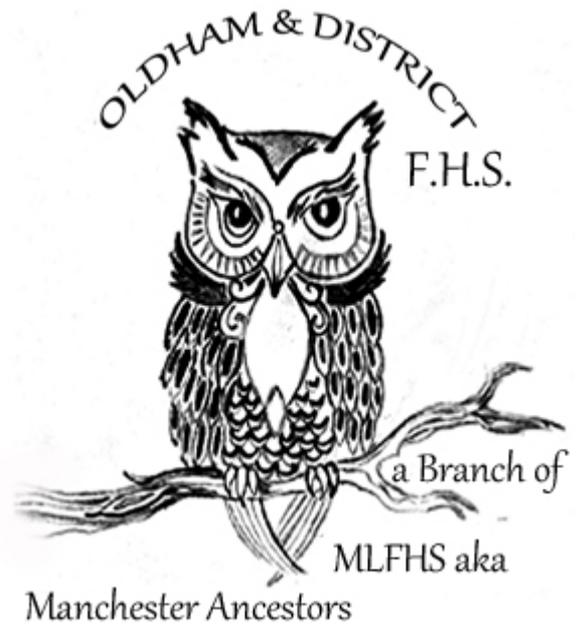


# 'e-Owls'



## Contact us :

Branch Website: <https://www.mlfhs.uk/oldham>  
MLFHS homepage : <https://www.mlfhs.uk/>  
Email Chairman : [chairman-oldham@mlfhs.org.uk](mailto:chairman-oldham@mlfhs.org.uk)  
Emails General : [oldham@mlfhs.org.uk](mailto:oldham@mlfhs.org.uk)  
Email Newsletter Ed : [Oldham\\_newsletter@mlfhs.org.uk](mailto:Oldham_newsletter@mlfhs.org.uk)

**MLFHS mailing address is:** Manchester & Lancashire Family History Society,  
3rd Floor, Manchester Central Library, St. Peter's Square, Manchester, M2 5PD, United Kingdom

**Oldham & District Newsletter Archives :** Read or download back copies [HERE](#)

**August 2021**

**MLFHS - Oldham & District Branch Newsletter**

## Where to find things in the newsletter:

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## Branch News :

Following March's Annual Meeting of the MLFHS Oldham Branch

### Branch Officers for 2021 -2022 :

Committee Member : Chairman : Linda Richardson  
Committee Member : Treasurer : Gill Melton  
Committee Member : Secretary : Position vacant  
Committee Member : Newsletter : Sheila Goodyear  
Committee Member : Webmistress : Sheila Goodyear  
Committee Member : Dorothy Clegg  
Committee Member : Joan Harrison



John Collier aka Tim Bobbin

~~~~~  
**Oldham Branch Meetings :**  
**all M&LFHS Meetings, Branch Meetings and other public activities**  
**are suspended indefinitely.**

**Please check with the website for updated information.**

**HOWEVER,**

The newsletter will be sent out as usual. Meetings are now in place using the zoom app.  
There will be further updates on the Society website Home Page and on the Branch pages.  
The Society Journal will go out to members as usual. It relies heavily on Branch reports and

what the Society has been doing at events and fairs etc. However, this sort of news won't be there for quite a long time! To fill the pages with interesting articles, it's hoped that more people will write up family stories and contribute them to the journal. Please refer to the page, '*Notes for Contributors*', in the Journal, for information on how to send articles, etc.  
The Society Facebook page [HERE](#) and the Twitter page [HERE](#) will be updated frequently.



**Chairman's remarks :**

Hello again

I hope you have all survived the heatwave and have not melted too much. As I write this, the sun is trying to break through the clouds and there is quite a strong breeze.

It has been a very busy month for the Committee, as we have started to book our speakers for next year and Sheila, our web mistress, has been working very hard to put new pages on to the Oldham Branch pages of the website, including some videos that you might find of interest so please do have a look.

Also, Joan and I have been busy transcribing the Burial Records for St Paul's Methodist Church, Shaw. This is the Church where the roof collapsed in 2019 and the Church has had to be demolished. The records run from 1817 to 1871 and will eventually be added to the Oldham Branch pages.

Our talk earlier in July on the Canals around Rochdale and Manchester went down a storm. We had 74 participants in total, with members and guests from America, Canada, Australia and Germany, as well as a fair few counties in England and Wales.

So take care and enjoy the rest of the summer.

Linda Richardson

Chairman, Oldham Branch

email me at < [chairman-oldham@mlfhs.org.uk](mailto:chairman-oldham@mlfhs.org.uk) >



**Editor's remarks.**

Hi Everyone,

I'm writing this on the eve of the lifting of all covid related restrictions in England, albeit with the caveat 'to be careful'. However, it's definitely something of a 'poisoned chalice' as the numbers of infection and hospitalisation are rising again at an alarming rate.

At the Oldham & District Branch, we continue to enjoy some first rate talks at our zoom meetings, with some great support from members and visitors alike. Looking forward with positivity, we're already putting together a programme of talks for 2022 which we're hoping will be just as good. On the subject of the programme, those of you who keep an eye on the programme page on the website will have noticed that there has been a change for August. Our speaker was unable to join us and I took the opportunity, as August is the anniversary of the beginning of the Battle of Paschendale , 3rd Ypres, to offer to give my talk on the battle and the local servicemen who lost their lives in the battle between 31st July and mid November. I hope you will feel interested enough to sign up for it.

On another positive note, we have news that the Local Studies and Archives, in Oldham, is 'open for business' again! There is a full statement in the 'Help' section, with the conditions for visiting and revised hours of opening.

It has been decided that the Branches will have their own video pages, on the website and, although at Oldham, we do not plan to record the talks at our monthly meetings, we are putting together a video page on which we will hope to upload videos of short presentations and talks, and events around the locality, once life has returned to more of what 'normal' used to be. In the meantime, I have added some 'holding' content created in earlier years. You can see the new

page [HERE](#)

Thinking about how I personally use the internet and websites, I realised that I visit certain websites much more frequently than others. The newsletter has a collection of weblinks that are useful in many ways but we probably all have our own 'favourites'. Perhaps, in our e-postbag, each month we could share some of those websites. One of my own personal favourites, which I seem to use most days, for reference, is the Internet Archive, with, at present, over 32,000,000 million books to freely download and read. The majority are 19th century, out of copyright publications and cover almost every subject that you could think of. You can explore it [HERE](#). Another favourite is the freely available collection of large scale, historic (and other) maps at the [National Library of Scotland](#) ... please think about the websites that you like best, tell us why, and share them with us.

In the website [Updates](#) you will find links to the two new .pdf files that accompany the Shudehill Fight article in the 'Mixed Bag'

For more help in navigating the Branch website pages, there is a '[Where to find it](#)' contents list. There is a link to it from the Branch landing page [HERE](#) , and others throughout the pages.

I hope you continue to enjoy reading the newsletter,

Sheila

Although I am always more than happy to receive articles, pictures etc., for the newsletter, copyright is always a tricky issue so do please make sure that you have the right to use any text or illustrations that you send! It is also helpful if you include mention of your source material.

You will retain copyright of any contributions that you send, whilst allowing MLFHS to re-use the material in an appropriate manner.

Editor reserves the right to edit any contributions before publication.

email me at : < [Oldham\\_newsletter@mlfhs.org.uk](mailto:Oldham_newsletter@mlfhs.org.uk) >

**Please note**, regarding using the links to website pages or .pdf documents : if clicking on a link when the newsletter is viewed on the internet, without first downloading it onto the computer, the new page opens in the same window so the 'back button' has to be used to return to the newsletter.

~~~~~

## Oldham & District Branch

### *Monthly Meetings*

Please continue to try and support the Branch, with your online attendance, as we hope to deliver as much of our 2021 programme as possible, whilst we are unable to hold our meetings in Gallery Oldham. The zoom app is free to download and use.

It would be of great help to us, for the smooth running of the talks (especially if your first!!), if you would look at the two help sheets that we have prepared, [HERE](#) and [HERE](#), one of which will also help you in downloading and using zoom if you are a new user of it. Please be aware that the zoom app on tablets and phones does not offer as many user-personalisation settings as found on a laptop or desktop computer.

~~~~~

Details of the talks are on the '[Meetings](#)' page of the Branch website [HERE](#) .

**Booking for an online talk is essential** and bookings are on [Eventbrite](#) or by email to the newsletter or website editor.

Note: Please make sure you enter your email address correctly in both the required boxes on Eventbrite. If you have registered for the talk, but you don't receive a meeting link on the Thursday before a talk, please email me at < [Oldham\\_newsletter@mlfhs.org.uk](mailto:Oldham_newsletter@mlfhs.org.uk) > and I will send one.

**The talks will be free to members and non-members alike.**

**Wherever you live, Welcome!**

~~~~~

## **Last Month's Meeting ... on zoom**



Saturday,  
10th July  
at  
2 pm



### ***A Brief History of the Canals ... around Oldham and Manchester.***

A look at why and when the local canals were built, in particular the Rochdale and the Huddersfield Narrow Canals

A free, online talk given by Judy Jones, of the Canal & River Trust

For this meeting, we had almost our full quota of attendees (100) registered on Eventbrite and, although there are always a few who don't sign in on the day, we knew we would have a good audience, and we certainly did.

