was then proposed for the people's warden, but as an amendment, Mr. John Parkinson was proposed for the office. The show of hands being declared to be in favour of Mr. Parkinson, a poll was demanded, which was held and continued open nine days. When the votes were counted, the numbers were declared to be, for Mr. John Baker, 553; and for Mr. Parkinson, 488; there being a majority for Mr. Baker of 45, he was declared duly elected.

From a "list of persons who have served as *Constables* for the township of Pudsey," we learn that the maintenance of the peace from 1771, when the list commences, until 1845, was vested in this officer, a most important public functionary, who was elected annually, his appointment being subsequently confirmed by the Justices of the Peace. A "Town's Committee" managed the general business of the township, and gave their orders to the constable and other officials. From the old "Town's Book," which was kept by the Committee as a record of their proceedings, we learn that, at a meeting held October 17th, 1791, it was

Resolved that all persons from and after the day above written who shall commit any misdemeanors such as robbery of gardens; hedges, gates, stiles or other fences breaking; potatoes and turnips stealing, etc., which shall be a prejudice to any of the inhabitants of the township of Pudsey; he, she, or they so offending shall be prosecuted by the constable of Pudsey at the expense of the town, provided the person or persons so injured and the evidence to the facts are willing to proceed against the offender or offenders according to law.

Amongst the duties pertaining to the constable was the custody of the village stocks—the old time remedy for reforming swearers, gamblers, drunkards, and desecrators of the Sabbath. This wooden machine stood in Church Lane, and it was no unusual thing, fifty years ago, to see it occupied during the time of service on Sundays, by some refractory member of the community. It is said that the punishment was somewhat severe to the back and ankles, for when prisoners were released they had to rub these parts of their body vigorously before they could hobble away.

The following is as complete a list of the Constables as can be obtained—

1771	Samuel Fenton	1816	Wm. Carr
1772	Edward Hinchcliffe	1817	Christopher Halliday
1773	John Lockwood	1818	John Dean
1774	John Atkinson	1819	John Ross
1775	John Atkinson	1820	John Ross
1776	Samuel Farrer	1821	Wm. Hinings
1777	Matthew Banks	1822	John Beaumont
1778	Wm. Lumby	1823	Wm. Stowe
1779	Joseph Farrer	1824	Wm. Stowe
1780	Joseph Farrer	1825	Joseph Rayner
1781	John Scholefield	1826	Joseph Rayner
1782	Wm. Mirfield	1827	Joseph Rayner
	* * * *	1828	John Crowther
1784	Edmund Tinsdale	1829	John Crowther
	* * * *	1830	John Crowther
1788	Samuel Cromack	1831	John Crampton
	* * * *	1832	John Crampton
1792	Samuel Moss	1833	John Farrer
1793	Samuel Moss	1834	Edward Binks
	* * * *	1835	John Clarkson
1805	Thomas Walker	1836	John Clarkson
1806	Wm. Pearson	1837	William Calvert
	* * * *	1838	William Calvert
1808	Benjamin Dean	1839	Joseph Cawtheray

1809	John Farrer	1840	Christopher Verity and list
1810	Robert Hining	1841	Wm. Calvert do.
1811	John Crompton * * * *		* * * *
1814	Joseph Coope	1843	Joseph Wilson do.
1815	Joseph Coope	1844	Joseph Wilson do.
		1845	Benjamin Troughton do.

A serious disturbance of the peace of the township occurred in 1753, in connection with the "Toll Bar Riots," which took place in several districts in opposition to the introduction of Toll-bars; at Leeds two or three were killed by the soldiers, and the following refers to events which occurred at Pudsey and Fulneck at that time:--

On June 25th, 1753, between seven and eight o'clock a.m., a woman, who was dignified with the office of Pudsey town-crier, made her appearance in the quiet village of Fulneck, rang her bell vigorously, and then proclaimed that the inhabitants were expected to join the people who had risen for "King and country," adding that if this request were not attended to, a visit would be paid to enforce the behests of King Mob. Accordingly, at nine o'clock a multitude of about a hundred men, women and children poured in, and insisted that the single brethren should at once join them. Armed with clubs and staves, they rushed hither and thither, shouting and blowing lustily on a horn. Brother Benjamin La Trobe went among them, conversed in a friendly way, but quietly informed them they need not expect to find there what they wanted; for, to join them in their present doings would be contrary to the principles of the Brethren. They lingered about the houses for a while, and then one party went up to Tong, and presented themselves before Squire Tempest, who gave them money and refreshments. Ere this party returned, five or six of the leaders came again to the Brethren's house, and repeated their demand. Brother La Trobe intimated that if the Brethren could be helpful to them in any legal way it would gladly be done, but that they could not approve of any such irregular proceedings, nor in any wise abet those who took part therein. On his presenting them with half-a-guinea they went away, pledging themselves that no damage should be done to the settlement or its inhabitants. Soon after their withdrawal, the other party returned from Tong, and when a meeting took place on the Green, near the Low House, they concluded to make another attempt at the Brethren's house, and deliberated also on the steps to be taken in case of a refusal. Brother La Trobe, however, met them at the gate, at the end of the lane, and after a hard talking match, prevailed upon them to withdraw. They rushed off to Lane End, and conducted themselves there in a somewhat rough fashion. At last, finding they could not effect their purpose, they left the neighbourhood, but first compelled those who had accepted any money at Fulneck to return and deliver it up, declaring they had not come for "brass" but only for "t'lads." Still they held out the threat that after joining another body of sympathisers who had been waiting for them beyond Pudsey, they would show their faces again and let the "Fall neckers" see what they would do to them. Thus they withdrew, not the slightest damage having been inflicted, whilst in the settlement every heart and every mouth was filled with praise to the Saviour for His protecting care. When in the evening the poor misguided people reached their homes in Pudsey, some were in a wretched condition, having been wounded in hands, arms, and shoulders, when attacking a gentleman's house, which they intended pulling down. Several of the mob had been prisoners, and were taken off to gaol; of course this cast a gloom over the township, but it proved a wholesome discouragement to the rioters.*

In 1860, Pudsey was included within the County Constabulary jurisdiction; and subsequently the protective vigilance of the new police force was introduced. Sergeant Land, and six officers were stationed in the township.

An important portion of the parochial affairs of the township was formerly vested in the *Overseers of the Poor*, also annually elected at a town's meeting, and the appointment confirmed by the magistrates. The first item in the "Town's Book" relating to the overseers is to the following effect: --

In the year 1736, Agnes Gibson left £40 for the benefit of the poor of Pudsey, the interest to be given annually by the overseers.

At the Town's Committee Meeting, February 1st, 1766, Mr. Richard Hey, "honest Mr. Hey," as he was called, who was one of the overseers of the poor, was present. Mr. Hey died on the 24th of the same month, aged 63. He was the father of William Hey, Esq., F.R.S., of Leeds; Rev. John Hey, D.D., Norrisian Professor Divinity at Cambridge, etc.; Rev. Samuel Hey, M.A., Fellow and Tutor of Magdalen College, Cambridge; and Richard Hey, Esq., L.L.D., barrister, Fellow and Tutor of Sidney Sussex College, Cambridge.

Mr. John Radcliffe, Mr. Hey's son-in-law, attended the next Town's Committee meeting as Mr. Hey's deputy.

About this time—1766—the entries in the book frequently end with—"Notice to be given at both the Chapels." That would be the old Chapel—All Saints—and the Dissenters' Chapel or Meeting-house, both in Chapeltown.

Previous to the year 1700, poor laws were unknown in Pudsey, and after the Government had passed these measures, Pudsey for more than a century continued to deal with its own poor, and the amount required for their relief was collected in small sums or leys, from the ratepayers in the township. At a meeting of the "Town's Committee," held Feby. 1st 1802, it was resolved to "discontinue the poorhouse, the occupants to be disposed of as soon as possible," and at the next meeting, held Feby. 15th 1802, an agreement was made with John Cooper, the elder, of Littlemoor, "to board the paupers residing in the poorhouse for one year, to commence on the first day of March, 1802, and likewise to find fire for them at the rate of three shillings per week per head, to have their earnings for his own benefit—the poor to have two meat dinners per week, and likewise to be under the inspection of the Committee to see they be well kept."

The rateable value of the township of Pudsey as rated for the relief of the poor according to a new valuation made in May, 1806, was £4,175 10s. 0d.

* From "*The Messenger*", a Magazine of the Church of the United Brethren, "May, 1870, pp. 156-8. Editor, Rev. C.E. Sutcliffe, a native of Pudsey.

In consequence of the great distress which existed amongst the labouring poor in the year 1816, it was resolved at a Town's Committee meeting held on Nov. 20th, "that the respective ministers in the place be requested to preach charity sermons for the relief of the poor, in order to enable them to apply to the Society in London for their assistance." Many of the inhabitants were employed in repairing the roads in the township, which were then in a bad state, and a subscription was made also to assist in the relief of the destitute poor. £62 1s. 3d. was collected, the subscription being headed by the Rev. D. Jenkins with £3; the Rev. C.F. Ramitler, £2; Mr. Lawton of Fulneck, £2; children in Fulneck School, £3; Jer. Haley and Co., £2; Rich. Farrer, £2; Mr. John Skelton, £2; Richard Farrer, stapler, £2; Mr. Thackeray, £2; Wm. Ellwand, £1, etc.

At a public meeting of the ratepayers, held June 18th, 1819, it was resolved "that a Select Vestry be appointed for superintending the management of the poor and the Township of Pudsey." Amongst the sixteen persons appointed for the first said vestry were the Rev. D. Jenkins and Thomas Laird, Messrs. John Radcliffe, Lepton Dobson, John Balme, Christian Hanneman, William Ellwand, etc.

As complete a list as possible of the Overseers from 1743 to 1887 is given in the Appendix, and we trust that our readers will not consider this lest as a mere dry catalogue of names, devoid of any interest. It is an enumeration of the oldest families in the township for a period of close upon a century and a half, and as such, is of historic value. By it, many descendants of the persons named, may trace their ancestry back to the middle of the last century, and in the list will be found many of the old names which exist amongst us at present.

In connection with the office of overseer it will be interesting to note that all the respectable inhabitants of Pudsey were, at one time, bound to take apprentices (with whom they received a small premium), or pay a fine of £10.

At a meeting of the Town's Committee, Feb. 18th, 1799, it was "Ordered from and after this day no less than fifteen pounds shall be paid by any person within the township of Pudsey in lieu of taking a parish apprentice."

Amongst the persons who took apprentices we find:--

James Atkinson, Feb. 21st, 1765.

Mr. Dobson, July 4th, 1768.

Mr. Waiblinger*, June 7th, 1788.

David Johnson, Manchester, Feb. 22, 1792.

Christian Hanneman, August 12, 1793.

Christopher Plischke, Feb. 8, 1794.

* Mr. Waiblinger died, in 1817, and the following notice of him appears in the obituary of the *Gentleman's Magazine* for 1817, p. 187:-- "Feb. 3, Mr. Ignatius Waiblinger, of Pudsey, an eminent surgeon, and a man highly and universally respected." A paragraph in the *Leeds Mercury* of Feb. 8th, 1817, says:--"On Monday last, Feb. 3, Mr. Ignatius Waiblinger, surgeon, of Pudsey, late of Fulneck. As a surgeon he ranked very high, as those upon whom he has performed operations can bear ample testimony. He was an affectionate husband and a tender parent. His loss is deeply felt by his family and relations, and a numerous circle of friends.

Richd. Birdsall, Yeadon, who took three, Nov. 5, 1794

Mr. John Hird, Masham, who took six, May 2, 1796

Mr. Dawson Humble, Doncaster, who took eleven in 1798

From 1765 to 1802, two hundred and twelve children were put out as town's apprentices, and eighteen persons paid a fine of £10 each in lieu of taking apprentices during the same period.

Amongst the persons who paid in lieu of having an apprentice, I find—

Ignatius Waiblinger, who paid £10 in lieu, July 28th, 1790

The Rev. Thomas Grinfield, paid £10, October 26th, 1795

Mr. Thomas Angell, paid ten pounds, Nov. 10, 1800

Mr. Wideman do. do. do.

The list of Highway Surveyors for Pudsey begins in 1770, when Matthew and John Hutchinson were the officials. Two surveyors continued to serve the township until the year 1815, when a Board was appointed, but it only lasted one year. In 1836, another Board, consisting of ten persons was elected, with George Hepworth as assistant, at £50 per annum, and in the succeeding year the number of members was increased to thirteen, with John Farrer as assistant, at £50 per annum. This Board continued until 1872, the number of members varying from twelve to seventeen, William Walton holding the post of assistant surveyor from the year 1843. A list of the surveyors, from 1770 to 1836, with a few exceptions, will be found in the Appendix.

In 1710, the "Intakes" were enclosed by consent of John Milner, Esq., Walter Calverley, Esq., and the freeholders of Pudsey, the proceeds going towards the augmentation of the living attached to the old Chapel-of-Ease. Tyersal Common was taken in about the year 1758. An act for enclosing the common lands in Pudsey was passed in 1811. The Common lands included about four hundred acres. Charles Milner, Esq., was lord of the manor, and as such was entitled to all the minerals under the waste lands; Thomas Thornhill, Thomas Plumbe, John Radcliffe, and Francis Maude, Esqrs., being owners of estates and entitled to rights of common. The award of the Commissioners is kept at Calverley Church.

In 1813, the Common lands were enclosed, under the Act of Parliament, entitled "An Act for inclosing lands in the manor or Pudsey, in the West Riding of the County of York." The following is a copy of the notice relating to the enclosure—

I, Jonathan Teal, the sole Commissioner appointed in and by the said Act of Parliament, do hereby give notice, that in addition to the Public Carriage Roads and other Roads already by me set out and appointed, I have set out and appointed the following Public Roads, Bridleways, Private Carriage

Roads, and Footways, through and over the said Lands, directed by the said Act to be divided, allotted and inclosed, that is to say...

Wood Wells Road—One Private Carriage Road of the width of twelve feet, beginning at Bramley Road on Crimbles Green, and proceed northward over part of Crimbles Green to the Wood-Wells, set but for a public Watering Place:

Dryhouse Road—18ft. Town End to the Wood-Wells, Private

Langley Road—Crimbles, Private

Balme Road—Crimbles Green, Private

Midley Road—Balme Road and Crimbles Green, Private

Milner Road—20ft. Stanningley Road on Rickardshaw Common [probably Primrose Hill Road].

Mill Road—20ft. Stanningley Road westward, Rickardshaw Common [probably Varley's Road].

Pearson Road—Crimbles Road to westward and southward.

Dyson Road—15ft. Mill Road to northward, bottom Rickardshaw.

Sodom Road—24ft. Workhouse Road to Littlemoor Road.

Mill Stead Road—20ft. Sodom.

Rayner Road—15ft. Beginning in an allotment on Little Moor aforesaid, intended to be awarded to Henry Rayner and proceeding westward over an allotment intended to be awarded to John Bower, Esq., to an ancient inclosure adjoining to the last mentioned allotment belonging to the said Henry Rayner.

Moor Side Road—15ft. Littlemoor Road.

Driver Road—18ft. Littlemoor Road

Farrer Road—12ft. Northend Littlemoor Road, eastward over allotment of Charles Milner, Esq. To dyehouse belonging to Sam. Farrer.

Gawthorpe Road—15ft. beginning at Chapeltown Road, and proceeding westward over part of Littlemoor.

Beaumont Road—15ft. Sodom Road, south-eastward to land belonging to Thomas Richard Beaumont, Esq.

Intack Road—24ft. north end, Alcoats Road, northward.

Delphend Road—24ft. Gibraltar Mill Road to Bradford Road.

Upper Moor Road—24ft. to land to be awarded to Fulneck estate.

Ward Road—15ft. Delfend Road, east, west and south.

Smalewell Road—16ft. Tiersal Road.

Quarry Road—24ft. Tiersal Road, northward to Stone Quarry.

Dobson Road—20ft. Tiersal Road, near Black Heygate [named from Lepton Dobson, Esq.]

Belley Well Syke Road—24ft. Banks Road.

Pinebelly Hill Road—24ft.

Windmill Road—20ft.

Preston Road—18ft. beginning Bradford Road, near Chapeltown.

Clayton Road—15ft. Bankhouse Road.

Upper Greenside Road—20ft. Fartown, westward.

Middle Road—18ft. up Greenside Road to Tiersal Road.

Hinchcliffe Road—16ft. Tiersal Road, northward Greenside.

Sizinghouse Road—14ft. Tiersal Road, Greenside, northward and eastward to Greenside Road.

Jumbleswell Road—20ft. Tiersal Road to Jumbleswell.

Twelve public foot-paths are also mentioned.

And I do hereby give further Notice,

That all the said Roads and Public Footways are set out, and that I have prepared a map, signed by me, in which such Roads and Public Footways are accurately laid down and described and deposited the same with Messrs. Hailstone and Bentley, at Bradford; for the inspection of all Persons concerned.

And I do hereby appoint a meeting, to be held at the House of Mrs. Walesby, the Fulneck Inn, on Monday the 5th day of April next, at which meeting any Person who may be injured or aggrieved by the

setting out of such Roads and Public Footways, may attend and make his or her objections thereto. Dated this 23rd day of Feb., 1813.

In 1872, the supervision of the highways, along with other responsible duties connected with the general management of the town's affairs, were vested in a Board formed under the Local Government Act. Previous to that, in July, 1868, a Lighting Board was formed, and soon after, the streets, the darkness of which had been a reproach to the town, were lighted with gas. At a meeting of the ratepayers, held on the 24th day of April, 1872, it was resolved that the Local Board should consist of fifteen members, and the voting papers containing the names of 105 ratepayers, who had been proposed as fit and proper persons for members of the Board, were distributed on the 27th day of May, and collected on the 31st. They were then cast up, and the following persons were afterwards declared duly elected as members of the first Board: -- Mr. William Huggan, Robert Dalby, Thomas Goodall, John Blackburn, John Whitfield, Phineas Craven, Fred. Cooper, Robert Salter, John Whitehead, William Dibb Scales, John Procter, Benjamin Elsworth, Thomas Wright, Benjamin Crowther, and George A. Jones. Mr. W.D. Scales was elected chairman, Mr. W. Craven, treasurer, and Mr. John Baker, clerk, highway surveyor, lamp and nuisance inspector and rate collector, at a salary of £90 per annum.

The proceedings of the Board from its formation to the present time, have been watched with much interest by the ratepayers, and their public acts have undergone much criticism, but, after being in operation fifteen years, it may safely be said that the step taken in 1872, was wise and proper.

In February, 1882, the Local Board passed a resolution authorising the surveyor to proceed with the building of offices suitable for the work of the Board. In the following October possession was taken of the new offices, which are situate in Crawshaw-field. They are two storeys in height, and are entered by a capacious doorway, over which is a semi-circular headstone, on which is carved "Local Board Offices, 1882". At the entrance is a hall from which the stairs ascend into the upper storey. On the ground floor, next to the entrance hall, is the office for the use of the clerk and collector, etc. This is a very roomy and well lighted place, and is well adapted for its purpose. Along one side is a counter, with mahogany top, at the furthest end of which is a desk for the use of the collector. In the centre of the room is a table for the clerk's use, and along one entire side of the room are cupboards and drawers, in the centre of which is fixed a large safe. A fire-place with dark marble mantel, and gas brackets, together with the usual office furniture and requisites, complete this office. It measures 15 by 20 feet. The next room on the ground floor is the committee room, which is also 15 by 20 feet, and is furnished with large centre tables and chairs, etc., and is a well lighted apartment. This room has a doorway and light into the large store yard adjoining. Along the northern side of the yard are premises for the safe keeping of the tools belonging to the Board, and in the yard is also erected a substantial engine house, in which to stable the steam roller, with working shed in the rear, the whole covering an area of 50 by 30 yards, and having a fence wall on the south side. The upper storey of the offices is reached by a good winding stone staircase, having three short flights of steps, at the top of which is a landing, from which entrance is obtained into a large room, which is used for the meetings of the full Board. This is a well proportioned and capitably lighted place, having an area of 52 by 22 feet. In addition to a centre table for the clerk's use, there are three long tables of pitch-pine arranged around the room on the outer sides of which sit the members, all facing the inner table and the chairman, who occupies a slightly elevated position. This room is also furnished with arm chairs, and is lighted by three windows, four-light centre chandelier and eight side gas brackets. There is also a substantial dark marble mantelpiece and open fire-grate in this room, in addition to other suitable fittings. Every room is warmed by a heating apparatus. Altogether the building is a roomy and substantial one, well adapted for its purposes, which it will serve for many years to come.

The present members of the Local Board (1887-8) are, Messrs. R. Womersley (chairman), John Brayshaw, Matthew Walker, John Halliday, J.E. Hinings, John Milner, George Clough, Isaac Waterhouse, Joseph Webster, Christopher Wilson, Simeon Carr, J.E. Goodall, Wm. Nichols, Robert Smith, and Benjamin Verity. Mr. Benjamin Dufton is Clerk to the Board; Dr. John Wilson, medical officer; Mr. Joseph Town, inspector of nuisances; Mr. John Baker, collector and lighting inspector; and Mr. Isaac Wood, highway surveyor, building inspector, and superintendent of fire brigade.

On the 13th day of March, 1870, a Burial Board was formed at a meeting of the ratepayers held in the Public Hall, and a resolution was also passed to the effect "that a new burial ground shall be provided for the township of Pudsey under the various Burial Acts passed for that purpose up to the present time." The following ratepayers were elected to form the first Board:-- Messrs. R. Womersley, William D. Scales, Joseph Town, J.S. Jones, J. Asquith Hinings; Robert Salter, W.H. Greaves, James Banks, and George Armitage. The resolutions of the meeting having received the approval of the Secretary of State, at the first meeting of the Board, Mr. Richard Womersley was elected chairman, and Mr. Joseph Town, secretary *pro. tem.*

The question of a site for the proposed cemetery formed a bone of contention for some years, and much bitter feeling was aroused on this serious question of a quiet resting-place for the dead. The Burial Board, after casting about for a site, thought the present one in Back Lane very suitable, and called a meeting on the 7th May, 1870, at which the site was submitted to the ratepayers. It was, however, rejected on sanitary grounds, and a poll was demanded by the Burial Board, which resulted in 998 ratepayers voting for the adoption of the site and 1,197 against it. Two cemeteries were then suggested by the Burial Board, one at Back Lane and the other at Quarry Gap. A site at Plantation, Gibraltar, was, however, started in opposition, as being more central both for Pudsey and Tyersal, and another poll took place on the 21st June in the same year, resulting as follows: -- For the Back Lane and Tyersal sites, 978; for Plantation, 1,083. The latter site was, however, disapproved at a town's meeting held on the 12th October, 1871; and in December the Back Lane site was again put forward by the Burial Board, to be in turn rejected. Upon this the Board demanded another poll, which was taken in March, 1872; the numbers being--For Back Lane, 980; against it 954. The site was thus carried by 26 votes, a decision which remained unchallenged. The site was finally approved by the Home Secretary in June 1872. It was purchased from Messrs. Farrer, of Pudsey, and contains nearly twelve acres.

The Cemetery occupies a commanding position, and from it a very extensive prospect is obtained. The Local Board have doubled the width of Back Lane up to the Cemetery; the surface of the ground is more or less regular, having a fall of four-five feet to Back Lane, and the Cemetery is laid out in an attractive and suitable manner, befitting a place of sepulture. The area of the consecrated site is 21,633 square yards, and of the unconsecrated portion 24,054 yards, while 8,277 yards of the front to Back Lane is unappropriated. The design is simple, but effective. A roadway, 21 feet wide, leads from the entrance in Back Lane to an oval flat in the centre of the grounds, and winds round each side of the oval with a width of 30 feet, to the chapels, the road being continued forward to the southern extremity of the cemetery, but is here on 18 feet in width. The walks branching off from the road are respectively 9 feet and 12 feet wide. A deep drain is carried underneath the central road, communicating with three cross drains, which effectually drain the place. The cemetery is surrounded with a stone wall. On the inner side are plantations, at the angles of the walks are shrubberies and flower beds, and the central road is planted with forest trees to form an avenue. Back Lane has been widened, and the cemetery wall fronting it will be finished with a hedge inside the grounds. The entrance gates are depressed, and are flanked with dwarf walls and palisadings, the piers of the gates being substantial. The Registrar's house and Board room are on the west side; the design is in the Gothic style. The same style is adopted in the chapels, which are coupled together by a massive tower and spire, surmounted by a vane; the total height of this conspicuous object is 110 feet, the extreme length of the chapels and tower is 116 feet, and they form an imposing block of buildings set upon a terrace 8 feet in height, and on the highest part of the grounds. The two chapels are of the same size. A neat doorway gives access to the interior; on each side of the entrance is a one-light window, with a circular window in the gable, the latter topped with a stone cross. The tower base is pierced with a lofty archway, 26 feet in height by 13 feet wide. Over this is a belfry and the spire. The hearse can be driven under the archway, and the body is taken into a mortuary, separated from the chapels by a glass screen. Both chapels and mortuaries are well lighted with windows in the sides, and the chapels have large three-light windows in the south gables, each chapel having chancels and vestries. The work throughout is of a substantial character. Mr. John Senior, of Harlow Heath, near Harrowgate, laid out the grounds under Mr. Gay's (the architect) superintendence, and the latter gentleman has also superintended the planting, the work throughout being creditable to all

concerned. The ground is well adapted for burial purposes and Pudsey may be congratulated upon having got rid of a difficulty and secured one of the most compact cemeteries in the district. The cost was about £10,000. The east side of the cemetery is set apart for burial purposes in connection with the Church of England, and this portion was consecrated on the 8th day of June, 1875, by the Right Rev. Dr. Ryan, representing the Lord Bishop of Ripon.

The first interment took place on June 9th, 1873, when a child aged about two years, the daughter of Mr. G.V. Bannister, of Lowtown, was interred in the unconsecrated portion.

GAS COMPANY--- The Act for lighting Pudsey with gas was obtained in 1844, on the representation that it would be of great advantage to the inhabitants of the township, if a constant and ample supply of gas was obtainable for lighting mills, manufactories, shops, houses, and other buildings, and it would also be of advantage to them and to the public resorting to Pudsey if a sufficient supply of gas were provided for lighting the streets, roads, highways, and public passages within the township. Nearly a quarter of a century elapsed before any steps were taken to carry out the lighting of the streets. In June, 1868, a meeting was held in the Public Room, when it was resolved to apply the powers of the Act, so far as it applied to lighting up the streets with gas of that portion of the township, which was separate and apart from the hamlet of Tyersall. A Lighting Board was appointed, consisting of nine persons, Mr. Joseph Newell being appointed secretary to the Board, and Samuel Varley, Esq., the treasurer. The streets were lighted in October of the same year. The original subscribed capital of the Gas Company was £16,000, increased in 1856 to £58,000, including borrowing powers to extent of £10,000.

WATERWORKS COMPANY. --- In 1865, the Calverley District Waterworks Company was formed for the purpose of supplying Pudsey and four other townships with water to be obtained from the Bradford Corporation. Samuel Varley, Esq., was appointed chairman of the company, and George Hinings, Esq., deputy-chairman. The first pipe of the high level scheme was laid by Mr. E. Sewell, of Fulneck, on Monday, June 12th, 1865. The share capital of the company was £20,000, in 4,000 shares of £5 each. The company has had a prosperous career.

BIOGRAPHICAL SKETCHES

One of our great English poets has said, "The proper study of mankind is man." If this be true, then in this chapter we are engaged in a proper study, while looking into the names and characters of some of our townsmen who have risen, by either worth or wealth, to positions of eminence. The study of biography is always, more or less, interesting and instructive. "God hath been pleased," says Dr. Geo. Hickee, in a sermon in 1682, "to make our country (Yorkshire) the birth-place and nursery, of many great men." What may be said of the whole may be said of many of our towns and villages who have their worthies or eminent men. It has been the aim of the writer to collect the names of the local worthies or eminent men who have been connected with his native town either by birth, long residence, or other close connection with the place.

The first names that we find in history in connection with the township of Pudsey, are those of two Saxon Thanes, DUNSTAN and STAINULF, who held the lands in Pudsey between them, before the time of William the Conqueror.

RICHARD DE PUDSEY was the founder of the ancient Pudsey family, whose descendants are living unto this day.

GREGORY DE PUDSEY, the son of Richard, gave 18 acres of land in Pudsey to Kirkstall Abbey, viz., 10 near Ferneley-brooke, and eight in one assart, with a toft and garden.

ROGER DE PUDSEY, son of Gregory, gave to the same Monastery two and a half acres of land in Pudsey. Roger had a son called THOMAS, who gave to the same Abbey as assart in the wood near Farnley River or Brooke. His son was

GEOFFREY DE PUDSEY, who also gave to Kirkstall Abbey an ancient messuage, garden, and three acres of land with common-right in Pudsey, which messuage was probably the Mansion House of the family, because his son and heir, Simon de Pudsey was married to Katherine, daughter and heiress of John, Lord of Bolton, near Gisburn in Craven, to which place he removed, temp., Ed. II., 1307 to 1327, and from him there is a full pedigree of the family in THORESBY'S *Ducatus*, and also in FOSTER'S *Pedigrees of Yorkshire Families*.

Adam Sampson de Pudsey gave five acres of land in Pudsey, in 1280, to Kirkstall Abbey, and his son Walter SAMPSON, gave with his corpse an annuity of 2s. issuing out of lands here. He also gave one meadow with all his lands in Grimflat. This Walter was one of the few persons who were honoured with burial in the Abbey.

Tempest MILNER, son of Samuel Milner, of Pudsey, was a Citizen and Merchant Taylor and Alderman of London. He purchased the Manor of Pudsey and estates there from Henry Calverley, and Joyce, his wife, in 1649, and reconveyed them to Henry Calverley, in 1650. He had a son, John Milner, who was English Consul at Lisbon, in Portugal.

Robert MILNER, brother of Tempest, purchased the Manor of Pudsey and estates there from Walter Calverley, in 1663.

John MILNER, son of Robert, was the next Lord of the Manor, and he was one of the witnesses who signed the will of Elk. Wales, at Leeds, in 1669. This John Milner, who died in 1710-11, had a son John who was an M.D. He died in 1724.

Elkanah WALES, M.A., who was born at Idle, in 1588, and after a course of studies at Trinity College, Cambridge, terminating in 1609, he accepted the poor curacy of Pudsey Chapel, about the year 1614.

Rev. James SALE was the son of Mr. James Sale, of Pudsey, where he was born in 1619. He was a companion and great comfort to old Mr. Wales, with whom he served as a son in the Gospel. He was educated at the University of Cambridge.

Rev. Richard HUTTON, of Pudsey, who was the great grandson of Dr. Matthew Hutton, Archbishop of York; grandson of Sir Thomas Hutton, of Poppleton; and the son of Richard Hutton, Esq., and his wife Dorothy, daughter of Ferdinand Viscount Fairfax, Baron of Cameron in Scotland and Denton in Yorkshire. "Mr. Richard Hutton and Beatrix Sale" were married at Calverley Church, October 27th 1682. Mr. Hutton was buried there July 28th 1708, and his

widow was buried July 23rd 1709. They were buried in the south aisle, and their broken tombstone is near to the tombstone of Mr. Sale.

Richard HUTTON, Esq., of Pudsey, son of the above-named Richard Hutton, married at Hopton, Mary, the daughter of the Rev. Richard Thorpe, one of the ejected ministers, a man of property, and then a nonconformist minister at Hopton. This Mrs. Mary Hutton, of Pudsey, died in 1723, and was buried at Calverley Church, December 14th.

Richard THORNTON, Esq., of Tiersal, Pudsey, was Recorder of Leeds, and a celebrated antiquary. THORESBY, in his *History of Leeds*, styles him "the learned, ingenious, and pious Richard Thornton, Esq., the excellent Recorder of Leeds, Heir male of the ancient Family of the Thorntons, of Thornton and Tyersall, whose noble collection of manuscripts has been of singular advantage unto me in this undertaking, and yet the benefit received from his personal instruction and assistance has been infinitely more." Then follows a full pedigree of the family. He died in October, 1710, aged 51, and was buried at St. John's Church, Leeds. He had a son, John Thornton, Esq., of Tyersall, who was also a merchant at Hamburgh.

Richard HEY, drysalter of Pudsey, was the son of John Hey, of Pudsey, and was born in the year 1702. He married Mary, the daughter and co-heiress of Mr. Jacob Simpson, a surgeon in Leeds, whose father was a physician in Wakefield. She was descended from the Sykes family, and the pedigree of the family may be seen in THORESBY'S *History of Leeds*, and also may that of Mr. Hey's family, at page 3. It is recorded that Mr. And Mrs. Hey paid such attention to the instilling of good principles, that very serious offences among their children were rare, and whilst he impressed upon his children, with peculiar energy, his own nice sense of right and wrong, he intermixed with it a degree of prudential consideration. His strict integrity was so well known that he was frequently spoken of as "Honest Mr. Hey." He was a zealous Churchman, and paid much respect to the clergy, and he contributed liberally towards increasing the endowment of the Old Chapel of Pudsey, in 1733. His illness must have been of short duration, as I find that he attended a town's committee meeting as overseer of the poor, on the 1st of the same month. Mrs. Hey died on the 19th of May, 1768. They had a family of eight children, and all their sons who lived to manhood received honourable titles, and became eminent men in their several spheres of labour. Their children were:-- 1st, Rebecca, bap. March 10, 1730-1, who married the Rev. Wm. Holmes, vicar of Thorner, curate of Knottingley and Ferry Fryston, and Master of the Free School at Pontefract. 2nd, Richard, bap. Sep., 1732, who died young. 3rd, John Hey, D.D., bap. Aug. 1, 1734. 4th, William Hey, F.R.S., bap Aug. 16, 1736. 5th, Samuel Hey, M.A., bap. March 28, 1739. 6th, Dorothy, bap. April 9, 1741, who married Mr. John Radcliffe, of Pudsey, drysalter. 7th, Sarah, bap. April 15, 1743, who married Mr. John Sharp, of Gildersome, drysalter. 8th, Richard Hey, L.L.D., bap. In September 1745.

John HEY, D.D., the second, but eldest surviving son of Mr. Richard Hey, of Pudsey, was born in July, 1734, and when between nine and ten years of age was sent, along with his younger brother William, to an academy at Heath, near Wakefield, which was superintended by a gentleman of highly respectable character, and an eminent mathematician, Mr. Joseph Randall, who conducted it upon a large and liberal, though somewhat expensive plan. The Rev. Dr. Dodgson, afterwards Bishop of Elphin, and the Rev. Mr. Sedgewick, afterwards headmaster of the Free Grammar School at Leeds, were classical tutors. When seventeen years of age, in 1751, he went to the University at Cambridge, where he was admitted of Katherine Hall, and he continued a member of that college till 1758, when he removed to a Fellowship in Sidney Sussex College, of which college he continued a member till he quitted the University in 1795. We may form some estimate of the assiduity with which he pursued his studies when we are informed that before he was twenty-one years of age he had taken his degree of B.A. of Katherine Hall; and when twenty-four his degree of M.A. of Sidney College, viz., in 1758. He took the degree of B.D. in 1765, and D.D. in 1780. But in 1775 he performed his exercise for his doctor's degree, in which he gave (says his brother Richard) an instance of that mode of disputation which is not usual, and is called a *Public Act*. He was a tutor of Sidney College from 1760 to 1779, and he

was one of the preachers of His Majesty's Chapel at Whitehall. Lord Maynard offered him the rectory of Pasenham, in Northamptonshire, near Stony Stratford, which he accepted and immediately vacated his Fellowship in Sidney College. Not long afterwards, he obtained the adjoining rectory of Calverton, Bucks, by exchange for one offered to him by the Earl of Clarendon, Chancellor of the Duchy of Lancaster. In 1780, he was elected the first Norrisian Professor of Divinity in the University. In 1785, and again in 1790, the professorship became vacant by the will of the founder, Mr. Norris, and he was each time re-elected. In 1795, he ceased to be a professor, being to old, by the will, to be re-elected, and having declined to vacate the professorship, in 1794, in order to be re-elected within the prescribed age. When tutor in Sidney College, he gave lectures on Morality, which were attended by several persons voluntarily (amongst whom were the great statesman, Mr. Pitt, and other persons of rank), besides to those pupils whose attendance was required. These lectures on Morality have not been printed, but his lectures on Divinity are before the public, having been printed at the University Press, 1796 to 1798, and, published in four volumes, octavo. These lectures have passed through three editions; the last edition was published in 1841, and was edited by Bishop Turton, of Ely. In 1811 he printed – without publishing – “General Observations on the Writings of St. Paul.” On an application for a copy of the latter work, made to him through a nephew (Mr. Sharp), the author wrote the following peculiar answer, a copy of which I have in the hand-writing of the applicant –

Mr. Dodd does me Honor; but I think you must tell him that I do not *publish*, or take money for my Observations on St. Paul, being unwilling to unsettle any one's notions: that I have printed only a small number, and at a very considerable Expence, and so am obliged to be very stingy of my copies, and to lay down *Rules* to myself about the Disposal of them. One is not to give a Copy to any one who can easily borrow one. Now; as Mr. Dodd lives in London, he might, by using my name, borrow a Copy of Mr. Richard Twining, Junior, No. 34 Norfolk Street, Strand. I give to no Bishop, to no Curate, to no Female (Mrs. West excepted, for particular Reasons, and as an Authoress), to no Young Person in a Course of Education, to no Calvinist, semi or quarter Calvinist, to no one without his consenting to hazard his principles – and so on.