I'd had a slight (actually massive!) panic the week before when we had our usual preliminary zoom meeting, with Judy, and discovered that her internet connection was causing some problems. However, Judy pulled out all the stops for us and relocated, for the day, just to make sure that we could fully enjoy the presentation.

It was such an interesting talk! Quite a number of our visitors were there because they lived near canals or had boats on the canal and were interested in the heritage. This certainly included myself and family as we had a narrowboat on the Peak Forest canal for almost 40 years.

Judy introduced us to some of the engineering and architectural heritage, such as the towering aqueduct at Marple and the bridges that curved at an angle over the canal. She told us about the builders, the financial backers and the need, in the early years of the 19th century, for reliable transport of heavy goods such as limestone and coal. She covered the short industrial heyday of canals and their gradual demise as the railways took over the transport of heavy goods.

We learned of the long years of growing disuse, neglect and disappearance, in some cases under building works and car parks until the '*Inland Waterways Association*' was formed in 1946 to "*campaign for the conservation, use, maintenance, restoration and sensitive development of British Canals and River navigations*".

In 2012, the *Canal and River Trust* came into being, "*holding the guardianship of 2,000 miles of canals and rivers, together with reservoirs and a wide range of heritage buildings and structures, in England and Wales. Launched on 12 July 2012, the Trust took over the responsibilities of the state-owned British Waterways*". Judy told us of the work being done by the Trust and the ways in which they were making the waterways secure for the future.

In the Q&A that followed there were lots of questions for Judy to answer and a good general discussion, plus appreciative comments for our speaker.

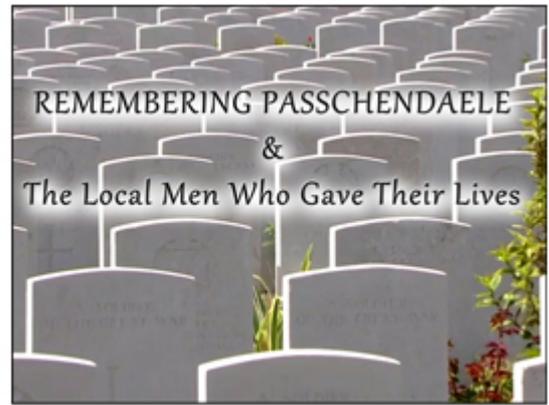
Our thanks to Judy for such an interesting and informative talk.

~~~~~

## AUGUST MEETING ... on Zoom



Saturday,  
14th Aug.  
at  
2 pm



### ***Passchendaele ... 1917 and some of the local men who lost their lives.***

The Battle of 3rd Ypres, Passchendaele, continued from 31st July to mid November. In that time there were 8 distinct Battles in which many hundreds of local men lost their lives. In this talk we remember, particularly, those in the Oldham Battalions, or from Oldham.

A free, Illustrated online talk given by Sheila Goodyear.

Login is from 1:45, in order to greet friends and welcome new visitors to our monthly meetings and talks.

Free booking on [Eventbrite](#) or by email to the newsletter editor.

Please note, with whichever method you book, if you do not receive your meeting link on the Thursday before the Saturday meeting, email me and I will send the link.

~~~~~

## SEPTEMBER MEETING ... on Zoom



Saturday,  
11th Sept.  
at  
2 pm



### ***A History of the Co-operative Movement; From the Rochdale Pioneers to the Present Day***

Using materials from the Co-operative Heritage Trust Archive, this talk will give an overview of the co-op movement from its beginnings to the present day. It will cover the Rochdale Pioneers and their influence on the global movement, the introduction of the 'divi', and the growth of the Co-operative Wholesale Society (CWS). More than just a shop, this talk will explore how the co-op was an integral part of peoples' lives in many other ways.

A free, illustrated talk given by Sophie McCulloch, of the Co-op Archives,

Login is from 1:45, in order to greet friends and welcome new visitors to our monthly meetings and talks.

Free booking on [Eventbrite](#) or by email to the newsletter editor.

Please note, with whichever method you book, if you do not receive your meeting link on the Thursday before the Saturday meeting, email me and I will send the link.

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**MLFHS Branches delivering their monthly meetings and talks on-line**

**Anglo - Scots ... No meeting in August**

**Anglo-Scottish Website Pages** [HERE](#) for more information and booking details

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<b>MLFHS Bolton Branch online Meetings</b>	Wednesday, 4th August, at 7:30 pm	<i>'Birth &amp; Death - the Hidden Secrets of Registration'</i> A talk given by Antony Marr
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**Bolton Website Pages** [HERE](#) for more information and booking details.

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**MLFHS updates**

**The MLFHS Family History Help Desk ...**

**is closed under current restrictions**

**As situations change, almost by the hour, there is no certainty of anything!**

**For updated information, please check the website** [HERE](#)

**However, there is still a Virtual Help Desk** [HERE](#)

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**MLFHS, Manchester Ancestors, on-line talks**

**No meeting in August**

Manchester Events Page [HERE](#)

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**MLFHS Online Bookshop: Is OPEN for business again** [HERE](#).

with CDs, Downloads, Maps, Registers, Local Interest Books, More General Publications, Miscellaneous Items with MLFHS Logo etc., and Offers.

One of our Bookshop customers is looking for a copy of the Barton upon Irwell RC Burial Records CD. We no longer stock this item and it is currently no longer available. If anyone has a copy, that they no longer want and are willing to sell back to us, please contact [office@mlfhs.org.uk](mailto:office@mlfhs.org.uk).

~~~~~

**MLFHS & Branch e-Newsletters**

MLFHS Manchester, and each of the MLFHS branches, publishes a monthly e-newsletter which provides useful news items and articles etc. The e-newsletters are free and available to both members and non-members of MLFHS Society. Members receive the MLFHS newsletter automatically; non-members can find them by following the links, below.

To sign-up, for a Branch newsletter, to be emailed each month, simply click the appropriate link below and complete the short form on the e-newsletter page, where you will also find copies of all past issues to browse.

[MLFHS](#)    [Bolton](#)    [Oldham](#)    [Anglo-Scottish](#)

~~~~~

**1921 ... From John Marsden on the Members' email forum :**

As part of the activity surrounding the release next year of the 1921 census, Leslie Turner is

assembling a podcast around the subject. One component will be a collection of 'sound-bites' from people about what they are hoping to find out when the 1921 census is released.

Leslie will welcome contributions from any member who has a specific family history question which they hope the 1921 census will solve.

If you would like to add your contribution, please contact Leslie direct at :

< leslieturner24@btinternet.com >

~~~~~

**MLFHS Updates to the Great Database** (located in the Members' area of the Website)

**Emails to the Members' forum**, from John Marsden (webmaster), listing the updates.

\* Added a further batch of memorial inscription listings to the descriptive documents in the member area **MI database**. These relate to:

Oldham, Methodist New Connexion Chapel

Oldham, Regent St. Congregational Chapel

Oldham, Lees, Zion Methodist Chapel

Oldham, Leesfield, St. Thomas

Oldham, Springhead, Providence Chapel

Oldham, Hey Leas, St. John

Oldham, Greenacres Congregational Chapel

Bardsley Parish Church

Padgate, Christ Church

Latchford, St. James the Great

Thelwall, All Saints

Patricroft, George St.

Prescot, St. Mary

Penketh, Quaker Burial Ground

Rainhill, St. Bartholomew

Rochdale, Providence Chapel

Rochdale, Town Meadows Burial Ground

Rochdale, Ogden Baptist Chapel

Thanks once more to Cheyvonne Bower for these.

~~~~~

\* I have added another 1,850 references to the Great database. These are the names and addresses of **Manchester fish fryers** taken from: Slater's Manchester & Salford Directory, 1895, Kelly's Directory of Manchester Salford & Suburbs 1929, Kelly's Directory of Manchester Salford & Suburbs 1954

Thanks to Joe Hilditch for these.

~~~~~

\* Another addition to The Great Database.

1,539 birth, marriage and death notices taken from the Manchester Courier for 1832.

Thanks to Linda Bailey and Chris Hall.

~~~~~

\* I have added a further 3,989 records to the Great Database. These constitute a reconstruction of the lost portions of the 1851 census for Chorlton-on-Medlock. Please, however, note the following caveat:

Significant portions of the 1851 census returns were badly water damaged while in storage and in consequence were not microfilmed (or where filmed, were unreadable). Large parts of

the damaged returns were transcribed as a project by MLFHS and can be searched and viewed in the 1851 Unfilmed Census database in the member area of this web site. However, this left many households, particularly in Chorlton-on-Medlock, for which the returns were completely unreadable or which had completely disintegrated. The data in this index represents an attempt to reconstruct the missing entries using the Poor rate records for 1851 as a basis. The methodology employed is described in the article which follows below :

It must be emphasised that the data which appears in this data set represents what MIGHT have appeared in the original returns. Since the Poor rate records name the person who might be expected to have appeared as head of household in the census, these names (which will be listed first in the 'family' listing) may be considered fairly reliable. However, the presence of other family members and their ages are conjectured from data in the previous and subsequent censuses and from other sources. It is, of course, not possible to identify individuals outside the direct family (e.g. in-laws, cousins, visitors, lodgers and boarders) who might have been in the dwelling on census night.

The data in this data set was compiled by Ray Hulley.

~~~~~  
\* After a long time with no additions, I am pleased to report the addition of two new war memorials to our public database:

1109 Oldham, Royton, Wesleyan Methodist Church and Sunday School WW1 Memorial apparently lost. Photograph of memorial only. (180 names)

1110 Atherton, Howe Bridge Mills, WW1 and WW2 Location now a housing estate. Memorial now located on Flapper Fold Lane, Atherton (28 Names)

Thanks to Linda Richardson and Terry Potts for the photos and to Joan Secker Wlodarczyk for the transcriptions.

There is still scope to add further memorials to this database, which already covers well over 1,000 memorials and includes over 65,000 names.

If you know of a local memorial in Greater Manchester and it is not in our database, we will welcome photographs (overall photo and sufficient detailed photos of panels as to enable transcription of the names).

~~~~~  
**Meetings and Talks at other Societies &/or Venues**

**Please note ...**

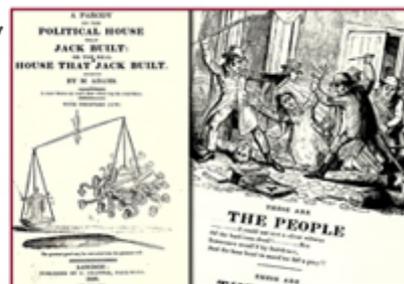
**the relevant society/group websites or organisers are still being included, here, as they can be checked for further information**

**All public, activities are, of course, CANCELLED until further notice.**

~~~~~  
**Oldham Historical Research Group: ... Online Meetings on zoom**



Wednesday  
18th  
August  
at  
7 pm



**'The Aftermath of Peterloo - the years that followed - leading to the Reform Act & Chartism'**

a free, illustrated talk, in the anniversary week of Peterloo, given by Sheila Goodyear, online on zoom.

Everyone welcome ... booking on Eventbrite [HERE](#)

Your support for our talks would be appreciated and, if you would like to join us for our meeting on zoom, or need more information, please email me at < pixnet.sg@gmail.com >.

Website [HERE](#)

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**Library Events & Gallery talks at Gallery Oldham; Curator talks [HERE](#)**

on [Eventbrite](#) and [Instagram](#)

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**Saddleworth Historical Society & Saddleworth Civic Trust**

At the Saddleworth Museum, High Street, Uppermill. Website [HERE](#)

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**Family History Society of Cheshire : Tameside Group meeting.**

See their website [HERE](#)

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**Tameside History Club :**

Meetings on zoom.

Website and programme [HERE](#)

&

**Tameside Local Studies and Archives - Regular Sessions and Events**

Website and programme [HERE](#)

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**Moorside & District Historical Society**

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**Regional Heritage Centre :**

Website [HERE](#)

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**'A Mixed Bag'**

**It all started with an interesting email** which I immediately thought could go in the e-postbag, but, as my interest was caught, and I searched more and more, like Topsy, what I wanted to write, just grew and grew!

**My initial thanks to my email friend, Glyn Collin**, who always shares his latest interesting finds with me. His latest email ...

Hi Sheila,

Samuel Collins the Bard of Hale Moss said his grandfather was the first clerk of Hollinwood Chapel, I also found he was fined 6d in 1758 for taking part in the Manchester food riot of November 12 1757. I have done a bit of digging and found that it was not due to hunger but the injustice of food merchants charging what they wanted. Also that these riots were caused by people from Ashton under Lyne who had marched on Manchester so Joseph must have joined them as a man from Lees was also fined. They returned on November 14 and 4 were killed by troops in the Shudehill Fight.

Stay safe

Glyn

Intrigued (as usual!) I asked him where he had been 'digging' and back came the following ..

Hi Sheila

I found the information about the riots in a book entitled '*Ann The Word.*' Which is about Ann Lee mother of the Shakers in America who was born in Manchester in 1736. I did find an article in the press by searching '*Riot*' for that year and place and googled *Shudehill Fight*.

The information about Joseph Collins of Hollinwood and the others is from the Indictment which I got from Preston if you want it? It sounds to have been quite wild in Manchester. Two women were locked in the dungeon and the mob broke them out and threw the jail doors in the river; the meal house was attacked and the rioters were locked in it to cool off. One bloke climbed a tree for a better view and was shot out of it by troops! Can't imagine this in Manchester although I witnessed some stuff in the miners strike of '84/'85, my dad and brother were miners

Best wishes Glyn

Glyn attached a copy of the January 1758 indictment, a copy of the judgement, and a scan of the original judgement.

**The Indictment:**

Jan 1758

Court: Manchester

Accused: **Joseph Collins of Hollinwood**

**within Chatterton (hatter);** Joseph Woods of Lees (cotton weaver); Josiah Rum (alias Taylor) of Ashton under Line (hatter); Thomas Rum (alias Taylor) of Ashton under Line (hatter); Thomas Kershaw of Chamber Hill within Ashton under Line (linnen weaver); John Maisland of Healy (woolen clothier); John Buckley of Ashton under Line (woolen clothier); James Andrews of Ashton under Line (cordwainer); James Moss of Ashton under Line (linnen weaver); James Houghton of Duckenfield (linnen weaver); John Worrall of Duckenfield (woolen clothier)

Date of offence: 12 November 1757

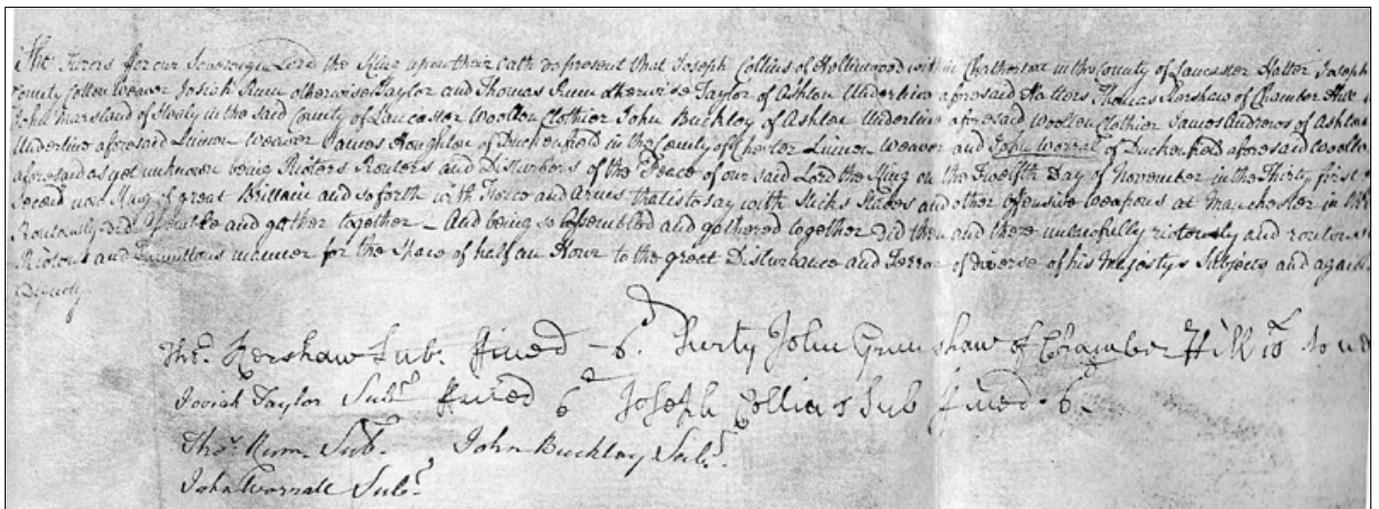
Indictment: riotously assembled with offensive weapons at Manchester to the great terror of his Majesty's subjects.

Witness(es): John Kay

Verdict: Thomas Kershaw, Josiah Taylor and Joseph Collins fined 6 pence each

Others mentioned: John Grimshaw of Chamber Hill (surety of £10)

**The judgement:**



**Court of Manchester 1758**

transcription ... "The jurors for our sovereign Lord the King upon their oaths as present that Joseph Collins of Hollinwood within Chatterton in the County of Lancaster Hatter, Joseph Woods of Lees etc. Together and fifty other persons to the Jurors as yet unknown rioters and disturbers of the peace of our said Lord the King on the twelfth day of November in this thirty first year of the reign of our sovereign Lord George the second upon high of great brilliance and so forth. With force and arues? That is to say with sticks and staves and other offensive weapons at Manchester in the said County of Lancaster, unlawfully riotously did assemble and gather together did then and there unlawfully riotously arued as afforsaid in a riotous manner

*for the space of half an hour to the great disturbance and terror of diverse of his Majestys subjects and against the peace of our said Lord the King his crown and dignity"*

By now, even more interested, I followed Glyn's lead and did some searching of my own. (this is probably why the newsletter is late this month ... I spent many hours reading-up on this!). I found all the sources that Glyn mentioned and have transcribed some sections. I tended to leave Mother Ann Lee and the Shakers but found that Tim Bobbin had been interested in this event and written up a full account as an allegory.

**Firstly, to set the background ...**

[HERE](#) is a link to a .pdf, map of Manchester, in 1772, just a little later than our story.

Until the mid-18th century, the Shudehill area had been semi-rural with limited residential development, but by 1793 the whole of Shudehill was built up and included commercial property.

In 1757 there were several food riots, caused by the high price of food, particularly in November, in which four people were killed and thirteen injured.

At the time food was scarce and expensive and the most effected by this, the poor, rioted against the merchant owners. The riot was formed of 900 citizens who destroyed a corn mill. Soldiers were sent to break them up and one soldier was killed when the crowd threw stones at him. The soldiers shot and killed three citizens and injured 15.

Another death occurred when a man climbed a tree to get a better view of the riot and fell.

The following are the newspaper reports from that week:

**11th - 18th November 1757 - Derby Mercury**

**Derby, Nov. 17th**

We hear from Manchester, that for two or three Days past there have been great Disturbances, on Account of the high Prices of Flour &c. that the Soldiers there being order'd to their arms to quell them, several Persons had been kill'd in the Riot.