In 1812, he published a pamphlet entitled – “Remarks on a Bill in Parliament respecting Parish Registers, “and at page 22 he refers to the “village of Pudsey, where is a capital Establishment of Moravians; besides several thousands of inhabitants of all denominations.”

In the year 1814; he divested himself of the whole of his ecclesiastical preferments, which were merely the two livings mentioned before. He removed to London in October, having resigned the living at Calverton at Lady Day, and Passenham on the 10th of October. From that time he continued in London, until his death; growing feeble in body, till, without painful disease, he sunk under that feebleness, retaining to the last a soundness of mind, and giving to every business that came before him a remarkable degree of that careful attention, which had evidently been with him a matter of strict duty throughout a long course of years. He died on the 17th of March 1815, aged eighty years, and was buried in the burial-ground of St. John's Chapel, St. John's Wood, Marylebone, in which parish he died.

William HEY, Esq., F.R.S., an eminent surgeon, of Leeds, was the second surviving son of Mr. Richard HEY, of Pudsey, and was born in August 1736. At seven years of age, he was sent to school near Wakefield, along with his elder brother John, and during the seven years that he remained at school, he applied himself to his studies with great diligence and industry, and thus acquired a vast amount of useful knowledge. He displayed a great love of learning and science, which increased with his years, and was conspicuous through every subsequent period of his life. At fourteen years of age, he was apprenticed to a surgeon and apothecary at Leeds, where he acquitted himself with great credit. In 1759, he commenced the exercise of his

profession in Leeds, and slowly and gradually rose to the very highest position, as a skilful surgeon, a Christian philanthropist, and a worthy citizen. In scientific matters, he was intimately associated with Dr. Priestley, on whose recommendation he was elected a Fellow of the Royal Society in 1775. He took a very active part in the formation of the Leeds Infirmary, and was appointed one of the surgeons, an office which he held for forty-five years, thirty-nine of which he was the senior surgeon. On the formation of a Leeds Philosophical Society in 1783, Mr. Hey was elected president, and read many valuable papers to the members. In 1786, he was elected an alderman of the borough of Leeds, and in the following year was appointed Mayor. He was again elected Mayor in 1802. This eminent man died on the 23rd of Marcy, 1819, full of honours, and at the advanced age of 83. He was buried at St. Paul's Church, Leeds, and his funeral was attended by a great number of friends and fellow-townsmen. The death of Mr. Hey was an event deeply felt and sincerely lamented throughout the borough of Leeds. A full length marble statue of Mr. Hey (by Chantrey) was afterwards erected by the subscriptions of his fellow-townsmen, and is placed in the Leeds General Infirmary.

Samuel HEY, M.A., was the brother of the preceding Hey's. He was born on the 16th of March, 1739, and was educated at Cambridge, where he attained his B.A., and afterwards, his M.A., degrees. He was elected Fellow and Tutor of Magdalene College, Cambridge. He was afterwards vicar of Steeple Ashton, in Wiltshire; and Dr. Whitaker says of him, that he was "an excellent parish priest." He left a benefaction of £50 to the Leeds Infirmary, with this condition attached to it, that the Church minister at Pudsey should for ever have a right to recommend patients, equal to a subscriber of two guineas annually.

Richard HEY, Esq., L.L.D., was the youngest son of Mr. Richard Hey, of Pudsey. He was born on the 22nd of August, 1745. He, too, like his other brothers, was educated at Cambridge, and when twenty-two years of age, took his degree of B.A., as third wrangler of Magdalene College, obtaining also the Chancellor's first gold medal and the Smith Prize. Three years afterwards he took his M.A., of Sidney College, and in the same years, viz., 1771, in November, he was called to the Bar, in the Middle Temple; and with a view to the practice at Doctors' Commons, he took the degree of L.L.D., in December, 1778, of Sidney Sussex College; and he obtained in the same year the fiat of the Archbishop of Canterbury for his admission into Doctors' Commons. However, as a barrister he did not succeed, so he retired from the Bar. He was a Fellow and Tutor of Sidney Sussex College till 1778; and afterwards of Magdalene College from 1782 to 1796. He was also elected one of the Esquire Bedells. He married the daughter of Thomas Brown, Esq., of Hatfield, Herts, Garter-Principal King-at-Arms, who died without issue. He died on December 7th, 1835, at Heringfordbury, near Hertford, in the 91st year of his age, being the last surviving son of Mr. Richard Hey, of Pudsey.

John RYLEY was an eminent mathematician, and was teacher of mathematics, etc., at Leeds, for a long period of years. He was born at All-Cotes, Pudsey, on the 30th of November, 1747. He received at an early age such a common education as the school of his native village afforded, and was afterwards employed at home, in the joint occupation of husbandman and cloth manufacturer; spending his leisure hours diligently in the study of the various branches of mathematical science. So assiduous and successful was his application, that he was sufficiently qualified for engaging as mathematical teacher at the Drighlington Grammar School, a situation which he held with great credit for upwards of a year; then, yielding to the solicitations of his friends, he opened a school at Pudsey, where he received a good share of that encouragement which his abilities entitled him to expect. He afterwards obtained an excellent situation as schoolmaster at Beeston, where he remained for thirteen years, and won the respect of all who were brought in contact with him. In 1789, the situation of head-master of the Charity School in Leeds became vacant, and Mr. Ryley, being highly recommended for the position, received the appointment, and held it with distinguished ability until his death, which took place on the 24th of April, 1815, in the 69th year of his age. He was one of the originators and the first editor of a "Literary, Mathematical, and Philosophical Miscellany," called "The Leeds Correspondent," until

his death. He also compiled a "History of Leeds and the Neighbouring Villages," published in 1808.

John EDWARDS was born at Fulneck, Pudsey, on December 5th, 1772. He was the son of a shoemaker, and when young learned the trade of a shalloon weaver. He removed to Derby, where he was engaged in the spirit trade. He was an estimable man and a pleasing poet. His first publication was "All Saints' Church, Derby," a blank verse composition, 1805; his next – "The Tour of the Dove; or, a Visit to Dovedale," published in 1821. Smaller pieces appeared from his pen afterwards, as "Recollections of Filey," etc.

Rev. Joseph SUTCLIFFE, M.A., an eminent Wesleyan minister, was a working man at Pudsey, when at twenty-two years of age, he was in 1784 appointed a class-leader and local preacher, and in 1786 he was sent from Pudsey by Mr. Wesley to labour in the Redruth circuit. He was a useful and honoured Wesleyan minister for the long period of seventy years, and died May 14th, 1856, aged 94 years. He had creditable literary attainments, was an excellent grammarian, an admirable sermonizer, a pious and intelligent commentator, and a respectable geologist. He was the author of several useful works.

Rev. Michael MAURICE, Junr. – In the Old Chapel graveyard (All Saints', Pudsey) there is a tomb-stone to mark the resting-place of a "Mr. Maurice, an orthodox dissenting minister." This was the father of Michael Maurice, who was a man of real worth. Michael Maurice was born at Pudsey in the year 1767. His father, it is said, was a man of serious mind, and his son's preparation for the ministry was made under a deep sense of responsibility.

Mr. Maurice's first settlement as a minister was at Great Yarmouth; but it does not appear that his stay here was long, for soon after the Birmingham riots, when Dr. Priestley had to fly for his life to London, Mr. Maurice was invited to take the afternoon duty at the Gravel Pit Chapel, Hackney, and he soon became intimately associated with the great Dr. Priestley. It is mentioned as an interesting fact in his history, that he assisted the Dr. in packing his books and philosophical apparatus when the latter took farewell of his ungrateful country. Mr. Maurice did not remain with the Hackney congregation long after Dr. Priestley's departure for America. He removed to Kirby, where he opened a school, which proved most successful. But in this secluded place there was no temple in which he could consistently worship. – At this little village was born, in the year 1805, his son Frederick D. Maurice, who became the great Professor Maurice, of King's College, London. Professor Maurice is the author of many valuable works on theology and metaphysics, his great work – "The Religions of the World", still keeps its place in the literature of England. From Kirby, for what reason does not appear, Mr. Maurice went to Lowestoft, in Suffolk, a town of little promise, yet connected with the gloomy early history of Crabbe, the poet, and of which the upright though eccentric Whiston was once vicar. Mr. Maurice's predecessor in the Lowestoft pulpit was the learned and amiable Thomas Scott, the poetical translator of the book of Job. Here Mr. Maurice spent several years of usefulness, but in 1815 he was chosen minister to the small but respectable congregation at Frenchey, a pretty hamlet near Bristol. The chapel at Frenchey stood on a pleasant common, though there were many genteel houses in the vicinity of the chapel. In this beautiful retirement, with plenty of work to do, Mr. Maurice stayed till the year 1824. His son, F.D. Maurice, who was a man of great learning, married twice, and both times remarkably gifted women. The first was sister to John Sterling; the poet; the second was a sister to Sterling's friend Hare, and was also a lady very distinguished in the literary world. Mr. Michael Maurice's other children went with him to Sidmouth, Southampton, Reading, and final to London. It is said that Mr. Maurice was a fine speaker, and had a remarkable command of language. It is also said he was always heard with pleasure as a preacher. Mr. Maurice was a thorough advocate of civil and religious equality. He was associated with Clarkson and Macaulay (the father of Lord Macaulay, the historian), in their work of slavery abolition. Among his friends in the world of literature were Mrs. Barbauld, Coleridge, Samuel Rogers, Dr. Price, and others. He lived a good life and was a man of high culture, with an open mind for all

good, and retained his mental faculties to the last. He died near London in 1855, at the advanced age of eighty-eight. *

Lepton Dobson Esq., of Grove House, Pudsey, occupied with distinguished honour the position of Mayor of Leeds in 1821. It was during his mayoralty that it was resolved to pull down the Middle Row in Briggate. It was Mr. Dobson who succeeded, after others had failed, in laying the foundation of an agreement with the Vicar of Leeds, which led to the institution of the Free Market in Vicar's Croft, which PARSON'S *History of Leeds* says, was "one of the most signal and beneficial improvements every accomplished in the town of Leeds." The first stone of the Central Market in Duncan Street, Leeds, was laid by Lepton Dobson, on the 26th November, 1824, as also was that of the Commercial Buildings, on May 18th, 1826. One of the ancestors of Lepton Dobson was

Joseph LEPTON, who also deserves a place in our list of eminent townsmen. He was one of the first trustees of the Nonconformist Chapel, erected in 1709, at the top of Chapeltown, Pudsey, and he left by Will, dated 1715, a field, called Dick Royd in Pudsey, the rent of which, after deducting £3 a year for a dissenting minister settled in Pudsey, was to be given to the poor who do not receive parish relief. He was brother-in-law to Richard Hey, drysalter, having married Dorothy, the daughter of Mr. John Hey, of Pudsey. He died in 1716, at Little Gomersal, having appointed John Hey, of Pudsey, his father-in-law, and Jonas Thornton, of Horton, his executors.

Lieut. John CARR, a native of Pudsey, born June 2nd, 1798. When seventeen years of age, he joined the army, and rose from the ranks to be Lieutenant and Adjutant of the 2nd Regiment of Life Guards; was personally complimented for his abilities in maneuvering troops by His Majesty the King. Served in the Life Guards for the space of twenty-four years in the most

* This notice is contributed by Mr. Thompson, of Pudsey

zealous and exemplary manner. Died from the result of an accident, much respected, June 6th, 1839, aged 41 years, and was interred in the Holy Trinity Church, Brompton, London.

Samuel RYLEY, mathematician, was the son of Mr. Joseph Ryley, of All-Cotes, Pudsey. He was born in 1783, and from his boyhood took the greatest interest in arithmetical and mathematical studies. He was instructed by his uncle Mr. John Ryley, and showed himself a worth pupil. He contributed to some of the mathematical periodicals of his time. He died on the 16th of May, 1847, aged 64 years, and was buried in the burial ground of Pudsey Church.

William HUGGAN, was born in 1802, and after learning the art of cloth-making, carried on a successful business during a long life. In township matters he was a faithful public servant, for at various times, through a long period of years, he filled local offices with credit to himself and satisfaction to his fellow townsmen. Every movement which had for its object the improvement of society, the extension of freedom, whether civil or religious, had his countenance and hearty support. Institutions for the diffusion of knowledge and the spread of instruction amongst the young were benefited by his liberal and generous donations. He will be long remembered, not only for the many sterling qualities he consistently exhibited, his unswerving adherence to principle, and the unblemished character he maintained, but also for his high sense of public duties and the obligations of the citizen, all of which he discharged in an honourable and worthy manner. He held the office of overseer of the poor for many years, and previously had held the office of guardian for several years, and for the three years prior to his death he was one of the councilors of the Bramley Ward in the Leeds Town Council. Mr. Huggan died on the 6th day of December, 1869, and was interred at the Independent Methodist Chapel, Lowtown, Pudsey.

The Right Rev. Charles Parsons REICHEL, was born at Fulneck, in 1816. He was the son of a Moravian minister, but his ancestors have been, with the above exception, Lutheran clergymen, so far back as the Thirty Years' War. In 1835 he became a member of the University

of Berlin, where he studied Hebrew, Syriac, and Arabic, together with Ecclesiastical History and New Testament Exegesis. In 1838 he returned to England, and graduated at Trinity College, Dublin, where he gained a classical scholarship, and took a gold medal in Greek, first Hebrew premium at seven examinations, and was first in the first class at the final Divinity examination in 1846. He was then ordained deacon in 1847; appointed to a curacy at St. Mary's, Dublin, which he resigned three years afterwards on being appointed Professor of Latin at Queen's College, Belfast. In 1854 he was chosen Donnellan Lecturer at Dublin University. These lectures are now out of print, and he has been Select Preacher at the Universities of Oxford, Cambridge, and Dublin; in the latter University holding the office twice. In 1856 he was created D.D. by the University of Dublin, and in 1864 accepted the vicarage of Mullingar at the hands of the Crown, where he remained until he was transferred to Trim and the Archdeaconry of Meath in 1875. Dr. Reichel was appointed Dean of Clonmacnois, and he acted as Commissioner for his Grace, the Lord Primate, in which capacity he carried on the affairs of the diocese of Meath, in the interregnum that elapsed after the death of Dr. Butcher, and at the election of Dr. Plunket, now Lord Archbishop of Dublin, the present Bishop himself received a large number of votes, especially from the laity. On Lord Plunket's election of 1885, Dr. Reichel was elected to the See. He was one of the three Select Preachers at the late Church Congress at Wakefield. *

John T. BEER, F.S.A.S., F.R.S.T., Thrapland House, Pudsey. He was born at Whitstable, in Kent, in the year 1825, and received his early training in the British School of that place. At twelve years of age he was removed to Maidstone, and began working life as an errand boy, subsequently learning the trade of a tailor with his father. He worked at his trade in London, and as a foreman at Retford and Sheffield, and while in Retford was married to a daughter of Mr. William Pennington, a worthy burgess of that ancient borough. In 1857, he commenced business on his own account in Leeds, at the instigation of the late Dr. Punshon. During his business career, he devoted much attention to studies of an intellectual character, and was frequently engaged giving lectures on physiological, scientific, and equally solid subjects. Poetry also, found in him a devoted admirer, and he wooed the Muse himself on many occasions.

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Mr. Beer was connected with the Cambridge University Extension scheme on its introduction into Leeds, and was the President of the Students' Union during the three years of its existence.

- This sketch has been contributed by the Rev. R.V. Taylor, B.A. See also sketches of Dr. Reichel in *Church Bells*, No. 721, and *Men of the Time*. 1887.

+ For list of Mr. Beer's writings, see Chapter on the Bibliography of Pudsey.

Before this Union he gave lectures on the Transit of Venus, Comets and Shooting Stars, and the Moon. He is also President of the Bradford Scientific Association; before which he has lectured on "Changes in the Coast-line of Kent," the "Motions of the Moon," "Past and present History of the Moon," "Solar Physics," etc. He has also been engaged for many years in pursuits of an antiquarian character, having thereby acquired an important and valuable collection of Roman and other pottery, coins, old china, rare books, etc. Mr. Beer has been untiring in his efforts on behalf of the Mechanics' Institute and other associations, religious and philanthropic, of Pudsey. For upwards of twenty years Mr. Beer has been closely connected with the Wesleyan Church in Pudsey, formerly as a local preacher, and since, as the teacher of the Adult Class which at the present time numbers over forty members. In 1871, he was elected a Fellow of the Royal Society of Literature, and also of the Society of Antiquaries of Scotland.

John NAYLOR, Mus. Doc., Oxford. This talented musician was born at Stanningley, at which time his father was clerk of St. Paul's Church, Leeds (a very important position forty years ago). It is said of the elder Naylor that "he possessed a fine, rich-toned bass voice, with which he used to astonish the congregation occasionally, when holding out the low note in one of the responses or the Amens. He was a good-natured, genial man, and his company was much sought after by music-loving friends. Young Naylor received his earliest musical training as a choir-boy

at the Parish Church, Leeds; the first year and a half of which time Dr. S.S. Wesley was the organist. He was afterwards deputy-organist there until 1856, when, at seventeen and a half years of age, he was appointed by Dr. Whiteside to the organistship and choirmastership of the parish church of Scarborough. This position he held until 1873, when he was appointed organist of All Saints', Scarborough; and in 1883 he was promoted to the valuable and much-coveted post of organist and choirmaster of York Minster.

Nelson VARLEY was born in 1846, the son of Richard Varley, of Stanningley. He was apprenticed in his youth to Mr. Nicholson, organ builder, of Bradford, but long before his indentures were out, he had shown himself to be possessed of a tenor voice of fine quality and power. Encouraged by some friends at Bradford, Mr. Varley, on the expiration of his apprenticeship, was taken in hand by Chevalier Lemmens, to whom he engaged himself for five years, and under whose direction he was first introduced to the public at the Crystal Palace, with a success which was in the highest degree gratifying. He accompanied Madame Sherrington and a "concert party" through the provincial towns four or five years in succession, and both in the country and in London made good his early promise. Mr. Varley also accompanied Madame Rudersdorf to America, where his success was even greater than in England. After being in America rather more than a year, he returned to this country, and, with his wife (Mdlle. Theresa Liebe), fulfilled many successful engagements. Mr. Varley died at Cardiff, on the 2nd of December, 1883, at the age of 37.

Robert SALTER. Born in 1817 in very humble circumstances, the subject of our sketch became one of the brightest examples of the class of citizens who raise themselves from obscurity to positions of wealth and respect. He was a man of almost retiring disposition; shunned all ostentation, but he had great business tact and ability, and those qualities of honesty and integrity, which build up a solid and permanent commercial concern. His prosperity and great success in business did not, as is too often the case, harden his heart, or tighten his purse strings, for, throughout his life, he had a large tender heart and a generous disposition, which prompted him to do many a benevolent action unknown to those around him. In 1854 Mr. Salter commenced business with Mr. W.D. Scales, in Pudsey, the purchase money of the business being £300, a large proportion of which was borrowed. This was during the time of the Crimean War, and for three years trade was very bad, and after this lapse of time the firm found they had not a penny left. Thanks to their honourable business transactions, this time of trial and difficulty was overcome, and a change for the better took place. The firm grew and prospered, and ultimately became one of the largest firms in the county in the wholesale boot and shoe trade. Much of this success was due to Mr. Salter, whose integrity, knowledge, skill and energy in the mechanical department had no small share in building up the very extensive and successful business of this important firm. Mr. Salter was a Liberal in politics, and a Congregationalist in religion. He was elected a member of the first Local Board of Health in Pudsey, but resigned his seat on his removal to Underwood Villa, Rawden, in 1875. He was thrice married, and left a widow and a son, Mr. Joseph Salter, the Oaks, Newlay; and daughter, Mrs. Driver, Croft House, Rickardshaw Lane; and two grandsons, children of a son who had been dead several years.

John Holmes WALKER, C.E., was the only son of Mr. Joseph Walker, chemist, of Pudsey, and was born in 1855. From a child he was devoted to study and learning. He evinced great aptitude for scientific knowledge --- sanitary engineering, electricity, and cognate subjects being favourite objects of study with him. After a successful school life, he was articled to a civil engineer, and pursued his scientific studies in the evening. He eventually qualified himself as a civil engineer, and became an Associate of the Society of Engineers. He became one of the most active members of the Bradford Scientific Association, frequently reading papers before that body, one of the ablest being on "Various forces of energy." When 21 years old, he was the second out of 108 candidates, in an examination (twenty subjects) for the position of Assistant Civil Engineer to the Admiralty, and was informed that had he been five years older, he would have received the appointment. He subsequently was appointed electrical engineer to Messrs.

Bower and Son, St. Neots. In a short time afterwards he fell a victim to excessive study and overwork, and at 24 years of age the bright promise of a very clever and useful life was for every eclipsed. He lingered for five years in deep mental affliction, and died on Sunday, the 11th of April, 1866, deeply regretted by every one who knew him and esteemed him, for his kind and good nature, as well as for his brilliant mental qualities.

John Hyland CLOUGH. This gentleman was born at Fulneck in 1814, and commenced business as a grocer at Horsforth in 1840. Here he occupied a seat on the Board of Guardians, and was much respected. He went to Stockton in 1855, where he commenced business as a provision merchant, and was prosperous. He took a warm interest in the progress and welfare of his adopted town, and for seventeen years represented the South-West Ward in the Town Council. In November, 1876, he was elected Mayor of the borough. Mr. Clough departed this life on the 23rd day of April, 1878.

Richard WOMERSLEY. As a public servant, this gentleman held a deservedly high position, and at his death, which took place on the 13th of December 1878, Pudsey lost one of its most useful inhabitants. He filled at various times several offices in the management of the business of the town, both with credit to himself and advantage to the township. He was the first chairman of the Burial Board, and took a most active part in securing the new cemetery. For a long time he served on the directorate of the Gas, Water, and other local Companies, where his sound judgment and strict integrity always commanded respect. He was one of the two trustees of the Christmas dole, known as Lepton's Charity, which is given to the poor annually. He was well-known as a moderate Liberal in politics, and took an active part in both local and general political organisations. In religion he was a Congregationalist, and took an active interest in the formation of the Congregational Day School, Greenside, in 1853, and was one of its principal supporters until it was transferred to the School Board. He was also a trustee, and for a long period the treasurer, of the Congregational Church. Mr. Womersley was born at Hill Foot, in Calverley, in 1813.

P.A. STRICKLAND, A.C.O., though not a native of Pudsey, was so much connected with the town and its music, that no apology need be offered for this brief memoir. He was born at Farsley on July 13th, 1858, and was the eldest son of Mr. Abraham Strickland of that village. His father being a musician, young Peter early became acquainted with the rudiments of the art, and evinced a great desire to learn more. When he was eleven years of age, he was admitted as a chorister at St. Thomas Church, Stanningley, under the late Mr. Joseph Varley Roberts, brother of Dr. Roberts, now organist of Christ Church, Oxford. Two years later, Mr. Abraham Strickland was appointed Choirmaster at St. Paul's Church, Pudsey and Peter went to join his father. In a very short time he became the principal treble singer, and could without difficulty sing solos from most of the oratorios. In 1874, when he was only 15 years of age, he began to compose music, his hymn tunes – one in particular – being often sung in the church. He knew nothing of the theory of harmony at this time, yet the harmony of the favourite tune was so good, that it was not found possible to improve upon it in later years. He had been for some time learning the organ, under the able tutorship of F.W. Hird, Esq., (then organist of St. Peter's, Bramley), and made such progress that he received the appointment of organist at Rodley Mission Church. He also studied the pianoforte, and became so proficient that his services were very much in request for local concerts, etc. In 1878, when seventeen years of age, he left the Mission Church to devote the whole of his time to music, and succeeding in obtaining the position of organist at the Wesleyan Chapel, Stanningley, which post he held four years, when he was promoted to Rawden Church. At the Society of Arts Examination in July 1882, he was awarded first-class Certificates for organ and pianoforte playing, and took a Second-class Honors Certificate. In 1883, he entered the examination of the College of Organists, London, and on July 20th of that year, received his diploma as an Associate. In the same year he was appointed, after competition, to succeed Mr. A. Renton, an organist and choirmaster at Pudsey Parish Church, and he held the position up to his death. In 1883, also, he was made conductor of the Pudsey Choral Union. He

was the composer of a large number of hymn tunes and choruses, which have been published and well received. Besides these, he has left, in manuscript, at least forty part-songs, duets, songs, etc. Three of the principal published songs are "Love for Evermore," "Years may come and years may go," and "Something More," the words of each of these being supplied by the well-known writer, Edward Oxenford. Two dramatic cantatas "The Crusaders," and "The Knight's Guerdon," both works of some promise, were unfortunately left unfinished.

In 1883, a tumour grew on his left arm, which, though brought before several medical men, grew worse. He was recommended to go to St. George's Hospital, London, where on April 18th, 1884, the limb was amputated. The shock proved too much for him, and he died a few hours after the operation, at the early age of 25. His remains were brought to Pudsey and interred in the cemetery. About 400 persons, including 40 of his pupils, took part in the funeral; full choral services, with the assistance of the Pudsey Choral Society, were held in the Parish Church and at the grave. His happiest moments were when he was composing, and he thought little of losing his arm, being confident of making his living as a composer. His death was much regretted. A fine monument has been erected – by subscription – to his memory. *

R. Machill GARTH. – This promising musician was born at Pudsey on the 15th day of October, 1860, his parents being descended from two old and well-known Pudsey families, viz., the Garths of Lowtown and the Machills of Ratcliff House. Young Garth received his early training at the Free Grammar School, Batley, and was a chorister boy at the old church there for two years, when between seven and nine years of age. When only nine years old, he officiated as organist at Batley Church, on the resignation of Mr. Wilkinson, but some time afterwards he became organist at Carlinghow mission church, St. Jame's. He was subsequently appointed as pianist at the Literary and Philosophical Exhibition, Middlesbrough (1873), during which period he was also organist and choirmaster of St. Martin's, and sub-organist of St. Paul's, Middlesbrough. When eighteen years of age, Master Garth was appointed sub-organist of St. Mary's Cathedral, Edinburgh, which post he held for six years, and during two of these years, he also held the posts of private organist to the Right Hon. Sir Molyneux H. Nepean, and the Hon. Sir Edward Colebrooke, Bt., M.P. In January 1885, Mr. Garth was appointed to his present position, as private organist to the Right Hon. Sir Michael Shaw Steward of Ardgowan. For this post there were many applicants, and these were submitted to a contest at the Edinburgh University, with Professor Sir Herbert Oakley, Composer Royal, Scotland, as adjudicator. In September 1885, Mr. Garth was elected a Fellow of the Educational Institute of Scotland, a society incorporated by Royal Charter in 1841. Mr. Garth was of the selected organists who gave recitals on the grand organ at the Edinburgh Exhibition in 1886. He also wrote the Grand March for the Royal Review in 1881.

Mr. Garth has contributed many popular and pleasing compositions to the musical literature of the country. His first composition, at the age of ten, was a set of waltzes, and at eighteen, he published a song, "The Heaving of the Lead," which is very popular in his native county. The work, however, to which we would desire more particularly to refer, is his oratoria, *Ezekiel*, in forth-three numbers, which has been lately completed, and which has occupied a year and a half to write. The *Scottish Guardian*, speaking of the first performance of this work, says:

The libretto of the oratorio was compiled by the Rev. C.R. Linton. Both subject and scheme are admirably adapted for effective musical illustration, and the united labours of Compiler and Composer have resulted in a work decidedly original in character, containing not a few striking passages, and abounding almost to excess in charming melodies.

During the many years in which England was engaged in the great war, which ended at the ever memorable Field of Waterloo, it is somewhat interesting to learn that Pudsey contributed a fair contingent to those who bravely fought and bled in upholding the honour of their country on many a blood field.

George LORYMAN served in the 7th Royal Fusiliers, and was in 19 engagements, viz., Copenhagen (Denmark), Martinique (West Indies), Busaco and Burlado (Portugal), Albuhera,

Aldcade Port, Cindad Rodrigo, Badajoz, Fonte du Luy, Salamanca, Mountela, Vittoria, Roncesvalles, Pampeluna, Escorial, and Lauze (Spain), Orthes and Toulouse (France) and New Orleans (America). Had a medal with seven clasps and had, the last few years of his life, a pension of 7d. a day. Died at Pudsey, May 15th, 1860, aged 75.

James GIBSON was in the 7th Royal Fusiliers, and was some time a Sergeant; went through the Peninsular Campaign, and was at most of the engagements mentioned above. Had two medals with three clasps for Albuhera, Busaco, and Talavera. Had a pension of 1s. a day. Died at Pudsey, July 30th, 1864, aged 84.

* This sketch has been contributed by Mr. S. Kirkwood of Stanningley

Henry WILCOCK was in the militia from 1807 to 1812, when he joined the Grenadier Guards. Went through Spain and Portugal with Wellington, was at the battles of Nive and Nivelle, and was slightly wounded at Waterloo. He was also one of those who were chosen from the guards as the best and steadiest men to form the Duke of Wellington's guard in Paris, in 1815. Was discharged in 1819, without a pension. In 1854 had a pension of 6d. a day granted, which was increased to 9d. a few months before his death. Died at Pudsey, February 26th, 1862, aged 73.

William VARLEY, born at Pudsey in 1793, was in the 2nd W.Y. militia from 1809 to 1812, when he was made a Corporal in the renowned 33rd Regt. Of Foot, the "Havercake Lads," as they were called in Yorkshire. Was in the following engagements: At Marksom, in Holland, the siege of Antwerp, the storming of Bergen op Zoom and the three days at Waterloo, where he was slightly wounded on the third day; was discharged in 1819, without a pension. Varley died September the 11th, 1872.

William GLOVER, of Lowtown, born at Morley, was in the Militia from 1810 to 1811, when he entered the 30th Regt. of Foot; was engaged in the Rolohas Valleys, at Rodrigo, Badajos, Salamanca, where he was wounded; at Burgos, Vittoria, Pampeluna, the Pyrenees, Orthes, Nive, Neville, Toulouse, and Laville. Had a medal with six clasps, and a pension of 9d. a day.

John BOOCOCK was in the 33rd Regt. and was killed at Bergen op Zoom, March 10th, 1814.

Joshua WHEATER was in the 33rd Regt., was wounded at Bergen op Zoom, and died from the effects, March 31st, 1814.

BIBLIOGRAPHY

The following attempt at a bibliography of Pudsey literature, includes a list of books, pamphlets, sermons, essays, tracts, and articles written by natives or residents of the place; also books written by strangers having reference to Pudsey, or its people. The list also includes books issued from the Pudsey press.

Armstrong, James Leslie. Was for some time a schoolmaster in Pudsey, and edited a local paper called

The Townsman or Pudsey Literary Entertainer. David Scott, Pudsey. Fortnightly 1/2d. Only 8 Nos. appeared. No. 1, November 12th, 1842; No. 8, February 18, 1843. In No. 7 was commenced "The Maid of Fulneck; or, the Affray of Adwalton." A Tale of Yore. By the Editor. The tale was afterwards published in one volume, under the title of "The Heir of St. Emerald." Printed at Bradford; Woodhead. The story forms the subject of a long poem by Robert Carrick Wildon, of Tong, "The Forbidden Union," which, along with other poems, was published by subscription in 1850, and dedicated to Col. Tempest, of Tong.

Scenes in Craven, in 1835. 136 pp.

Peningborough Hall; A Yorkshire Tale.

Beer, John T., F.S.A.S., F.R.S.L., of Threapland House, Pudsey

Miscellaneous Poems. Leeds, H.W. Walker, 1859, pp. 98.

The Prodigal. A Dramatic Poem. London; Peter Dow, 1861, pp. iv., 134.

Creation. A Poem. Leeds; B.W. Sharp, 1870. With Portrait of the Author. pp. viii., 240

The Prophet of Nineveh. A Dramatic Poem. Leeds, 1877, pp. xiii., 228

Published by subscription. List of subscribers, 12 pp. Price 4s. 6d.

The Beauty and Significance of Diversity. Four papers in the *Yorkshire Magazine*, volume I, 1872.

The Theory of Solar Absorption. Five papers in the *Yorkshire Magazine*, volume ii., 1873. Comets; also several Poems in *Yorkshire Magazine*, volumes I and iii., 1871-4.

Boyes, John. Born at Pudsey, 1829

Sunday Schools: the Rise and Progress of, in Pudsey and its vicinity, pp. 19. No date, about 1870 T.. Stillings

Historical Sketch of Methodist New Connexion Chapel, Pudsey. Article in *Methodist New Connexion Magazine*, pp. 366-69, 1872

Edwards, John. Born at Fulneck, in 1772. Afterwards resided at Derby.

All Saints' Church, Derby. A Poem in blank verse, 4to 1805

The Tour of the Dove; or, a Visit to Dovedale. A Poem by John Edwards, Derby, 1821.

A second Edition was published some years afterwards, without date, containing reviews of the first edition, "Recollections of Filey," etc.

England, Rev. John, Minister and Tutor at Fulneck

The Human Element in God's Work. A Sermon. Crown 8vo., 3d.

Hey, Rev. John, D.D. Born at Pudsey in 1734; was a "Tutor of Sidney Sussex College, Cambridge, from 1760 to 1779; Norrisian Professor of Divinity in that University from 1780 to 1795.

Redemption. A Poem. Scaton's prize at the University, 1763, 4to. Is. London

Thoughts on the Athanasian Creed. Sermon preached at Stoney Stratford, at the visitation of the Archdeacon of Bucks., April 12, 1790. 8vo.

Lectures in Divinity. Delivered in the University of Cambridge, 1795-8. 4 vols., 8vo., 21s. A third

Edition of these Lectures was published in 1841, edited by Bishop Thomas Turton, of Ely, 2 vols, 8vo.*

Seven Sermons, preached on several occasions, 8vo.

Discourses on the Malevolent Sentiments: Hatred, Misanthropy, Envy, Malice, and Resentment,

1801. 8vo., pp. xx., 213

General Observations on the Writings of St. Paul. 1811, 8vo., pp. ii., 143

Letters on Patronage. In the *Churchman's Magazine*.

A Sermon on Ephesians, iv. Chap., 28 verse. Cambridge, 1777, 4to

*These lectures are much esteemed for the various and extended learning, the profound thought.

the copious and correct document, and the calm discussion for which they are distinguished.—

Darling's *Cyclopedia*

+A short memoir of Dr. John Hey appeared in the *Literary Memoirs of Living Authors*, published in 1798; in the *Gentleman's Magazine*, 1829; *Dictionary of Living Authors*, published in 1816; in Kosk's *Biographical Dictionary*; in Taylor's *Leeds Worthies*; also notices in *Cyclopedia Bibliographia*, Lowndes's *Bibliographer's Manual*, etc. etc. Miniature portrait of Dr. Hey in possession of William

Hey, Esq., of Gledbow.

The Nature of Obsolete Ordinances. A sermon preached at the Assizes before the Honble. Sir Richard Aston, Knt., one of the Justices of the Court of Queen's Bench, on Wednesday, March 10th, 1773. pp. 15, London, 8vo.

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Substance of a Bill Respecting Parish Registers, as amended by the Committee. Ordered by the House of Commons to be printed, 21st June, 1811, with remarks by Jno. Hey, D.D., rector of Passenham, in the County of Northampton, and of Calverton, Bucks. + Buckingham; 1812, pp.50

Hey, William, F.R.S., an eminent surgeon, born at Pudsey in 1736; was twice Mayor of Leeds. Died 23rd of March, 1819.++

Observations on the Blood, 1779. 8vo, 1s. 6d.

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Observer, in one volume, 8vo, 1822, with the title, "Tracts and Essays, Moral and Theological, with Obituaries, etc., by the late William Hey, Esq., F.R.S." *

Extra Uterine Foetus. *Medical Observer and Inquirer*, vol iii., p. 341, 1767.

Account of a Rupture in the Bladder of a Pregnant Woman. Ibid. vol. Iv., p. 58

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On the Cure of Diseases of the Stomach, by Milk taken in small quantities at once. Ibid. vii., p. 319

An Account of Luminous Arches. Phil. Trans. 1790. vol. Xvi., p. 627 +

- Hey, Richard, L.L.D. Born at Pudsey on the 22nd of August, 1745. Died Dec. 7th, 1825. Was a Fellow and Tutor of Sidney Sussex College, and afterwards of Magdalene College, Cambridge, from 1782 to 1796++
 Dissertation on the Pernicious Effects of Gaming. Fifty Guineas Prize Essay. 1783
 Dissertation on Suicide. Fifty Guineas Prize Essay. 1785
 These three remarkable "Dissertations" were published in one volume, in 1812, pp. xxi., 271. 6s
 Observations on Civil Liberty, and the Principles of Government. 1776. 8vo, pp. 70 1s.
 Happiness and Rights; an Answer to Paine's "Rights of Man." 1792. 8vo. 3s.
 The Captive Monarch, A Tragedy. 1794. 8vo. 1s. 6d.
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 Some Principles of Civilization, with Detached Thoughts on the Promotion of Christianity in British India. 1814. 8vo. 3s.
- Holmes, Rev. John H., Minister at Fulneck from 1824 to 1837. Died there September 3rd, 1843
 +++
 History of the Protestant Church of United Brethren, 2 vols. 2s. 6d. each.
 Historical Sketches of the Mission of the United Brethren. 1818. 1 vol. 2s 6d.
- Jordan, Rev. John. Baptist Minister at Stanningley from 1834 to 1842.
 The Refutation; or, Mr. John Farrer's Remarks in his Pamphlet entitled, "Correspondence between Mr. John Farrer and Mr. Jordan, of Pudsey, Proved to be False, by John Jordan." Wilson, Leeds.
 Pp. 16. No date.
- La Trobe, Christian Ignatius, of Fulneck.
 The History of the Missions of the United Brethren among the Indians of North America, in three parts, translated from the German. 8vo. 1794.
 ++ The life of William Hey, Esq., F.R.S., by John Pearson, was published in one large 8vo volume, 1822, and a second edition in two vols., small 8vo, in 1823. Both editions contain an excellent portrait of Mr. Hey, from a painting by Allen, and engraved by Scriven. For short memoirs of Mr. Hey, see Parson's *History of Leeds*; the *Christian Observer* for August 1822; Darling's *Cyclopedia Bibliographia*; the appendix to Corton's *Bibliographical Dictionary*; Eminent Medical Man, published by the Religious Tract Society; Mayhall's *Annals of Leeds*; Taylor's *Leeds Worthies*, etc., see Thoresby's *Ducatus Leodiensis*, and Whitaker's *Loidis et Elmete* for
 Portrait engraved by Hall 4to.
 * Full list of the Tracts and Essays in Darling's *Cyclopedia*; also in Watts' *Bibliotheca Britannica*, vol i., p. 493.
 + From Watts' *Bibliotheca Britannica*, vol. 1, p. 493 1824.
 ++ For notices of Dr. Richard Hey, see *Literary Memoirs of Living Authors*, 1792; *Biographical Dictionary of Living Authors*. 1816. the Leeds newspapers for December 1835; Darling's *Cyclopedia Bibliographia*; Lownde's *Bibliographical Manual*; and Taylor's *Leeds Worthies*.
 +++ A memorial of the Rev. J.B. Holmes was published in 1844. The introduction was written by James Montgomery. Memoir, pp 1-71; Hymns, pp. 82-143; Funeral Sermon for George IV., preached at Fulneck, July 13th, 1830, and other Sermons and Discourses pp. 144-194.
- Letters From the Rev. H. Hansel., giving an account of the Nicobar Islands. 8vo, 1812
 Journal of a Visit to South Africa, in 1815 and 1816, with some account of the Missionary Settlements of the United Brethren near the Cape of Good Hope.
 4to. £2. 2s.
- Lawson, Joseph, Horsforth

- Progress in Pudsey During the Last Sixty Years. Birdsall, Stanningley, 1887. Reprinted from the *Pudsey District Advertiser*. Royal 8vo, pp. Xiv, 136.
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 Will Christ Come Personally Before the Millenium? Two Sermons preached in Pudsey Church. 1852.
 Joseph and Jesus; being an attempt to shed New Testament Light upon Old Testament History. By the Rev. W. Lincoln, A.K.C., Curate of Pudsey. Heaton, Leeds, 1853. 8vo, pp. Xiv. 293.
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 The Weyver's Awn Comic Olmenac, for 1875-8, under the *nom-de-plume* of Sammy Bruskett 2d.
 The Pudsey and Stanningley News. Editor. Publisher, James Stillings. First No. published 1873.
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- Pudsey, Sir George
 Three Speeches. 1684-5-7. Each folio.
- Ramptler, Rev. C.F. Minister at Fulneck, 1813. Died October 25th, 1832.
 The National Calamity Improved. A Sermon preached in reference to the interment of the Princess Charlotte of Wales, November 19th, 1817, at Fulneck. E. Baines, Leeds. 1s.
- Rayner, Simeon. Born at Pudsey, 1832. Died August 25th, 1886.
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 The History and Antiquities of Pudsey. Longmans, 1887. 8vo and 4to. Edited by William Smith, F.S.A.S., of Morley.
- Reichel, The Right Rev. Charles Parsons, Bishop of Meath, Ireland. Born at Fulneck, in 1816.
 Sermons on the Lord's Prayer, and other subjects.
 The Nature and Offices of the Church.
 Lectures on the Prayer Book.
 Sermons in Defence of the Faith. Norwich Cathedral Sermons.
 Praise and Prayer.
 The Trinity and the Athanasian Creed.
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- Sewell, Edward. M.A. Born at Fulneck, 1820
 Jubilee Cantata. In Commemoration of the Moravian Centenary Jubilee, 1855.
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 Geological Wanderings.
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 Sermons, from the French of Saurin. 8vo, 1805, 6s.
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 French, and Illustrated with notes. York, 1804, 12mo, pp.144.
 A Review of Methodism. A Discourse delivered on laying the Foundation Stone of New
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 Albion Catechism, illustrating the Doctrines and Duties of the Christian Religion. 1806,
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 A Short Introduction to the Study of Geology. London, 1817, 8vo, pp. 70.
 A Guide to the Lord's Supper. London, 1819, 12mo. pp.23.
 A Refutation of prominent errors in the Wernerian System of Geology, and in the
 theories of other Writers. London, 1819, 8vo, pp. 34.
 Sermons on Regeneration, comprising a general view of the Ruin and Recovery of Man.
 London, 1820, 8vo, pp. 280.
 The Geology of the Avon, being an Enquiry into the Order of the Strata, and Mineral
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 A Commentary on the Old and New Testaments, in which the Sacred Text is illustrated
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 A Course of Original Sermons, adapted to the present times. 1840, 8vo, pp. 262.
 Jehovah, The Christ: A discourse on the Ancient Prophets looking out for Christ as the
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Sutcliffe, Rev. Charles. Born at Pudsey.

The Messenger, a Monthly Magazine. Edited by C.S. 2d.

National Prayer and Praise, a Sermon. Crown 8vo. 2d.

Wales, Rev. Elkanah, M.A., Minister at Pudsey. Died at Leeds, May 11th, 1669.

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Sermons at Public Fasts, 1623.

Thanksgiving After Ye Plague.

Sermons at the Exercise at Leedes, 1632.

Sermons preached upon the Holy-day Lecture, at Leedes, 1636.

Sermons upon Publick Occasions in ye late Times.

Officium Postulat Beneficium: the Office and Maintenance of Ministers; being the sum of Four Sermons on 1. Cor. ix.—xi.

Mount Ebal Levelled, or Redemption from the Curse, by Elkanah Wales, M.A., preacher of the Gospel at Pudsey, in Yorkshire. London, printed by R. Trott, for Thomas Johnson,

At the Golden Key, in St. Paul's Church Yard, 1659. A second edition was published

In 1823, to which was added a "Life of the Author," with a glance at the times in which He lived, etc., in an address to the people of Pudsey, by Matthew Hutchinson, of London, who was a native of Pudsey. 8vo, pp. lxxx,iv, 263.

A Writ of Error, or a Friendly examination of a Question and the Resolution of it, deeply Concerning married persons, or such as intend to marry. By E.W. York, 1654, 8vo.

A Short Catechism, in the Thirty-four Questions and Answers, designed for the Youngest sort Catechumens. By Elkanah Wales, M.A., of London, 1652, 8vo.

* The text of our authorized translation is not given in this Commentary, which is equally adapted for the family and the study, and embodies the results of the Author's labours for about forty years...

Many valuable elucidations of difficult passages will be found in this work, which are passed over in larger commentaries. The reflections at the end of each chapter are characterized by simplicity of diction combined with earnest piety. *Horne's Bibl. Bib.* Pp.3

MSS. There are several MSS. In the handwriting of Mr. Wales in the British Museum [Birch MS.,

No. 4,460] which have evidently been prepared for the press, but which have not been Printed, viz:--

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The Whole Epistle to the Ephesians Opened. 3 vols., 4to.

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- Memoir of W. Boyes, in *Methodist New Connexion Magazine*, March, 1851, pp 139-141
- Memoir of Rev. James Sale of Pudsey. *Calamy's Nonconformists' Memorial*, vol. iii., pp. 440-1, And edition. Also *Parson's History of Leeds*, vol. ii., p. 7, and *Turner's Nonconformity in Idle*, p. 16, 1876.
- Memoir of Rev. Thomas Laird, Independent Minister of Pudsey. In *Evangelical Magazine*, Jan. 1832, pp. 1-5.
- Memoir of Rev. William Colefax, Minister at Pudsey: In *West Riding Congregational Register*, 1872, pp. 106-109. Also, in *Congregational Year Book*, 1873.
- Memoir of John Shaw, of Pudsey. *Methodist New Connexion Magazine*, February 1881, pp. 65-71.
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- Floral and Horticultural Society. Annual Show and Prize List. 3rd Exhibition, 1859, pp. 8.
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- Summer Rambles at Fulneck and Pudsey. Two Sketches, by John Lee, of Bradford. In the *Leeds Mercury*, May 19th and 26th, 1870.
- Historical Sketches of Pudsey, by William Cudworth. In the *Bradford Observer*, March 23rd and 30th, 1876.
- Historical Notice of Pudsey Church, by George Lawton. In *Collections relating to Churches and Chapels in the Diocese of York and Ripon*, 1842, p. 118.
- Historical Notice of Congregationalists in Pudsey, by F.G. Miall, in *Congregationalism in Yorkshire* 1860, p. 118.
- Historical Sketch of the Independents at Pudsey. In *Dissenters' Magazine for Yorkshire and Lancashire*, 1832, royal 8vo.
- Ordnance Map. Calverley, Pudsey, Tong, Farnley, etc., being Sheet 217 of the Ordnance Map of England and Wales. Scale – 6 inches to statute mile. Surveyed in 1847 by Captain Tucker, R.E.; Continued in 1852 by Captain Barlow, R.E.; Engraved in 1852, under the Direction of Capt. W. Zollard and W.D., Gossett, R.E. at the Ordnance Map office, Southampton, and published by Lieut.-Col. Hall, R.E., Supt., Dec. 31st, 1852. 10s. 6d.
- Block Plan of the Township of Pudsey, showing the Roads, Bye-Roads, Streets, and Water-Courses, 1875. Samuel Smith, Surveyor, Bradford, Eng. By S.O. Bailey. Size: 3 feet, 7 inches by 2 feet, 10 inches. Scale: 71 chains to 1 foot. 10s.
- An Act for Enclosing Lands in Pudsey. 51 George III., Cap. 28th. 25th May, 1811. London, Eyre and Strahan, 1811.
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February 18th, 1843. D. Scott, Greenside.

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J. and N. Halliday.

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Pudsey Advertiser. No. 1, December, 1869. No. 14, July 21st, 1860 Emsley, Greenside.

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LITERARY AND EDUCATIONAL INSTITUTIONS

Though we may be a long way from being in educational matters what we ought to be, yet we can stand the test when compared with most other places. We can speak with confidence of the provision made in Pudsey for educating the young during the last century, as being equal, if not superior, to that of many other villages in the district. An educational census has not been taken by the Government since 1851, but at that time the general returns proved that there was one day scholar for every 8½ of the population in England, while in Pudsey there were at that time 28 schools, with 1,454 scholars, or *one* in every eight of the population; and there were only 116 scholars absent on the day when the census was taken. Adding the scholars in attendance at the Mechanics' Institute and other kindred societies, there was one in every seven receiving instruction in Pudsey. From returns collected privately in 1858, similar results were obtained.

The old Town's School at Littlemoor was probably rebuilt about the beginning of the century. Over the door there is an inscription stating that

This school was repaired by the town in the year of Our Lord 1814. W. Stone, W. Greaves, Overseers; G. Beaumont, J. Drake, chapel-wardens.

Some of the schools in existence fifty years ago, or more, were of a superior class to village schools generally, as, for instance, the Fulneck Boarding Schools, established in 1753, where the branches of learning taught included Latin and Greek, modern languages, geometry, and other branches of mathematics, drawing, painting, etc.; the Commercial School, Fulneck, established about 1770, where the higher branches of education were taught. A school at Fartown was established in 1845, and education was given here to the factory workers, and the branches of learning taught included "Holy Scripture and Catechism, reading, writing, arithmetic, geography, grammar, dictation, and the science of common things." The "Pudsey Schools" were established in 1843, and the education given was of a high character, whilst at the Training School, Greenside, started in 1853, the education included mensuration, geography, algebra, mapping, and drawing. In 1855, Pudsey, in addition to the public schools already mentioned, had fifteen private schools, with 500 scholars.

When Mr. Forster's Education measure became law, there was no attempt in Pudsey for several years to take advantage of the proffered boon, until, in 1874, the Education Department sent a notice to the town's authorities, requesting them to supply the school deficiency which had been found to exist. Nothing was done, however, until a second and final notice was received from the Department, calling attention to the deficiency of school accommodation existing in the township, and requiring that steps be taken during the next six months to supply the deficiency. If, at the end of that time, steps had not been taken to supply the necessary accommodation, then the compulsory powers of the Education Act would be used to supply the deficiency. Accompanying the notice were schedules, the first showing the accommodation then existing, as follows: --Fulneck Infant School, 155; Fartown National, 190; Lowtown National, 228; Congregational, Greenside, 270; Primitive Methodist, Rickardshaw, 192; total, 1,035. In this schedule no account was taken of the private adventure schools, of which there were several. Schedule 2 gave the amount and description of accommodation required: --Littlemoor, 200; Lowtown, 500; Marsh, 200; Tyersal, 300; Stanningley, 250; including 120 children from the township of Calverley-with-Farsley.

In December, 1874, preparations for the election of a School Board were commenced, to consist of 7 members. Eight gentlemen were proposed, but one of them withdrew, and thus a contest was avoided. The first Board consisted of the following persons: -- Messrs. James Banks, William Maude, Samuel Wade, George Hinings, J.G. Mills, Robert Dalby, and James Brook. At

the first meeting of the Board, held on January 28th, 1875, Mr. George Hinings was elected chairman, and Mr. Robert Dalby, vice-chairman, with Mr. James Brook as clerk *pro tem*.

The first work of the Board was to make provision for sufficient school accommodation. After taking a census of the children in the district, and making other full and exhaustive inquiries respecting educational requirements, it was decided to build new schools at Rickardshaw Lane and Laisterdyke—the former to accommodate 600 children, at a cost for site, building, and fittings of £6,700; the latter to accommodate 450 children, at a cost of £4,700. The latter has since been incorporated in the borough of Bradford. While these schools were being built, the Greenside and Crimbles Schools were taken under the Board's management. These were followed by the Lowtown National and the Primrose Hills Schools.

Three new schools have been built by the Board since its formation, at a cost of £14,0200. At none of the five elections of the Board has there been a contest, and Mr. George Hinings ably filled the office of Chairman of the Board during the existence of the first four Boards, declining at the last election to act in that capacity, on account of advancing age and infirmity. The following gentlemen have filled the post of vice-chairman: -- Messrs. R. Dalby, James Banks, Simeon Rayner, and D. Moseley. The present members of the Board are: -- Messrs. James Stillings (chairman), D. Moseley (vice-chairman), George Hinings, J.E. Jones, and Revs. R.B. Thompson, M.C. Bichersteth, and D.A. Henderson. Mr. G. Haynes is clerk to the Board, also superintendent and inspector of schools; and Mr. S. Lobley is the school attendance officer. The staff consists of 13 teachers, 10 assistants, and 37 pupil teachers and candidates; total, 60.

The following is a list of the schools, with the accommodation provide and numbers on the registers:--

Name	Accommodation	No.on Registers
Rickardshaw Lane	Three Departments 600	653
Greenside	Mixed and Infants 400	334
Chapeltown	Junior Mixed 280	208
Crimbles	Girls and Infants 300	240
Primrose Hill	Mixed 200	173
Lowtown	Boys 200	140
Stanningley	Infants 180	90
Littlemoor	Infants 200	110
Waterloo	Infants 200	80
	2,560	2,028

The following table will indicate the progress of the schools since the formation of the Board: --

Year	School Fees Received	Government Grants
1876	79 3 2	...
1877	246 11 3	180 7 9
1878	526 10 5	402 8 9
1879	599 11 10	687 9 9
1880	775 15 11	794 5 11
1881	853 4 3	969 7 5
1882	823 10 2	1,045 17 7
1883	765 10 1	976 15 8
1884	846 11 6	1,015 12 5
1885	865 18 9	954 11 6

In 1885, the date of examination of some of the schools was altered, throwing some of the grants into the following year.

In 1882, the Laisterdyke School, with 400 children, was transferred to the Bradford School Board.

It will thus be seen that, except by the loss of the school at Laisterdyke, progress has been continuous. Notwithstanding this, there are now 2,028 children on the registers of the schools. The whole work of the Board has been accomplished at a cost to the ratepayers on the average of less than sixpence in the pound. The educational results in the schools improve from year to year, and according to the testimony of the late Head Inspector, the advance at Pudsey is more marked than in any other part of the Northern district. Regularity in attendance, though still defective, is also improving.

The rise and progress of the Sunday School movement in Pudsey is an interesting feature in the history of the place, and for the brief account of it we give here, we are indebted to an excellent pamphlet, published about sixteen years ago.* The first attempt made to commence a Sunday School on the voluntary system, took place in the year 1807, a year

*History of the Rise and Progress of Sunday Schools in Pudsey and its vicinity, by John Boyes

memorable for the abolition of the slave trade. The originator of the movement in Pudsey was a working man, who was too poor to build a school or defray the rent of a separate building, but he was determined to do something, and he therefore commenced a Sunday School in his own house, in Driver's Fold, Fartown. To William Boyes belongs the distinguished honour of introducing into his native town the inestimable boon of Sunday Schools. After a while this school became too large for the accommodation that could be offered by a dwelling-house, and it was consequently removed by general consent to the Town's School, Littlemoor, where it was for some years conducted. In the course of time, as other schools began to be opened in connection with the various places of worship, this school became appropriated by the church-people as their school. During the time this school was held at Littlemoor, the late Abraham Hainsworth took an active part in its management, and Mrs. Ratcliffe (sister to the first Dr. Hey), also entered warmly into the work of teaching. After being held for a number of years in the Littlemoor School, it was removed when the Ratcliffe Lane School was built.

About the same time that a Sunday School was begun in Fartown, another Sunday School was commenced in the house of John Sugden, who then lived in a cottage adjoining the site on which Allanbrig Mill was subsequently erected. This John Sugden is supposed to have been a cotton weaver at that time, and very likely had several looms in the house. At all events, one loom was pulled down every Saturday night, to make room for the scholars on the succeeding day; and as there were more children than the benches could accommodate, the younger part had to sit on the floor. This school rapidly increased in numbers, so that shortly after, as we are informed, John Sugden sold one of his looms, in order that he might make provision for the Sunday School.

The next Sunday School commenced in Pudsey was the Moravian School, Fulneck, which was established in 1813, and has been continued without interruption to the present time. One of the most active persons in connection with this school in its early years was the late Joshua Sutcliffe, sen.

Zion School (Methodist New Connexion) was begun about the year 1819, in a chamber at the lower part of Fartown. When the chapel was erected in 1825, the school was removed also, and continued to be held in the chapel until the year 1840, when it was removed to a large chamber behind the chapel. It was held in that room until the erection of the present school-room, in the year 1853.

The next Sunday School formed in Pudsey was the Upper School, Lowtown, in the year 1826, and was carried on in this upper room for twenty-six years, until the present new school was built in the year 1853. This large and commodious edifice was erected for two-fold purpose of a Sunday School and to accommodate public meetings on subjects of general importance.

The Littlemoor Wesleyan was formed more than 40 years ago, and after a successful career in that locality has been removed into a new school underneath their handsome new chapel.

The Gibraltar Wesleyan School was also formed nearly 40 years ago, and was first held in an old chamber belonging to the Gibraltar Mill, and was afterwards removed to the chapel, erected in the years 1840, at Waterloo.

The Primitive Methodist School, Lowtown, Pudsey, was commenced in the year 1839, the year when their chapel was opened, and is now held in the commodious school adjoining the chapel.

The Wesleyan Association commenced a school in Lowtown in the year 1850, which has been continued up to the present time, and is now a part of the Sunday School Union, under the name of the United Methodist Free Church.

Sixty years ago there were five Sunday Schools in Pudsey, and at the present time the number has increased to 22. A Sunday School Union was established in 1868, and is still in existence as the "Pudsey and District Sunday School Union." It comprises 17 schools, with 360 male and 280 female teachers – total 640. Scholars: males, 1,355; females, 1,779; total, 3,364. Teachers who have been scholars, 633; number of classes in the schools, 244; scholars in select classes, 827; in infant classes, 610. Number of volumes in the libraries, 4,000.

In addition to the Day and Sunday Schools, other agencies for the spread of education have been in existence in the township, and some of these have exerted a very marked influence for good on the inhabitants generally.

THE PUDSEY MECHANICS' INSTITUTION was founded in the year 1847, by a few young men who were desirous of improving their leisure time. One or two rooms were first taken at Greenside, the members then numbering less than twenty. In a very short period the Institute was removed to a room opposite the New Inn, Church Lane, occupied for some time, we believe, in the day time by the late Mr. Colfax, as a day-school. While located here rules and regulations were formed, and the number of members increased to thirty, but yet the place met with little public recognition and support, until in December, 1847, a determined effort was made by the members to bring their Institution more prominently before the notice of the public. Accordingly an exhibition was got up, which remained open for a month, at a low charge for admission, and this had the effect of attracting a fair degree of notice and patronage. As the result of the "exhibition" a small surplus of money was left, and the number of members increased to 120, so that the "exhibition" may be said to have been a really happy thought on the part of its promoters. But on the occasion of the first public soiree, in June, 1848, held in the Primitive Methodist Chapel, the number of members had gone down to 70. Yet the Institute prospered, and the membership again slowly increased, until in November, 1849, it was found necessary to move to larger premises, a little lower down Church Lane, now known as the "Butchers' Arms." For fourteen or fifteen years the work of the Institute was carried on here with varying success, the number of members increasing to 200. Much good was done here in the classes for imparting elementary and secondary knowledge, many youths receiving in these classes the larger part of their education. For some reason or other, however, the interest in the Institution appeared eventually to flag, when it was known that the property had changed hands, and the committee had received "notice to quit." A meeting of the committee was held under these unpromising circumstances, and the dissolution of the Institution was freely discussed, and all but decided upon. At this critical moment a gentleman connected with the place—Mr. George Hinings—came into the meeting, and learning what was about to be done, raised his voice against the proposition, and eventually sought out other premises in Hammerton Field, and took the

responsibility of the tenancy upon himself. But the affairs of the Institution did not thrive in Hammerton Field; it was too much "out of sight and out of mind," and the membership again dwindled down rapidly.

After a short stay here, that had nearly proved fatal to its existence, despite the efforts and support of several of its original and warmest friends, the committee took a house in Manor House street, and made another effort to rouse the dormant interest in the welfare of the Mechanics' Institute, and with such success that in about a year and a half another change had to be made, in order to find accommodation for the rapidly increasing number of members. The committee rented a house near the present Institute, and ultimately purchased the building, together with some adjoining property, and notwithstanding the increased accommodation, it was found necessary in 1877 to take steps to obtain a new building, and in 1878, the most successful bazaar ever held in Pudsey, contributed over £1,200 towards a new Institute. The site was purchased for £1,600, and the memorial stone was laid on October 6th, 1879, by Mr. W.D. Scales, of Grove House. The following is a description of the building, which occupies a most central position at the top of Lowtown, having a south westerly front to Waver Green, and a north front to Lowtown road and forms with the adjoining Co-operative stores, a handsome and imposing block of buildings. The Gothic style of architecture has been adopted, and one of the principal features of the building is a square tower at the angle of the two streets above mentioned, having a slated spire, which rises to a height of 110 feet, and is surmounted by an ornamental iron finial and vane. In the base of this tower, at the side next Lowtown road, is the principal entrance to the building, the doorway being deeply recessed, and having an arched and moulded head. From the level of the principal entrance short flights of steps lead upwards on to the ground floor (which is raised about 6 feet above the street line), and downwards to the basement, and the steps are so arranged that the rooms on the basement may be let off, or used without interfering in any way with the upper floors. The accommodation on the basement floor is as follows: --a large room, intended to be used for tea-parties or similar gatherings, with kitchen, scullery and store-room adjoining; and also four class-rooms, and a lavatory, etc. These rooms are all of ample size and well-lighted. On the ground floor are a news-room, 34 feet by 24 feet, a committee room, two class-rooms, a lavatory and a secretary's room. A handsome stone staircase, the steps of which are 5 feet wide, leads upward to the first floor, upon which is situated the public hall, 56 feet by 40 feet. It is 32 feet high from floor to ceiling, and has galleries round three sides, which are entered from the second floor level. It will accommodate an audience of 600 persons. Adjoining the public hall are two ante-rooms, with lavatories, etc., for the use of those engaging the hall. There is also upon this floor a science lecture theatre, seated in raised stages, and capable of accommodating 120 students. Upon the second floor, over the science lecture theatre, are spacious rooms, lighted from both roof and sides, to be used by the art classes connected with the Institute. The building is heated throughout by means of hot-water pipes, and special attention has been paid to the lighting and ventilating arrangements. The two principal fronts have been faced with "pitch-faced" wall stones of excellent quality, obtained from quarries in the immediate neighbourhood, and all the windows have ashlar dressings. Most of the windows are of tinted cathedral glass, except those to the upper storey. The works were carried out under the superintendence of the architects, Messrs. Hope and Jardine of Bradford, whose plans were selected in open competition. The total cost of the structure, with fittings, was £6,305, of which 3,000 remains to be paid. The opening ceremony took place on November 10th, 1880, and was performed by Herbert J. Gladstone, Esq., M.P. In 1885, the number of members was 596; volumes in the library, 1,300.

A Literary Union was established in 1854, at Fulneck, the number of members being limited to 24, and monthly meetings are held, at which papers are read by the members on historical, scientific, or literary subjects. Other societies exist in connection with the various religious and political organizations, at which questions of public importance are discussed, essays are read, and lectures are occasionally delivered. We may mention, the Church Institute,

the Congregational Young Men's Improvement Society, the Wesleyan Young Men's Improvement Society, and the Unitarian Young Men's Improvement Society. The classes, libraries, lectures, etc., have an important influence in forming the habits and characters of the young persons who are members.

Amongst other educational agencies, Pudsey has its local newspapers; the *Pudsey News* and the *Pudsey and District Advertiser*. The *News* was established in 1872 by Mr. T. Stillings, and is published by him, with Mr. John Middlebrook as its able editor. The paper is issued weekly, on the Friday, and contains accurate and well digested reports of all local matters, notes and correspondence on affairs of interest to the public of the neighbourhood; also, a large amount of varied news, and a serial story of general interest. The price is one half-penny. The *Pudsey and District Advertiser* was established in 1875, by Mr. J.W. Birdsall, Stanningley. It is published on the Friday, at one half-penny. It gives reports of all matters of interest connected with the town and district, together with serial tales of domestic interest, and original articles and notes on imperial and local subjects, railway time tables, etc.

FOLK-LORE AND SUPERSTITIONS

The interesting study of folk-lore has, during the past few years, amongst the antiquarian students of the north, received a good share of attention; its revival has arisen from the fact, apparent to many, that the superstitions and practices and old sayings, so much mixed up with the every-day life of our venerable ancestors, were fast fading away from remembrance; were fast giving way to the reasonable age; and that now the time was really come when it was necessary to make haste to collect them before it was too late.

We live in an age of improvements, in an age when intercourse is made so easy by the aid of telegraphs and newspapers, steam and educational institutes, that we are fast stripping off superstition for reason; and when immigrations are constantly leading whole families from one district to another, and constantly breaking up the relics that have been preserved in such cases where those immigrations have been made from, it shows another reason for making good use of the time present.

We have all a love for, if not the belief in, “old wives tales;” we were nursed, suckled, taught and married on these beliefs, and in due course transmit the same to our descendants too much not to have a reverence for them.

So many of them can be separated from the really superstitious that are worthy of mention too, that a collection is in many points instructive, and fancy can picture to us a reason why some old careful Matty of the past should, to prevent a waste of nature’s productions, impress on her descendants that it was really wrong or unlucky to burn anything green or of use. Some the teachings of experience, express in a quaint manner not easily forgotten, on unnatural and therefore not seasonable things—for instance, “a green yule makes a fat kirk yard;” against “bearded or whistling women,” and so forth. We can and do believe that an unnatural season is productive of disease; and have all an antipathy to bearded, masculine, or whistling women.

By another flight of fancy we can call before us the advice of age to imprudent youth, suggesting, “That before you stir folks fires—that is, meddle with their business—know them seven years!” or the advice of age to careless youth, “Keep a thing seven years and it will be useful.”

There are so many of this instructive stamp that it is worth while the collecting of them. “It is really lucky to have money in your pocket when the cuckoo sings,” and so it is at any time. This list of really useful proverbial expressions is great, and we do not wonder that in the works published, which are all far from complete, the authors should suggest to persons who can find interest in the subject that it is a duty of theirs to seek up, before it is too late, unrecorded morsels in their districts.

It certainly has a tendency to excite our surprise to hear of some of the superstitions which existed in this district less than a half century ago. It seems strange, and looks almost incredible to us, to hear how extensive was the belief in witches, wizards, and witchcraft, and the power of charms and certain strange and absurd ceremonies which were practiced, by the fair sex in particular, in order to learn the secrets of the future, particularly those secrets which related to sweethearts and husbands. Did a young woman desire to know who should be her good lord in “the good time coming” (and no doubt this secret would like to be read even now-a-days), well, she must obtain the first egg laid by a pullet and boil it, but not a word must be spoken during the boiling or eating of it, else the spell would be broken! During the boiling of it she must sit and look into the fire all the time, sitting on something which had never been sat on before, as, for instance: a candle-stick, a flat-iron, or astride a fire poker or cowlrake, or an anything which the fertile imagination of a young lady could easily suggest. When boiled and eaten, she must then march off to bed without sound or speaking a word, then fall asleep, and sure enough she would dream of the man who was to be her sweetheart—so they said. However, should this ceremony fail of satisfying the spirits which have the secrets of the future in their keeping, she must obtain a

peas-cod or “pea-swad,” with nine peas in it, hang it up on the house door, and whoever came first in at the door, she must rest assured that her sweetheart would be of the same name. If this was not satisfactory, she must visit the nine wells at the “Hall-royd” (“royd,” Saxon, an essart or ground cleared of wood), in the neighbourhood; and there the fair lady must take her handkerchief and wash it in the nine wells, she would then see the gentleman who would afterwards be her husband—so it was said. More might be added, such as “watching the porridge on St. Mark’s eve,” and “throwing over the pancake on Shrove Tuesday,” customs which yet remain amongst us, and are practiced now for fun.

The belief in witches was very common amongst a large class of persons, and the fear of their power for evil showed itself in a variety of ways. For instance: if anything went wrong in their houses, their farms, or their work, they at once concluded that they were bewitched, noting so certain, and something must be done, or else there was no telling where it would end, nor what the consequences would be. And the “wise-man,” or “wise-woman” must be consulted, who, of course, must be paid just the same as we pay our medical adviser now-a-days; and strange indeed are the stories one has often heard of the gullibility of their dupes.

I once knew a cloth weaver who, when he was a young man, had been prevailed upon—on one occasion when he had a poor web, or chain, as they are called in some districts—to get a quantity of “wiggin” and put it over the loom in order to destroy the effect or power of the witches. “Wiggin” or “Sipsap,” as it is now frequently called in some parts of Yorkshire, is the Mountain Ash, and was believed to be a certain preventative for witchcraft. Sometimes it was put over beds in which persons slept, to keep off the evil power of witches; sometimes in stables over the horses and cattle, to prevent them from being witched, and frequently horse-shoes were nailed up behind doors in order to prevent them from being under witches’ influence. I lately heard the following rhyme, which is rather appropriate:--

There was an old woman at Baildon,
Whose door had a horse-shoe nail’d on,
Because on one night
She had such a fright

With a boggart that was horned and a tail’d un.

I have seen a bed, which had been, I was informed, once marked all over the bed-head board with a strange cabalistic signs, because those who slept in it could not rest at nights. They were troubled with night-mare, consequently they were believed to be bewitched, and these strange marks were to drive away the evil influence of the witches. A farmer in the neighbourhood had a calf which died; it was at once settled out that it was bewitched, and that it must be burnt; accordingly the carcass was burnt. Charms were also bought from the so-called “wise-man” and worn to protect the wearer from the power or influence of the witches.

It is somewhat surprising to find in this, the nineteenth century, to what a large extent silly superstition prevails in the every-day life of a great mass of the people; how it is mixed up in the common daily conversation. For instance, one has often heard “I wouldn’t go on Friday, because it isn’t lucky.” If going on a journey, “Don’t turn back, because there’s no luck after it.” Is there a leafy smut shaking on your fire-grate, then “it’s a stranger about to visit you.” Does a cider fly out of the fire with a hollow side, then “it’s a coffin for you.” If a corpse retains a soft fleshy feeling until the funeral, then “there will be another death among the near relatives of the deceased before a long time elapses.” Do you break a looking-glass, then “there is trouble in store for you.” Have you heard the ticking of a spider, of course “it’s the death watch;” or the howling of a dog during the night, then “some one near you is going to die.” I lately heard a person say, “They say he couldn’t die easy because he was laid on a feather bed.” Sometimes it is a feather pillow that is blamed. Sometimes old people will say, “You will never be able to raise that child, because it has a blue vein on its nose.” Many persons will not give you a light during Christmas time, because it is unlucky to do so. If you have money in your pocket when you hear the cuckoo for the first time in a season, then “you will be lucky during the year”. To

spill salt is a sign of sorrow in store for you. I have heard of one family who gathered up all they could find (and they had a large lot of them) and took them with them when they removed from one house to another. If you bathe in the sea, be sure and bathe an odd number of times, and also duck yourself an odd number of times at each, if you don't it is unlucky. Has your child got a sore mouth, then try the following remedy, recommended by an old woman to a neighbour of mine. Obtain a live frog and put it in the child's mouth, and pull it out by the legs, and the child will be cured; and not only that, but ever afterwards, any person who might be suffering from sore mouth will also be cured, if the child who had the frog put into its mouth should blow its breath into the mouth of the persons afflicted. If you have warts that you want to be rid of, try some of the following remedies, which I have lately heard are certain cures. "Sell them to a friend, and then wrap up the money received (be in only a penny or more) and hide it, not looking at it again, and you will soon lose your warts." So my informant, a woman, told me, and she had known it done, she said, and quite successfully too. Another remedy is—"Rub them with a piece of raw beef, and then bury the beef somewhere, and as the flesh decays, so will the warts die." If this is not tried, then "Tie a piece of silk round the warts, cutting off the ends of the silk after tying, wrap up the ends so cut off, and lose them, and you will so lose your warts and not know how or when." So my informant did (again a lady) and she lost her warts and never knew how. One more remedy—"Rub them with a cinder and then throw it over your head, and whoever finds the cinder will get your warts." This reminds me of a practice we used to perform when I was a boy: when we found one of those hairy or downy caterpillars, found generally in hedge bottoms, and which we called "Tommy Tailyers," we used to throw them over our heads for luck.

Among the schoolboys in the playground and at their games there is a great belief in the effects of certain words and acts; and here we find a great quantity of them are used constantly and regularly, as well as in the schoolroom. It is not to be wondered at that the imagination of a youth is so full of them, when tradition is ever keeping them green in his memory, and each lad faithfully transmits, unknowingly, his part to the fresh boys. In the schoolroom we find them going to receive a caning without fear, simply because, from the most remote ages of schoolboy life, there has been handed down this—"That if you wet your hand and put a hair across it," you will not only be without pain, but also have the consolation and joy of knowing that the cane will split; it will split, if used enough, we dare say. Again, if possible, the master's cane is conveyed and dipped in urine, and returned to the master's desk to split all to pieces at the first stroke. But it is in the playground we must look for the greater part. Here we may hear the charm repeated—"A cross to loss, a ring to win;" and looking round find two boys at play with a third boy acting as helpmate to one of them, his help consists of giving the above as the play is going on, using the first part, "a cross to loss," as a cry to take away the success of his friend's opponent, and the other to encourage his friend. Signs on the ground, illustrative of the expression, are made. This third boy, in some cases, does it for friendship's sake, but in most cases it is a paid work: either in the words of the advertisement, by salary or commission. This boy will sometimes keep the ground clear with his cap, and sometimes is considered very lucky. In games of marbles the players have generally a lucky "ally" as "taw," and to take this away will be like taking the great Samson's locks—it will be nothing less than taking his strength.

Should you run a race, to prevent a stitch in the side, you have only to take a small bunch of grass in your left hand while running; and in bathing, to tie an eel skin round your leg, or the more common bit of bank or garter, you will be free from cramp while bathing. A rainbow is made to disappear by crossing it out, or putting two straws across each other, and weighting the four ends with bits of coal; this is a sure method, truly believed in by a schoolboy, and should it stay for a time after, when it does disappear it is from his charm. In rainy weather, the most effective means to bring fine weather is the repetition of the couplet—

Rain, rain, go away;
Come agean at t' washing-day.