~~~~~

**18 November 1757 - Derby Mercury**

The following Account of the late Riot at Manchefier was sent to the Printer of this Paper, by a Gentleman of that Place, and is therefore presumed to be authentick.

**Manchester**, Nov. 20. The Rioters that were dispersed on Saturday the 12th Instant, being joined by others In great Numbers, returned on Tuesday the 15th, and attck'd and destroy'd the Mills of one Hawthorn, at Clayton. within four Miles of this Town, and from thence directed their March hither.

A Party of Soldiers were ordered to the Shude-Hill, to prevent their coming into Town. The High Sheriff; attended by a Number of the principal Inhabitants on Horseback, rode out to meet and expostulate with them: But two or three Persons from this Place, and Salford, who had joined the Rioters, having insinuated, that the Soldiers would not fire, all the Endeavours of the Gentlemen, who, in the most imminent Danger of their Lives, used every Method to appease them, were in vain. Deceived by the Assurance given them that the Military would not fire, they resolutely came on, to the Number of Eight or Nine Hundred, against about Ninety old Soldiers, pelting them with Stones; by which one of the Veterans was killed. Death or Resistance being now the alternative of the Soldiers, they fired, and only one Person dropped; but as this did not intimidate the Mob, they were under a Necessity of firing again, when they levelled in earnest, and in a Minute or two dispersed them. Three were shot dead on the Spot, and Fifteen wounded and carried to the Infirmary.

Notwithflanding this, in an Hour or two, the Rioters re-assembled, and went to the Mills of Bramall and Hatfield, within half a Mile of the Town, plundered and destroyed the House, Outhousing, and Mills, and burnt the Hay-Ricks.

Part of them, (about 200,) by favour of the Night, entered the'Town, (Manchester) and attempted to break open the Dungeon on Salford Bridge, to release a Rioter, when a Party of the Soldiers arriving, they instantly dispersed; and the Constables, to prevent a second Tumult, and the Effusion of Blood, which would have been the Consequence, discharged the Prisoner.

On Friday last the first Division of Col. Stewart's Regiment arrived here.