When it snows they are killing geese in Scotland, and sending feathers here. To make a cockchafer spin and work for his liberty, pierce him with a pin; and the juice of the dock-leaf, with a suitable accompaniment of words, eases the pain from the sting of the nettle.

To tell if you like butter, a buttercup is held under your chin, and if there is shown the yellow reflection, you do like butter; all are found to be fond of butter, and, like the fortune we have told by the stragging gipsy, the verdict is made always on the right side, that allows of no doubters. To prevent another lad from growing put your hand on his head while he is in a stooping posture or on the floor, and pass one of your legs over it; and to catch a sparrow, there is the old story of putting salt on his tail.

Then, on Easter Tuesday, was the "barring out," now almost extinct; yet, in our recent recollection, it has been done in the immediate neighbourhood. Boys were masters on this day, the master was not barred out, but turned out and the school-door locked in his face, and then ensued a destruction of benches and desks, and other appliances. If you take a robin's nest it is unlucky; your sleep will be disturbed, you will be awakened by a tapping oat the window, and of course it is the robin coming to pick out your eyes. To bind an exchange one asks, "Is grass green?" And on receiving an affirmative reply, will say, "No swaps (exchanges) back, wol thi muther's a queen." To remove doubt, another formula is necessary, and by showing a wet finger and drying it over his head and re-showing it dry, while saying it, is a proof of the honesty of the doer, and is a clear removed of all doubts.

Happily these things are now of the past, but, in some out of the way place, one sometimes hears of the remnants of these absurd delusions still lingering amongst the most ignorant of the population.

MANUFACTURES

The inhabitants of Pudsey and neighbourhood have long been engaged in the manufacture of woollen cloth. During the last century the art of manufacture was in a rude state; the various processes of scribbling, carding, etc., were all done by hand in a very tedious manner, and the warp and weft were spun, one thread at a time, on what we now term a bobbin-wheel, and the weaving of the cloth required two persons to each loom. Mr. J.L.Gaunt informs me that he had heard his grandfather, Jos. Gaunt, say that the practice of weaving two on one loom was just going out of date when he commenced working, which would be about 1778, as he was then 13 years of age. He said he remembered having seen them weaving two on a loom in the old house at the top of Chapeltown, pulled down in 1883, occupied by George Moss, behind the Commercial Hotel. He said he used to go with cloth to be milled to Shipley, and would generally start off on Friday afternoon and would be returning home with the cloth on Sunday morning, when people were going to worship at the old Bell Chapel, or the Nonconformist Meeting house, top of Chapeltown. He used to card wool by hand, and the first scribblers that he remembered were at Esholt. *

The cloth when made was conveyed to Leeds by pack-horses, though, I believe, sometimes by the men themselves. There it was exposed for sale, formerly upon Leeds Bridge, where the manufacturers held their market until 1684, when it was removed into Briggate, where it continued to be held until 1711. The Coloured Cloth Hall was erected in 1758. In process of time "spinning jennies" were introduced, which were of a somewhat rude construction. An anecdote is told of one old man named Will Sugden, who went to see a neighbour, who had just got a new "jenny" with fifty spindles. On seeing the machine, the old fellow exclaimed "eh lad! Hah-ivver dus' ta see 'em all? I've nobbut twenty-four threeds an' I let five on 'em lake."

The introduction of scribblers, carders, and billies gradually took place during the latter half of the last century, and the introduction of these new machines was looked upon with anything but a favourable spirit; indeed, on some occasions sheetings of cardings and slubbings were met on the road and torn to pieces. These machines were worked by horse power in Pudsey. The horse turned a "gin" similar to those used at our stone quarries for raising stone. There were seven of those little mills turned by horse power in Pudsey, at the close of the last century, viz.:-- Ingham's, at Hill Foot; Bickerdike's, at Greenside; Craven's, at Bankhouse; Lumby's at Littlemoor; Edward Farrar's in Church Lane; Matthew Dufton's top of Lowtown; and Matthew Whitfield's at Delph Hill. The cloth to be fulled or milled was taken to Cockersdale, Shipley, Esholt, Harewood, or Arthington. At each of these places were "fulling-stocks" turned by water power. Very amusing stories are told in illustration of the inexperience and mismanagement of the workmen engaged in this department. ** On one occasion a clothier's man was sent with a piece of cloth to "mill" and after putting the cloth into the machine, both miller and man adjourned for refreshment. Returning after a time to look at the cloth, they found it so strangely felted together in one mass that it could not be opened out, and it was eventually buried in the dung heap.

The processes of dyeing and drying were also carried on in a similarly rude way, and the "lead-broth" as it was called, that is, the dye-water was suffered to run along the highways, as there were no sewers at that period, consequently the roads were in a very filthy state in this and the other manufacturing villages.

In 1824 a severe panic existed in the woollen trade, and there was scarcely a cloth-loom to be heard in the village. To keep them from starving many of the people were employed in weaving cotton by hand-loom, obtaining their work from a Mr. Nutter, or Nuttall, of Bradford, whither they took their pieces on Thursdays. Mr. Joseph Tordoff, of Low Moor, also put out

cotton weaving at Pudsey. The first woollen mill in Pudsey turned by steam-power was commenced towards the close of the last century at the bottom of Roker Lane, by Mr. Ellwand.

* For an exhaustive account of the primitive methods of cloth manufacture, see Lawson's *Progress in Pudsey*, pp. 20-28, and 83-93.

** See Smith's *Morley; Ancient and Modern*, p. 297. Wilson's *History of Bramley*, pp. 44-44

The mill is known as Union Bridge Mill. It was the property of the late Mr. J. Crowther, but is now the property of Mr. Galloway. The next and most important was Gibraltar Mill, erected in 1801-2, by Messrs. Joseph Thackrah and Fairfax Carlisle. This mill was burnt down on June 14, 1812, and there being no other mill in the neighborhood, the loss was considerable, both to owners and workpeople, as well as to the clothmakers. The mill was rebuilt by Mr. Thackrah on the best principles, and completed with all the newest improvements. Gas was introduced into this mill very early, being the first lit in the neighbourhood. Mr. Thackrah having built a large factory on the higher ground adjoining became a great contractor for army goods, and for many years employed a large number of work-people; the goods made by him being completed in all the various branches upon the premises, and exported to all parts of the world. Mr. Thackrah died in 1828. The premises were then let to Messrs. Hall and Walton, and in 1836 were purchased by Messrs. William Walton and Co. They are now occupied by Mr. D. Womersley and others. The mill has been twice enlarged.

Varley's old mill, at Stanningley, was erected in 1816, and the new one in 1837, the firm being composed until recently of Messrs. William and Samuel Varley. This firm have frequently 1,000 workpeople in their employ. The Smalewell Mill was commenced about 1821, and rebuilt in 1844-5. It became the property of Messrs. William and Jonathan Clarkson in 1854, and has recently been purchased by Mr. Reuben Gaunt, the present owner. Albion mill was erected in 1822, and has since been enlarged. The name of the firm is The Pudsey Albion Mill Co., Ltd., Waterloo Mill; erected in 1825, received an addition in 1852; and since then a new mill has been added, the first stone of which was laid in July, 1857, by Mr. Jonas Bateman and Mr. William Carr, two of the senior partners of the firm. The company trade under the name of James Blackburn and Co. The following names of mills, with the dates of their erection, complete the list: -- Union Mill (Mr. Matthew Walker), erected in 1825, and enlarged in 1835. Allanbrig Mill (Messrs. Salter and Salter), erected 1830; enlarged since. Crawshaw Mill, erected 1831; enlarged 1857; now wholly worsted. Priestley Mill (William Elsworth and Co.), erected 1834, and since enlarged (now the property of The Priestley Mill Co.) Fartown Mill (Claughton Garth Mill Co.), erected 1837; enlarged 1860, burnt down in 1879, and afterwards purchased and rebuilt by Mr. James Banks, the present owner and occupier. Cliff Mill (Farrer, Sharp, and Co.), erected 1837; since enlarged. Bankhouse Mill and Messrs. Varley's Mill, at Stanningley, all the above are woollen mills, built by companies on the joint-stock principle. Messrs. B. Crosland and Son, of Valley Bottom, and Messrs. W. and T. Huggan, of Swinnow Grange, are Pudsey firms, but their works are not within the township.

It is only within the last 20 years that the worsted business has become fairly established at Pudsey. In 1867, Messrs. Cooper Brothers erected Valley Mill, and since that time their works have been doubled in extent. Brick Mill (woolen), Mr. Robert Spencer's, was erected in 1868; Brunswick Shed (worsted), Messrs. James Smith and Co.'s, erected in 1869; Prospect Mill (woolen), occupied by Mr. W.C. Forrest, erected in 1870, and since enlarged; Grange-field Mill, Mr. Isaac Gaunt's (worsted), erected in 1871; and a new portion has just been added for the woollen trade. New Shed, Pudsey Worsted Mill Co., Limited, erected in 1872, has now been doubled in size to hold 840 looms. It is at present occupied by Messrs. Midgley and Mills, Messrs. James Smith and Co., Messrs. Turton and Mitchell, and Mr. Thomas Jowett. Messrs.

S.A. Jones and Co., woolcombers, worsted spinners and manufacturers, commenced extensive works named South Park Mills in 1874, enlargements of which are still in progress. To the above list must also be added New Lane Mills, Tyersal, erected in 1873, by Messrs. W. and J. Whitehead, worsted spinners and manufacturers; Wellington Works, erected by Messrs. Pickard and Son, and occupied by Mr. Joseph Jowett, manufacturer; and Mr. P. Harrop's wool-combing shed.

We are not able to state the exact number of persons now employed in the woollen trade in Pudsey; but, including the whole township, the number employed in that of worsted is close upon 4,000. Since the introduction of the worsted trade, the woollen business has been left behind in the race by its more vigorous rival, all the manufactories, with one or two exceptions, erected during the last twenty years having been built for the worsted trade.

The old clothiers, who were generally small farmers as well, have become well-nigh extinct, but they are held in grateful remembrance by those who remember their many good qualities. Industrious and frugal in their habits, they were generally counted men of integrity and honour, and in their dual capacity of tradesmen and farmers possessed advantages which might well be envied by the present generation.

There are still many small clothiers in and around Pudsey, and a few "wool extractors" dealers in "fudd," flocks, and mungo—substances which are immediately connected with the trade. There are also several engineers' and machinists' works.

A goodly number of persons find employment in the leather trade; the principal firms engaged in this business being Messrs. Wm. Haste, Hough End; Thomas Goodall, Alma Tannery, Bramley; and Edward Tetley, Fartown. The boot and shoe trades have also assumed dimensions of no small importance, and the works of Messrs. Scales and Sons, and Messrs. Salter and Salter employ many hundreds of persons.

Pudsey is also largely engaged in the stone trade. The Upper Moor quarries have been worked, it is said, for hundreds of years. The buildings of the Moravian Establishment, at Fulneck, were erected with stone from these quarries. Formerly they were worked by one Stockdale, and afterwards by Thomas Farrer and his trustees, who exported the hard "nell" stone to foreign countries. About a quarter of a century ago, Messrs. W. Pickard and Son entered upon and still work them. The other stone quarrying firms of Pudsey are Messrs. Wm. Merritt and Son, John Procter and Son, George Lumby, J. Illingworth, and Lord and W.H. Vickers. In Back Lane, many disused quarries have been filled up and houses erected upon them.

LOCAL CUSTOMS AND AMUSEMENTS

Many of the simple and innocent customs which were incidental to the life of Pudsey a century or more ago, are now lost to us for ever, and in their stead we have a foretaste of the "fast life" of the larger towns.

With regard to the festivals of the year and their observances, we shall only make brief references. Many of the customs attaching to saints' and other holidays in Pudsey were common to most of the villages in the manufacturing districts of the West Riding, and have been described by other local historians. *

CHRISTMAS and NEW YEAR'S DAY.—This season of the year was, above all others, given up to festivity. The Yule-log was burnt on Christmas Eve, the Christmas carol sung, and the "mummers" went from inn to inn, playing their fantastic "Peace Egg." On Christmas Day the brass band paraded the streets, and called at the residences of the local gentry, who regaled the members with genuine Christmas fare. The custom of sitting up on New Year's Even till midnight, to see the New Year make its advent, was observed by large numbers who did not attend the Watch-night services. A superstitious feeling was entertained as to the proper person to bring good luck to the house, and it was considered very unlucky if the visitor happened to have red hair. A household so visited might expect much trouble during the coming year. On New Year's Day morning the custom of asking for New Year's gifts was observed by the children of the place, and the evening was given up to games with pins, which had been received as gifts.

VALENTINE DAY.—This festival was duly honoured, but in a widely different manner to what it is at the present time. The post-office and printing-press did not lend their aid to any great extent in the transmission of the love-epistles of a century ago; the "soft nothings" were not conveyed to the "fair sex" of Pudsey on scented cards, elaborately and artistically designed; but, on the contrary, the message was transcribed in a fair roundhand, and was a work of time to the unskillful penman, and when completed was carried by the lover to the residence of his inamorata, and slipped under the door in a somewhat hasty manner. Now-a-days, the factory and servant-girls of the place are the principal recipients of these missives, which are oftentimes of a very burlesque or insulting character.

SHROVETIDE.—This season was a peculiarly happy one to the schoolboy and the apprentice; for, after eleven o'clock in the forenoon, work for the day ceased, and merriment of various kinds was indulged in. "Collop Monday" was strictly observed, but at the present time "collops and eggs" are scarcely recognised as specialties of the day. The eating of pancakes on Shrove Tuesday is now about all that remains to us of this festival.

APRIL FOOL'S DAY was made the occasion of much harmless, and at times boisterous, pleasantry, for every one appeared to enjoy the delight of making as many fools as he could.

MAY DAY.—The observances connected with this day, as also of the 29th of May (Roy Oak Day), have all fallen into desuetude, and the decorations of the horses' heads upon the anniversary of the Restoration (1660) has become almost a thing of the past.

WHIT-MONDAY.—This festival has been kept with much enthusiasm during the last fifty years, and is a day looked forward to by the children connected with the Sunday schools with great delight. The new dresses, the singing, with instrumental accompaniments, the parading of the streets, and the subsequent tea, with a cake each to take home, made this day of exceedingly popular. Now and again it would be a day of grievous disappointment, however, for the rain would persist in coming down just at the time when, in all the glory of new clothing, and with banners flying, the processions of happy school-children should have started on their way. The schools which took part in the Whitsuntide festivities of 1886 were—Parish Church (three schools), teachers and scholars, 778, conductor, Mr. John Parker; Fulneck (two schools), 334, conductor, Mr. Geo. Baggaley; Congregationalists, 420, conductor, Mr. B. Dufton; Upper Sunday

School (U.M.F.C.), 332, conductor, Mr. S. Gaunt; Primitive Methodist, Lowtown, 367, conductor, Mr. C.M. Sheard; Mount Zion, 256, conductor, Mr. Albert E. Webster; Mount Tabor (U.M.F.C.), 187, conductor, Mr. Wm. Eddison; Roker Land (P.M.), 100, conductor, Mr. Ramsden; Baptists,

* For descriptions of many of these ancient customs, see Smith's Morley; Ancient and Modern, pp. 119-150.

Littlemoor, 110, conductor, Mr. J.A. Hinchcliffe; Wesleyans, Church Lane, 400, conductor, Mr. Wright Wilson; Wesleyans, Littlemoor, 250, conductor, Mr. Stables; Lower S.S. (Free Church), 274, conductor Mr. S. Rogers; Unitarians, 150, conductor, Mr. J.W. Varley; Bethel, 134, conductor, Mr. S.W. Wilson; Rickardshaw Lane (P.M.), 346, conductor, Mr. W. Cawson; St. Paul's Church, 230, conductor, Mr. Strickland; the number taking part in the festival making a total of over 4,000 scholars and teachers.

PUDSEY FEAST does not maintain the character for real or genuine hospitality which attached to this annual holiday in former days. The inhabitants now-a-days for the most part go to the seaside, and leave the "fun of the fair" to those who are sticklers for keeping up the good old customs. The feast, when held at Chapeltown, was a sight well worth seeing. Pitching the bar, wrestling, hunting the pig, sack, smock, and wheelbarrow races, were amongst the so-called amusements of our forefathers. Something of the din and confusion of these old-time feasts is with us yet, and the children and young people are still entertained with swings and roundabouts, shows and panoramas, fat women, and gambling-tables of many descriptions. Eating and drinking were formerly the principal indoor attractions of the feast-time, and beef, pickled cabbage, and home-brewed beer were the staple provisions of each household. Amongst the caterers for the patronage of the pleasure-seekers at the annual feast in former days was Tom Wild, a traveling actor, well-known in his profession throughout the North of England. Tom closed his career in the Market Place, Pudsey, in May, 1883, at the age of 70 years. "Wild's Show," or theatre, was a "household word" in almost every town and village in Yorkshire in connection with village feasts thirty to forty years ago.

MUSIC, both vocal and instrumental, has been a conspicuous feature in the recreations of the Pudseyites for many generations. More than sixty years ago, the "Pudsey Old Reed Band" was a power in the village, and amusing stories might be told of both performers and their performances, but we refer our readers, for fuller information, to a work recently published. In 1876, the Old Bank having ceased to exist, a Brass Band was established in Fartown.

Fifty years ago Pudsey had its Choral Society, and gave oratoria performances and choral concerts, at which many eminent performers, vocal and instrumental, took part. Mrs. Sunderland, the "Yorkshire Queen of Song," made her first appearance as a vocalist in 1836, when sixteen years of age, at one of the Society's concerts. On April 27th, 1862, Mrs. Sunderland made her last appearance at Pudsey in the "Messiah," when a splendid folio copy of Handel's immortal work, handsomely bound in morocco, was presented to this unequalled exponent of sacred song.

When the Society ceased its operations, a new one was formed in 1877, under the name of the "Pudsey Choral Union," which has continued up to the present time. This excellent body of musicians has contributed greatly to the cultivation of good music amongst the inhabitants of Pudsey, and brought before the public in a most creditable and praiseworthy manner, music of the very highest class.

Amongst the British manly sports and recreations, which were at one time supposed to do much towards the formation of the national character, giving strength, pluck, and endurance, or furnishing recreation and amusement, we find that Pudsey appropriated a considerable share.

In the Leeds Mercury of 1730, we find the following advertisement, showing that Pudsey 160 years ago, had its race ground and conditions of racing:--

On Wednesday the 7th (1730), will be run for at Pudsey Upper Moor, a three pounds plate, by horses not exceeding fourteen hands high, the best of three heats, carrying nine stone, all under to be allowed weight for inches. As usual, to pay four shillings entrance, and to conform to articles. None to run for the said plate that ever won the value of eight pounds. The horses, etc., for these races to be showed and entered at William Hutchinson's, at the Shoulder of Mutton aforesaid, upon Monday, between the hours of twelve and eight of the afternoon. N.B.—No less than three horses to start (and excepting any horse, mare, or gelding that is or ever was Mr. Parson's of Micklefield. If any such horse running shall have no benefit of Stakes).

Many of the amusements of our forefathers were rude and barbarous; as BULL-BAITING, which was very common during the past century. There were persons living not long ago who could remember the last bull-baiting, which took place in the croft, whereas the Fartown National

* See Lawson's Progress in Pudsey, pp. 103-5

School now stands. The bull belonged to a man called "Jack Sheldon." He and several others who had taken an active part in the disgraceful sport were summoned before the magistrates and fined. This revolting sport, as formerly practised here, is thus described :--On the opening of this sublime amusement (?) the bull is fastened to a stake by a chain which extends about fifteen yards in length, and terminates in a very strong leather collarpassing round his neck, his horns being previously muffled at the points with a composition of tow, tallow, and melted pitch. The attack then commenced with dreadful noises of different kinds—bellowings, hootings, huzzaings, and all the discordant noises which human savagery could invent. Whatever could be brought to bear upon the poor animal to work it into a state of fury was used; missiles were aimed at him in front, and he was punctured with sharp-pointed sticks, and irritated with repeated twists of the tail behind. The irritation being judged sufficient, a single bull-dog is just let loose upon the prey, and if he be found incapable on pinning him by the nose to the ground, he is soon assisted by a second, and even by a third; and when these are tired or gored, other bull-dogs, howling and impatient of control, and let loose in their turn, till the poor exhausted captive faints beneath the protracted attack, and falls a victim to a sport as barbarous as ever disgraced the race of man." *

COCK-FIGHTING was another favourite diversion in the days long gone by, but it was far different to the healthy game of football as played now, with their well-drawn rules for the guidance of the players. The game as played now-a-days, would have been voted tame and insipid, and as only fit for children—not the manly game in which many were maimed for life. Many are the stories which I have heard old men relate about this game—tales which forcibly showed the folly and recklessness of the young men of that day—the hairbreadth escapes, or the dangerous wounds which some received from their antagonists, the foolhardiness with which they entered into the contests which took place, when township was arrayed against township, and village against village, or the Lowtown against Fartown, Chapelton, and Greenside. Great was the excitement created by the great set matches. The ball was generally "thrown down" in the field called "Greatrails," between Chapelton and Fartown. The Lowtown party had to take the ball down Littlemoor to the beck, if they won the match, and the Fartown party had to take it to the beck below Smalewell. The game of football has been revived in Pudsey within the last few years, and a flourishing football club is in existence. The club was formed in 1881, with Dr. Farquhar as president, and a membership of sixty persons.

The game of CRICKET has been long practised in Pudsey, but was at one time played in a very primitive fashion, generally on the highway, or the village green. Bats, wickets and leather balls were then unknown; a tub leg served as a bat, made smaller at one end for a handle, a wall cape, or some large stone set on end for a wicket, called a "hob," and a pot taw or some hard substance covered with band. They were all one-ball overs if double wicket was played; no umpires, and often those who cheated the hardest won. ** All this has been changed, and the game elevated into a science, and Pudsey has its cricket clubs, the St. Lawrence and the Britannia,

both of which are regarded as formidable competitors by the clubs of neighbouring towns. In 1863 Pudsey received a visit from the All England Eleven, who played with 22 selected from the players of the township and the surrounding district. The match resulted in a victory for the All England party, though by only seven runs. In the following year the Eleven were defeated by 105 runs.

LAWN TENNIS has, at the present time, taken a prominent position as an out-door amusement more particularly for ladies. In 1884 the "Pudsey Lawn Tennis Club" was formed, with Mr. George Hinings as president, and a goodly number of members. The "Hornblowers," once an institution in Pudsey, are now extinct. Formerly there was in Pudsey, almost within the memory of the "oldest inhabitant," an interesting custom in vogue, by which apprentices and the inhabitants generally were aroused from their slumbers by the shrill blasts of the "hornblower," or trumpeter, whose duty it was to go through the village every morning during the week, at five o'clock, when the apprentices were obliged to arise and commence their work.

The horn was also blown again at eight in the evening, when the apprentices ceased working for the day. The last hornblower in this township was Richard Anderson, usually called "Old Dick Anderson." This quaint relic of bygone usages (when there were no mill-bells to

* Holme's History of Keighley, p. 192.

** Lawson's Progress in Pudsey, p. 63.

arouse the people to their work) is still practised at Otley, where a trumpet is blown a la militaire, every morning, to arouse the mill-hands to their work. One night in May, 1860, I was staying at Otley, when early in the morning I was awakened by the shrill rattle of the trumpet, and as I wondered what it meant, I could hear the trumpeter passing along the streets making the little town ring again. On making inquiry, I was informed what it meant.

"RIDING WEDDINGS."—It was formerly a custom in this neighbourhood, for those parties who could afford it, to have what was termed "riding weddings," namely, for those who went to the marriage to ride on horse-back (sometimes two on a horse) to and from the Parish Church at Calverley, and on the return to gallop home helter-skelter, as hard as the horses could go, in order to be in first; sometimes a silver cup was the prize for the first in. And it was also a custom, now happily gone out of date, to seek up a number of old shoes to pelt or throw at the parties as they rode along. When shoes could not be obtained, sods were used for the purpose, and what is somewhat singular these things were done in jest and good humour, not in anger or ill-will. It is probable that this custom may have originated in the belief a person was considered lucky." This custom was sometimes called "trashing." I have heard of a person in Pudsey (named Greaves) who offered to give his children £20 each, on their wedding day, if they would forego their "riding wedding," but they would not—no, not for £20! *

"DUCKING STOOL."—There is, or was a few years ago, a large pond, at the top of Tyersall-lane, known by the name of "ducking stool." There was, about 60 years ago, at this pond, a chair fastened to the end of a long pole, which worked on a pivot in order that the chair could be made to descend into the water by working the pole. This was the relic of an ancient custom for the punishment of scolds and brawling women, who were placed in the chair and ducked, to the edification of the bystanders. Sometimes this mode of punishment has been confounded with the "cucking stool," which was in use as early as the time of Domesday Book, and also with the "tumbrell," which was used sometime after. In the "cucking stool" the culprit was placed before her own door, or in some other public place, for a certain time, and subjected to the jeers of the passers-by and of the viciously inclined. On the "tumbrel," she, or he, was drawn round the town, seated on the chair, and this was sometimes so constructed as to be used for "ducking" as well, but the "ducking stool" par excellence, was the one fixed, or moveable, but made specially for the purposes of immersion. **

“RIDING THE STANG,” by the roughs, after a fight between husband and wife, was a custom formerly common in this locality, and has been carried out, within the last few years. A nominey was generally said by the person who rode the stang or rail. If the wife had beat the husband, it commenced thus:--

Ranty tan, tan, tan,

You may hear by the sound of my frying pan

That Mrs.----- has beat her good man. ***

The customs practised at Funerals were most objectionable, being the remnants of practices handed down from the dark ages. In a description of a funeral in 1541, it is said, “The corpse was then buried, during which was sung the Te Deum, and the whole was concluded with good eating and drinking.” It was customary during the last century, to have what was termed an “arvil.” The persons attending the funeral were supplied with warm ale and cakes, or a sumptuous feast was prepared either at the house of the deceased or at a public-house near, as if the visitors were rejoicing at the demise of the deceased—a proceeding altogether unseemly on such a solemn occasion. In some country districts this feasting custom yet lingers.

When we look around now, upon our town, what a change has come over the scene. Long chimneys and gigantic manufactories have risen on every hand, giving employment at good wages to hundreds and in some instances, thousands of hands. The barbarities and

* See Scatcherd’s History of Morley, p. 195

** See the Reliquary, 1861. Jame’s History of Bradford, p. 293. Scatcherd’s History of Morley, p. 192, and Smith’s Morley: Ancient and Modern, p. 45.

*** Scatcherd’s Morley, p. 193.

Degrading customs have, in a great measure, fled before the activity of business and the educational institutions which have sprung up in all our manufacturing villages throughout the country. The amusements are generally of a higher order, if we except the dog-racing and rabbit-coursing community, which, alas, is sadly too numerous. Sunday and day schools, mechanics’ institutions, soirees, lectures, and musical entertainments, railway excursions, and holiday tours, cricket clubs, and other interesting and healthy out-door games, now all come in for a large share of patronage. There are now but very few who sigh for the “good old times” to which in this chapter I have alluded more particularly.

FULNECK

It is said of the monks and friars of the centuries gone, that they were particularly careful in selecting the sites for their monasteries and other religious houses; but certainly they were not peculiar in this respect, as witness the case of the pleasant and unique village whose name is at the head of this chapter. Fulneck is most beautifully situated on the northern slopes of the Tong valley, forming the southern boundary of the Pudsey Township. It has a perfectly open prospect to the south, embracing a wide range of country, including Dudley Hill; Tong, with its tree embowered hall, the seat of Sir R. Tempest-Tempest, Bart.; Drighlington; Gildersome; Adwalton, with its historic moor; Morley, Middleton, Farnley, etc.; and it would have been difficult for the founders of the place to have chosen a spot in this district more desirable for the purposes contemplated by them. Not inaptly may a part at least of David's eulogy of Mount Zion be applied to this place:--"Beautiful for situation." More especially was this the case when the site was first selected, ere the pellucid and fish-inhabited stream, which winds through the vale, had become black with nauseous drainage, or the opposite slopes were disfigured by heaps of shale and other rubbish thrown out from the pits, which have been opened of late years by the Low Moor Iron and Coal Company, and the chimneys whose sulphurous smoke pollutes the air, and destroys the trees of adjoining woods.

The establishment presents a fine imposing front when viewed from the other side of the valley, and consists of a broken, yet not inharmonious, line of buildings; having the chapel in the centre, which, however, is not distinguishable as such on this side; the schools for girls and boys; the residences for the principals of these schools; the Single Sisters' and Brethren's Houses, the Lecture Hall, etc., the whole of which are faced by a broad and level graveled terrace, from whence gardens, orchards, fields, and forest trees, occupy the space down to the stream. Although the beauty of Fulneck is seen in the front, it is at the back where its specially unique features are most apparent. Here the line of the buildings is considerably more broken than in the front, and the chapel is conspicuous by its advancing entrance, surmounted by the belfry and clock. A paved terrace having a rise of some yards above the front one, runs nearly the whole length of this side, being shortened by an enclosed yard, etc., belonging to residences of the Single Sisters at the east end. From this terrace green slopes rise to the road or street above, which at the centre is greatly above its level, and is reached by flights of steps of varying heights. The west end of this rising ground was, until a few years ago, occupied by a block of unsightly cottages and other erections, partly used for a bakery, stabling, etc., the removal of which has added much to the cleanliness and appearance of this part of the village.

Beyond the establishment proper, are the boarding-house, the ship, the single Brethren's prayer hall, and cottages, which have been utilised as a reading room or institute. On a lower level, and in front of these latter, there are a few houses so pleasantly situated as to have acquired the name of "Paradise." They are, however, only approachable through a narrow entry on the low side of the inn, which covered passage is therefore appropriately named "Purgatory." Yet let it not be inferred from this that there was any justification for the popular belief of their Romanist or Jesuitical character. At this end is a barrier where a toll of 2d. is demanded for horses and vehicles passing through the place. The whole of the private residences are on the opposite side of the street, extending for the most part from the entrance gate on the east to the bar above indicated. Although considerably above the level of the establishment, the village is still much below the crest of the hill in its rear, so that the whole place is well protected from the north and north-east winds. From the style and arrangement of the buildings the tout ensemble of the place is of a semi-continental character, and cannot fail to impress the visitor by its neat, quiet, and almost solemn appearance.

Some of the most modern additions to the requirements of the village are, a capital Sunday School for boys nearer the top of the hill, and one for girls at the back of, and

adjoining the Sisters' House. The Lecture Hall, also, was erected only a few years since on the site of what

was once the boys' day school, which for many years was successfully conducted by Mr. E. Sewell, who is now quietly passing the remainder of his days amid the calm seclusion of his former activities.

The estate, as a whole, is of very considerable extent and value, reaching from Hare Lane on the east to near Scholebrook Lane on the west, and from the top of the hill on the north to the bottom of the valley, which is its southern limit, embracing an area of 160 acres. This important freehold, originally consisting of about 130 acres, was added to by subsequent purchases or gifts, and when first acquired was mostly waste or moorland, with one small farm and a malt-kiln. When the common lands of Pudsey were enclosed in 1812, a great deal of this side of the Tong valley was quite a wilderness of moorland, thickly covered with brambles and briars. In this public spoliation the proprietary of the Fulneck freehold came in for a considerable share. By the persevering industry of the first settlers this was gradually changed into a well cultivated and fruitful inheritance, such as but few religious communities of the present day can claim to possess. This fine property is owned by the Church of "Moravian Brethren," or, as they sometimes style themselves, "Unitas Fratrum," whose history in connection with this place we must now follow.

Previous to the year 1742, this church, influenced by a holy zeal, had sent out Missionaries to different parts of the world, and had established an English Conference, or Board of Direction, in London. It was in this year decided by the Board that a staff of labourers—actually hand-working ministers—should go and "take up their residence in some convenient spot in Yorkshire, whence as a centre they could go forth to minister to the societies." "The zeal of the Brethren was such, that by the end of the following year they had organised forty-seven places where the Scriptures were regularly read and prayer offered up once in every three weeks." These places were divided into six districts, in each of which was a preaching place, to which the societies might resort on Sundays. Pudsey was one of these centres.

In March, 1743, Count Zinzendorf, who had devoted himself to the interests of the Church, visited the brethren at Pudsey; and in order fully to carry out their social as well as religious polity, fixed upon the hillside then called Fallneck, which was then, or shortly afterwards, offered for sale. This noble convert was a zealous and enthusiastic member of the cause he has espoused, and did much, both by his labours and his means, to advance the spiritual and material prosperity of the community with which he has associated himself; one of its best known and perhaps finest stations in Germany—Herrnhut in Lusatia—being the fruit of his generosity. By many this nobleman is thought to have been the founder of the Moravian Church; but this is a great mistake, he only having been a co-worker with others in the extraordinary revivals of the last century. In fact, the Moravians claim to have been Protestants before the Reformation, and to have kinship with those early martyrs, John Huss, of Bohemia, and Jerome of Prague; with John Wicliffe, and others, who heralded Luther in his noble work.

It is stated that 240 years previous to Zinzendorf's invitation to the Brethren to form a settlement upon his patrimony, a number of Waldensian refugees from Romanist persecution in Austria, fled for safety and protection to the Church at Fulneck in Moravia; and although, from persecution and other causes, the organisation was brought very low during the following two centuries, yet it was from this same Moravian Fulneck that the first colony was transferred to Herrnhut.

As yet no reference has been made in this history to the name, "Fulneck." As afterwards stated, the place was called Grace Hall from the completion of the chapel in 1748 until 1763, when the name of Fulneck was adopted, in loving remembrance of the original home of the Brethren in Moravia, which bore that name. Also, it is said, because the situation, or general appearance of the two places, had some resemblance to each other. By a curious coincidence, however—and this may have given some weight to the new baptism—the spot had, for

generations previous to the Brethren becoming owners of it, been known as "Fallneck." Some previous writer has endeavoured to find the source of this in Fall'n-Ake, or Oak, from the Saxon ac, from the supposition that some notable tree of that tribe had become prostrate thereabouts. Notwithstanding the improbability of this derivation, it has been very generally accepted by local antiquaries, perhaps without considering the value of the suggestion.

I venture, however, to offer what I think to be a much more plausible indication of the source from whence it comes. Those acquainted with the locality will know that between Nesbit Hall on this side, and Tong Hall on the other, the valley opens out westward, dividing itself into a fork or Y shape, one branch going up to Holme and Dudley Hill, the other passing round the Tyersall Hill to Laisterdyke. The junction of these two branches, then, is the head of the valley, and that portion immediately adjoining, eastward, is the neck. This is the part wholly included in the estate, i.e., from Scholebrook or Jackass Lane to South Royd or Hare Lane. Did not the name, then, indicate the wide neck of the valley, or Fullneck, as it was often spelt in the old writings? The corruption from full to fall by the original inhabitants needs no explanation.

Yet another, and perhaps more likely origin, is communicated by Mr. J. Cliff, of Nesbit Hall, from a note recently acquired by him. It is extracted from the notes of a Mr. Samuel Hemmingway, who, along with a Squire Sugden, who lived on the hill, inspected property which John Holdsworth, then residing in the old "Bank-House," wished to sell. After viewing West Royd, they walked on the "Fallneck and Fall, Stubbs, and South Royd"—all significant names—"and came up one side of the Calf Close: (sic. Hare Lane). Here, then, we have the popular and strictly correct nomenclature—the steep slope of fall at the NECK of the valley, this part being by far, steeper than the land at either end; therefore, appropriately known as the "Fall."

At the time the Moravians were pushing on their work of preaching and establishing societies, the Wesleys, with Whitfield and others, were going up and down through the country, engaged to a much greater extent in the same work. Among these, and for a long a coadjutor with them, was the Rev. Benjamin Ingham. He was a native of Ossett, in this county, was educated at Oxford, and ordained to be a minister of the Established Church; but not waiting to be inducted into a living, and probably having some private means, he commenced preaching, both in the churches and in the open air, to large congregations which flocked to hear him, principally in Yorkshire and the borders of Lancashire. He was an earnest and successful preacher, and in a short time about fifty congregations or societies were formed as the result of his labours. Probably he was a better preacher than organiser, or, preferring the system and polity of the Moravians, he persuaded his followers to unite themselves with the Brethren, and with one consent they seem to have done so, to the extent of about a thousand members. He thus became a man of considerable influence in the combined societies.

Thus it was, that when the Board of Direction in 1743, acting upon the advice of the Count, decided to obtain this site as a grand centre for their work in Yorkshire, Mr. Ingham was commissioned to purchase it for the Brethren, i.e., to pay down the purchase money, with the understanding that the Board would take it over before the end of the year. This arrangement, however, was not carried out, and subsequently there seems to have been some difficulty in bringing the matter to a settlement; as a not under date 1744 says, "No final agreement or bargain was made, but this was at length, 1754, obtained upon a lease of 500 years (another note says 999 years), after a good deal of trouble and many changes of Mr. Ingham's mind." Count Zinzendorf, who was on a visit at the time, exclaimed when the matter was settled, "I can now with freedom lift up my eyes and pronounce this settlement a settlement of the Lord." Subsequently the rights of Mr. Ingham's heirs in the estate were purchased by the lessees, and the property thus became their freehold. This gentleman appears also to have been subject to no small measure of religious impulsiveness; for it is stated, under date Oct. 9th, 1745, or nearly two years after he had bought the estate for the church,--

After a blessed Lovefeast with the single Brethren, Mr. Ingham fetched a piece of ground from the field in which their house was intended to be built, and gave it to them as a token of their henceforth having possession of it. But this was afterwards returned, when the said field was determined upon as the future place of the single sisters' house; when Mr. Ingham gave them, in the same solemn manner, possession of the ground of their present house and garden. He promised, moreover, £100, either in money or bricks, towards their house.