P. S. Our Town at present is pretty quiet. Sunday Evening, Ten-o'Clock.

~~~~~

### **From Leeds Intelligencer 22 November 1757**

#### **Liverpool, November 18th, 1757,**

On Sunday last a petition went from hence, signed by the Magistrates, merchants and others; praying that all due encouragement might be given to the importers of corn, that all exportation might be prohibited, that a stop might be put to distillers that use corn; and that all re-selling and regrating of corn in a wholesale way, might be effectually put an end to.

The mistaken notion of involving the importer of corn in the number of withholders and forestallers, has been ignorantly propagated in this neighbourhood, whereas the importers of grain ought to be encouraged in every shape: it is the petty dealers and corn jobbers, who buy up the grain brought to market by the farmers; and send agents to their Houses to purchase their crops that ought to be branded with the ignominious marks of abusers of their country; and if the legislature were to excommunicate them from society or make such like offences capital, by punishing them with death, and a confiscation of all their effects to the use of the poor, it would be a justice due to the public.

On the contrary hand, all riots and mobs are of the most pernicious consequence, as they effectually destroy the very means they intend to be serviceable to, by stopping the importer's hand. It's to be presumed, that no man of character would willingly lye under the lash of an ill or fame, or lay his fortune open to the enflamed rage of a thoughtless multitude. When the poor deem themselves oppressed by applying to the magistrates, they are entitled to a lawful redress, and may demand all the assistance in their power, in order to bring the forestaller to justice.

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### **Going back to the reference to Tim Bobbin ...**

John Collier, aka Tim Bobbin, was the self-styled 'Hogarth of the North', working tirelessly as a self-tutored writer, painter and caricaturist to record and comment on the darker side of life in the 18th century, much of it in distinctive Lancashire dialect.

Tim Bobbin's satire was directed against corrupt political figures and pompous well-known figures of the day and captured local discontent in his writings, including '*the Shudehill Fight*' in central Manchester during November 1757, as food shortages forced the local population to riot against associated merchants.

A collection of his caricatures were published in 1773 in a book titled '*Human Passions Delineated*', which was a best-seller of its time.

His allegory, *Truth in a Mask: or Shude-hill fight*; begins as he purports to find an ancient MS in a public house that he swops for some new paper, with the landlord ...

*Truth in a Mask: or Shude-hill fight; Being A Short Manchesterian Chronicle of the Present Times (1757)*

'To the Reader'

*On my return the other day from hunting out the names of the persons in the county of York, who, by trading in corn, meal, &c. oppress the poor; I called at the sign of the Falcon, in Littlebrough, where I knew was a glass of good ale, and the landlord a friend to travelling quadrupeds. At this place, necessity calling me forth, I blundered into a little room, where my*

*business being soon done, I cast my eyes round, and saw in a hole or niche in the wall, a large old folio MS ... In short, it was a collection of memoirs by several virtuosos, and was carried down from father to son from the days of good Queen Bess, to these our most miraculous times...T.B.*

The supposed manuscript begins:

*'Now it came to pass in the reign of George the son of George . . .'*

*There follows an effective attack on the oppression of the poor by the rich and powerful, including the higher echelons of the clergy:*

*'the famine increased in the land, for the grinding of the millstone was low, and the poor waxed faint for want of bread: for as the price of bread grew great, the wages of the poor decreased: for the merchants who confederated with the sons of Belial, refused to pay the workmen their accustomed wages for their work: and the cry of the poor reached up to the heavens ...'*

The piece concludes:

*'And the sons of Belial were affrighted, and fled from the presence of Clatonijah, the priest, and of Byromah, the scribe: yet did they not repent, for their hearts continue as adamant, yea, as the flinty rock, even unto this day, notwithstanding the words of Clatonijah, the priest, which he spake unto them.'*

Full transcript [HERE](#) (on a downloadable .pdf, with his caricature of 'Poverty & Plenty'. A couple more of Tim Bobbins caricatures are in the Gallery.

Another account of the Shudehill Fight, can be found in *Manchester Streets and Manchester Men*, by Thomas Swindells pub. 1908 ...

## **SHUDEHILL. p. 115**

### **BRADSHAW HALL**

Hidden away behind the buildings that face into Nicholas Croft, and standing between Bradshaw Street and Snow Hill stands Bradshaw Hall, once the home of a well-known family, but now quite forgotten. Formerly there stood in front of it a piece of garden ground, the boundary wall of which was in Shudehill.

More than a century ago that land was covered with houses, which in later years were converted into shops. To-day the building is used for business purposes, although its handsome front, the fine old oaken staircase, the oak shutters, and some of the old windows - remain to remind us what a fine residence it was a century and a half ago. The most notable resident who ever lived there was John Bradshaw, who for a long period of years was an active magistrate, and took a leading part in town affairs. He was born in 1708, and at the age of twenty-five was placed on the commission of the peace. In 1753 he was high sheriff of the county, and four years later the neighbourhood of Shudehill was the scene of much excitement.

### **SHUDEHILL FIGHT.**

During the years 1753-7 there had been a general scarcity and dearness of food, and in consequence there was general discontent. In several cases that discontent took the form of food riots. The first of these took place on June 6th, 1757, when the mob seized the provisions brought to the Shudehill market. The succeeding harvest brought no alleviation of the sufferings of the poor, and discontent increased until on November 15 it culminated in a riot. An account of this occurrence was published at the time on a broadside, a copy of which has survived. The following is a verbatim copy of the contents of the document.

*At the head of the sheet, under the heading "The account of the riot at Shudehill," is a crude representation of soldiers armed with lances or spears and guns; under which is the description of the encounter. "On Saturday about nine hundred rioters came from Clayton, after destroying the corn mills there. A party of soldiers was ordered by the High Sheriff to*

*Shudehill to be ready for them. About eleven o'clock they came up, and pelted the soldiers with stones by which one was killed and nine wounded; in return for which the soldiers fired on them, and killed three and wounded fifteen, who were taken to the infirmary.*

*Two hours after that they assembled again, and went to Bramhall's Mills, near the town, and destroyed the House Mills, and burnt the haystacks. At night a part of them returned to the town and attempted to break open the dungeon on Salford Bridge, and release a rioter that was confined there. In order to prevent a second riot the constables released him.*

*Besides those killed in the fray, a fine young man, a son of Mr. Newton, was shot. He had climbed a tree to see the riot." Such was a contemporaneous account of the affair that was afterwards known as the " Shudehill Fight."*

Mr. Bradshaw, in conjunction with Mr. Bailey, of Withington, a relative by marriage, and who was High Sheriff at the time, took an active part in quelling the disturbances. Tim Bobbin published a lengthy account of the incident in the form of a pamphlet bearing the title of 'Truth in a Mask, or the Shudehill Fight'. John Bradshaw married Elizabeth, youngest daughter of the Rev. Samuel Peploe, Bishop of Chester, and Warden of the Collegiate Church of Manchester.

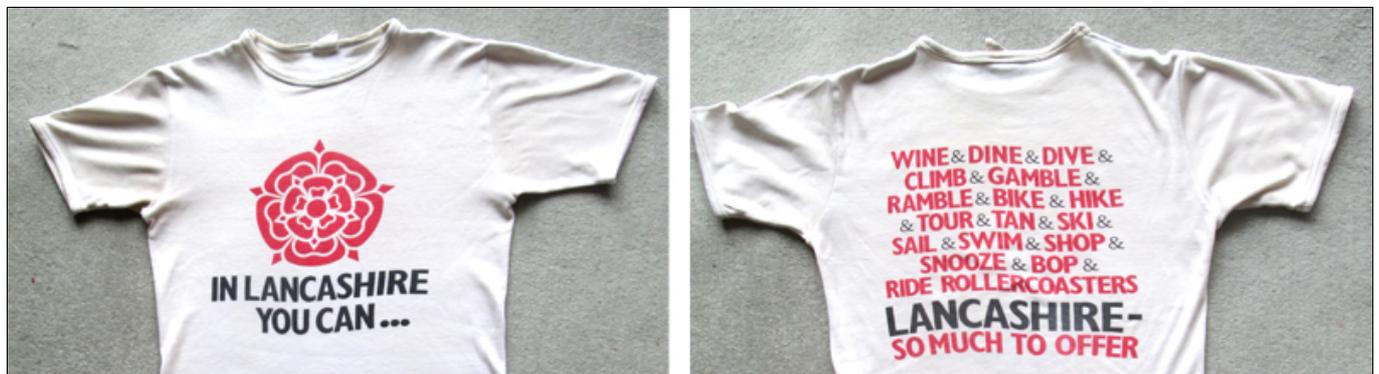
Many thanks, Glyn. I've really enjoyed following this story and, if I've managed to unearth something you hadn't already found, then that's a bonus!!



### From the e-Postbag

#### Just for fun!!

Reader Anne Grimshaw attends all our monthly Branch meetings and, for the talk on the Canals, last month and, knowing how we like to share some lighthearted moments at our meetings, decided to wear the T-shirt she bought whilst on a canal holiday. I asked her to send me a photo because it will surely raise a smile.



#### an email from, Joanna Ashton, which came to me via the Oldham HRG postbag ...

My 2x great grandfather, William Nield Moss, was a leading light in the George Street and King Street Chapels. He led the choir in the latter for many years. I have transcripts of articles about the King Street Church and of obituaries of him and his wives. Apparently he became a director of the Glodwick Spinning Company...

They were all originally researched by my aunt who passed away some years ago. It sounds like William Moss was quite a character!

Leonard Widdell, my grandfather's cousin, was also a zealous Christian believer, although of a different faith - a "Bible Student" as Jehovah's Witnesses were then called - and I have an extract from a newspaper advertising a public discourse he was going to deliver in the 1920's. His older brother, Zephaniah, was likewise. Must be something in the Oldham water!

#### PART ONE – KING STREET CHURCH

The Independent Methodist Sunday School, King Street, was established in 1854, and is a branch from George Street School.

The first meetings of its founders were held in the year 1853 in an upper room over two shops, numbered 14 and 16, Henshaw Street. This room, familiarly known as the "Pigeon Cote" was little adapted for Sunday School work, as may be judged when we learn that its only means of access was by a wooden staircase along the wall outside the building.

More suitable premises were soon found in the school belonging to the Christian Brethren at Bank Top, which is now occupied by the Roman Catholics. These premises were taken on a twelve months' tenancy, and the School was formally established by a resolution of the teachers at a meeting, held on November 2<sup>nd</sup>, 1854, when the following officers were appointed:

President	James Walter Garrett
Secretary	George Hardman
Treasurer	John Dronsfield
Superintendents	John Nield and Samuel Moss

The School was opened on November 5<sup>th</sup>, and the premises at Bank Top were occupied for twelve months, but as efforts to purchase the premises failed, the teachers decided to erect a building of their own, and the site of our present School and Church was selected, the ground being leased from Joseph Jones Esq., in the names of Samuel Moss and Benjamin Lees.

The estimated cost of the building was £1,500 but when the work commenced the founders had only £100 in hand, so in order to reduce expenses, and also to expedite the work, the teachers and scholars themselves undertook to excavate the foundations and the work was pushed on rapidly.

The foundation stone was laid on Whit-Friday, June 1<sup>st</sup>, 1855, and before the end of the year the work was completed, the School being opened on December 23<sup>rd</sup>.