The Brethren at this time lived in one or two small houses in connection with a Meeting Room on the top of the hill, also apparently in a house or houses at Bankhouse,--possibly at Nesbit Hall. The hill was then called "Lamb's Hill," and at these two places they resided for four or five years, while the chapel and houses were being built for them. The first stone of the former was laid on May 21st, 1746, by the brethren Foeltschig, Okershausen and Hauptman, with much solemn religious ceremony, singing and prayer being continued in the open air the whole of the night following. This place for worship was designated by them "Grace Hall," and afterwards for some years was the name by which the whole place was known.

One cannot but admire the ardent faith and burning zeal of this handful of men, most of whom were strangers in the land, in starting to build an establishment, calculated by themselves to cost £3,000, but which others thought would reach £10,000; and which is stated finally to have been as much as £15,000; and this upon land the tenure of which was not fully secured to them, or had been forfeited by their non-fulfilment of the terms of agreement. This Chapel or Hall was completed in 1748, and solemnly consecrated on June 2nd, by John de Watteville and Peter Bohler, two of the most learned and prominent labourers in the fraternity at that time. The minister's house had been completed and occupied during the March preceding.

The chapel organ was one of no mean repute, being built by Snetzler, an eminent maker of his day; and as music has ever been a leading feature in connection with the economy of their worship, it will account for the fact that, although engaged in a great enterprise and with straightened means, yet they succeeded in putting in this fine instrument in the same year that the chapel was opened. * It was originally placed in the east gallery, but was in 1802 removed to its present position opposite the pulpit.

This last named, and generally considered most important piece of ecclesiastical architecture, seems to have been with them a matter of minor concern, as it was not erected until 1750, when it was first occupied by the gifted and learned preacher Benjamin La Trobe, who at that time was stationed with the church as Brethren's labourer. His was a name of Huguenot celebrity, which has been continued down to the present day through a succession of talented, influential, and honoured generations.

Among the earliest of those who were connected with the Brethren, was one Claudius Nesbit, who resided at Bankhouse, and built what is now called "Nesbit Hall," at present owned and occupied by John Cliff, Esq., R.R.Hist.S., who was himself educated at the Fulneck Boarding School. A view of this finely situated, and lately much improved mansion, will be found in this history. Doubtless it was with this same Claudius Nesbit that Zinzendorf temporarily abode during his visits to the district. A great mystery has always surrounded his last days. It is related that going to London on business, he was never more heard of.

In the year 1749 Zinzendorf, and his son Rénatus, again visited the settlement, and laid the foundation stones of the houses for the Single Sisters and Brethren. The first is detached from the main block, it built of bricks, and is an imposing termination of the façade to the east. Through the space thus left open there is a delightful and almost telescopic view of the front prospect; here also access is had from the rear to the main terrace.

This noble promenade deserves more than a mere passing reference. It is a well kept gravel walk, having an extension of about 240 yards and a breadth of 8 yards. "It was in existence in a rude state in 1753, and about the same time the gardens on the slope below were laid out." About 60 years subsequent to the above date it seems to have been brought somewhere

near to its present condition of perfection, and is said now to be “equal if not superior to that at Windsor Castle;” and also to bear more than a favourable comparison with the famed parade in front of Hampton Court. The houses above-mentioned were finished and occupied three years later. It was also in the above-named year that the Burial ground was laid out for its sacred purpose.

It is a long strip of land sloping gently down from the road to a considerable distance below, and has within the last few years been enlarged by addition of land from the adjoining fields. This holy resting-place for the dead is to the east of the estate, and is overshadowed by many very fine forest trees, which add much to its quiet and hallowing appearance. Here some of the most sacred of their religious services were wont to be held; and oft has the stillness of the early morning been broken by the slowly measured and solemn music of their brass horns. More particularly was this the case at Eastertide, when the burial and glorious resurrection of our Blessed Saviour was celebrated with much that was, to the natives, both strange and novel; and so much attention and curiosity did it excite as to cause thousands to assemble to witness the uncommon spectacle. This ultimately became, by the unruly character of the assemblies, so great an annoyance as to compel the transfer of the service to the chapel. Grace Clarke was the first interred in the burial ground.

It may not be out of place to state that the brethren and their general economy were held in much esteem by that great apostle of the last century, the Rev. John Wesley, and his equally and talented brother Charles. Indeed, the former acknowledged that it was by communion with Peter Bohler he was enabled to understand the plan of salvation as propounded in the New Testament, and to realise that “peace of God,” by faith in Jesus Christ, which he afterwards preached with so much fervour, persistency, and success, and which became a leading characteristic of his long and self-denying ministry. Further, it is, apparently, to his intercourse with the brethren that the Methodist Church is indebted, not only for the knowledge of this joyous fact of Christian privilege and vital godliness, but also for much of its peculiar polity. Lovefeasts, fellowship meetings, watch-night services, class meetings, circuits, and districts, seem mostly to have been grafted from this source. He visited Grace Hall in 1747, when he first preached in Pudsey at 8.oa.m., and upon other occasions during his busy life when at Pudsey, and although the whole manner of their social arrangements did not commend itself to his judgment, yet he was always glad of that spiritual intercourse he found active amongst them. In reference to their social affairs he says in his journal, April 17th, 1780—

I left Leeds in one of the roughest mornings I have ever seen. We had rain, hail, snow and wind in abundance. About nine I preached at Bramley; between one and two at Pudsey. Afterwards, I walked to Fulneck, the German settlement, Mr. Moore shewed us the horse, chapel hall, lodging rooms, the apartments for the widows, the single men and single women. He shewed us likewise the workshops of various kinds, with the shops for grocery, drapery, mercery, hardware, &cc., with which, as well as with bread from their bakehouse, they furnish the adjacent country. I see not what, but the mighty power of God, can keep them from acquiring millions, as they (1st) Buy all materials with ready money at the first hand. (2nd) Have above a hundred young men, above fifty young women, many widows, and without any interruption, in various kinds of manufactures; not for journeymen’s wages, but for no wages at all, save a little very plain food and raiment. As they have (3rd) a quick sale for all their goods, and sell them all for ready money. But can they lay up treasure on earth and at the same time lay up treasure in heaven?

The above interesting note will doubtless explain to a very large extent how the community managed to possess itself of this fine property. It was by the persistent self-abnegation of hundreds of people, industriously pursuing this one end, with a religious fervour but rarely equaled. Joyfully toiling, and under the most favourable conditions for success, not

for themselves, but the cause to which they were wholly devoted. As an illustration also of the widespread interest felt in one another by the members of the Church generally, a ship's cargo of timber was sent as a present from Norway towards the erection of these buildings.

It will already have been observed from the note above quoted that the object of the establishment was not merely a spiritual one. Employment was to be found for the members, not only to provide for their own necessities, but also that by their labours there might be a capital account for the common good. They thus occupied themselves in various trades and manufactures, and became the pioneers of that principle of cooperation which has spread so widely in later years.

The clothmaking business was commenced in 1748, and afterwards that of worsted and gloves, tailoring, shoemaking, farming, etc., by the brethren; and needlework, hosiery, and lace making by the sisters, were all successfully followed for many years, but finally abandoned as unprofitable, or impracticable when brought into competition with the ordinary outside traders. Doubtless the novelty of the movement would attract many young people at first, who were also the subjects of strong religious influences, but the austerity of the life imposed on them being unnaturally severe, would soon become irksome and intolerable; so that what was in the beginning effective by the influence of an abnormal zeal, speedily failed when worked under the conditions of ordinary and reasonable life. The building at the extreme west end of the terrace was erected for clothmaking in 1758, and the business continued to be carried on by the Brethren, principally under the direction of Br. Charlsworth, until 1780, when, for reasons just given, it lapsed into other hands. It was, however, resumed by them about 1823, and continued till 1837, when it was finally abandoned.

The temporary prosperity of the movement, however, aroused the jealousy and anger of many in the district. This feeling was further increased by the spreading of false and scandalous reports as to their political and religious connections; while the fact of the great bulk of their leading men being foreigners, was quite sufficient of itself to quicken the suspicions with which they were generally regarded.

In the middle of the last century the partizans of the Pretender were numerous and active, while Romanism, with which his cause was supposed to be closely connected, was everywhere by the mass of the people bitterly hated. It was, therefore, an easy task with the enemies of the Brethren to accuse them as Romanists and Jacobites, while their peculiar religious rites, and close mode of life, together with the aid they got from abroad, served to convince the ignorant and vulgar, who are always superficial in their observations and hasty in their conclusions, that these pious and harmless strangers were in league against the throne and church. They thus became subject to much annoyance and persecution; their meetings were interrupted, their houses searched, and large mobs from Leeds and elsewhere caused them much apprehension, and threatening serious riots. These, however, seem to have been averted by some of their ministers appearing before Sir Walter de Calverley and taking oath as to the loyal and peaceable character of their work and people; furthermore, they are said to have persuaded one or two magistrates to visit the settlement, and have fully explained to them the nature of its economy. From thence their way would seem to have been unmolested, save by such small matters as occasionally arose from internal causes, or other and more perplexing questions connected with the estate. An instance of the latter sort arose with the owner of the opposite side of the valley, in relation to the Brethren establishing a dyehouse for their cloth manufactory on the stream dividing the two properties.

A note under date 1750 says—

The congregation enjoyed rest from without and within, excepting some disagreeable disputes betwixt us and Mr. Tempest of Tong, concerning the Dyehouse and the use of the brook near it, which came to a tedious laws suit.

Again, in the next year, we find—

The disagreement with Mr. Tempest, in Tong, was finally settled at York in July. Some matters in dispute were given in the right of Mr. Tempest, and the right of the brook in favour of Fulneck Settlement. Br. Metcalf was very much engaged in helping to terminate this disagreeable dispute.

Still another in the year following—

Those in the Economy at Holme had much to suffer by Mr. Tempest, who threatened to turn them out of their house, and they were at last obliged to move from thence to Pudsey town (1756).

Disputes and petty jealousies also between the foreign and English residents were not unknown, and sometimes went so far as to create no small amount of vexation and anxiety.

A congregation of the Moravians existed at Pudsey contemporaneously with the one at Fulneck, but whereas the “Fulneck congregation was confined to its own place; Pudsey congregation (1755) included Holbeck (Leeds), Dudley Hill, Horton, and Baildon.” This separate society, with its constitution and privileges, existed down to the year 1811, when, from constantly decreasing numbers, and to prevent an utter collapse, it became amalgamated with the stronger section at Fulneck.

In connection with the Pudsey Society a boys’ school was opened, and as an indication of the value set upon their own services by the brethren, it is recorded, Feb. 27th, 1784—just when they were about to begin the erection of the large boarding school at Fulneck—

Brn. Watson and Collis had conference with the committee brethren touching the boys’ school to be begun, i.e., to settle the school wages. It was thought readers only should pay 2 1/2d.; readers and writers, 4d.; and readers, writers, and cypherers, 6d. per week; and the schoolmaster to have for the present 6s. per week; and as soon as the Schollers bring in 7s. per week, then he to have 7s. per week!!

There had been an attempt to establish a school two years previously, which failed for the reason that it was “very hard to get any house as room in Pudsey, as they are all occupied, and the rents also are very high.” This was in March, 1782; and in July of the same year it states, “we are much concerned that we cannot get a room to keep a school in for our boys.”

The minister at Pudsey at this time, a married man, only received 8s. per week, and at the time of the union with Fulneck, as above, his salary was but 12s. per week.

It was old widow Stephenson who received the Brethren when they first came to Yorkshire (sic Pudsey), and in whose house they preached.

This junction of the societies “was settled with 150 persons present, but there were as many as 345 souls in the society. Pudsey, 125; Dudley Hill, 60; Great Horton, 70; Baildon, 30; Leeds and Holbeck, 60. The average during the first ten years of these societies had been 660.”

The labourers on the Pudsey plan resided together in a cottage yet indicated in the street at Fulneck.

During the separate “existence of the Pudsey Congregation, the number in Fulneck averaged 359 the first ten years, then rose to 425 as their highest average, and was probably not much under 400 at the time of union.”

This was undoubtedly the period of greatest energy in the church, not only in this district but throughout all its ramifications. But we have to do with Fulneck only, and what is said of the Yorkshire societies generally is most fully applicable here, that from “1775-90 was the time of greatest congregational activity; 1785—1825 the almost exclusive educational period; 1825—1855 years of comparative inactivity.” (Cent. Job., p. 35.)

The first section was one of utter and general consecration, body and soul, to the service of God and the church, wherein no labour was too great, no sacrifice too much, if only the one would appear to benefit thereby, or the other required it at their hands. Indeed, the brethren seem at this time to have come as near as possible up to the standard of the primitive church,

when “all that believed were together, and had all things common.”—Acts ii., 44. “And the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own; but they had all things common.”—Acts iv., 32. Imbued with this noble charity, and fired by such zeal to promote the spiritual and eternal welfare of each other, and of the masses lying around them in the arms of the Wicked One, it were a marvel, indeed, if, whiled sustained by this spirit, the blessing of heaven had not crowned their labours with success. But “a fierce fire needs much fuel,” and humanity is none the less human however sanctified and sustained by Divine grace. The three great forty days of Moses in the mount, Elijah in the desert, and the Saviour in the wilderness, all had an end; for no abnormal condition of life, whatever good it may secure for the nonce, or promise in the future, can possibly be upheld any longer than the fire which animated it is kept fully alive. And to suppose such a state of living can be continuous is to ignore the whole tradition of our being, and the noble attempt of the early Christians which so soon collapsed.

From this universal experience the Brethren were not exempt. Here it appears that within the short space of ten or fifteen years after the settlement of our Congregations, the numbers reached their culminating point. The fire proved in many places to be merely that of stubble, quickly flaming, and soon burn down. Thus, though the number of additions was at first great, --at that time tens were counted where we are contented with units.—the number of those that fell off was proportionately large, amounting (in some years) to between 40 and 60. From the simple accounts, handed down to us, it is hardly possible to say who laboured most successfully; all appear to have devoted themselves, soul and body, to the work. The attractive eloquence of Br. La Trobe, and the loving words of the venerable Bishop Tranecker seem to have made particular impression.—(Cent. Jub., p. 41.)

We should not lose sight of the fact that the later half of the last century was a time of general revival of religion throughout this and some other lands. Experimental and practical Godliness was almost extinct; services were held in the churches, and sermons were preached; but the first were coldly formal, and the latter not only insipid but in many cases wholly hid under the bushels of morality and tradition.

The clergy proclaimed the “form of Godliness: without the power; often spoke of virtue, but rarely exhibited the only saving foundation of every Christian grace. The Independents had not developed the evangelical spirit they have since displayed, and there were comparatively few Methodists here to search out the poor and despised, and to preach with rude but earnest eloquence the terrors of “the wrath to come.” Thus the field was open; there were no rivals, and even the places of worship, such as they were, were far apart and thinly scattered among an ignorant population.

Thus were the fields in this corner of Yorkshire ready for the harvest, when Ingham and Delamotte, La Trobe and Tranecker, Cennick and Hartley, with others, put in the sickle and reaped a harvest of men; while some of the brethren, as Boehler and Gambold were “compelling the attention of Oxford to the truth by their Latin discourses, prayers, and extemporised verses.

The foundations this laid in true piety, zeal and learning, cannot but be abiding; and although for awhile, the superstructure may fall partially into decay, yet with such a basement to work upon, and the same Divine Power at the command of their faith, may we not at any time look for a return to the old evangelistic activities, and as a consequence, the former fruits. “Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the ancient years.” Mal. iii., iv.

We must now glance at another branch of the work allotted to the place, one which has far exceeded in importance, as it has outlived in time, that of the industrial. I refer to the work of education. This has almost from the beginning been a notable feature of Fulneck, and long ere the value of a liberal education was generally recognised in this country, the Moravians were careful to give it to their own children, as well as to admit others to the benefits of their

schools. It must also not be forgotten that theirs was a Missionary Church many years prior to the other Protestant Churches awaking to a sense of this branch of Christian duty. This being so, the children of the Brethren engaged upon foreign stations, where education was next to impossible, had to be cared for at home, so that then, as now, many were sent to this country for that purpose. At the period with which we are now dealing (about 1750)—

Day schools were set on foot in various parts for the use of the societies; and the children of those brethren and sisters who were set apart for the service of the church, were, together with some few whose parents desired it, collected into one family, forming the nucleus of the present boarding-schools at Fulneck. The children's economy was at Broadoaks, in Essex, in 1743, but the boys were afterwards removed to Buttermere, in Wiltshire; and in 1748 were transplanted to Smith's House (Wyke), in Yorkshire, and finally took possession of the rooms under the chapel (1753), which were occupied by them until, 30 or 40 years afterwards, the present Boys School was built.

It was two years after the arrival of the boys, that the girls were also transferred from Church Lane, Chelsea, to the same rooms beneath the chapel. In reference to a sad epidemic of smallpox, there is an entry in the diaries, very characteristic of the simplicity of the times. We read: "By occasion of the smallpox, Our Saviour held a rich harvest among the children, many of whom departed in a very blessed manner."

The first attempt by the Moravian brethren to establish a large public school in Yorkshire was made at Fulneck about 1785, when "a few children of parents who, without entirely connecting themselves with our Church, yet kept up an intimate acquaintance with it, had been already admitted to our schools. The increase of applications of this nature, together with the great insufficiency of the accommodation for both schools below the chapel, rendered an additional building requisite. In August of the above year, the older portion of the present Boys' Boarding School was solemnly opened for this purpose by Brother Traneker." This movement was so successful that, from a beginning of from 50 to 60, the number had reached 200 in 1817. This result was partly due to the fact of the Church's connection with the Continent, by which an uncommon staff of good classical, mathematical, and language teachers was readily and continuously secured. Among the most conspicuous of these was "H. Steinhauer, who, inheriting his father's zeal, and endowed with extraordinary acquirements in most departments of science, imparted signal impulse to many studies, which, with classics, mathematics, and the pursuit of the Fine Arts, enabled this institution to afford a more liberal education than most others."

A Theological College was commenced here in 1809, for the training of students for the ministry, but was discontinued in 1827, being fettered in its usefulness by "numerous restrictions and inadequate resources." It subsisted during these few years "under various names and arrangements, and has not since been renewed," except for a brief period.

The union of this secular education with the church work, and spiritual life of the congregation, was not in all respects considered satisfactory. "The service of the schools swallowed up a great number of brethren, without creating an equivalent supply of new members;" the spirit of zeal and self-denial was declining; success had enervated the establishment, "and the period of real prosperity had ceased long before the numbers had reached their maximum." But the schools were popular, the pupils were many, and the profits good; and the glamour of this success not unnaturally dimmed the eyes of the Brethren, so that they could not see to what an extent they were consuming the hard-won stock of spiritual capital accumulated during the previous fifty years. "It seemed as if the prosperity of the schools was, by its brilliant glare, to hide every other defect, and we believe we are giving a correct impression of the state of feeling, when we say that the first question of a visiting brother was not, "What spirit animates the congregation?" but 'How full are the schools?'"

They were also among the first of the Churches to enter upon that then novel, but now most popular, work of Sabbath School teaching. In 1800 the exertions of C.I. La Trobe were successful in establishing such schools at Fulneck. These, with a short break at the

commencement of the period, have ever since been in operation, and proved an incalculable blessing to the whole neighbourhood. Following a principle which seems to be incorporated into most of their religious and social activities, the boys and girls are kept as much as possible apart from each other, and separate schools have been erected of late years for their use; that for the girls being in the street at the rear of the Sisters' House, while the one for the boys occupies a commanding position nearer the crest of the hill. This practice operates throughout their whole polity, the sexes not commingling in any of their religious gatherings; in fact, so far is this enforced at Fulneck, that the writer of this article, having taken a seat upon one occasion, at a public service in the chapel, on the very margin of the female side of the entrance, was peremptorily told, three times over, "You must not sit there!" This division is also strictly carried even to death, as in the burial ground one half is set apart for males, and the other for females, so that husbands and wives, parents and children, brothers and sisters, whatever may be their lot in Heaven, at least in Hades are kept apart. One is led to wonder that, with such Benedictine practices, matrimony should be sanctioned.

Returning to the Sabbath Schools, it is claimed for them in an account of the "Celebration of the Centenary Jubilee," that the Brethren were not second in this popular and profitable field of labour. It says, "We cannot refrain also from mentioning Bro. Steinhauer, whose exertions show us how far even some of the so-called 'simple' brethren of olden times were in advance of their age. Both as boys' labourer in Fulneck, and as ministering Wyke (1773), he made use of his own press, in order to circulate printed copies of hymns or addresses among the children, thus anticipating by twenty years the work of Sunday Schools. It would also further appear that this same "simple" brother is responsible for the introduction of choir-singing into the services of the church at Fulneck. To his also is given the honourable notice of having, ten years previous to the above date, raised the standard of instruction in the day schools from a "course of tuition at first very limited, comprising little beyond reading, writing, and arithmetic," by the introduction of higher branches of study, as Latin, German, French, music, etc.; which, of course, considerably encroached upon the time set apart for manual labour; for even the time of the children was strictly apportioned between school and work. Here we appear to see the first germ of that modern system of education in connection with our Board Schools—the half-timers—in operation at this out-of-the-way corner of the world, a hundred years before the establishment of these institutions was practically contemplated. Is there anything new under the sun?

The buildings for the boys' boarding schools were erected 1784-5, but considerably enlarged in 1818. They occupy the space between the Brethren's and the Directors' residences, and were "solemnly opened by Br. Traneker, who at that time combined the functions of congregation-helper and minister with those of school director." The ceremony of the stone laying is referred to in the Diary under date April 19th, 1784:--

Being the anniversary of the settling of the congregation in Fulneck up (on) the footing of a place congregation 29 years since. At 8 was morning blessings; at 11 the congn. assembled in the Hall, when, after singing some verses, i.e., "Unfathomed wisdom of our King," &c., reading the inscription to be put in the Leden Box, the foundation stone of the House for the Boys' ceconomy was laid by Br. Traneker, who, standing upon the foundation stone, offer'd up a prayer, and though I (was) at a great distance to (from) him, yet the feeling I had was sufficient to convince me our Savr. Was pleased with the whole transaction.

From hence have gone forth missionaries to the remotest parts of the earth, not only to teach and preach, but often to work and maintain themselves in desolate regions. Here too has been the chief seminary in England for training of ministers for the home work, and a succession of teachers for succeeding generations. The Centenary Anniversary of the schools was celebrated on May 3rd, 1853.

It would be an incomplete notice of these old and important scholastic institutions, were we to omit mention of a few of the names which stand forth conspicuously in connection with them, as Directors, Tutors, or Pupils.

Among the first of these is one whose name is constantly recurring in the Diaries of the last century, the Rev. G. Traneker. As stated above, his duties were duplex and onerous; yet discharged, evidently, with conscientious faithfulness, and a general satisfaction to those among whom he laboured. He was the first "Helper" under the new settlement, April 14th, 1755, being appointed "Ordinary [Bishop] of Fulneck, and of the whole," i.e., the other congregations in connection with it, "and his wife also was to be a general labourer or elder." He is specially mentioned with the brethren Johannes de Watteville, La Trobe, and Charlesworth.—who is referred to as the "Gaius" or "Congregation Innkeeper,"—as taking a general and principal part in all the solemnities of the great Conference where these and many other things of importance were settled, including the appointment of Br. Planta as congregation physician. The Bishop's first appointment was not of long duration, as he was succeeded in both offices in 1757 by the Rev. B. La Trobe, but he returned to his old duties twenty years later, 1776, and appears to have continued as School Director till 1791, and was congregation-helper until the appointment of the Rev. S. Benade, in 1801. This venerable and devoted servant of Christ and the brethren died at Fulneck in the following year, and was interred in the burial ground there. The jubilee of the brethren's and sisters' houses was celebrated this year.

The Rev. Benjamin Latrobe, who has already been referred to, appears to have been a man of first importance in the church of the Brethren's Unity, and a member of the Central Board of Direction in London. From him descended a long line of worthy and notable men and women who have continuously laboured in some way or other at Fulneck, and other places, in the interest of the church.—Of his sons, Christian Ignatius, Peter, and James; the first named was very actively employed both at home and abroad, and was often at Fulneck during his busy life: in the latter part of the year 1815 he visited the missions in South Africa, being at that time Secretary to the Brethren's Missionary Society. Peter was an eminent musician and composer; James, in 1788 was minister at Mirfield, and in 1806 at Pudsey—at that time a bishop—with 8s. per week. His son, James, was minister of Mirfield from 1836 to 1841. Another member of the family, Joseph, who was educated at Fulneck, "rose to be Lieut.-governor of Victoria, in Australia."—

The "settling" of Fulneck as a place-congregation was done under his guidance, in conjunction with John de Watteville, or "Johannes," as he is usually called, during a visit which they paid apparently for that purpose. He followed Mr. Traneker in the offices of congregation-helper, and school-director at the end of his first term, 1757, and is said to have been a gifted man and an eloquent preacher as before stated, he was the first to occupy the pulpit of the chapel in 1750. His power as a preacher is often spoken of, especially at the Easter Services, when the assemblies were not only very large but tumultuous. He appears from the tabular statement, in the Cent. Jub. account to have held the above offices until 1768, or about ten years. A note under date July 31st of that year, says, "Bro. Latrobe held his last public preaching for this time of his long sojourning in Yorkshire. A farewell lovefeast was held Aug. 24th, before his setting out to London." He is, however often mentioned as visiting Fulneck during the following years. He died at Chelsea, 1786; and so great was the respect in which he was held, that no less than 58 coaches followed his remains to the grave.

A curious note occurs a year previous to his leaving this place:—"May 15th, I kept the meeting at the girls' school, and acquainted them that they must again move for some weeks to Jefferson's house, in Pudsey, as Sister Latrobe would want that house in which they were during the time of her lying in."

Passing over a host of names, worthy of note, we must come to one whose long connection with the Schools endeared him to many, and whose cheerful, active, Christian life, is yet fragrant in the memory of all in this neighbourhood. The Rev. Joseph Hutton Willey, who for

a long period was director of both the Fulneck boarding schools, was born in Ballinderry in co. Antrim, in 1820. His father was born in Fulneck in 1781, and removed with his parents to Plymouth in July, 1783, who had completed their appointment on the Pudsey plan. He was a minister in the Moravian Church, as had been also his grandfather, a Yorkshireman who joined the Brethren at their first coming into these parts about the middle of last century, and was appointed minister at Pudsey, 1773. His mother was a Hutton, of a good Dublin family; she was aunt of Sir W.R. Hamilton, the celebrated mathematician, and Astronomer Royal of Ireland, who spent some time in Fulneck on the occasion of a British Association Meeting in Leeds. The late director had himself been a scholar at Fulneck, which he left in 1835 to pursue his studies, at first in Dublin, afterwards at the Moravian Church Schools in Nisky and Guadenfeld. After completion of his studies, he assisted for three years in tuition at a school in Holland, spending thus eight years in early life with what advantage is to be gained from foreign training, and becoming conversant with German and French. In 1848, Mr. Willey was ordained in Fairfield by Bishop Essex, and after assisting in the ministry in Bristol, he was appointed to the charge of the congregation at Gomersal. At the same time, in 1851, he married Miss Jane Millar, a Belfast lady, who was educated at Gracehill. Their stay in Gomersal was but short, for the next summer, 1852, saw their entrance upon the superintendence of the schools at Fulneck, a work in which nearly 27 years were to be spent. During this period there were, of course, many fluctuations, but the general course of the Institution was very successful; the premises were improved, and the playground extended, a swimming bath built, and the financial state of the school much improved. At the first beginning of the University school examination, Fulneck joined the movement heartily, and won early honours, pupils receiving prizes from the hand of Lord Palmerston in Leeds. Mr. Fitch, on behalf of Government, made a close inspection of both schools, and sent in a most favourable report. At the present time, 1887, two of the former pupils are valued members of Parliament.

During the period of Mr. Willey's directorship, above 1,000 young people boarded and were taught in the schools; at least 120 teachers had been engaged in the good work; above 200 domestic servants had followed, as usual, in too rapid succession. The elevated and airy situation of the school buildings was conducive to health, and for a long time there seemed to be immunity from any serious ailment, but a rather severe visitation of fever in 1878 checked prosperity for a time, and disheartened those who had the serious responsibility of caring for the children of absent parents, so that Mr. and Mrs. Willey were for some reasons not sorry to take an otherwise regretful leave of friends in Fulneck and neighbourhood, following a call to take charge of the congregation in Gracehill, co. Antrim. This parting took place in March, 1879.

He was succeeded in the office of Director of the Schools by the Rev. John J. Shawe, who had himself been educated at Fulneck, and in Germany; afterwards was engaged as a teacher here, and Brethren's labourer about 1856. He then removed to Ireland for a few years, and subsequently returned to Fulneck in connection with the Theological Institute, which had been revived for a short time, but which was afterwards removed to Fairfield, near Manchester. His term of labour in striving, under great difficulties, to restore the Schools to some degree of the prestige they had lost by a repetition of unfortunate epidemic visitations, was cut short by almost sudden death, under circumstances most distressing. Staying with his family at Morecambe in 1882, one of his sons when bathing, got out of his depth and called to him for assistance. Both were nearly drowned, but were rescued in a state of unconsciousness by a boatman, and afterwards restored. In the case of Mr. Shawe, however, fever supervened, and the shock to his system was so great, that although he partially recovered, yet a relapse came on, and he died in about a fortnight after the sad occurrence, to the great grief of all who knew him, and amid much sympathy for his wife and family. He was a gentleman of great energy and devotion to his work, of very considerable attainments, and as a preacher, eloquent, impressive, and popular.

The Rev. Wm. Titterington, another old boy and teacher, succeeded next in 1882, and is at present in charge of the Boys' School, which now numbers about 70 pupils, and under his able conduct, assisted by his matronly partner, and a staff of efficient teachers, is regaining no small amount of the favour it so unfortunately lost for a while. Miss Shawe, sister of the above J.J. Shawe, has the management of the Girls' Department. These biographical notes might be extended to a great length; indeed, a volume of biographies of Fulneck worthies would in itself be a work of large extent and very considerable interest. For beside those who have had the direction of the Schools, many have been otherwise associated with them who, in their day, were men of influence, and have left impressions of their work, which are yet, and must continue, "Footprints on the sands of Time."

One of these was Mr. Wm. Nelson, who as a musician and an artist, was well known and highly esteemed both in the schools and the neighbourhood. He had charge of the chapel organ and the musical services for more than 30 years, these services during that period being unusually famous. As an extempore player he had few equals, and his method of accompanying the services was marked by great judgment and taste. Nor was he less known as an artist. His drawings were of the highest order, and much sought after by those who had the opportunity of knowing him.

A few of these passed under the hands of the lithographer; perhaps the best known to the public being a view of Fulneck, and a set of six views of Kirkstall Abbey.

In many ways he did good work for the church of the Brethren, holding sundry offices from time to time; and many who have passed through the schools would testify to the care and attention devoted to them in connection with these two branches of stuffy under his guidance. He died and was buried at Fulneck in 1868, aged 58 years. His son, Mr. C. Sebastian Nelson, architect, of Leeds, but who resides at Fulneck, in the pleasant house formerly occupied by his parents, has now charge of the organ and musical services of the congregation.

One other, whose long connection with the place and neighbourhood forbids his exclusion from these pages, was born at Fulneck, Nov. 8th, 1820, and educated at the school there. His father dying when he was but an infant, EDWARD SEWELL became the special charge of a mother who devoted herself to his welfare. He was intended for the ministry, and his early education was conducted with that aim; but circumstances occurred ere his arrival at manhood, which diverted him from this end, and finally moulded his professional after-life very different from what he ever expected. He began to teach in the Sabbath school when only 14 years old, and for nearly 20 years pursued these labours "with abundant success."

In 1842, he was entrusted with the head-mastership of the day school in Fulneck, a post he held for 27 years with unvarying prosperity to all concerned, and with distinguished honour to himself. His name will ever be remembered by hundreds of his pupils with sincere gratitude and pleasure.

During the first 49 years of his residence in Fulneck he filled many posts of honour and trust in the church; twice he was called to its service; for years he was conductor of the choral society, and chief bandmaster. His townsmen also elected him to several public offices, which he discharged faithfully and well. He was connected with the chief improvements of his native place in every direction for the good of his fellow-men. For 16 years he was the Hon. Secretary of the Literary Union, held in Fulneck, and the papers he read before it deserve to be more widely known than they have been as yet.

In connection with the Cent. Jubilee celebration, at Fulneck, Mr. Sewell composed a "Cantata," which was performed here on April 21st, 1855, and was well received.

In the year 1869, he removed to Ilkley to establish a college for boarders, which for awhile appeared to answer his expectations. Here he served for some years upon the Local Board and the Board of Guardians. During his residence in Ilkley he paid a visit to Italy and had the honour of an introduction, as Grand Master of the Grand United Order of Oddfellows, to the Pope Pius IX., who dismissed him with the remark:

I have been pleased to meet you.—your works of charity and love have preceded you here,—go on in the great work in which you are engaged; for charity knows no religion, no country, and heaven will assuredly bless you. Farewell.

Mr. Sewell not only won the distinction just indicated in connection with his Lodge, but also that of M.A., and many other inferior, though not less honourable, trophies by his wonderful energy, talent, and perseverance. Though now much enfeebled by affliction and misfortune, as before said, his marvelously active life is declining in quiet, not many yards from where he first drew his breath.

The festivals of Fulneck have always been a leading and characteristic feature of the place, and when the work from this centre was more energetic, and its influence more widely spread than it has been during the last half century, these were times of stirring importance which excited a large amount of influence, not only upon the members of the church generally, but also upon those dwelling in the district who were merely observers of their doings. Upon these occasions it was customary for very many to come from Holbeck, Baildon, Wyke, Dudley Hill, Gomersal, Mirfield, Heckmondwike, etc., to join in the sacred services which followed one another at short intervals during the day.

Such constant gatherings partook very much of the character of the feasts under the old Jewish economy; when every Jew, unless incapacitated, was expected to go up to Jerusalem to the Temple Service. Fulneck, from the time of its constitution as a place-congregation, became such a temple to the scattered societies of the Brethren in these quarters, who, like the ancient Israelites, might often be seen wending their way in small parties along most of the roads converging upon their Hill of Zion. These holy pilgrimages—long before stage coaches or railways were thought of—must have tended very much to maintain and strengthen the fraternal feeling among the locally divided members of the church, and to encourage that sympathy and fellowship which was so strong a bond to their political unity. It becomes, indeed, a question whether the excess of this feeling has not degenerated into an evil, and that partial isolation and exclusiveness for which the colony is somewhat known.

These festivals may be divided into two classes; those which are general, or related to the whole community, and those immediately connected with the individual congregation, although even these latter are as universal in their observance as the former. The general festivals—all of which are still sacredly observed, though not in the same degree—are,

1st. Beginning of the Building at Herrnhut, by the first emigrants of Moravia. For June 17th.

2nd. The laying of the Foundation Stone of the first Meeting Hall and Academy at Herrnhut. May 12th.

3rd. The Renewal of the Brethren's Church, 1727. Aug. 13.

4th. The Great Awakening among the Children at Herrnhut, Aug. 27th.

5th. Beginning of the Hourly Intercession. Aug. 27th.

6th. First Mission to the Heathen; the Negroes at St. Thomas, W.I. Aug. 22nd

7th. First Mission to the Heathen in Greenland. Jan. 19th.

8th. Powerful experience in the Unity of the Brethren, that Jesus is the Chief Shepherd and Head of His Church. Sept. 16th and Nov. 13th.

The two first of the above relate to their temporal polity; the third to their doctrinal unity, the fourth and eighth to special religious experiences, and the two others to their work in the mission field.

The local or congregational festivities are much more personal and limited in their scope, yet, as above stated, as wide spread in their observance, i.e., wherever there is a congregation to which the individual members can obtain access. For these annual ceremonials the church is divided into what are called "choirs" or bands, all of which, with one exception, are in relation to the state of marriage. Thus, there is

1st. The Married Choir—Brethren and Sisters.

- 2nd. The Single Brethren's Choir.
- 3rd. The Single Sisters' Choir.
- 4th. The Widowers' Choir.
- 5th. The Widows' Choir.
- 6th. The Children's Choir.

In addition even to this large number of special services, there are the local school and chapel anniversaries, and others still more sacred in connection with the birth and death of the Divine Saviour, at Christmas and Easter. And as in reference to the latter, there has been occasion to remark upon the disorderly conduct of the crowds of people who annually assembled to witness the novel ceremonials of the brethren; it is only fair to add, that the upright and sincere conversation of the one, and the good common sense of the other, at last prevailed to bring about a better state of things. Thus the Diary of 1822 says: "Being Easter Sunday we had, as usual, great crowds flocking to our chapel, who conducted themselves with decorum, and, generally speaking, with devotion." Again, in reference to the Christmas Eve of the same year, we find—Dec. 24th, "The public service this evening was attended by great crowds of attentive hearers; many who came could not be admitted for want of room. It is pleasing to observe that an improvement, at least in the manners of our neighbours, appears to take place from year to year. On such occasions they now disperse with great quietness and decorum." Surely this is a red mark for Pudsey, 65 years ago, and at a time when it is usually credited with lying in uncivilised darkness!