Before the School was ready for our use the tenancy at Bank Top expired, so the meetings were temporarily held in the Temperance Hall.

The original design of the building was a schoolroom open from floor to ceiling, with a gallery at the King Street end where the main entrance was situated, and a gallery also at the opposite end for the singers.

After a few years it was deemed advisable to divide the building into two rooms, an upper one for the Church services and a lower one for the School, which work was carried out in 1858.

For many years the music at our services, under the leadership of Samuel Moss, was of the most primitive and old-fashioned type, but in 1862 an organ was installed in the Church. This was replaced by a larger one in 1899.

In 1886 the premises were found too small for our requirements, and a wing of classrooms was erected on the site of a cottage adjoining the School.

The year 1904 saw the completion of fifty years' service in our School, and we celebrated our jubilee by holding special services and a re-union of scholars and friends.

Again in 1914 we reached a landmark in our history, and held another re-union to celebrate our Diamond Jubilees, these meetings being very impressive and of a highly inspiring character.

After fifty years' service in the old building, it was decided by the teachers to modernise the School and erect a new Church on the adjoining plot of land. The foundation stones were laid on July 29<sup>th</sup>, 1905, and the Church was opened on May 19<sup>th</sup>, 1906.

The following year our late Brother W.N. Moss retired from the Choir, of which he had been

the leader for fifty years.

Time has ushered in a new age of education and progressive ideas, but the history of our School and Church is fragrant with memories of the past, and our thoughts linger lovingly round the associations and scenes that are fading away.

The work of our teachers in the early history of the School was eminently practical, although of a somewhat secular character, as reading, writing, and the rudiments of education claimed an important share of their thoughts. The Bible, however, always occupied the first place in the thoughts of our forefathers, and to them its simple truths were essentially real and were closely knit into their lives and characters.

As a Church we have also had times of rich spiritual blessing. The present day is the age of cold and cultured self-repression so far as religious experience is concerned, but in the early days of Methodism spiritual feeling was more demonstrative and found its expression in vigorous song and interjected responses. It may be that our services possessed more homely sweetness and power when we had amongst us those simple earnest souls, living so near the Master that as the glorious truths of the Gospel were proclaimed were constrained to give audible expression to their feelings.

This too was the spirit of our camp meetings when leaving the empty Church we gathered in the open air, singing God's praises and listening to the simple proclamation of the Gospel. Such times have been to us seasons of rich refreshing, and under the influence of the Spirit of God many souls have been born into the Kingdom of Heaven.

Foremost too in our recollections are our anniversary days, the annual re-unions, when from all parts we gather together in our spiritual home to join with the children in singing the hymns of the Sabbath School. These experiences can never be forgotten, but serve to renew our youth and lift us in spirit very near the Master.

We are pleased to know that the work of our School has been richly blessed by God, and that it has played an important part in the public life of our town.

Essentially practical and democratic in our principles, we are proud to know that from our School have gone forth men of high character and spiritual power, who have risen to prominent places in the business and civic life of our borough, and whose influence has been strongly exerted in the interests of purity and righteousness.

Realizing how much we owe God for His guidance and blessing in the past, we pray that we may follow worthily in the footsteps of our forefathers and use wisely and well the privileges that have come to us as our inheritance.

## **PART TWO – CENTENARY**

Our Centenary! Looking at this from a human standpoint, what a long time we seem to have been in being as a community whose vital principle is Voluntary Service for our Lord and Master Jesus Christ, but looked at from the light of history and Christian service it is only a span.

Our earliest written record tells us that Betty Jackson was admitted a member in 1807, but the earliest written record occurs in the Diary of Lorenzo Dow, the American Evangelist, who states that he preached for the "Independent Methodists" in 1806. This is the earliest record we have of the name "Independent Methodists" having been used, so that we believe Oldham was the first place to adopt the term of "Independent Methodism", which name we are now all known by through our Connexion and who adopt similar principles.

Our birthplace as a Society dates considerably earlier than 1816, for in 1805 or 1806 a number of the congregation worshipping in St. Peter's Chapel, Oldham, had been brought to see the necessity and importance of inward religion, to the enjoyment of pardon and being justified by faith, had peace with God and rejoiced because the love of God was shed abroad in their hearts. They met together as a Class or Fellowship Meeting, and were watched over and counselled by a man of the name of Joseph Matley, noted for his piety and extensive

labours among the sick; but he was strongly attached to Episcopalianism and could not tolerate anyone as a preacher who had not been ordained as such according to the Church of England. But there was one of the Band, called John Nield, whose heart was full of zeal, so he began to exhort (perhaps to imitate preachers) by taking a text. Whichever was his method, Joseph Matley would not allow him to continue his practice, so there was a difference in the community, and, as some thought it desirable he should continue, he rented an upper room in the house of a man, named George Hardman, hence they were known for some time as "George Hardman's Folks", and here they met and sang and prayed, multiplying their numbers, until they took a room in an old disused mill in Whitehead Square, which they occupied until 1815, when they determined to build their own premises, and our present chapel was the result of their energies.

These premises were opened in 1816, Sermons at the opening being preached by W. Hoole of Manchester, W. Clark of Sheffield, and W. Higson of Blackburn. This was both Chapel and School until necessity compelled them to again enlarge, so our present School was built in 1892. Both the places are still in use, although the internal arrangements have had to be altered to conform with the march of modern progress. The first stone of our Church was laid on the 1<sup>st</sup> of April, 1815, and our members themselves built it, coming to work on the building as early as 4.30 in the mornings, before they set out for their own daily toil in the mills and hatshops, which were the principal industries of the town. Not only was the voluntary service given in the teaching of our Christian principles, but Secular Teaching also was given, and many prominent citizens of our town owe the whole of their education to what was taught in our Sunday School.

The W. Hoole, before-mentioned as opening our Church for worship, was W. Holland Hoole of Manchester, who was one of the founders of Hanover Street Chapel, and one of his sons, the Rev. Elijah Hoole, D.D., was a Wesleyan Minister for 52 years, during which period he was 9 years a missionary in India and 36 years one of the General Secretaries of the Wesleyan Foreign Missionary Society.

We cannot say that from the building of our School in 1832 that we have made much rapid progress, only in this way, that, owing to our town's development, our people were scattered over a wider area, and Cottage Meetings during the week were held at Fir Lane, Waterhead Mill, Huggate, Lord's Hill, Coppice, Nook, and Roundthorn – places very familiar to our older generation – which in time necessitated the founding of other churches, and in this manner our people who lived at Greenacres and in that neighbourhood founded a Church in their midst, at Smith Street, in 1837. Other Churches have been formed since then, notably at King Street in 1854, and from them again have been established Churches, until we now number in the Oldham Circuit a total of seven Churches.

We cannot realise the amount of good work that has emanated from our Church and School since their establishment, and we would like to mention the names of a few of our worthy members who were prominent in their time and to whom we are greatly indebted for the energies and wholeheartedness they put forth for their principles. Amongst many others prominent at the foundation of our Church stand John Lees (whose descendants – who are prominent workers with us – even to-day are numerous), John Firth, Richard Marwood, Mark Nield, Edward Matley, James Newton, Henry Brown, John Mellor, John Nield, and a host of others, whilst in later years – during our own recollections – how well we remember Benj. Wolstencroft, Thomas Ramsden (who long wielded the baton), Robert Wrigley, Robert Wolstencroft, John Mills, Joseph Jackson, James Shaw, John Wood, Thomas Andrew, George Brierley, Wm. Brierley, James Newton, James Linney, Wright Street, George Shaw (25 years President of Church and School, and at his death President of Circuit), Susannah Wrigley, Mrs. Blackburn, Mrs. Leach, Mrs. Winterbottom, Mrs. Mills, Mrs. George Shaw, Mrs. Street, Mrs. Ashton, Mrs. Fairfoull, Mrs. Kay, and others who have gone to reap their eternal reward, whilst we have yet with us those who have spent a long lifetime in God's service at

our School and Church, and here we would like to mention the name of our oldest faithful servant, Mrs. Hirst, who, although 84 years of age, has been from childhood a member on whom we could rely for service; she is with us almost every Sunday, and, when meeting, during the week. Truly a noble record. We owe to these a deep debt of gratitude and we revere their memory and their work.

Whilst speaking on the subject of some of our old worthies, a few extracts will not come amiss from the Memoirs of Mark Nield, one of the founders of our Church. Mark Nield was born at Oldham, June 25<sup>th</sup> 1772, of honest and industrious parents. His father, however, for many years was far from being pious, but later in life became a true penitent. His mother was a good and pious woman, who often urged her family to begin and serve God, but during her lifetime her prayers appeared to be fruitless. Nevertheless, her prayers were not forgotten. After her death, God, in His providence, afflicted the eldest son, John. His affliction was apparently unto death, and his eyes were opened, and being visited and prayed with, he gave himself to his God. He was raised up from his serious illness, and he and his brother Mark began to work at the same shop. At this time Mark was a very carnal man, delighting in dog and cock fighting, night hunting, &c., and although appealed to alter his mode of living by his brother John, it was of no avail, until one Sunday when he and some boon companions were met together in a certain house, that in the midst of their deliberations the house shook in such a way that it seemed as if it were tumbling. This circumstance altered the course of Mark's life, and he became a close attendant at Class Meeting. The circumstances of his conversion seemed almost a miracle, and although he was an illiterate man, was singularly useful in the Church, only appearing in his element when doing something he believed was promoting the glory of God. At the commencement of the Society Mark was a faithful member and assiduous worker in the cause. One of his chief characteristics was in visiting the sick, and no matter what the ailment or disease, he did not hesitate. About three years before he died his memory began to fail and his speech almost left him, but he continued in regular attendance at this beloved School and Church. He was only confined to his bed a short time before he passed away. Brother John Lees visited him the day before he died and, placing his hand upon his brow, repeated these lines:

Jesus Christ is with me, and often takes me by the hand,

And says I'll never leave thee, but bring thee to the promised land.

He died at the age of 72, and at his request while living, his body was brought in the Chapel, when, after service being held, it was borne on the shoulders of his brethren to St. Peter's Church and there laid to rest. His Funeral Sermon was preached by Brother John Lees to a very crowded congregation, for so much was he respected that hundreds of friends could not find room in the Chapel. Of such sturdy character were our Founders, and we deem it not out of place to publish this abbreviated extract from the *Free Gospel Magazine* of July, 1817.

On reading through our old Cash and Minute Books we come across some (to us) quaint items, and which would perhaps seem out of place if passed by Church Committees of today. Again, it is evident that before the time when pipe organs were procurable for the leading of congregational praises in our Church, that we possessed an official String Band, for items, in 1857 and other dates, mention "Cloath for Fiddal Bag, 8/9"; and "Two Bass Strings, 9d. each"; also "Bow for Fiddle, 1/-" (which we should consider a rare bargain). We notice too how we used to advertise in bygone days – by Bellman – for in 1836 we read some items, "Joseph Howarth, Bellman, 8d." This gentleman himself was a preacher for the Wesleyan Methodists, and his memory is perpetuated in our Oldham Park as "Blind Joe", and is represented in stone in tall hat and with his bell. Perhaps we have said sufficient of our establishment that is of interest to our friends today, and we would like to say that the searching Old Registers and Cash Books has been a very interesting occupation, giving us glimpses of the past and showing us comparisons between modern ideas and those that were in being 70 years ago and upwards. We are grateful to our Church Committee for the

free use of old records; to Butterworth's "History of Oldham"; to Brother James Vickers, of Horwich; to our *Free Gospel Magazine*; and to all who have supplied us with authentic records of our past history.

We will now leave our friends of other Churches to carry forward our progress in spreading the cause of "Independent Methodism" through their wider area, for we are compelled to acknowledge that the gathering ground for our Mother Centre is stifled through our people having moved farther afield to live, and our Church is now situate in the business centre of the town, almost all our people having to travel a considerable distance to be present at the services of the old "Reawm Schoo'."

## OBITUARIES

From Independent Methodist, June 1883

### **SARAH MOSS, OF OLDHAM**

The subject of the following brief memoir was born in Oldham on February 24<sup>th</sup>, 1831. Her parents, Thomas and Mary Ogden, were members of the Independent Methodist Church, worshipping in George-street, Oldham. Her early life was one of privation, in consequence of the long sickness of her father, causing the maintenance of the family to rest upon the mother. She lost both parents while she was quite young, and thus became an orphan in the fullest sense of the term; the family circle was broken up, and she went to live with a widow, who was a fruiterer in an humble way. The duties she had to perform, along with the hardships of her childhood sowed the seeds of the disease to which she eventually fell a prey. She went to work in the mill, which occupation she followed until after her marriage. She was early sent to the Sabbath school connected with the Church at George-street, to which she was very deeply attached, and afterwards became a member of the choir. About the year 1848 the Church became more active and enjoyed greater spiritual life, the influence spreading to the school and leading a number of the young to begin to think about the welfare of their souls and to seek an interest in the blood of Jesus. Amongst the number was our sister, and often has she joined heartily in singing –

Oh! Happy day, that fixed my choice  
On thee my Saviour and my God;  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.

And frequently she would declare, when relating her experience, that it was indeed a happy day, and that she had never regretted that she had given her heart to God. The Church at this time conducted cottage prayer meetings after the Sunday evening service (at the houses of several of the members), in which our sister took part and enjoyed to a high degree. She became a member of the Church in 1848, when about the age of 17, and her connection with the same was continued without intermission at George-street until circumstances occurred which eventually led to the establishment of the Church now worshipping in King-street when she cast her lot with us. On February 26<sup>th</sup>, 1854, she was married to Bro. William Nield Moss, our senior superintendent and choirmaster, who had also become a member at George-street at the same time. Both took an active part in the work of the Church and school at Bank Top when we were first established. Her character was without reproach; she was of a humble mind, loving and affectionate to all, but more especially to those connected with the place. Her love of home and family led her to strive to make it such a place that her husband and children could come to and enjoy. To do that she frequently made exertions for which she was physically unfit, and she was earnestly entreated to cease doing so much, so that they might do something to relieve her of some portion of her work. She was always glad to receive and provide for the visiting preachers, and many who have shared in her hospitality have become deeply attached to her because of her loving disposition. Her manner of relating her Christian experience had the right ring about it. She felt her own

insufficiency, and often exclaimed –

In my hand no price I bring,  
Simply to thy cross I cling.

She was never subject to doubts as to her acceptance with God. She expressed her experience on this point in the words of the poet –

Yonder's my house, my portion fair,  
My treasure and my heart are there, and my abiding home.

She took great delight in the services of God's House, both in the public and more private means of grace, which she often declared were as "wells of salvation to her soul". As she continued to grow more feeble in body, she became less able to attend to them, which was to her a great loss, but she was perfectly resigned. She rested in the assurance of her acceptance with God through Christ. The last time she was able to walk as far as the chapel (feeling a little better) was in the early part of January this year, when she expressed a strong desire to attend her class, and although the family endeavoured to persuade her not to make the attempt, as she was unfit, she persisted, thinking that her strength was greater than it really was. The effort was successful, but it was at great risk and difficulty; but she felt repaid, because she had once more been able to meet with God's people. After this she was almost confined to her home, but still continued to attend to her household duties until about the end of February, when she became so much worse as not to leave her bed. She was fond of singing, and loved the songs of Zion, and as her infirmities increased and singing became more difficult on account of her shortness of breath, she would say, "I have been able to sing once if I cannot now", and when visited by some of the friends a short time before her death, she desired them to sing her favourite hymn, No. 274 in our hymn book –

Thou hidden source of calm repose,  
Thou all-sufficient love divine,  
My help and refuge from my foes,  
Secure I am, if Thou art mine:  
And lo, from sin, and grief, and shame,  
I hide me, Jesus, in Thy name.

Although so feeble as scarcely able to make herself heard, she would join in the singing. When it was sung quite through, she said it expressed her sentiments and experience. She was well pleased when any of the members of the Church visited her, and if any expressed their sorrow that they could not come oftener she would say, "Though I am glad to see you, do not neglect what you have to do". As her bodily weakness increased she appeared to be drawn closer to her God. Indeed, such was her experience of the presence of God with her that she said, "I feel that He is ever present with me, and that I need only look beside me to realize His presence". Such was her cheerfulness of disposition and the full assurance of the reward to which she was going, that it led one, who had been to see her to think "I am far from being right, I have not the same heavenly disposition, the same confidence in God, or the same assurance of acceptance. O! to be like her is better than riches or all that the world contains". She had not fear of death, it had no sting for her, the grave had no terrors; her only regret was that she would be separated from her husband and her children, who would be left without her company. The doctor having intimated that she might die suddenly, he advised that she be not left alone; but in her anxiety not to give trouble, she said, "I do not know why you should so inconvenience yourselves; my safety does not depend on you, and I shall not fear to die when alone. 'For to me to live is Christ to die is gain.' Then I shall be free from pain, delivered from all my infirmities, receive my crown, and be able to praise my God and Saviour." As the end drew nearer, her faith grew stronger, and just as life was ebbing out, one of our sisters, on whose arm she rested, whispered to her "Home at last",

and with a heavenly smile on her countenance she fell asleep in Jesus, April 9<sup>th</sup> 1883. Those who had the happy privilege to see her die felt they would like their last end to be like hers. Her body was taken to its last resting-place on Saturday afternoon, April 14<sup>th</sup>, accompanied by a large number of the members and friends, there to rest until called by her Lord on the resurrection morn.

Another of our number has gone to her reward, and is now watching and waiting for us on the ever green shore. Let us, like her, be wise in time, and have our lamps trimmed and burning that we may go in to the Marriage Supper of the Lamb.