All these festivals partake very much of one character, excepting, perhaps, those of the Sunday Schools and that at Easter, which is preceded by a whole week of special services. As may be readily surmised, the diaries of the place abound with references to their observance, nearly all of which are expressions of gratitude and praise for spiritual blessings, sometimes the texts discoursed upon, with brief comments on the sermons, and often with references to the weather as affecting the attendance from the outlying Societies. Very often heavy and continuous snowstorms are noted as preventing the movements of the people; and at other times the wind made it dangerous even for the local members to join in the services. Let one extract suffice:--

Feb. 2nd, 1822. The wind resembled a hurricane, and rendered it dangerous for our brethren and sisters to pass and repass to and from the Chapel. Besides tiles and bricks being thrown from roofs and chimnies, especially at the Single Brethren's House, a high chimney on the house of Brother and Sister Jowett fell about 11 o'clock at night, broke through the roof under which they slept, and spread a great number of bricks on the public road, which must have occasioned the loss of life if it had happened at a time when persons passed that way. The torrents of rain at the same time were such, that when Brother Reichel, on the following day, was on his way to Baildon, there to preach, he could proceed no farther than Shipley, the whole valley of the River Aire being inundated.

The observance of the Festival days mostly commences with a short early service, which is followed by an ordinary one and address. Then there is often a lovefeast, succeeded by an evening service, and mostly the Holy Communion. There are also particular matters connected with each choir, which are introduced in their order, and which serve to vary the general routine. There is, moreover, one thing which, perhaps, characterises these solemnities more than anything else, viz., the passing round of a loving cup, or, as it is termed, "The Cup of Praise," when the whole choir, or congregation of members, stands, and, joining hands, passes the cup from one to another, each, as he or she received it, at the same time making a solemn promise to be wholly the Lord's. Two or three notes from the records will convey a sufficiently good impression of the whole of these high days, and also introduce a few names of those belonging to the Society at that period, 1818:--

April 19th. Friday being the Anniversary of the Fulneck Congregation, and the weather being fine, there was a good attendance of our brethren and sisters, Eleven persons at their earnest request were joined to our Society. The two married pairs, James and Ann Wood,

Joseph and Elizabeth Waterhouse; the two men, Robert Hall and James Walker; the widow woman Elizabeth Clark and the three girls, Mary Proctor, Mary Webster, and Sarah Wilson. The married man William Stowe, junr., was also readmitted to the Society.

May 21st. The Single Sisters' Choir had a lively and blessed celebration of their festival. The day being fine, there was a good attendance from all the country congregations. The great girls, Han. Walker, Elizabeth Stanhope, Sar. Nichols, Mary Wood, Eliz. Proctor, and Maria Pliscke, were received into the Choir.

Mary 31st. The married man John Naylor; the girls Han. Man, and Sarah Turner, were added to the Society. The married woman Sarah Cromack and the married man James Bullock, were at the same time solemnly received into the congregation.

July 29th. The two youths Chas. Sharman and Jos. Stocks * were received into the Choir.

*=Still residing at Fulneck End in fairly good health and strength.

A more particular account of the observance of the great Centenary Festival which commemorated the first establishment of the little church at Herrnhut, when Christian David, the great apostle of its new dispensation, struck his axe into the first tree cut down for building a dwelling, with the exclamation from Psalm 84, v. 3, "The sparrow hath found her an house, and the swallow a nest for herself," etc. These words were the theme of a sermon on the 16th of June, 1822,

Which treated on the excellency of our religious ordinances, enjoyed for 100 years, with full security under every government in whose dominions we have been planted. In the evening the congregation met for a solemn conclusion of the last century of the revived Brethren's Unity; a powerful emotion pervaded the whole assembly, and we received manifest proofs that the Lord still owns us as His flock and people.

On the following morning, the 17th, the tru memorial day—

As early as five o'clock we were, by musical instruments, roused from sleep, and then already our distant brethren and sisters began to arrive from various quarters. At eight we assembled for the morning blessing; and at ten an extensive and very affecting narrative was read of the events we commemorated. The meeting was opened and concluded with the singing of some verses composed for the occasion by our brother James Montgomery, in which the congregation joined with uncommon life and spirit. The chapel could scarcely contain the congregation, especially at the Lovefeast, when an ode was sung which was in substance a translation of that which had been composed for the congregation at Herrnhut. Want of room prevented us from admitting, with very few exceptions, any but members of the congregation. The discourse was held on Gamaliel's words, Acts 5, v. 38-39. That the cause committed to the Brethren's Unity is of God we were most powerfully convinced, by tracing His way with us hitherto. To belong to such a people becomes increasingly dear to us, and at the "Cup of Praise" we covenanted with one accord to be faithful to Him Who hath called us. We can hope, from our experience of this day, that Our Saviour will grant to our Church a season of revival and renovation. His Spirit was poured upon us from on high, and the celebration of this jubilee will not soon be forgotten. For the purpose of obtaining room in our chapel for these solemnities, the majority of the boarders had been previously dismissed for the midsummer holidays.

A very brief account of the origin of some of the first-class Festivals may not be deemed out of place in this short history, especially as but few outside the inner circle of the Moravian community will have any knowledge thereof.

(No. 1.) The one referred to above is at the head of the list, and as more than indicated, commemorates the exodus from Fulneck in Moravia of the three or four families which, under the direction of Christian David, first settled upon the estate of Count Zinzendorf in Lusatia, where they found a refuge from the persecutions of their enemies, and began the work hereafter described. These persecutions had been maintained during a whole century by the Romish Church, until that of the Brethren and other Protestant professors was almost

exterminated, and, by the “craft of their adversaries,” had been deprived “of their religious liberty, their chapels, their ministers, and their books.” Yet there were many of them left, especially in the little town of Fulneck and the adjacent villages, which had formerly been the parish of the last Bishop of the Moravian Brethren, Amos Comenius. It was on Whit-Sunday, 1722, that C. David made known to a few members of this tormented flock, that he had formed the acquaintance of the young Count, whom he described as “a genuine follower of the Lord Jesus,” and that he had invited them to his estate at Berthelsdorf, with a promise of protection. Two brothers, Augustus and Jacob Neisser, both cutlers by trade, at once set out with David, who was a carpenter, for the new home accompanied by their wives and children, including twins only three months old, and two or three young persons besides. They were obliged to take their departure under cover of the night, and without communicating their purpose to any but their most faithful friends. These godly pilgrims arrived at their destination without any mishap, and were welcomed by the steward of the Count, he being away at the time. They were at first lodged in “a lonely and deserted dwelling, which had been erected 70 years before, but never been inhabited.” A cow was also given them, “that they might be able to furnish their little ones with milk.” A spot being assigned them for their colony, and the trees marked for their use, arrangements were at once made to commence clearing and building. “The place which had been chosen was an extremely wild and marshy spot, overgrown with bushes and briars, at the declivity of the hill, called the Hutberg.” Is there not here a striking likeness to the site selected by Zinzendorf in Yorkshire for the headquarters of the Brethren?

Here it was, then, that the three earnest men set to work, and on the 17th of June, 1722, felled the first tree for the first house at Herrnhut, thus commencing a labour full of zeal, trust, and hope, which has been the home of their church, and the glory of its members for more than a century and a half. “This tree was afterwards formed into a pillar, and required as much work and labour as five others, *which circumstance led them to many reflections.*” It was the pious steward, Mr. Heitz, who gave the name to the place by which it has ever since been known. This occurred in a letter from him to the Count, on July 8th of the above year. On August 12th he wrote: “Yesterday the new building erected on the *Lord’s Watch* (Herrnhut) has been so prosperously finished, that no person engaged in its erection has received the slightest injury.” In an article written by him relative to Herrnhut, he says, “We gave to this new place, situated near the Hutberg, the name of Herrnhut (*Lord’s Watch*) partly because this name will remind us that the Lord keepeth watch over us as our protector, and partly, also, because it will bring to our daily remembrance our duty to watch and pray continuously.”

(No. 2.) Meantime the persecution of the Protestants in Bohemia and Moravia, etc., was carried on with increasing bitterness; for in the year 1724

There arose a great and most violent persecution. All those who even attended the meetings were thrown into prison, and the jails being soon filled with prisoners, the rest were confined in stables, or thrown into offensive holes, where some of them nearly perished from suffocation. Others were cast into cellars filled with water, in which they had to remain in a standing posture till they were almost frozen to death. Some were confined in the very depth of winter in the tower of the castle, to extort from them, through the sufferings they had to endure in consequence of the intense cold, a confession of what books they had, who attended the meetings, etc. Some were sentenced to hard labour in irons for a series of years; some, who had made a bold confession of Jesus, remained imprisoned for life, others were transported to distant towns, or had heavy fines imposed upon them. This was particularly the case with the families of Nitschmann and Schneider. The house of one of the former was levelled to the ground because he had lodged a Protestant in the same.

Upon one occasion more than 150 persons were assembled at the house of David Nitschmann, on Easter Monday of the above year, in the village of Kunewolde, when the Justice of the Peace, with his officers, came furiously into their midst. The Brethren, however, so far

from being alarmed or taking to flight, commenced at once with a loud voice, to sing that verse of Luther's,

And if the world with devils swarmed,
And threatened us to swallow,
We're not afraid, for we are armed,
And victory must follow.

When the Justice commanded them to be silent, they repeated the verse once and again, which threw him into such a state of perplexity that he flung down the books he had seized, in haste, and departed without executing his purpose. And this was only during the first half of the last century, in the centre of Europe, in the dominions of enlightened and powerful Austria. Is not the beast with the seven heads the same ravenous and cruel creature in all places, and at all times, except when awed by superior forces, or restrained by a tiger-like lurking policy? Oh, that men would dispassionately read, mark, and learn what history so plainly teaches, and not be deluded by false charity, or a political war cry, to place those religious and other privileges won for us by the blood of our martyred ancestors, in jeopardy! Rome is Rome all the world over; the same yesterday, to-day, and for as long as God shall permit her to bear her iron scepter, and wear her triple crown; whether in her own naked hideousness, or the snowy plumes of a celestial form.

From this bloodthirsty tyranny others at this time were driven to forsake their kindred, country, and possessions—for some of them were “sons of opulent parents,”—and go forth not knowing whither. A party started on this sad pilgrimage at ten o'clock at night, on May 2nd, 1724, and, that they might “not be overtaken by those who might possibly be sent to pursue them, traveled across a pathless mountain toward Silecia.” On the 12th they arrived at Herrnhut, where they were received by their old friends

With uncommon demonstrations of joy: but the room for dwelling and lodging was extremely small, there being as yet but one of the houses finished, and of that only the lower story. This was the day appointed for laying the foundation stone of that large building, which was intended by the Count, and his friends united with him, to be an academy for the young nobility, and to be employed moreover for other general and useful purposes; and in which a large saloon was appropriated hereafter for the meetings of the congregation at Herrnhut.

Baron Frederic de Watteville, who was one of Zinzendorf's most devoted friends and coadjutors, and whose successor, Johannes, is mentioned often in connection with our Fulneck, resided at this time in the humble dwelling of the Brethren. On this important occasion he had, “from the earliest dawn of the day been in an extraordinary frame of devotion, and to show how utterly he had renounced the world, “placed under the foundation-stone all the jewels and costly things which were yet in his possession.” The Count's discourse and de Watteville's prayer and devotion produced upon the minds of the new emigrants

The full conviction that this was the place where their foot might rest. They had quitted their country with their staff in hand, with a view to seek a place of rest for themselves, and for those of their acquaintance, who, like them, could resolve to forsake all their possessions in order to enjoy liberty of conscience. Now they had found what far exceeded their expectations, and here they therefore erected their tents.

It may be proper here to mention that the grandfather of the then Count,—Erasmus, Count de Zinzendorf,—had himself “emigrated from Austria for the sake of the Gospel, and left all his estates behind him.”

Others, arriving shortly after at the place, were employed as masons, stone-cutters, carpenters, joiners, glaziers, potters, or assistant labourers; so that the Academy and Hall was opened during the following year. On the second anniversary of the stone-laying, May 12th, 1726, “the pupils were solemnly assembled in remembrance of Lady de Gersdorf, grandmother to Zinzendorf, who had departed this life the 6th of March, on which occasion they delivered orations in the Latin, German, French and Polish languages.”

The celebration of this festival is thus referred to in the *Fulneck Diary* for 1818:--

May 12th. We took notice of the various events which render this day so important in the Brethren's Unity; and more especially of that which makes it annually a day of particular blessing to the congregation at Herrnhut, the first of the renewed Brethren's Church, and the germ whence all the rest have proceeded.

It would be extending this little history very much beyond its scope were we to enter into all the particulars of the causes which have given rise to these memorial celebrations, more especially as they are in fact a history of the Church, and bear no direct relation to Fulneck, only as an important branch of that tree at whose roots they lie.

(No. 3.) This can be but very summarily dealt with, and must also suffice as regards this feature of the Brethren's ecclesiastical history. Like most other churches where any latitude has been given to individual opinion, this had soon to lament over a strong disposition on the part of many to introduce other forms and doctrines than those to which they had already subscribed. Some of these, men of mark, piety, and influence, became infected with the peculiar doctrine of Calvin, and wrought with so much success that almost the whole community was drawn away from the truth as held by their fathers. Matters indeed arrived at such a pitch that it seemed more than probably the little colony would again become scattered, or at best divided into sects. Many means were tried to avert this evil, but apparently without avail; counsel, entreaty, and prayer; were alike without effect; the leaders declared their purpose rather to go again, with staff in hand, to seek another home than to allow their new convictions to be brought under any restraint.

All of this was matter of intense grief to the young and pious Count, who had done so much to promote the happiness and comfort of these strangers upon his estate, not, as he says, that a new town might be founded, but that it should be a congregation for the Lord. By great patience, however, combined with consummate tact, and no small amount of humility, he succeeded so far in winning back the malcontents that the breach was healed; a constitution of liberal statutes drawn up and confirmed; twelve elders elected by *lot*; the Count appointed warden or general overseer, with the Baron de Watteville as his assistant; all the other offices "were filled anew, and Brethren and Sisters were respectively chosen in the same manner as the choice of the twelve Elders had been effected." This custom was also carried still further, for when the Elders in their Conference failed to agree on any matter, it was referred to the Count "to give the decision by the use of the lot." Thus, as a contemporary records, the spirit of our fathers "came again upon us, and great signs and wonders were wrought among the Brethren in those days, and great grace prevailed among us, and in the whole country. This is the re-union of the UNITED BRETHREN."

These must be accepted as indicating the character and source of the whole, and are given that it may be seen from whence they have come, and with what purpose they are so religiously observed, not alone at Fulneck, but wherever the Church extends.

The decision by lot, just referred to, is one of the peculiarities of the Fulneck community, and as such has often been a subject of curiosity to those without the pale. It is stated in the above instance to have been called into use for the election of officers, and the settlement of differences. There were also other occasions when this peculiar method of procedure was adopted, such as the selection of persons for the mission work, and other extraordinary purposes, and not infrequently for partnership in marriage. Whatever may be said for or against the practice, it cannot be denied that the Brethren had scripture warrant for its use; while the whole significance of it in their hands, was a testimony of their absolute consecration to God, reserving no will of their own, but leaving the whole disposing thereof with the Lord. It may then be taken for granted, that it was always resorted to with the greatest reverence and awe, and after much prayer for the divine interposition, the result being ever taken with humility and an assurance of the Lord's will. It may be added that this solemn practice is less seldom called into requisition now than formerly.

Another distinctive feature of the Brethren is the *Pedelavium*, or feet washing, which although confined almost exclusively to themselves, as a section of the Christian Church, has a much more positive authority than the former. For did not the God-man wash his disciples' feet? And did he not say, "Ye ought also to wash one another's feet?" This injunction is accepted literally by the Moravians. The Fulneck records say,

Wednesday, April 11th, 1770, At the Pedelavium of the place, we, who were to wash the feet of our Brethren of the Pudsey congregation to-morrow, had our feet washed with the place, and those who washed them were also to be washed with us to-morrow.

And on the following day it is noted—

At seven in the morning and at five in the evening was read this day's portion of the Acts of the Son of Man, and presently after a suitable discourse and prayer, kneeling, was the Pedelavium for the communicants of this congregation, and for those of the place who had washed their fellow members yesterday.

Just another quotation to show the importance attached to this ceremony, as a matter of conscience and holy obedience.

Feb. 28th, 1778. Br. Sam'l. Fowler, a widower, had the "foot-washing: previous to his going to the holy communion to-morrow, as he had *exempt* himself from it for many years through unprofitable reasoning.

A few incidents selected from many which are recorded, will give some little insight into the home life of the period and help to show that notwithstanding all the great changes of this century, the daily life of our fathers was not materially different to what it is at present. Thus,

Oct. 5th, 1775. A few days ago one of our communicant Brothers experienced a particular preservation; he works in the coal mines, and came out of the pit, and, contrary to his usual custom, ran directly under a hedge to put on his clothes, and no sooner had he left the pit but it tumbled together.

Oct. 23rd. Br. Willey went to see Grace Hartley in or Society, whose husband, a cloth maker, went to Leeds market on the 17th instant, and has not been heard of since, which is a great trouble to his wife, who thinks he's fallen into the river and drowned. Nov. 29th. Br. John Tordoff gat very much hurt yesterday in a coal-pit, and it was a great wonder to every one that knew it that (he) was not kill'd on the spot, because a stone of more than a pack weight fell from the top of the pit more than 20 yards deep, where he was in the bottom, and it fell upon him. O

Oct. 10th, 1780. I went a good round to visit the sick; this visit was mor4e agreeable to the sick than to my poor old legs. (Br. Gossenbaur.)

We Fear that the following note would not apply to many horse-dealers of the present day.

July 3rd, 1782. The corpse of the widower, Br. John Hinchcliffe, was interred at Fulneck, and as he was a man much known (for he has followed many years the trade of going to fares and markets to buy and sell horses), and also a man much belov'd, there were a large number of people attended his corpse to their resting place. There were people from Leeds, Bradford, Halifax, and all round about. We have lost in him an excellent Committee Br., and a Br. Who helped much in our outward matters.

The part taken by the Fulneck congregation in the mission enterprise, demands a larger notice than can possibly be given to it in this brief sketch. It will have been observed that two of the general festivals relate to this important section of Moravian activity, and Fulneck has not been behind any of its fellows in doing what it could to maintain and extend this noble campaign. Besides which, its situation so near to the centre of England, made it a convenient "house of call" for those who were passing to or from the Continent in connection with the various fields of labour, so that at one time or another it has lodged nearly every person of distinction who has been set apart for this wide sphere of Christian charity and self-denial.

It is a pleasing reflection, when one enters the precincts of the village, to feel we are treading where so many holy ones have trodden in the generations before us. Men who have gone forth as “ministering angels: to the ends of the earth, “bearing precious seed,” or who have returned therefrom “bringing their sheaves with them.” Unknown and unheeded they passed by the doors of the many, but once at Fulneck they were welcomed with heart and voice, or dismissed with the Cup of Praise; thus—

Feb. 26th, 1773. Late at night was the Cup of Covenant (Praise) with dear Br. Meder, who sets out in the morning for London and Antigua.

And again,

Jan. 15th, 1777. The day was concluded in the Hall with the Cup of Praise with our dear Brn. And Sts. Bound for St. Kitts, who are to set out to-morrow, . . . the people felt a good deal at parting with them from this place, especially Br. And Sr. Birkby.

The principal stations occupied by the Brethren have been, and still are, amongst the lowest and most needy tribes of the human family. This has been the policy of their Church from the beginning.

As early as the year 1715 Count Zinzendorf, while yet at the Academy at Halle, had entered into a covenant with the friend of his youth, Fred de Watteville, to establish Missions, especially among those heathen tribes which were totally neglected by others.

As the outcome of this resolve they first started to labour among the degraded negroes employed upon our sugar plantations in St. Thomas's, and afterwards in the other islands of the West Indies. Their next step was to Greenland, where they have done much good among the Esquimaux and other tribes in that most inhospitable region. They have also taken ground at the very antipodes of this northern climate, and for generations past have scattered the gospel seed, and taught the blessings of civilized life to the Hottentots and Bosjesmans of Southern Africa. Thus, at a meeting at Fulneck, April 18th, 1768, the Rev. B. La Trobe stated, that since the “settlement” of the place 13 years previously—

It had yielded 20 servants and handmaids who had gone from it to be employed actually in our service, and that Saml. Isles, one of them, had been the Apostle of the Blacks in Antego; and William Balmforth, another of them, was now, with much diligence and success, employed to carry forward the work of the Lord in Island (Iceland?).

Sep. 24th, 1769. In the afternoon was the General Meeting where sweet accounts were communicated from the congregations among the Heathen.

1812. Br. And Sr. Kleinschmidt and family on their way from Greenland are compelled,

on account of the war, to winter in Fulneck.

1846. Br. J.G. Herman, a member of the Unity's Elders' Conference, visits Fulneck, previous to setting out with Br. W. Mallalieu on a visitation of our Missions in the West Indies; and calls on his return (1847) with Br. P.H. Goepf, member of the Provincial Helpers' Conference of Pennsylvania.

Nor were the labours of the Brethren unobserved or unappreciated by other sections of the Christian church in this district. A very unusual illustration of this is found in the note following, which occurs more than fifty years later.

Br. Ramftler was invited by some Christian friends, at Leeds, to explain at a meeting, convened for the purpose, the nature, progress, and management of our Missions, which was done this day, and led to the formation of a committee consisting of 12 gentlemen, who undertook to use their best efforts for raising subscriptions and donations among their fellow-townsmen for the support of our Missions. This, and other similar instances of Christian benevolence and liberality, are to be more gratefully acknowledged by us, because the several denominations of Christians have now Missions of their own, which are generously supported by them.

It is gratifying to know that this same spirit is still active in Leeds, being fostered principally by Miss Baines (a daughter of Sir Edward Baines), and that only two or three years

ago a similar meeting was held in the Mayor's rooms, at the Town Hall, under the presidency of the then Mayor, Mr. Alderman Edwin Woodhouse, promoted chiefly by Canon Jackson, who has manifested much interest in the Church of the Brethren.

That the people of Fulneck did not fail in this part of their own duty is evidenced by the fact that an entry in the Diary, four years previously, says, "Two Sermons were preached on behalf of our Missions. The collections amounted to nearly £40."

This godly charity has been well maintained by the community to the present day, and the Missions in operation by the Church are not the least of the works by which it is honoured, and which still preserve to it no small degree of the glover of "the former days."

In April, 1822, a Ladies' Bible Association was formed for the township of Pudsey, with the co-operation of Fulneck.

It has been before remarked that the polity of the Moravian and Methodist churches is very closely allied. Another instance of this may be noted in reference to the Synods of the one and the Conferences of the other. These periodical gatherings in the Brethren's Church are, so far as this country is concerned, quite supreme as a legislative assembly, but have not power over any doctrinal, or radical form of church government. Several of these important meetings, which are termed Provincial Synods, have been held at Fulneck, the first of which was in 1750, attended by de Watteville, Boehler, Nitchman (from Herrnhut), Abraham Taylor, etc. Descending to more modern times, one was held here in 1868, presided over by the venerable and Rev. Benjamin Seiffert, who had occupied the same position in the six previous Synods, and who, although present at the one following, had to decline the honour on account of the infirmities of old age. At this meeting Robert Willey and Frederick La Trobe were ordained Presbyters, and others to the Order of Deacons, by the Rev. Jas. La Trobe.

The next was in June and July, 1871, presided over by Jas. La Trobe, and attended by 56 representatives. The time occupied by the business and services is usually about a fortnight.

At the following one, 1874, the Rev. W. Taylor was President. At this Conference the Rev. W. Hasse was consecrated a Bishop by Bishop Jas. La Trobe, assisted by two others of the same dignity. Of the meeting it is recorded; "It has been distinguished by harmony and good feeling throughout; moreover, many excellent measures for the good of the church and our congregation have been devised." Fulneck was further honoured with this solemn gathering in the years 1883-6. Synods were also held here in 1795, 1835, 1853 and 1856.

Nothing has yet been said in relation to the ceconomy of the Single Sisters, except as regards the building of their house. The early records of the place say,

That the first company of Single Sisters associated together at Low-house, but finding it too difficult to get their living here, they removed to Chapelton in Pudsey. The chief aim of these ceconomies was to be as much as possible out of the way of temptation, to enjoy hearts' fellowship, and to have better opportunity for attending the meetings.

There was also a dwelling for the Sisters at Holme, a little higher up the valley. They had been removed there on account of the crowded state of the house at Fulneck, but, as previously indicated, their residence was made intolerable by the action of the owner of the Tong estates, so that they were compelled to emigrate to Pudsey, into a large house at Littlemoor, now the residence of Mr. Geo. Hinings. This house was consecrated for their use, Nov. 28th, 1767, by "Our dear Br. Petrus (Boehler) with a lovefeast, and we all wished them much blessing." Interesting is the following as a combination of the social and the spiritual:--

Feby. 24th, 1777. Br. And Sr. Coldwell (the newly appointed labourers at Pudsey) and Sr. Sally Bryant, spent the afternoon with the Single Srs. At Littlemoor, to mutual satisfaction; and drank tea altogether by way of a lovefeast, to make them welcome to this their Plan in Pudsey.

The next refers to the anniversary of their entering the house, when Br. Coldwell again visited and dine with them, "as it was their going day about 11 years ago." At the following annual celebration we have "The S. Sisters in Littlemoor ceconomy had a lovefeast, as this was

the day, 12 years ago, when they came to live there.” They were subsequently all aggregated at Fulneck.

Although but little has been said in reference to the female portion of the settlement, it is only because it has taken a secondary part in the spiritual and social activities of the place. They—the females—have not been idle nuns, wasting their time in mere sentimental contemplation or devotion, but hard-working, pious, devoted women, consecrating themselves as fully, and, in their sphere, as usefully, as their male brethren.

In the work of education there have been some of high intellect, and members of the noblest families in their Church; while in their choirs they have laboured persistently and with great success, by the needle and otherwise, for the welfare of the community at home and abroad.

It would not be possible to say how many have renounced friends, country, and almost all the comforts of life, for the inhospitable, and often fatal regions in which the missionaries were selected to labour. And whatever praise may be given to their more robust co-labourers, they, as the weaker vessels, are deserving of more especial honour, who, so far as they were permitted, have emphasised the zeal and devotedness of their sterner companions.

At present, both the Single Sisters’ and the Widows’ houses are fully occupied, but the Diaconies being long since given up, the industrial activity of the choirs is less apparent, and probably confined within more personal and semi-domestic limits. One might well imagine that those whom these buildings are intended to accommodate, could not possibly desire a more quiet, harmonious, and perfect refuge from worldly storms than is to be found in the quaint interiors and beautiful surroundings of their peaceful abodes.

Of the ministers and congregation-helpers (these last were general superintendents of all the Societies in the district, and *ex-officio* presidents of all choir and other meetings) but little has been related, nor will it be possible to do more than mention the names of a few, this being but a sketch and not a history of the place.

The Count Donha occupied this post in 1768, and in the following year attended the Synod at Marienborm. 1788, the Rev. John Miller was the minister, succeeded in 1791 by Steinhaur, already mentioned. 1797, Rev. John Hartley honourably fulfilled the duties, followed, 1801, by Rev. Saml. Benade, a man of some eminence. 1813, C.F. Ramftler held the appointment for some years.

Holmes, Wilson, Smith, Essex, and Edwards, succeeded during the following years to 1852, when the Rev. J.P. Libby received this high and sacred call. This gentleman held the office for 13 years, during which time he earned the respect and reverence which were due to his personal merits as well as his holy calling. He died at a ripe old age in 1865, and was buried in the ground at Fulneck.

The Rev. Godfrey Clemens was the next in order, being ordained to this place in the same year, where he remained until his removal to London in 1881, thus discharging the multifarious duties of the ministry here for 16 years. Perhaps it would not be saying too much, to state that no predecessor of his at Fulneck ever succeeded to a greater extent in gaining the goodwill and respect of the neighbouring churches than he. His kindly, gentle, unassuming manners, favourably impressed all with whom he came into contact; and not infrequently was he requested to take part in the religious services of other denominations in the township. His tall, slender figure, and general Christian deportment, are remembered by many; neither will the meek yet earnest accents of his slightly toned foreign tongue be forgotten by the present generation. He carried the savour of his Master’s spirit into all the outer acts of his life.

Yet if all be true we have heard, there was a vein of quiet humour within him, like the thin white layer of the onyx. Thus it is said that at a religious meeting over which he was presiding, a good Methodist, formerly well-known and much esteemed in this neighbourhood for his piety and zeal—was present, who could not restrain his usual exclamations of Amen! Glory, etc. The good minister bore this strange interruption patiently for a while, but at last was

constrained to interpose by saying, in his own quiet way, "if our good brother is poorly he had better go out."

He was born in South Africa, May 1st, 1818, his father having gone to that mission field with the Rev. C.I. La Trobe, in 1815. He was the third of the name, his grandfather and great grandfather, both called Gothfried, or Godfrey, being distinguished members of the Brethren's Church during the previous 80 years. After an early training at home, where he was "a good child," he was sent in 1825 with his older brother to Europe for education. Their destination was in Saxony, and here he stayed for five years, being then removed to a more important academy at Nisky, where he pursued his studies till 1836. His first visit to Fulneck was at Christmas, 1839. It was eight years later when he received a call to Fulneck as Brethren's labourer, and in the following year he was chosen to represent the Congregation at the General Synod of the Brethren's Church. His labour for this time terminated at the end of three years. It was here, however, that he was ordained a Presbyter by Bishop Rogers, July 3rd, 1853.

After appointments at Baildon, Wyke, and Dublin, he came to Fulneck, as stated, in 1865, being greatly encouraged in doing so by "the manifestations of brotherly love and Christian regard for Br. And Sr. Libby, who served Fulneck in the gospel, for the past 13 years."

Having been elected a member of the Provincial Elders' Conference in 1881, he removed to London. "A special valedictory tea party and public meeting were held in Fulneck on Monday, Oct. 10th, and a handsome presentation was made to him and Sr. Clemens." His health, however, had been gradually declining, and not long after his arrival in London utterly broke down. When told that his end was near, he calmly replied "I am ready," and departed "to be with Christ," March 15th, 1882. A full and interesting account of his life is published in a tract by Messrs. Hazell and Co., London.

The Rev. J. Baxter is the present esteemed minister of the Congregation, he having succeeded Mr. Clemens in 1881. It would be impertinent further to remark, than that the high character of the Fulneck ministry is fully upheld in his hands, and that his own personality is not likely to take anything from the halo of pure light which encircles the memory of his predecessors.

The last of these brief notices shall be that of a man in quite another walk of life, who although holding a professional appointment in the congregation was neither minister, director, nor teacher. We refer to the late Dr. Falcon, a man who for many years went about, day and night, doing good. His plain unpretentious person was as well known at this end of the township as that of anyone in the place; and his services were as promptly rendered at the call of the humble, as in the homes of the well-to-do. Unostentatious to a fault, he was kindly and generous to the patients who needed his sympathy, while perchance somewhat abrupt with others. He did not marry until quite late in life, July 13th, 1871, and a few years after removed from here to Boden, the home his childhood, where he died, leaving two children; his wife having only a brief time before preceded him to the grave.

Quite a host of eminent and distinguished men have in one way or other been in contact with Fulneck; many have already been named :-- James Montgomery, the son of a missionary, was educated there. His patriotic spirit, his poetic talents, and his powers as a journalist, won him a name which was known and admired to the ends of the earth. The author of this little history has often seen his rather diminutive figure, enveloped in a long Spanish cloak, in the streets of Sheffield, more than 30 years ago. His poem on prayer is a household word, and can never die while the soul of man recognises its dependence upon God. Although of a true catholic spirit, his heart was bound to this hallowed spot, nor did he fail on many occasions to visit and take part in the occasional services of the congregation of which he continued a member even when residing so far away.

Edwin Atherstone and John Edwards were also educated here, both of them poets of no mean repute. Among the visitors have been the celebrated Dr. Chalmers; the renowned and eminent philanthropist, Wilberforce; the great champion of the factory children, Richard Oastler,

who was a pupil in the school, and was present as a speaker at the Cent. Jubilee in 1855. This honourable list might be much extended, but it is sufficient to indicate the scope and results of the school training, and also the wide-spread interest that is felt far beyond the limits of the settlement in its old and influential economy.

It is mentioned in the early part of this sketch that the Brethren were accused of disloyalty; let us justify them by one or two extracts from their Diaries—

June 4th, 1818. We remembered also in our prayers our aged and venerable King (George III.), who to day has completed his 80th year. Again, Dec. 8th, 1818. This being the day appointed for the interment of our late Queen, whose decease took place the 7th ult, we met at 7 in the chapel to express our sympathy with the Royal Family; and to apply the mournful subject to serious meditations on our mortality.

One of the periodic seasons of distress in Ireland arising from the potato disease is referred to in the following, and helps to illustrate how far the natives of that country have been oppressed by their Saxon neighbours.

July 14th, 1822. After the public service, the present distresses of the Irish peasantry, which have chiefly arisen from the failure of two potatoe crops, and have reduced many thousands to a state of starvation, were commended to the charitable consideration of the congregation; and on the following day a collection was made, in this view, by application from house to house. The voluntary contributions in all parts of England for this purpose already amount to between two and three hundred thousand pounds.

While these sheets are passing through the press a service of much interest has just taken place in that hallowed sanctuary which has witnessed so many during the 140 years of its existence. On Sunday evening, May 1st, 1887, the chapel was filled with a reverent and mixed audience,—many members of the congregations in the town being present, to witness the ceremony of ordination, administered by the venerable Bishop England, who conducted the whole service, and delivered the charge. The text was appropriate, “And daily in the temple, and in every house they ceased not to teach and to preach the Lord Jesus.” The address was delivered with much unction and force, and evidently with a deep sense of the responsibility attached to the work of the ministry. At the conclusion of the charge, which was given from a chair below the pulpit, the Bishop, who wore a long white surplice, advanced, and laying his hands successively upon the heads of the candidates, pronounced over each the form of ordination. The subjects were three in number:—the first, the Rev. Frederick Clemens, son of the late G. Clemens; he also wore a white surplice, and was now ordained a presbyter in the Church, the Bishop saying over him, “I ordain thee Frederick Clemens to be a presbyter in the Church of the United Brethren, in the name of the Father, and of the Son, and of the Holy Ghost,” etc. Mr. Clemens has laboured for several years in the West Indies, and is shortly to return thither; having been recently appointed a member of the Board of Directors for those islands.

There were two others who, in ordinary dress, were, in exactly the same manner, bowing themselves under the hands of the Bishop, inducted into the office of Deacons; the only variation being that the word deacon was used instead of presbyter. The names of these two were, Paul A. Assmussen, and Henry England a son of the Bishop's. A short anthem, with the congregation kneeling, and a verse or two sung standing, with the ordinary benediction, concluded this most interesting and profitable service.

EXTENT, FEATURES AND POPULATION

Pudsey township comprehends within its limits, or boundaries, the hamlet of Tyersal, part of Stanningley, and the Moravian settlement of Fulneck, and its superficial area is 2,545 acres. The township is situated in the midst of an interesting field of geological research, surrounded by strata of the most valuable and varied kind. On the north and east range, is the carboniferous or mountain limestone, extending through the northern counties, and supporting the coal measures, containing also abundance of metalliferous ore and organic remains of shells and corals.

The south and west are bounded by the great Yorkshire coal field and the extensive millstone grit formation—the latter of which extends from Derbyshire to Northumberland. This complex deposit is the principal geological feature of the strata underlying the township of Pudsey. This formation is a kind of coarse-grained gritty sandstone, containing numerous beds of shale, limestone, and, in some places, coal. The beds in some instances contain innumerable impressions of coal plants. The thin layers of coal found in the immediate neighbourhood are not of much value, but the layers of shale have an important effect upon the character of the soil. The excellent quality and durability of building stone quarried in the township and neighbourhood are justly celebrated throughout England. Iron pyrites have occasionally been found in well-sinking, and small specimens of mica and quartz in the various stone quarries.

Layers of plastic clay are found on the south side of the township, and in some parts excellent beds of yellow clay; but most of these beds are so thin and inconsiderable, that they would almost lead to the conjecture that they are only the croppings of the extensive foundations by which they are surrounded, having become dislocated by some of the mighty geological disturbances that have affected the whole island.

Being at a considerable elevation, Pudsey commands most extensive views of the surrounding country, and from the heights above Greentop it is said that Pontefract Castle can be seen with the aid of a glass.

On the south of the township is the deep gill which bounds Tong and Tyersall—a beautiful roman sylvan, but beginning to suffer at the hands of the manufacturers. As I wandered through the glen by the side of that murmuring stream, how often was my mind thrown back to the days when the careless hunter roved with his hawk and hound, and the scream of the fluttered wood-bird arose, instead of the clash of the shuttle; when Tong was baronial, and rustic Pudsey mostly in the hands of the monks of Kirkstall. Let us now restore one of the panoramas of the past. When the Angle chieftain, Stanning, looked from his hall towards the noonday sun his vision was bounded by the slope which the Celt called the “hwpp,” where the footpath now runs. He called it the “hrice,; as we call it a rig, or as people of culture and superior education tone it down, the ridge. It was then wood-grown, shady, verdant, and sacred to the foot of the hunter. The leafy garment that shaded it, the Angle called a “Scua,” which custom and superior education has so softened that we know the word as a shaw. And so “the wood on the ridge”—the rig-wood—became in Angle speech the “hrice scua,” and as the feet of after generations trod a path to that wood the path became the “hrice-scua” lane, which the changes of time twisted so slightly that for twenty generations the path was known as Rikershaw Lane. But alas I by the advancement of learning, the truth-telling designation had to be clothed in new garments, and from the awkward hands of its blundering tailor it came forth as that monstrous abortion Richardshaw Lane.

The descent from the rig along the northern slope is down Lidget Hill to Waver Green. Abutting upon the Waver Green is the Manor House of Pudsey, a quaint, gabled mansion, now reckoning some two hundred and fifty or seventy years of age, but the child of a predecessor, which doubtless carried its own existence back into the Norman days. Of a suggestive meaning is that word “Waver,” which remains to mark its conjunct green. It bears within it all the wild traditions of the superstitious Norse days. The Icelandic verb *vafra* means to hover about; and

the expression *vafrogi*, meant a “waver-low,” every enchanted princess or enchanted land was surrounded by a “waver-low.” We need not go far to find the enchanted princess who was surrounded by this “waver-low” when the Celt was hovering about and there were race difficulties and doubts of mine and thine—she dwelt in the Manor House hard by, as the poor Celts of the “hupp” and the “trowch-dale” would find out if any cattle had been lifted from the ager, or midnight depredations elsewhere indulged in. Thor’s hammer was kept in the recesses of that Manor house, and the “waver-low” was the electric light which found it when required. Thor’s hammer, in the shape of the less romantic baton of the policeman is yet kept in the neighbourhood of this Waver Green, and it is said that in Lowtown, hard by, its exercise is more frequently required than in all the other parts of the town. Of a truth these Celtic people are apt, both by work and by deed, to make themselves a very vital factor in the world’s history. Had they been as stolid and law-abiding as the Goths of Chapelton and Greenside, Lowtown might not have enjoyed the many distinctions which have favoured it since the mythical days of the *vafrogi*.

Separating Waver Green from Chapelton there remains a distinctive feature of the past in Toft House. Toft, a corrupted form of the Danish *tompt* (empty), would signify an open, unclaimed piece of land, or an unoccupied and wrecked dwelling; and in this light the Toft we have here would be an excellent fence between the steady respectability of Gothic Pudsey and the nondescript gathering which had to be illuminated by the “Waver-low,” and found its termination in the Crimbles, where solid rule and no poetical nonsense had to prevail. The word Crimbles, we may perhaps resolve into the Norse expression *kraum bol*—the farm house in the nook, say at the fringe of the “ager,” where the essarts were in progress, the woods not yet chopped down, and a shady nook presented itself as it does yet in the case of scores of farmsteads which are to-day nestling beneath a background of trees. *

*=Mr. Wheater, in *Pudsey News*, March 5th, 1887.

No record is preserved of the number of the population previous to the year 1800, but the following tabulated statement of the several censuses taken by Government shows the modern progressive increase of population :--

Date.	Inhabited Houses.	Uninhabited Houses.	Males.	Females.	Total.
1801	850	44	2,182	2,240	4,422
1811	986	23	2,406	2,291	4,697
1821	1,219	78	3,107	3,122	6,229
1831	1,504	41	3,744	3,716	7,460
1841	2,011	102	5,013	4,989	10,002
1851	2,429	178	5,770	5,833	11,603
1861	2,859	277	6,325	6,587	12,912
1871	3,150	218	6,779	7,197	13,976
1881	3,458	519	7,353	8,103	15,456

In JAME’S *History of Bradford*, there appears the following notice:--

At Leeds Sessions the 13th day of April, in the 44th of Queen Elizabeth, before Sir John Savile (of Howley), Thomas Fairfax, and other justices, it was agreed that the justices should meet at Wakefield upon Wednesday in Whitsuntide week the next, touching soldiers’ pensions, assessments, and other matters; and then agree upon a particular estreat and perfect assessment of the towns within the wapentakes, to be and *remain a precedent* to direct other justices to make equal assessments for these parts when occasion should require.

It may, therefore, be supposed that the greatest care would be taken in making the assessments, and it will give the most correct view, in the absence of actual computation, which

can now be obtained of the relative size, population, and wealth of the towns comprised in such assessment. I give a copy of such part of it as relates to all the towns about here (Bradford).

d.		d.	
Bradford.....	20	Huddersfield.....	17
Bolton.....	5	Halifax.....	19 ½
Bolling.....	5	Horton.....	7
Bingley.....	9	Idle.....	11
Calverley and Farsley.....	11	Leeds.....	39
Dewsbury.....	12 ½	Manningham.....	9
Eccleshill.....	7 ½	Pudsey.....	9 ½
Heaton-cum-Clayton.....	11 ½	Shipley.....	5
Haworth.....	12	Wakefield.....	39

From this table a pretty near approximation may be drawn of the population of the township at the time (A.D. 1602).

POLITICAL HISTORY

The first known contested election in which Pudsey took a part was in 1741, when Cholmeley Turner and George Fox were proposed, to supply a vacancy in the representation of the county of York, caused by the death of Lord Morpeth. The poll began at the Castle of York, on the 15th of January, 1741, and was open eight days. There went from Pudsey to York 54 freeholders, who voted as follows:--

Bailey, Benjamin	F.	Hutchinson, Joseph	F.
Banks, Thomas	F.	Ingham, Thomas	F.
Barraclough, John	F.	Knewstub, John	F.
Beaumont, John	T.	Langley, Thomas	F.
Binks, Benjamin	F.	Langley, William	F.
Bowcock, Joseph	F.	Lobley, John	F.
Brooks, Thomas	F.	Lumby, Samuel	F.
Crummuck, Joseph	F.	Lumby, William	T.
Darnbrough, John	F.	Lumby, William, sen.	T.
Darnbrough, John	F.	Milner, Matthew	T.
Dodgson, Samuel	F.	Moss, John	F.
Dodgson, William	T.	Moss, Samuel	F.
Eyles, Thomas	F.	Moss, William	F.
Farrar, Abraham	F.	Moss, William	T.
Farrar, Robert	T.	Procter, Jacob	F.
Farrar, William	F.	Procter, John	F.
Fenton, Samuel	F.	Rhodes, Joseph	F.
Ferrand, Benjamin	F.	Ryley, William	T.
Hey, Richard	F.	Smith, Robert	F.
Hillas, Samuel, jun.	F.	Snow, Francis	F.
Hillhouse, Samuel	F.	Taylor, David	F.
Himsworth, John	F.	Wainman, John	T.
Hinchcliffe, John	F.	Walker, Samuel	F.
Hinchcliffe, Samuel	F.	Willassey, John	F.
Hinchcliffe, Samuel	T.	Wilson, William	T.
Hollingworth, Thomas	T.	Watson, William	T.
Hutchinson, John	F.	Wilson, Jeremiah	F.
For Cholmeley Turner	13	For George Fox	41

The initial at the end of the name shows for whom the vote was given. The total state of the poll was C. Turner, 8,005; George Fox, 7,049. Which was Tory and which was Whig, the record does not state.

The next great contest was in 1807, when the most exciting and expensive contest which has ever occurred in the history of electioneering took place in this county, when the two great aristocratic families, Fitzwilliam (Whig) and Harewood (Tory), were contesting for the representation of the County in Parliament. The candidates were Wm. Wilberforce, Esq., Lord Milton, and the Hon. Henry Lascelles. The real struggle was between Milton and Lascelles, as both parties concurred in the election of Mr. Wilberforce. During the fifteen days' poll, the county was in a state of the most violent agitation, party spirit being wound up to the highest pitch by the friends of the two noble families, and everything being done that money or personal exertion could accomplish; the roads in every direction were covered with conveyances of all descriptions, conveying voters from the most remote corners of this great county to York to record their votes. The poll commenced on May 20th and ended June 5th, when the numbers

polled were—Wilberforce 11,806; Milton 11,177; Lascelles 10,989. 117 persons went from Pudsey, and they voted as follows:--Milton 98, 94 of them being plumpers; Lascelles 18; Wilberforce 18. The following is a list of the Pudsey voters:

	W. L. M.		W. L. M.
Ainsworth, Isaac, clothier	1	Cooper, Wm., clothier	1
Ainsworth, Jas, clothier, Tong	1	Cooper, Joseph do.	1
Ainsworth, Titus, blacksmith	1	Crampton, Wm. do. Bramley	1
Awmack, James, clothier	1	Crampton, John do. do.	1
Asquith, John, cooper	1	Crowther, Jeremiah do.	1
Balm, John, combmaker	1	Crowther, John do.	1
Banks, Thos., clothier	1	Dean, John, clothier	1
Banks, James, do. Eccleshill	1	Dean, Benjamin do.	1
Banks, Joseph, do.	1	Dodgson, Joseph do.	1
Binns, Samuel, do. Alverthorpe	1	Driver, Joseph, carpenter	1 1
Boocock, John do.	1	Dufton, Thomas, clothier	1
Booth, John do.	1	Elsworth, Joseph do.	1
Boyes, Samuel do.	1	Elwind, Wm. do. Armley	1
Boyes, Samuel do.	1	Elwind, Wm. do.	1
Boyes, John do.	1	Farrar, Richard do.	1 1
Brown, James, woolstapler	1	Farrar, Richard, woolstapler	1 1
Carbutt, Thos., clothier	1	Farrar, Samuel, gent., Bramley	1
Carlisle, Thos., Fairfax, drysalter	1	Farrar, Samuel, clothier	1
Carter, Richard, mason	1	Farrar, John, yeoman, Bramley	1 1
Cauthray, Wm., clothier	1	Farrar, John, clothier	1
Clayton, J., drysalter, Bramley	1 1	Farrar, Wm. do. Farsley	1
Clifford, Jeremiah, merchant	1 1	Farrar, Wm. , do.	1 1
Cooper, John, butcher	1	Farrar, Henry do.	1
Cooper, John do.	1	Fearnley, John do.	1
Gaunt, Daniel do.	1	Lumby, Christopher, clothier	1
Gaunt, John, jun., clothier	1	Mitchell, Jonathan, carpenter	1
Greaves, Wm. do.	1	Mitchell, John do.	1
Greaves, Wm. do.	1	Mitchell, John, clothier	1
Haiste, Wm. do.	1	Moor, Daniel, butcher	1
Hall, Joseph do.	1	Moss, Charles, clothier	1
Hall, David do.	1	Moss, Wm., butcher	1 1
Hare, John do.	1	Moss, Samuel, clothier	1
Hargreaves, J., Great Horton	1	Musgrave, John do.	1
Harrison, James, clothier	1	Myers, Wm., carrier	1
Harrison, James do.	1	Nailor, John, mason	1
Harrison, James do. Bramley	1	Oates, Wm., clothier	1
Harrison, John do. do.	1	Pool, George, gent., Bramley	1
Harrison, Wm. do,	1	Ratcliffe, yeoman, Bramley	1 1
Howgate, Samuel, yeoman	1	Richardson, James, woolstapler	1 1
Helmsley, John, clothier	1	Rither, Thomas, merchant	1 1
Hinchcliffe, Joseph, farmer	1 1	Roberts, Benjamin, joiner	1
Hinchcliffe, John, clothier	1	Scarth, Wm., clothier	1 1
Hinchcliffe, Samuel do.	1	Senior, Joseph, tailor	1
Hinchcliffe, Samuel do.	1	Scholefield, John, clothier	1
Hining, John do.	1	Shoemith, Jno., worsted manf.	1

Hining, Robert	do.	1	Tindall, Edmund, clothier	1	
Hining, Wm.	do.	1	Upton, John	do.	1
Hodgson, Wm., fellmonger		1	Verity, Benjamin	do. Bramley	1
Howarth, Wm., clerk	1	1	Walker, Wm., drysalter	1	1
Hutchinson, Abrm., woolstapler		1	Walker, John, carpenter		1
Hutchinson, Matt., woolstapler	1	1	Watkinson, John, cordwainer		1
Jackson, James, gent., Bramley		1	Webster, John, clothier		1
Ingham, Samuel, farmer		1	Wilkinson, Jos., Shopkeeper		1
Jones, Zachariah, smith		1	Wilkinson, Henry, woolstapler		1
Laird, Tho., dissenting minister		1	Whitfield, John, clothier		1
Lister, John, clothier		1	Whitfield, John	do.	1
Lobley, John	do.	1	Wood, Thomas	do.	1
Lumby, Wm.	do.	1			
Lumby, Wm., miller		1			18 18 98
Lumby, Joshua, clothier		1			

On the termination of the voting, and the result being made known, such was the enthusiasm of our townsmen that nothing would serve but they must “chair” his lordship, who accordingly was carried by a party of them through the streets of York. After a few squabbles in the streets, such as generally took place formerly at elections, between them and the opposite side, the proceedings terminated; and though some of the inhabitants of York were desirous of keeping the chair in York, it was brought in triumph to Pudsey, where it was carried round the village in an enthusiastic demonstration of Liberal victory. It was occupied during their perambulations by one of their number who frequently bowed to the cheering crowds *a la* Lord Milton. The chair was ultimately deposited in the Board room of the Leeds Coloured Cloth Hall. I have in my possession a relic of this election being one of the orange cards worn by one of those who took part in the contest. Its motto is “Milton a Plumper.” During the time of the poll the inhabitants of Pudsey took the liveliest interest in the matter, and assembled in large numbers daily to hear the result of the poll from the special messenger who, when returning by way of Beulah, announced his approach by blowing his horn. There were no daily newspapers or telegraphs at that day to give the result.

In 1826, nineteen years after the above great contest, this county was again the scene of keen political excitement. Four members were wanted for the first time. Five were nominated, viz., Lord Milton, the Hon. W. Duncombe, Mr. John Marshall, Mr. Richard F. Wilson, and Mr. Richard Bethell, and a poll was expected and prepared for; but previous to the day of election, Mr. Bethell withdrew his name, and the other four were then declared duly elected. As was customary on such occasions, a number of special constables were sworn in to preserve the peace. Lord Milton, who had not forgotten his enthusiastic and warm-hearted friends of 1807, recommended that his constables should be Pudsey men; accordingly, fifty-two of them were sworn in as “specials,” and when the election and subsequent “chairing” of the members terminated, fifty-one men brought home with them to Pudsey the large staves with which they had been furnished, by virtue of their office as constables; the remaining one belonged to a man who resided at Holbeck, but who was a native of Pudsey. At the “chairing” his lordship was entirely surrounded by these 52 men with their long red staves. I have one of these staves in my possession, No. 30, which is rather over six feet in length, and was borne by my father on that occasion.

After the rejection of the Reform Bill, on May 7th, 1832, by the House of Lords, large and enthusiastic meetings were held by the Reformers throughout the country, and on the 16th of May a large meeting of about 4,000 persons was held at Pudsey, in the Crawshaw Fields, convened by the Chief Constable, Mr. John Crampton, in compliance with a numerously-signed requisition.

Mr. Crampton was called to preside, and a number of enthusiastic resolutions were passed appropriate to the occasion.

In 1832 the Reform Bill was passed after a great struggle, and the county was divided; the West Riding to return two members; the population in 1831 being 976,415, and the electors, in 1832, 16,918.

In the *Leeds Mercury* of the 25th of August, 1832, there appeared the following paragraph: --

No place in Yorkshire has shown a more becoming zeal to secure the elective privilege than the populous village of Pudsey. In this place there are about 250 freeholders, etc., entitled to vote for county members, and out of that number, upwards of 230 have registered their votes. The terrors of a "blue" candidate had much influence in quickening their zeal, for they are almost all great admirers of the Sun's own colour—the bright orange.

The two gentlemen nominated for members were both Liberals, and there being no other nominations, Lord Morpeth and Sir G. Strickland were declared elected without a contest. In PARSONS *History of Leeds and Neighbourhood*, published in 1834, mention is made that at the first registration of voters in 1832, great excitement was caused by Tory objections to about 90 persons in Pudsey, who were share-holders in the company woollen mills. Sixty-six of the claims were allowed by the revising barrister at Bradford, and the consequence was that the victory was celebrated with unbounded rejoicings, the church bells were rung, and the church steeple was also illuminated during the general congratulations and festivities.

In January, 1835, the same two Liberal members were re-elected without opposition; but on Lord Morpeth being appointed Secretary for Ireland, his re-election was opposed by the Tories, and a contest took place in May, 1835, which resulted as follows:--

	Pudsey votes	Total votes
Lord Morpeth (L)	(136)	9,066
Hon. J.S. Wortley (C)	(61)	6,259
	Majority	<hr/> 2,807 <hr/>

There were 218 voters in Pudsey at this time.

In August, 1837, another election took place for two members, resulting as follows:___

	Pudsey votes	Total votes
Lord Morpeth (L)	(167)	12,638
Sir G. Strickland (L)	(163)	12,004
Hon. J.S. Wortley (C)	(106)	11,566

Total number of voters in Pudsey, 311.

In July, 1841, the next election for two members took place, as follows:___

	Pudsey votes	Total votes
Hon. J.S. Wortley (C)	(143)	13,165
E.B. Denison (C)	(139)	12,780
Lord Morpeth (L)	(239)	12,031
Lord Milton (L)	(242)	12,080

Total number of voters in Pudsey, 435.

On Mr. Wortley succeeding to the peerage, Lord Morpeth was elected in February, 1846, without a contest, and on his appointment to the office of First Lord Commissioner of Woods and Forests, was re-elected in July of the same year.

In August, 1847, a general election took place, when Lord Morpeth and Richard Cobden, two Liberals, were elected without a contest.

On Lord Morpeth succeeding to the peerage in 1848, a contest for the vacant seat took place, with the following result:___

	Pudsey votes	Total votes
Edmund Denison (C)	(133)	14,743
Sir Culling Eardley (L)	(141)	11,795

Total number of votes in Pudsey, 321.

At a general election in July, 1852, Richard Cobden (L) and Edmund Denison (C) were returned without a contest.

In March, 1857, another election took place, when E. Denison (C) and Lord Goderich (L) were elected without opposition, and on Lord Goderich succeeding to the peerage in 1859, Sir John W. Ramsden (L), was elected without opposition; but on the defeat of the Derby Ministry in April, 1859, a general election took place in May, and a contest ensued resulting as follows:___

Sir John W. Ramsden (L)	15,980
Francis Crossley (L)	15,401
Rt. Hon. J.S. Wortley (C)	13,636

The two Liberal candidates visited Pudsey previous to the election and addressed a meeting of between 2,000 and 3,000 persons in the open-air on Waver Green; and Mr. Wortley, the Conservative candidate, also addressed an open-air meeting in Chapeltown, on May 3rd.

In January, 1859, a Parliamentary Reform Association was formed in Pudsey, for the purpose of advocating the cause of Parliamentary Reform, and the claims of Pudsey and neighbourhood being made into an electoral district to send a member to Parliament, with Pudsey as the name and centre. Certain persons and journals treated the proposal with derision. But that which was then ridiculed has now become an accomplished fact!

In 1861, the West Riding was ordered to be divided into Northern and Southern divisions at the next election, each to return two members.

A general election took place in July, 1865, when Sir Francis Crossley and Lord Frederick Cavendish, two Liberals, were returned for the Northern Division unopposed; and in the Southern Division a contest occurred with the following result:___

Lord Milton (L)	7,258
H.F. Beaumont (L)	6,975
C.B. Denison (C)	6,884
W.S. Stanhope (C)	6,819

The first election, after the West Riding was divided into three divisions, took place in Nov., 1868, when a contest was fought with the following result:___

	Pudsey votes	Total votes
C.B. Denison (C)	(227)	7,437
J. Fielden (C)	(223)	7,135
H.S. Thompson (L)	(258)	7,047
Isaac Holden (L)	(258)	6,867

The Conservative candidates addressed their supporters at the New Inn, Pudsey, on Sept. 30th, and the Liberal candidates addressed a large open-air meeting at Pudsey on Oct. 14th.

This was the last election by open voting, the two elections following being by ballot. The first of these was in Feb., 1874, and resulted as follows:___

C.B. Denison (C)	8,240
J. Fielden) C)	8,077
Sir J.W. Ramsden (L)	7,285
Isaac Holden (L)	7,218

Sir J.W. Ramsden and Mrs. Holden visited Pudsey on the 5th of February, and addressed a meeting in the Public Hall.

The next general election was in April 1880, and the result was as follows:___

Sir Andrew Fairbairn (L)	9,518
Sir J.W. Ramsden (L)	9,406
C.B. Denison (C)	8,341
Lord Lascelles (C)	8,157

All the candidates visited Pudsey and delivered addresses to their supporters, before the election.

These notes would not be anything like complete, without some mention being made of the influence which a small body of voters in Pudsey has sometimes exerted in the exciting election contests in Leeds. In 1834 a very close contest took place between the late Mr. Edward Baines and Sir John Beckett, for the representation of the borough. On the second day of the poll, when the result was trembling in the balance, the voters from Pudsey Allan Brigg Mill, about 40 in number, marched in a body, and voted for Mr. Baines, who thus won the election by 30 votes. The Tories were so sore with these honest voters, that they gave them the title of "The Forty Thieves." At the next revision of voters, they were all struck off the voters' list as joint owners of Allan Brigg Mill, on account of a flaw in the list, as they were entered as of the firm of "Webster, Horn & Co.," in the rate book, instead of "Webster, Horn, Harrison & Co." Whether this was accidental or otherwise, there were different opinions on the matter. However, this error was afterwards rectified, and at almost every election which has taken place since then, this little corner of the borough of Leeds has been visited by the Liberal candidates during their canvass to address the electors.

An important political event in the history of Pudsey was the acquisition of the name of the "Pudsey Division" given to one of the six sub-divisions into which the Eastern Division of the West Riding was apportioned by the Redistribution Bill of 1885. The name was given in the first instance, by the Boundary Commissioners in their scheme, and was subsequently favoured by the Commissioner sent down to Leeds to take evidence. In April, 1885, when the House of Commons met in Committee on the Seats Bill, a claim was made that the name should be changed to Calverley, or Kirkstall, but this was defeated. At the Quarters Session, held at Bradford, on June 29th, the Justices directed that Pudsey should be the centre for all purposes relating to the election of members to Parliament for the "Pudsey Division," and this decision gave unqualified satisfaction to the inhabitants.

The townships which comprise the Pudsey division (1885) are as follows:___

	Population	Acreage	Rateable Value	Voters on Register
Calverley	2,246	2,074	13,872	477
Churwell	1,973	489	7,760	353
Drighlington	4,214	1,136	10,050	690
Farsley	4,434	860	13,472	878
Gildersome	3,470	993	9,833	573
Horsforth	6,346	2,801	20,770	1,148
Hunsworth	1,516	1,380	11,742	267
Pudsey	12,314	2,409	37,634	1,625
Rawdon	3,407	1,559	17,107	558
Tong	5,591	2,657	17,881	995
Leeds (Freeholders of Pudsey Division)				4,423
				11,989

At the first election of a Member of Parliament for the Pudsey Division, the candidates were Briggs Priestley, Esq., J.P., of Ferncliffe, Apperley, and Surr William Duncan, Esq., of

Horsforth Hall. The event came off on December 1st, 1885, and great interest was manifested in the proceedings. The arrangements for the election were in the hands of Sir George W. Morrison, Knight, the deputy returning officer, who received, after the result was declared, the hearty thanks of both the candidates for the fairness and impartiality with which he had discharged his onerous duties. The casting up the votes took place in the Mechanics' Institute, and the result was made known to the crowd assembled outside the building at 11 p.m. on the day of polling. The numbers were:—

Briggs Priestley (Liberal)	6,363
Surr W. Duncan (Conservative)	4,039
	<hr/>
Liberal majority	2,324

At the general election in July, 1886, the candidates were Briggs Priestley, Esq., and Arthur W. Rucker, Esq. The polling took place on July 7th, when the result was as follows:—

Briggs Priestley (Liberal)	5,207
A.W. Rucker (Liberal Unionist)	4,036
	<hr/>
Liberal majority	1,171

Mr. Briggs Priestley was born at Thornton, in the year 1831. The business career of Mr. B. Priestley has been bound up with the Bradford trade, and by untiring energy and business sagacity he has won for himself a prominent position in the ranks of our captains of industry. In early life he was employed as a millhand at the works of Messrs. Craven and Harrop, manufacturers, Thornton, but his diligence and general aptitude for business were not allowed to pass unrecognised. Mr. Priestley was accordingly promoted to the responsible position of "market man," and eventually, upon the retirement of his employers in 1858, he entered into partnership with Mr. Francis Craven. Two years later Mr. Priestley established himself in Bradford as a manufacturer, in co-partnership with his brother, the late Mr. Henry Priestley, who at that time was running a portion of Shearbridge Mills. After a time this connection was dissolved, and Mr. Priestley took possession of the Atlas Mills, Laisterdyke, where, in conjunction with his sons, he has built up a business of considerable magnitude. In addition, the firm have worsted mills at Thornton, and altogether find employment for upwards of 1,000 operatives. Mr. Briggs Priestley, as the head of the firm, is now practically retired from business life, and has devoted the last few years to tours of observation in various parts of the globe. We believe that Mr. Priestley's greatest pride and satisfaction connected with his commercial career, is that for thirty years he has been able to maintain unbroken a good and friendly feeling betwixt himself and his employes.

During many years of active life Mr. Priestley has not forgotten his duty in regard to the public service. For thirteen years he rendered valuable assistance to the work of local government. He was elected a member of the Town Council for Little Horton Ward, Bradford, in 1867, and was identified in succeeding years with the various committees of that municipal body. As chairman of the Recreation Grounds Committee, his untiring zeal and generosity resulted in the provision of a park for Horton. He likewise inaugurated the proposal for the establishment of a permanent art gallery and museum in Bradford. While still a councilor for Little Horton Ward, Mr. Briggs Priestley was selected as chief magistrate of the borough in 1877. In November, 1879, he was elevated to the aldermanic bench, but retired from municipal office in the following year. For a long period of years Mr. Priestley was also a member of the Council of the Bradford Chamber of Commerce, the Bradford Board of Guardians, and the Infirmary Board. He occupies a seat on the borough bench of magistrates.

Mr. Priestley has in many ways practically demonstrated the interest he takes in the elevation and moral and social well-being of those by whom he is surrounded. In 1868 he

established in New Leeds district a school, at which orphan children received free education and food and clothing. Two years later Mr. Priestley founded a school for fatherless children in the Bolton Road district, but the altered relationship of the State in regard to elementary education compelled the closing of these schools.

In politics Mr. Priestley is an advanced Liberal, and has in many ways proved his usefulness in the sphere of practical politics. On the formation of the Liberal Association for the Eastern Division of Bradford, he was chosen president. For some years Mr. Priestley has resided at Ferncliffe, Apperley Bridge. In religion he is a Baptist, and when resident in Bradford was connected with Trinity Chapel. In 1852 he married Miss Crabtree, a lady of Lincolnshire extraction, but who at the time was living in Bradford with her brother, a minister attached to the Primitive Methodist denomination. Mr. Priestley's family consists of four sons and two daughters.

In concluding our sketch of the political history of Pudsey, we may remark, that in a Parliamentary return issued in February, 1887, referring to the illiterates who voted at the general election in July, 1886, the fitness of the voters in the Pudsey Division to exercise the franchise was clearly demonstrated. According to official and authoritative documents, this division stands at the head of the County Parliamentary Divisions in Yorkshire, as having the fewest illiterate voters. The illiterates in the Pudsey Division, in which there were 9,243 voters, were one in 134. In Bradford the proportion was one in 103, in Leeds one in 58. In England and Wales the average was one in 62, Scotland one in 74, and in Ireland, *one voter in every five*, was illiterate.

Whenever any great political question has arisen, an expression of feeling has generally been given by the politicians of Pudsey. In proof of this, I need only refer to the newspaper accounts of the public meetings and lectures, held at various times, for the discussion of political questions.

During the Corn Law agitation, Pudsey was most enthusiastic in its demonstrations in favour of a repeal of the obnoxious impost, and during several years meetings were held and lectures given, until the question was finally settled.

The year 1846 will always be memorable in British history as the time when the Corn Laws were repealed. All over the country, but most particularly in the manufacturing districts, there were demonstrations of rejoicing, but none of these enthusiastic manifestations of the public feeling were more characteristic or racy of the soil than that which took place at Pudsey. At Leeds the news of the passing of the measure in the House of Lords repealing the Corn Laws, after considerable agitation, was received with many signs of public rejoicing. But at Pudsey an original and typical mode of celebrating the important event was adopted. A number of Free Traders had formed themselves into what was called "The Little Committee," which met at the house of Mr. John Baker, the rate-collector, to devise means to celebrate the great event. Amongst those forming the committee and the promoters of the demonstration were Messrs. W. Huggan, W. Hinings, senr., J.A. Hinings, John Emsley (now of America), W. Musgrave, S. Musgrave, W.D. Scales, G. Hinings, R. Gaunt, J.E. Hinings, W.R. Hinings, John Boocock, Jas. Halliday, John Baker, Hy. Wilcock, Cleo. Myers, Jno. Haigh, Jas. Hargreaves, Geo. Walton, Edmund Dufton and W. Wood.

The outcome of the deliberations of "The Little Committee" was the determination to provide a monster plum pudding—such a pudding as the world had never seen before. We have heard it said it was the suggestion of Mr. J.A. Hinings, but whoever conceived the idea it proved a big success, and helped to make more widely known a place that had already achieved great distinction amongst its neighbours. The pudding was composed of twenty stones of flour, with suet, fruit, etc., in proportion. The ingredients were divided amongst twenty housewives, who each mixed her share into the requisite consistency, ready for the final blending. Leave was obtained of the Crawshaw Mill Co. to boil the monster pudding in one of the dye-pans of the "Leadhus." The pan having been duly scoured, it was filled with water from the spring. The

dames then brought their twenty “bowls” containing the mixed flour, fruit and suet, and these were tipped into a large and strong new canvas “poke”—specially made for the purpose—and by means of a windlass that had been fixed over the pan the “weighty matter” was hoisted into the vessel. For three days and nights the pudding was kept boiling, along with half a dozen smaller ones to keep it company. On the 31st July, 1846, the puddings were craned out of the huge copper, and placed upon a wherry, lent by Mr. W. Wood, stone merchant. Here the steaming monster sat in triumph, the smaller puddings being around it, the whole forming a solid and substantial evidence of the material idea meant to be conveyed by the recent Act of the Legislature, and the benefits it was believed the people would reap thereby. A procession was formed, headed by Mr. J.A. Hinings and Mr. Saml. Musgrave, on horseback, and four grey horses were yoked to the wherry containing the puddings, the driver of which, James Wilson, watchman at the Priestley Mill at the time, but who had previously been a sailor, exhibited no small degree of pride in the part he played in the memorable event of that day. Hundreds of persons joined the procession, and thousands of others lined the streets, the liveliest interest being shown in the demonstration—even beyond the borders of the town, for visitors from far and wide having heard of the “stir” came to see the “Pudsey big pudding.”*

*=Our illustration of the procession of the Big Pudding is copied from a stained glass window in the panel of the door of the billiard room at Grove House, Pudsey. The full size of the picture is 3 feet by a foot. It was painted for Mr. W.D. Scales, by Mr. Booer, of Leeds, in the year 1878.

Afterwards the procession returned to Crawshaw Mill, where, in the adjoining field, tables were arranged in the form of a large military square, the wherry with its toothsome freight being placed in the centre. Tickets were sold at a shilling each to those who were desirous of dining off the extraordinary pudding, but each guest had to provide his own plate, and knife and fork or spoon. Hundreds of hungry onlookers sat on the walls surrounding the field, and once at least these made an ugly rush to get to the tables, but they were driven back and kept at bay by the vigilance of Messrs. J.A. Hinings and Saml. Musgrave, who, on horseback, kept up an incessant patrol of the ground. The pudding was literally dug out by Mr. W. Hinings, senr., who was armed with a small spade for the purpose. That the dish was of an excellent nature is proved by the fact that some of the guests “sent up their plates” three or four times? But there are limits to everything—even the congenial occupation of eating plum pudding with rum sauce accompaniment must come to an end, and after the last of the guests who had paid their shillings had been served, there was still some of the pudding left, and the aforesaid hungry onlookers and others then had a turn, the result being that the last of the “Big Pudding” was soon safely tucked away, and so ended a remarkable incident in the history of Pudsey.

Addresses were given,—Messrs. G. Hinings, John Emsley (now of Philadelphia, U.S.A.), and one or two others, haranguing the crowd upon the great and glorious event that had been achieved for the masses of the people in the repeal of the Corn Laws, in a manner that would have delighted Ebenezer Elliott himself. Nor were the women who had assisted in making the pudding, etc., forgotten, for, on the following day, they sat down to a rum and tea party, of such a substantial character that it is still remembered by such as survive, in the most lively manner. *

*=This account of the Pudsey demonstration has been contributed by Mr. John Middlebrook of Pudsey.

On public occasions when the loyalty of the inhabitants has been appealed to, political differences have been forgotten, and all classes have worked harmoniously together. In 1856, on the termination of the war with Russia, the return of peace was celebrated by a general rejoicing. The mills and shops were closed either the whole or part of the day, and very little work was done. Extensive preparations had been made for the procession,—tea parties, dinners, and other rejoicings and demonstrations. At half-past one o’clock the inhabitants began to assemble in Chapeltown to join the procession. The programme of the day commenced by the reading of the proclamation of peace, by John Farrer, Esq., J.P., Grove House. The Rev. H.J. Graham, M.A.,

incumbent of Pudsey, then delivered a short address, at the conclusion of which the procession moved off in the following order:—

The Chief Constable, on horseback;
Three Crimean Heroes, wearing their medals, in full dress, and on
Horseback;
Yorkshire Hussars, in Uniform;
Four Peninsula and Waterloo Veterans, wearing their medals;
The Pudsey West End Brass Band;
Great Peace Banner;
Carriages;
Gentlemen on horseback, three abreast;
Waggons, Wherries, and Carts;
The Pudsey Reed Band;
Gentlemen on foot, four abreast;
Workpeople from the various Manufactories;
Members of the Literary Union;
Members of the various Friendly Societies;
The Pudsey Union Band;
Sunday School Teachers and Children.

The procession moved down Church Lane, Lowtown, Lane-end, returning by the King's Arms, up Lowtown, on Manor-house Street, down Robin Lane, Littlemoor, up Fartown, Bankhouse Lane, through Fulneck, up Fartown, along Greenside to Chapeltown, where it terminated after singing the National Anthem. All the aged persons in the town who wished to do so partook of a good tea, prepared for them at the following places:--The Public Rooms, Lowtown; National School, Radcliffe Lane; Independent School, Greenside; and Mr. E. Sewell's School-room, Fulneck. The utmost unanimity and order pervaded all classes during the procession, and throughout the day; and the committee received great praise for their indefatigable labours in the management and getting up of these rejoicings. In the evening a grand display of fireworks took place in Chapeltown. Amongst the rest appeared in fire "Peace," "The Town and Trade of Pudsey," and, as a finale, "God save the Queen." The whole display was made by Mr. Scott, of Pudsey. In the evening several private illuminations took place in gas devices, transparencies, etc. The mill-owners treated their workpeople with roast beef, plum pudding, and other edibles:--Albion, Cliff, Crawshaw, Claughton Garth, and Union. These mills employ above 500 persons. Messrs. Scales and Salter, boot and shoe makers, gave the persons in their employ (nearly ninety), a substantial treat of roast beef, plum pudding, etc. Mr. W. Huggan, cloth manufacturer, also treated his men in the same way; and several sheep were roasted in various parts of the town for the enjoyment of the inhabitants generally.

The marriage of His Royal Highness the Prince of Wales with the Princess Alexandra in 1863, was celebrated in Pudsey in a truly loyal style. The bells of the church sent forth their merry peals at intervals during the day, and British, Danish, and other flags were hung out in every street, and the day was observed as a general holiday. Notwithstanding the very unfavourable state of the weather, the procession started at the time appointed, and was a very creditable display. It assembled in Chapeltown at one o'clock, and shortly afterwards started off in the following order:--Gentlemen on horseback, gentlemen's carriages, etc., four of Captain Pepper's railway wherries; waggons and other conveyances; Pudsey Union Band, with large banner; Pudsey Choral Society; Pudsey fire engine and brigade; gentlemen on foot; police; Sunday Schools; Church Schools; Independent School; Wesleyan Upper School; Primitive Methodist School; Zion School; Wesleyan Lower School. The procession moved down Church Lane, Lowtown, and returning up Lowtown, passed on Manor-house Street, down Robin Lane, Littlemoor, up Fartown, Greenside to Chapeltown, where it separated, after singing the National

Anthem, and giving three cheers for the Prince of Wales and the Princess Alexandra, three for the Queen, and three for the township of Pudsey. The whole of the proceedings were ably carried out under the superintendence of Mr. E. Sewell, the honorary secretary, and other members of the committee. A good substantial tea was provided gratuitously for all the old people above sixty years of age, in five of the different schools in the town. After the procession the school children were treated with a tea, etc., at their respective schools. Wedding favours of Coventry riband and medals were very generally worn. In the evening a partial illumination took place. A sheep was roasted whole at Littlemoor, and partaken of by a large number at the Railway Hotel.

SOCIAL CONDITION AND HABITS

It is not possible for us to faithfully portray the conditions of actual living in Pudsey in the earlier periods of its history, when there existed a vastly different state of things to that which we find at the present time. The want of roads, the primitive conditions of the dwellings, and the domestic economy, the struggles with nature to obtain a living from the ground, and the restricted privileges of schools, churches, and literature, with the unpolished manners of the people—all these drawbacks, as we reckon them—made the conditions of life very hard to our ancestors in the bygone centuries, and we might be led to infer that “life was not worth living” under such hardships, did we not remember how readily human nature can adapt itself to circumstances.

That the conditions of life were hard, may be gathered from the following illustration of the domestic slavery existing in this district in the fourteenth century:--

Thomas de Tiresall made fine with the lord of 6d. chiefage, for license of having John, son of Roger Childeyoenge, a bondsman in his service up to the feast of St. Michael next ensuing, so that he shall give back the aforesaid John to the bailiff at the time. *

*- From Bradford *Master Court Rolls*. Temp. Edw. III

In the reign of Edw. III., 1352, the wages paid to haymakers was 1d. per day; a mower of meadows 5d. per acre, or 5d. per day; reapers of corn, without meat or drink, finding their own tools, 2d. to 3d. per day; for thrashing a quarter wheat rye, 2 ½ d. In 1361, of same reign, a chief master carpenter or mason received 4d. per day, and others 2d. or 3d., as they acquitted themselves. In the reign of Richard II., 1389, the wages of a bailiff of husbandry was 13s.4d. per year, and clothing once a year; the master hind was paid 10s a year; the carter, 10s.; and the shepherd, 10s. From this time up to the year 1445, in Henry VI reign, the price of labour was fixed by the justices by proclamation, viz., freemasons and carpenters, 4d. per day—without meat or drink, 5 ½ d. per day; reapers and carters, 5d. per day, without meat or drink. In 1758 labourers received 10d. per day.

The homes of the poor were scarcely more than hovels, and it was not until the eighteenth century that any great improvement took place. For many generations there could be seen, around these dwellings of our ancestors, the moorland, unreclaimed by the plough or the spade, and fine woods where the towering trees grew thick as a forest. We can well understand that the labourers of those days were poor and ignorant, but it is certain that out of this apparently crude and unproductive period, and from these unlettered ancestors of ours, the present prosperous condition of Pudsey had its rise. Our forefathers laid the foundation of the manufacture, which is now the staple trade of the place, and from which the wealth, which has its evidences on every side, has been realised.

In 1736, the wages of a weaver were only 8d. a day, and for this sum he had to work fifteen hours. The price of provisions was much less than at the present time, but through nearly the whole of the eighteenth century, beef and mutton were from 3d. to 3 ½ d. per lb.; cheese and butter from 3d. to 4d., and sugar, 6d.; while tea and coffee were luxuries unknown to Pudsey folks of the poorer class. Clothing of all sorts was very dear, and boots and shoes were equally expensive. The fashions in dress, and the quality of the food of our forefathers, were of the plainest description. In the beginning of the

present century their food consisted of very poor fare—such as porridge, bacon, salt beef, and havercake (*haver*, Scandanavian for oats), now called oatcake; in fact, so largely was this wholesome article of food used, that a regiment of soldiers (the 33rd), raised principally in Yorkshire, was called the “Havercake Lads.” Wheat bread was but seldom seen in many households; it was considered a rare treat to be favoured with it once a week, viz., on Sundays. When a pig was killed it was usual for a goodly portion of it to be distributed amongst the friends or kinfolk. The villagers, having but few sweets or luxuries, such as is common in this age of refinement, grew up hale, hearty, and strong; they thought little of walking forty or fifty miles a day.

The dress of the men of Pudsey, at the time of which we are writing, very often consisted of coarse grey hose, leather breeches, drab vest and coat, gay-coloured neckerchief, beaver had, and often a striped Woolsey apron, and once “rigged out” it would do almost for a generation. The dress of the fairer sex rarely rose above a gay-coloured print, the plainest of a cottage or coal-scuttle bonnet, and a plain or fancy shawl.

We cannot forego the temptation to say one word to the workman of Pudsey with reference to his present condition. If he has regular work at present, he should be far better off than the working man of a century ago, with his 8s. or 10s. a week, and bread occasionally at famine prices, as in 1800, and again in 1820, when the best corn was from 20s. to 22s. per bushel. There was, occasionally, an increase of wages in bad times, but not in proportion to the cost of bread. At such seasons, the most sober and industrious workman had much “planning” to be able to pay for necessary food and house rent, but even in the hardest of times, we have heard of instances where men have struggled on through all difficulties, in order to be able to pride themselves upon never having received a penny from the parish. The poor who had to receive parish relief were but indifferently treated, as we are told by one writer, who says:--“At the poor-house in Pudsey, not more than fifty years ago, I have seen large black bowls filled with oatmeal porridge and milk, and a big podgy person who figured as master, filling black earthen mugs with a ladle, and the poor, miserably-clad old people, hobbling away with their meal to their room, which was not very tidy or over clean. But I suppose it was thought good enough for the aged and infirm poor.”

Coming down to recent times, we find that Pudsey, in the early years of the present century, had a somewhat unenviable reputation; its inhabitants were considered rude, intractable, and scarcely amenable to the common laws regulating order and courtesy. The very name of the place furnished amusement for many a long year, and anything belonging to it was thought fair game for sport. That both the place and its people had their peculiarities it would be idle to deny. The place was not picturesque enough for those who were partial to order and regularity in the architecture and environments of the homes of the people. A writer, in 1829, thus expresses himself:--

Pudsey, one of the most populous villages in the West Riding, is finely situated on an eminence, but the irregularity of its buildings detracts greatly from its natural beauty. The inhabitants do not appear to pride themselves in the beauty of their village, or to rival each other in the exterior decorations of their several dwellings; but, on the contrary, they try to excel each other in industry and frugality, and seem more anxious to acquire riches than ostentatiously to display them. The manufacture of woollen cloths is carried on here to a greater extent than any other village in England. *

* - Pigott and Co.'s *Directory of the West Riding*, pub. 1829, p.1045

This neglect of the beautiful, in the homes of the people, might be attributed to many causes. There were no schools in existence at that time where the taste for the beautiful was cultivated, and the people had hard work to encounter in order to provide things honest, and keep the wolf from the door. True, the number of small freeholders in the place was at that time, a noticeable feature, and these favourites of fortune manifested a strong feeling of independence, which may have had something to do with the indifference to external surroundings which they manifested.

When the cloth manufacture began to develop itself, houses of a roomy, if not of a very substantial character, were built, generally of stone. In these houses the small manufacturers, who were also in many cases farmers, lived, and carried on the domestic manufacture of cloth. The farm buildings (outhouses) were inconvenient erections, sometimes covered with thatch, but oftener with grey slates.

Of the better class of houses built in the sixteenth, seventeenth, and eighteenth centuries, and occupied at that time by the yeomanry of the village, we have several good examples left to us. One of these is

NESBIT HALL.—On the sunny side of the township, nestling under the hill, and protected from the north and east winds by fair-sized sycamores and beeches, stands a quaint old mansion, Nesbit Hall (or Nisbet Hall). Standing near the old iron entrance-gates, the first sight of the place gives one a feeling that there is something unusual about it. From papers still in possession of Mrs. James Clayton, it appears that in 1712, a John Holdsworth, of Pudsey, yeoman, and Dorothy, his wife, lived here, in the “Bank-house,” and then sold it, and sixteen closes to John Darnbrough, of Tong, who died 1741, leaving his son John in possession. Darnbrough, junior, parted with the property, in 1775, to Richard Farrer, of Pudsey, who then resided here; and he in 1760 sold it to Claud Nisbet, merchant, of the city of London, who built the present hall on the site of the old “Bank-house,” and had the graceful monogram of “C. & J. N., 1761,” cast in the conductors, with his crest on each socket below. His will is dated this year, and Claud Nisbet, the elder of two sons, enters into possession; but “soon afterwards departed this life,” where or how was never known, though some old neighbours will have it, that if the lower cellars are inspected, he will be found there. In 1811, it was sold to John Clayton, by auction, on the condition that, if ever C. N. turned up, he should be reinstated. The Claytons were of some standing in the district, were lords of the manor of Yeadon, and earlier on, were stewards of the Calverley estate of the Thornhills, living in the house next the church there. Two generations lived here, finally leaving in 1866, since which date the place has had several short occupiers, until 1885, when it was bought by Mr. John Cliff, late of Wortley, and Lambeth, London, who now lives there, takes a great interest in keeping up the old place, and in learning anything of its history and architecture. *

* Mr. Cliff gives the accompanying photograph of the Hall to this book. The house gradually ceased to be styled “Bank House: after Nisbet’s purchasing, and now, Nisbet is changed to Nesbit. It was designed by the same architect as Fulneck (some ten years later) and the house on Scotthill; and the similarity in the windows, mouldings, etc., fully bears out the tradition. The old malt-kiln shown in the ordnance map was built for Christopher Scott (his son-in-law), of Wortley, maltster, by John Darnbrough, senior, and was finally sold by the late Mr. James Clayton as old material. In the grounds is an old doorway, of very much older date than the present house, and it

is believed to be the front doorway of the old "Bank" house. The views over the Tong estate from this "bank" are very beautiful.

Mr. W. Wheeler, in writing of the old houses in Pudsey, tells us that

In the Heights stands one of those fine old yeoman-mansions that tell us that when King James the Sapiient conquered England and ascended its throne, the yeomen of Pudsey were a sold and thriving race. In the low broad windows of those houses, with their heavy stone mullions and light surmounting labels, their peaked roofs and deep splayed doorways, their cosy rooms, and wide expanding fire-places, we have the best types of English past-baronial grandeur. In Pudsey there are some six or seven such houses—the foremost perhaps being that on Greentop, which Mr. Rayner told me was dedicated to liberty of conscience in the troublous days of "the man Charles Stuart," when these Pudsey men ranged themselves bodily on the side of manhood, and afterwards told their children how

"We trampled on the throng of the haughty and the strong
Who sat in the high places and slew the saints of God."

Notwithstanding the awful fact that

"The man of blood was there, with his long emersed hair,
And Astley, and Sir Marmaduke, and Rupert of the Rhine."

They are sacred, these old houses, to the political liberties and moral grandeur of England. They are the abiding testimony of what manner of men they were who smote with the sword of the Lord and of Gideon. Burghers and freemen they, as the domestic character of their houses still indicates—no time-servers, no menial sycophants, no aspirants for baronial distinction, no dwellers in castles, or sham things having the similitude thereof; but plain men, substantial, capable of endurance, self-willed and self-respecting, much endowed mentally, and resolute in the good. To them the apostle's exhortation, "Fight the good fight," was not a meaningless waste of words; it was a soul-wracking command. Under the roof of his friend Sales, in this very mansion at Greentop, that fiery Puritan, Elkanah Wales, was wont to preach to his brother parishioners; and he preached in no courtly tones; he advocated no maudlin theology; he had taken up his cross and started to follow the God-man, whom our Saxon forefathers called the Healer, He who justified His own life upon Calvary. Such men are born to win; ye may destroy them in the flesh but in the spirit they are immortal. They it was who prepared the men who rode through Charles's ranks at Marston Moor, and shattered his duplicity at Worcester; it was their children in the wilds of the New World who taught England that prayerfulness was stronger than kingcraft, and that freedom was more powerful than bayonets. Let Pudsey point with undying pride to these burgher-mansions, and may the spirit of the wild Vikings, whose children founded them, never depart therefrom.

WEST HOUSE, the property and residence of Mr. James Banks, is a fair specimen of the class of residences which spring up as a result of commercial prosperity. It is of modern date, and has all the appearances of substantiality, comfort, and adaptability to the domestic requirements of the successful manufacturer. Mr. Banks has occupied a prominent position in Pudsey for many years, having served in the offices of churchwarden and guardian of the poor with great ability, and to the entire satisfaction of his fellow-townsmen. He has also held other public offices, and in many ways has rendered praiseworthy services to his native town. Mr. Banks is a Conservative in politics, and a member of the Established Church.

At Troydale there is an old farmhouse, upon which is a double cross or stone, denoting that the site on which it stands formerly belonged to the Knights of Jerusalem, afterwards called Knights of Malta. This Order had considerable possessions granted to them by pious admirers in the thirteenth century, and the lessees of their lands had many curious privileges granted to them. Proof of wills, was one of the prerogatives enjoyed by the Order, and this right was exercised within their manors of Crosley, Bingley, and Pudsey, so late as 1795. The wills are kept by Mr. Ferrand at St. Ives, Bingley, whose family were impropriate rector. *

* Cudsworth's *Round about Bradford*, p. 499.

GROVE HOUSE, in Chapeltown, with its tastefully laid out grounds, and many excellent conveniences, is a good specimen of the domestic architecture of last century. This was at one time the residence of John Farrer, Esq., a justice of the peace, who was of some importance in his day, as appears by the part he took in town's affairs, and what is of still greater importance, the lively and unceasing interest he took in the training of young men. Mr. Farrer is the first magistrate we hear of as connected with Pudsey, but at that time justice was not dispensed in the village itself, for there was no court house; the police station had not shown itself, and the blue-coated police officer had not then begun his patrol of the streets and highways. There was a poor house, at the back of which was the prison where the refractories were locked up until the constables could escort them to the New Inn at Bradford, or the then noted "Catherine Slack: where justices used to sit and hear cases belonging to the township.

On the death of Mr. Farrer, the Rev. W.L. Howarth succeeded to the possession of Grove House, at which place he resided alternately with his Leeds residence. In 1868, Mr. Howarth qualified as a West Riding magistrate, and sat in Petty Sessions at Bradford. He was a distant relative of the Rev. W. Howarth, who was for fifty years incumbent of All Saints' Chapel. He was educated at Fulneck, Doncaster, and Leeds Grammar Schools, and graduated at Magdalene College, Cambridge. He was ordained to the curacy of St. Lawrence's Church, Pudsey, which office he held for seven years. In 1865 he married Mary, daughter of the late Mr. Thomas Banks, and sister to Mr. James Banks, of Pudsey. As a reader and elocutionist, Mr. Howarth, it is said, "was not surpassed by anyone in the district, and his sermons were generally sound and eloquent." Mr. Howarth died at his Leeds residence, Elmwood House, on the 14th day of December, 1877, aged 58 years.

In 1878 Grove House came into the possession of Mr. William Dibb Scales, a gentleman whose life, though it contains no adventures or events of an exciting nature, serves to show how high and worthy a position may be attained by steady perseverance, plodding industry, and honourable dealings. During the last forty years, Mr. Scales has been one of the most prominent public men in Pudsey, and has taken a large share in furthering its growth and development. He has during that long period taken a deep interest in all public matters tending to the welfare and well-being of his fellow-townsmen. He was elected first chairman of the Local Board, having previously served in many public offices connected with the township. He has been identified with every benevolent and Christian movement, and a large-hearted well-wisher and contributor to every good cause. His life has been marked by great thoroughness, transparency, and firmness of character, and having now retired from business, he has ample opportunity

for usefulness, and also the willingness to avail himself of it. In religion Mr. Scales is connected with the Wesleyan body, and in politics is an advanced Liberal.

As to the people who lived in Pudsey in bygone days, they were a strong-minded race, and not to be “put on.” Adopting their own expression, they would “fight like tigers” for an opinion, and it is said of them, that “politics, friendship, and kinship go for nothing in a question of doubtful policy.” Refinement of manners was not then a characteristic of the people, but other sterling qualities made amends for the roughness and uncouthness of their speech and actions. An amusing description of an encounter with a Pudsey youth is given by the late Dr. Winter Hamilton, of Leeds. *

* From *Sugar Literaria*, pub. 1841. Pg. 292

He says:--

A week had scarcely elapsed since my arrival (in Leeds), before I determined on an excursion to the Moravian settlement at Fulneck. Ignorant of the way, I accosted a lad who was breaking stones by the side of the road, in a very common but unmeaning manner—“Where does this road go to?” With a proud contempt on his face, at what he perceived to be a southern tone and an equally foolish question, he, half with the air of the churl, and half that of the rogue, exclaimed: “Go! no where; I have knawn it for more than ten years, and it never sturred yet.” A little out of countenance, if none out of temper, I still urged my desire for information. “Whither shall I get if I drive along this road?” “To Pudsey, sure; follow thy nose, and aw’s plain as a pikestaff.” Thinks I to myself,--if such be the cub, what must they be who have whelped him? If such be the eaglet, little more than callow and new ejected from the eyrie, what is the region of his sires? A precipitate retreat seemed alike prudent and inevitable from scenes with which I had so small an affinity; and those sharp spirits which peopled it, for which I was so poor a match.

If, however, the people were unpolished, a considerable number of them were frugal and industrious, and although they might never forget their mother tongue when addressing a stranger, yet they were hospitable and generous to those who had any claim upon their kindness. They were earnest and conscientious, independent and strictly honest, and though they might appear, on a first acquaintance, rough and hard to a stranger, under this apparent coarseness there was no lack of kindly feeling. A recent writer, in a notice of Ossett, says:--

It has long taken rank in popular estimation with Pudsey, and similar places, where artificial refinement of manners has not been deemed a characteristic, but where, at the same time, sterling good qualities have been combined with a hard and plodding industry. *

* Bank’s *Walks in Yorkshire*, published 1871, p. 485.

Judging from what we can learn of our ancestors and their ways, we are led to the conclusion that what they lacked was education and more refined conversation, for they had mother wit enough to be able to hold their own with strangers.

That the simple diet, frugal living, and naturally healthy surroundings were conducive to long life, is abundantly testified by the many instances of longevity, of which we give the following list, extracted from registers:--

1672 Old Dame Lobley, aged 99 years, buried September 19th.

1696 James Thornton, aged 102 years.

1778 Richard Anderson, sen., aged 93, buried in the Old Chapel, Dec. 9th.

- 1779 Mrs. Margaret Marshall, widow, of Black Hey, aged 96, buried March 1st.
 1779 Elisabeth, widow of Dan Farrer, Owlcoats, bur. At Calverley, March 18th, aged 105.
 1780 John Hinchcliffe, buried March 12th, aged 92.
 1780 Frances, widow of Samuel Hinchcliffe, sen., buried Nov. 19th, aged 95.
 1782 Mary Rough, of Pudsey, bur. At Calverley, aged 93.
 1784 Sarah, widow of James Fenton, buried Oct. 2nd, aged 99 years.
 1785 Elizabeth, widow of John Grave, buried March 19th, aged 90.
 1790 Sarah, widow of Rich. Anderson, buried January 10th, aged 93.
 1790 Mary, widow of Wm. Kershaw, buried Dec. 28th, aged 96.
 1793 Elizabeth, widow of Joseph Binns, buried Jany. 7th, aged 90.
 1794 Joseph Wilson, buried January 6th, aged 90.
 1794 Martha Fenton, *alias* Pearson, buried Dec. 26th, aged 99.
 1799 Joseph Turner, late of Jumble's Well, buried Jany. 8th, aged 99.
 1802 George Hainsworth, a Chelsea pensioner, buried Jany. 27th, aged 89.
 1805 Joseph Holliday, buried Sept. 27th, aged 91.
 1810 Mary, widow of Boocock, of Lowtown, buried Sept. 7th, aged 98.
 1810 Jane, widow of Richard Farrer, buried Dec. 22nd, aged 99.
 1810 Aaron Ackroyd, buried Nov. 18th, aged 92.
 1812 Mr. Joseph Drake, late Chapel Clerk (Old Chapel), and Schoolmaster, buried Sept. aged 87.
 1814 Edward Hinchcliffe, aged 91.
 1816 Mrs. Susannah Holdsworth, aged 95. She was mother, grandmother, and great-grandmother to upwards of 100 persons.
 1801 Joshua Gaunt, of Pudsey, bur. At Calverley, January 21st, aged 92.
 1807 Mary Hodgson, of Owlcoats, bur. At Calverley, May 31st, aged 91.
 1810 Betty Armitage, bur. At Independent Chapel, Sep. 15th, aged 91.
 1829 George Poole, Esq., of the Height, Pudsey, aged 99.
 1831 Ellen, widow of Joseph Northrop, of Lowtown, bur. June 18th, aged 93.
 1839 Mrs. Susannah Holmes, aged 92 years, died July 9th.
 1840 Robert Bywater, of Chapeltown, Pudsey, died Nov. 8th, aged 91.
 1841 Mrs. Farrer, mother of the late John Farrer, Esq., J.P., died March 17th, aged 90
 1841 Mrs. Elizabeth Haste, died August 17th, aged 90
 1842 Jeremiah Watson, sexton, Independent Chapel, aged 92.
 1844 Mary, widow of Mr. Thomas Walker, aged 89.
 1845 Samuel Ingham, in his 90th year, died Feby. 19th.
 1847 Nancy, widow of Samuel Farrer, died Oct. 13th, aged 89.
 1855 Benjamin Farrer, in his 92nd year, died August 29th.
 1857 Hannah, relict of Jeremiah Watson, died Jan. 15th, aged 93.
 1857 Hannah, wife of John Barraclough, died March 12th, aged 93.
 1859 Tobias Farrer, of Lowtown, died Dec. 31st, aged 92.
 1861 Mrs. Ann Schofield, died July 20th, aged 92, leaving behind her 5 children, 35 grandchildren, 61 great grand-children, and seven great great grand-children.
 1863 Matthew Ingham, farmer, died May 9th, aged 91.
 1874 Mrs. Sarah Banks, Chapeltown, died Oct. 26th, aged 93.
 1874 Joseph Roberts, died 8th of December, aged 90 years.
 1876 Mary, relict of old Jim Berry, died Oct. 18th, aged 94.

- 1876 Joseph Webster, in his 95th year, born at Morley, died June 22nd.
- 1879 Mrs. McCollah, died June 5th, aged 90 years.
- 1880 Hannah, widow of James Waterhouse, died Dec. 28th, aged 93.
- 1882 Sarah, widow of late Joseph Varley, Lowtown, died May 18th, aged 92.
- 1884 Eleanor, widow of Joseph Roberts, died Dec. 27, aged 93.
- 1885 Joseph Appleby Bateson, died March 18th, aged 94.
- 1885 Elizabeth, widow of Wm. Lupton, died May 27th, aged 93.
- 1885 Martha Smith, buried May 29th, aged 92.
- 1885 Thomas Johnson, died October 8th, aged 89.
- 1886 Hannah, widow of John Walton, died January 16th, aged 90.

Pudsey like many of its neighbours, had a somewhat unenviable reputation in bygone days, in the matter of drunkenness. Fighting too, was not uncommon, a century ago, more especially at holiday and feast times. The former vice led to the latter, and it was not at all a rare sight, to see men stripped to the waist, fighting for a great length of time, until one of the combatants was completely beaten. Dog battles were a favourite form of amusement, as also, cock-fighting, game cocks being trained to fight with steel heels put on. That much allowance needs to be made for the indulgence in these coarse amusements, we do not deny. The drinking habits of the people were the outcome of the customs of centuries and especially of the old-time modes of "treating," and giving drink as part of wages. From the middle of the last century until a comparatively recent period, the drinking customs of society have kept their sway over each successive generation of our people; but efforts have been made, from time to time, to check the evil, and in 1833 the first "Temperance Society" in Pudsey was formed, and for a time did much for the moral and intellectual advancement of the village, but, having relaxed its efforts, the society was re-modelled in 1853, when the crusade against intemperance was carried on with much vigour and persistency, and with a considerable amount of success.

In 1880, the "Pudsey and District Band of Hope Union" was formed, with Mr. Matthew Walker as president, and in 1883, the membership numbered 1,000, whilst in 1886, there were sixteen Bands of Hope connected with the Union, having a membership of 2,801, 716 of whom were over twenty-one years of age.

Other agencies for the improvement of the condition of the inhabitants, and for the more rational enjoyment of their leisure, were started from time to time. In 1857, the "Early Closing Association" was formed, with the Rev. H.J. Graham as president. The scheme came into operation on Sep. 14th, and the hours of closing were, for the first four days of the week, at 8 o'clock; Friday, 9 o'clock; and Saturday at 11 o'clock. The number of members was 60. A half-holiday on Wednesday afternoon in each week, has now been in operation for some years.

In 1857, the "Pudsey Floral and Horticultural Society" was instituted, and held its first exhibition on the 28th day of September, when a large and respectable collection of plants, etc., was shown, and the undertaking was a pecuniary success. Mr. H.C. Smith was the first president. For many years the society enjoyed a career of great usefulness, having induced amongst the resident cottagers a spirit of emulation and pride, and their little garden plots began to occupy the leisure time, which was previously used

unprofitably, if not perniciously. Much of the success of the society was due to the exertions of Mr. Smith, Mr. George Hinings, and Mr. E. Sewell, the secretary.

The number of Friendly Societies in Pudsey is very large, there being between thirty and forty lodges or clubs, having an aggregate membership of nearly 3,000 persons. In addition to these, the amounts paid into the building societies of Leeds and Bradford represent a large sum. The various orders of Odd-fellows, Foresters, Rechabites, and similar societies, cannot in Pudsey date their origin earlier than the year 1823, but since that year they have increased rapidly, and have become so popular that there are few working men who do not belong to some one or other of them. Judging from the number of members, one would be led to conclude that a very large portion of the working classes in Pudsey are men of provident habits, who make provision in case of sickness or casualties, so as to place themselves independent of the workhouse or parish relief.

During the last twenty-five years, Pudsey has borne a conspicuous part in furthering the co-operative movement. The Leeds Industrial Co-operative Society first commenced business here in 1860, the first year's turnover amounting to £2,923, and the profit to £53. In 1871, the foundation stone of a large new store was laid at Pudsey, an eligible site having been secured at the junction of Manor Street with the main road at the top of Lowtown. The building comprises spacious shops, in which are carried on the grocery and drapery trades. There are also two dwelling houses, and, over the whole, a large room for the use of the committee and shareholders at their meetings. The erection is in the Italian style of architecture, from designs by Messrs. Wilson and Bailey, architects, of Leeds. The foundation stone was laid by Mr. William Bell, president of the Leeds Society. The number of members connected with the branch of the Leeds Society is about 300, and the amount of their purchases in connection with the store at Lowtown for year ending December, 1886, was £10,111 16s. 5d. and the profit realised thereon, £930. The total amount of business done at the store from its commencement in 1860, to December, 1886, is £184,857, and the total profit, £12,725.

In addition to this store, the Society has a branch at Greenside, Pudsey, which was commenced in 1874, and another at Littlemoor, commenced in 1879.

The whole Society, the operations of which cover a large area, numbered at the end of 1886, 23,985 members, with an annual turnover amounting to £481,220, with a net profit of £54,737, having a share capital of £231,235.

In 1871, the first Co-operative Mill in Pudsey was started, under the title of the "Pudsey Worsted Mill Company, Limited." The first stone of the mill was laid by one of the directors, Mr. James Newell, on the 14th day of July, in the presence of a large assembly, when an address on the advantages of co-operation was delivered by Mr. Bell, of Leeds. The cost of the erection was upwards of £6,000, and it was built from designs by Mr. John Haton, of Pudsey. Nearly 2,000 shares at £2 each were taken up, principally by working men. The site of the mill is near to the Greenside Station of the branch railway from Stanningley.

The means of communication, in Pudsey itself, as well as with other towns was, until a comparatively recent period, of a very unsatisfactory kind. The roads were of the most primitive character, chiefly footpaths, leading from one part of the village to another, and to the markets at Leeds and Bradford. No macadamising, no paving, no draining, no side walks worthy of the name, and the roads generally both dangerous and difficult to travel. On dark nights, lanterns, pattens, and sticks, were indispensable to

avoid accidents, and ensure a measure of safety in plodding along the knife-edged footpaths, and almost impassable streets. Since the formation of the Local Board, a great improvement has been effected in the management of the highways, and Pudsey, in this respect, will compare favourably with neighbouring towns.

For a quarter of a century Pudsey was dependent upon Stanningley for its railway accommodation, and it was not until 1870, that steps were taken to remedy this great inconvenience, arising from Stanningley Station being too distant to meet the growing requirements of a populous manufacturing town like Pudsey. A local committee was formed to wait upon the directors of the London and North-Western Railway Company, with the view of inducing them to continue their line from Lower Wortley and Farnley to Bradford, *via* Pudsey. The deputation went to Euston Station, met the directors, and stated their case. After due consideration, the Company came to the conclusion that on account of the difficulties of crossing the Tong Valley, and obtaining a station in Bradford, they could not accede to the application. The Committee subsequently went, on the same errand, to the head-quarters of the Lancashire and Yorkshire Railway Company, at Manchester. Their application was favourably received, and instructions were given that the district should be surveyed. This was being done, when in 1871, the Great Northern Railway Company obtained powers in Parliament to construct a railway to Pudsey, branching from their Leeds and Bradford line. Negotiations were commenced with some thirty-two owners of property, and the line was marked out.

The ceremony of cutting the first sod took place on March 24, 1875, in a field near to Priestley Mills. Mr. John Butler turned the first sod; Joseph Elsworth and Joseph Emsley, two old inhabitants of Pudsey, also taking part.

The railway is two and a quarter miles long. Commencing behind the station at Stanningley, a line of rails is laid alongside the main line for a distance of some 600 yards in the direction of Bramley. The line then breaks off to the right, and is joined by a fork from Bramley, near Dyeholes Well, in a field opposite the Priestley Mills, which stand a little to the left of the line. This fork is 850 yards long. It leaves the main line about 150 yards on the down side of Bramley Station, and joins the Stanningley fork at a point 1,000 yards from Stanningley Station. The line from the Bramley end to some distance above the junction, runs on a heavy embankment. The Stanningley fork leaves the main line in a cutting 100 yards long, and then the level is raised until the junction is reached. The railway from this junction follows the direction of the Bramley fork, sweeping gradually to the left until it reaches Pudsey main street, a little above the Allanbrig Mill. In order to bring the line underneath the road, a cutting had to be made 730 yards long, and 32ft. in its deepest part, extending from a short distance above the fork to about 100 yards on the other side of the road, where Lowtown Station is erected. The site of the station is on the lower side of the line. The land purchased by the Company at this place for station purposes—some four or five acres in extent—comprises a portion of the field in which for many years the Pudsey feasts were held, and where, in times gone by, the lovers of bull-baiting used to witness their favourite sport. The cutting is through shale and a hard “bastard” rock, and the work was mainly carried on by means of blasting. After leaving the station, the line curves considerably to the right, and passing to the left of Crawshaw Mill is carried underneath Robin Lane, opposite Crawshaw House. Radcliffe Lane is crossed in a similar manner, near its junction with Robin Lane. The

line then passes through a number of fields between Chapeltown and the top of Fartown, until its terminus is reached in a piece of vacant ground near Cliffe Mill, Greenside.

There are several substantial bridges on the railway, among which may be mentioned that carrying the line over Swinnow Lane, another (a three-arch bridge) over Boggard Lane, near the Allanbrig Mill reservoir; a third supporting the main street; an arched way under the line at Hammerton Fields; and two iron-girder bridges which carry Robin and Radcliffe Lanes. The Main Street bridge is 68ft. long and 43ft. wide, and consists of an iron-girder span, 26ft. across, supported by two massive stone abutments. The height is 15ft. from the level of the rails. There is only one line of rails, but the bridges have been constructed so as to carry a double line, and the Company have also purchased the land necessary for that purpose.

The total rise from the Bramley Junction to Greenside is nearly 149ft., so that somewhat heavy gradients predominate. The steepest ascents are 1 in 50, and the easiest 1 in 108. Messrs. N.B. Fogg and Co., railway contractors, Liverpool, constructed the line. Mr. John Fraser, C.E., Leeds was the chief engineer. Mr. John Butler, of the Stanningley Iron-works, supplied the ironwork for the bridges, and the stone was procured from the Park Spring Quarries, near Bramley. The cost of the line was £103,000. It was opened for passenger traffic on the 1st of April 1878, amidst much enthusiasm on the part of the townspeople. From early morn to late at night the famous Pudsey bells rang out merry peals, while the Pudsey band paraded the streets during a great portion of the day. There was no recognised holiday, except so far as Saint Monday is recognised, but the aggregate result of the day's working would probably show that machinery might as well have been allowed a rest. As might be expected, the inclination to take a ride on the first day of opening was irresistible, if only that so extraordinary an event might be handed down to posterity; but apart from that, the delights of a railway ride might, to not a few natives, have been a real pleasure, for it is affirmed that scores spent most of their time in riding backwards and forwards throughout the day. However that may be, it was found at the close of the day that 450 single tickets, and over 400 returns, had been issued between Pudsey and Stanningley Stations, and nearly 500 tickets giving transmission from Stanningley to Pudsey.

Holy Trinity, Idle Churchwardens

1830-1831	W Edmondson & G Illingworth
1840-1841	T Lister & G Illingworth
1846-1847	R Sutcliffe & J Brooke
1847-1848	Wm White & A Raistrick
1848-1851	Wm White & R Bland
1851-1852	T Lister & W Edmondson
1852-1853	T Lister & G Illingworth
1853-1855	T Lister & J Brooke
1855-1856	J Harper & W Hodgson
1856-1857	F Robson & J Harper
1857-1861	R Sutcliffe & A Raistrick
1861-1862	J Myers & Ben E Berry
1862-1864	J Myers & John Lee
1864-1866	F Illingworth & J Fletcher
1866-1870	F Illingworth & W Clarke
1872-1877	G Raistrick & E Hutchinson
1877-1878	E Hutchinson & J Thornton
1878-1880	E Hutchinson & Thos. Obank
1880-1881	C J Vint & Wm Fallon
1883-1887	Jos Lee & J W R Baxter
1889-1890	J Kendall & C E Fletcher
1890-1891	J Kendall & Wm Alred
1891-1893	Wm Alred & F Obank
1893-1895	W Hutchinson & W Ellis
1895-1897	C E Fletcher & H Mattinson
1897-1898	F W Fox & Wm Walker
1898-1899	Wm Walker & J W R Baxter
1899-1900	J W R Baxter & F O Hobson
1900-1902	I Hodgson & H Thornton
1902-1904	H Thornton & W Marshall
1904-1905	H Thornton & H Glover
1905-1906	T Brook & H Glover
1906-1909	T Brook & J Turner
1909-1912	J Garnett & F Skirrow
1912-1913	M Kellett & J H Buckley
1913-1914	M Kellett & J O Hobson
1914-1918	W Barton & H Thornton
1918-1923	M Kellett & H Thornton
1923-1924	M Kellett & H Lee
1924-1928	Wm Barton & H Lee
1928-1930	J Whitfield & H Lee
1930-1932	J Whitfield & Wm Barton
1932-1939	F Skirrow & T Hill
1939-1940	W Glover & J Whitfield
1940-1944	J W Mawson & S Atkinson
1944-1945	A Baxter & F Skirrow
1945-1947	J Petty & F Scholes
1947-1948	J Waterhouse & F Scholes J Waterhouse & S Spensley

Holy Trinity, Idle Churchwardens

1948-1953 J Waterhouse & S Spensley
1953-1958 J Waterhouse & H White
1958-1963 J Waterhouse & F Hartley
1963-1965 D Birch & F Hartley
1965-1971 F Hartley & E Stockwell
1971-1973 F Hartley & J Dixon
1973-1977 F Hartley & W A Hepworth
1977-1980 W A Hepworth & E Stockwell

Bibliography

Holy Trinity, Idle 1830-1980

A souvenir booklet produced to celebrate the consecration of Holy Trinity, Idle, 150 years ago.

Clergy who have served at Idle

At Idle Chapel

1470-1523 Sir Richard Plumpton
1572 William Gibson
William Clarkson
David Clarkson BD
Nicholas Pollard

At the Old Chapel

1654 - Bell
1658-1659 Benjamin Sandall MA
1660-1662 Thomas Smallwood
1666 - Hartley
1670 Josiah Holdsworth
1672-1674 Thomas Johnson
1689 Jonathon Wright
1692 Francis Gledson
1698-1702 Nathaniel Wanehouse
1702-1708 James Coates
1708-1710 William Richardson
1710-1714 John Plaxton (or Blackstone)
1714-1715 Benjamin Ferrand
1719-1721 Robert Hodgson
1724-1756 Thomas Hudson
1756-1785 Thomas Hudson (Junior)
1785-1830 Thomas Howorth

At Holy Trinity

1830-1857 Edward Moorhouse Hall MA
1857-1890 Henry Harrison **
1890-1893 William Henry Symonds BA
1893-1915 William Marshall BA
1915-1927 William Tomlinson Forster MA
1927-1936 William R Trevitt MA
1936-1944 Arthur Hufton
1944-1954 Reginald P Walters
1955-1960 Charles Hodgson MA LTh
1961-1970 Noel D Hawthorne MA
1970-1978 Gary L Beswick
1978- Glyn Jones

** On 28 March 1878 Idle became a separate parish and Rev Harrison its first vicar.

Bibliography

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