The funeral sermon of our late sister was preached on Sunday evening, May 6<sup>th</sup>, by Brother Zaccheus Nield, from the text, "And thou shalt be gathered into thy grave in peace," 2 Kings XXII:20. During his discourse, he frequently referred to our sister's life in very appropriate terms. There was a very large congregation present, and the remarks of our brother were listened to with great attention – Mrs. Potter (one of our old scholars) kindly attended and sung the air, "I know that my Redeemer liveth", with very great feeling.

From Independent Methodist, 1895

### **SUSANNAH MOSS, OF OLDHAM**

Susannah Moss, the daughter of Thomas and Jane Booth, was born on the 19<sup>th</sup> day of February, 1833, in Manchester-street, Oldham. She was sent as a scholar to the Independent Methodist Sunday School, George-street, Oldham, where she received her first impressions of spiritual things. When she was about the age of 17 a revival took place in George-street Chapel, and amongst those who joined the Church at this time was our Sister Moss. Her first husband, Richard Brierley, was one of the number who at the same time as our sister was brought into communion with the Lord. Thus they were well calculated to be helpmeets for one another. Soon after their marriage her mother became afflicted, and our sister and her husband went to live with her parents. Then her husband began to show symptoms of the disease (consumption) which ultimately brought about his death. He fell asleep in Jesus, in the month of May, 1883, leaving our sister a widow, with four children. She rested in the Fatherhood of God, and her reliance was in the promise, "I will be a husband unto the widow, and a father to the fatherless." Being now somewhat relieved from these domestic ties, caused by the afflictions in her family, she found greater opportunities for attending to the means of grace. Though for many years debarred from attending the services of God's house, she yet retained her love to God, to His house, and His people, thus proving the depth of her religious principles and the strong hold which there had upon her mind and heart.

She remained a widow about five years. In August, 1888, she was joined in marriage to our esteemed brother William Nield Moss, in whom she found a true partner, both in temporal and spiritual things, being of a like mind one to the other. Her second marriage was a truly happy one, but proved to be shorter lived than was anticipated. Up to the year 1890 our sister had enjoyed good health, but in this year she had a severe attack of influenza, from which she never rallied. She gradually became weaker, and in August last she was confined to her bed. This did not become a cause of fear; death was robbed of its sting, because she was trusting in the blood of Jesus, whose blood had cleansed her of all sin. She could say with Paul "Thanks be to God, who giveth us the victory through our Lord Jesus Christ". She resigned herself into the hands of the Lord.

Those who watched her last hours might very well say with many others who have stood by the bedside of dying saints, "Let my last end be like hers". In full assurance of faith she fell asleep in Jesus on the 27<sup>th</sup> of October, 1894, in the 62<sup>nd</sup> year of her age. Her body was consigned to the tomb in the presence of many friends in Chadderton Cemetery, October 31<sup>st</sup>, 1894, in full assurance of a joyous resurrection.

From Oldham Standard, January 31<sup>st</sup>, 1914

### **DEATH OF MR. W. N. MOSS**

The death is announced of Mr W. N. Moss, which took place at his residence 103 Chadwick-street, on Thursday morning on the anniversary of his birth at the age of 82 years. Deceased was a self-actor minder in his early days, and rose to the position of the Glodwick Spinning Company, he being the oldest member of the board. He closely identified himself with the Independent Methodist Church, so far back as 1854, he, with others, branching off from the church in George-street to build the new church in King-street. With the latter place he was connected since it was built, and he took a deep interest in all connected with it. He was the leader of the singing for over 50 years, being conspicuous in the Whitsun processions. The late Mr. Moss was twice married, but both of his wives predeceased him. He is survived by a son and two daughters.

From "The Independent Methodist", April 1914

### **WILLIAM NIELD MOSS, OF KING STREET, OLDHAM**

Again the angel of death has been in our midst, and we mourn the loss of one of our brethren who for 60 years has joined us in fellowship in the house of God.

William Nield Moss was born on January 29<sup>th</sup>, 1832, at Priest Hill near Henshaw Street, Oldham. He was first associated with our friends at George Street as a scholar in the Sunday School, and many of the happiest memories of spiritual blessings he had enjoyed carried him back to the old meeting house where he first learned to love the Saviour. In his early youth he gave his heart to the Lord, and over 60 years of consistent life and humble devoted service have testified to the saving grace and keeping power of the Master.

As a young man he was one of the pioneers who laid the foundation of our cause at King Street, and was the youngest member of the committee entrusted with the responsibility of building our old school. In 1854 he was married to one of our scholars, Sarah Ogden, with whom he enjoyed many years of sweet companionship. In 1889 he married as his second wife the widow of our late Brother Richard Brierley, in whom also he found a true helpmeet. Since its foundation his association with the school has remained unbroken to within two years of his death, and during this long period of active service he has filled all the important offices.

His long service as a teacher and superintendent was recognized by the Sunday School Union, and a diploma of honour was presented a few years ago.

As an officer his strict sense of duty and the ever present weight of responsibility had a tendency to hide the lighter side of his character, but in the service of God's house the music of his soul burst forth in songs of gladness in which he breathed forth the spirit of faith, confidence and love.

The voice of song was the natural expression of his heart, and in the flow of its language all the barriers of reserve melted away, revealing the tender and genial aspect of his nature in all its sweetness.

In 1857 he succeeded his brother, Samuel Moss, as leader of the choir, filling the post for 50 years and retiring in 1907.

As a member of the church our brother found his chief delight in its services, and particularly in the private means of grace.

Foremost amongst them was the class meeting, at which he was a regular attender. He was keenly interested in all work of temperance reform, and for almost a lifetime was a member of the order of "The Sons of Temperance", filling the highest posts in connection with the local branch and district. The failing health of our brother justified him in retiring two years

ago from active service in the school, but his interest in our welfare and his attendance at church have been maintained to the end.

About the beginning of the year he contracted a severe cold and his strength rapidly failed. On his 82<sup>nd</sup> birthday, the 29<sup>th</sup> of January, he passed peacefully to rest, and was interred at Chadderton Cemetery on February 2<sup>nd</sup>.

On Sunday evening, March 1<sup>st</sup>, we held a Memorial Service, conducted by Mr. Aaron Crossley and Mr John. Crumblehulme. Mr. Crumblehulme based his remarks on the words: "Blessed are the dead which die in the Lord".

A large congregation assembled, many past scholars and old friends being present.

Many thanks, Joanna, for sharing this with us.

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**an email from MLFHS member and newsletter reader, Martin Riley ...**

### ***EMPIRE THEATRE MEMORIES***

After reading the article in the May newsletter about the Oldham Empire theatre, I came across a newspaper cutting in one of my local history scrapbooks. It is a letter published in the Oldham Chronicle, no date, probably from sometime in the 1980s/90s. It was written by a John Arnold of Chadderton. He was recalling his memories of visiting the Empire theatre. He mentions it was during the war years, I take it he means the second world war so he's recalling the 1940s. I find it amazing that names like Frank Sinatra, Judy Garland, Bing Crosby and Bob Hope appeared in Oldham, although personally I would give Bob Hope a wide berth. Seems like there was striptease as family entertainment! with some rather outdated comments on women. But nevertheless an interesting letter :

*When riding my bicycle up Waterloo Street past the site of the old Empire theatre, memories always come flooding back from when I was a child and we used to catch the D bus to Oldham from Chadderton and get off at Union Street. I walked up Waterloo Street to the old Empire with my mother and father, my brother, my twin sister and my school friend who used to come with us. You had to be accompanied by an adult or you could not get in. This was during the war years in the black out and father worked at A.V. Roe's aircraft works, Chadderton on nights. In fact he worked regular nights for five years, seven days a week, so therefore we went to the first house. There were two performances, 6.10 p.m. and 8.20 p.m. and father went on to work afterwards. We used to queue outside on Waterloo Street, the cheap seats were downstairs at the back near the bar and the price was 1s 6d [7 p] and 1s [5p] standing. Father used to pay 1s each for us and if there were any empty seats we would take a seat, although you could be moved if someone produced a 1s 6d ticket. The bar was actually underneath the pavement of Waterloo Street. I remember laughing so much at the comedians I used to get a stitch in my side, and my school friend was the same. Once he started he got me going.*

*I remember Old Mother Riley and daughter Kitty being on stage, and Old Mother Riley began ranting and raving and then turned on the audience. Some in the front seats jumped up and ran out, and I was ready for a quick exit. I remember Jane of the Mirror performing a striptease act with ostrich feathers. It was the first time I had seen a woman naked, but it was cleverly performed, and what a perfect figure she had. On looking back there must have been some envious women watching.*

*We saw many of the great artists, orchestras, dance bands and the dancing troupes. We saw stars such as Dave Morris, Sandy Powell, Norman Evans, Tessie O'Shea, Ted Ray, Jack Warner, Pearl Carr, George Formby, Frank Randle, Dick Henderson, Issy Bonn, Rob Wilton, Wilfred Pickles, Jessie Matthews, Wee Georgie Wood, Stainless Stephen and orchestras of Harry Hall, Joe Loss, Strike up the Band and many other armed forces bands together with the famous circuses.*

*I remember the foursome of Bob Hope, Bing Crosby, Frank Sinatra and Judy Garland performing at the Empire. Bing Crosby and Frank Sinatra did not come up to expectations but Judy Garland was great and Bob Hope was absolutely brilliant and brought the house down.*

*When the Empire building was being demolished, they found that the windows had been bricked up, presumably because of the black out during the war and to stop the danger of flying glass. When the work men uncovered the windows they found them to be leaded lights in the designs of musical instruments so they were taken out very carefully and sold to an antique dealer in Lees. I wonder where they are now.*

*Perhaps there are many other readers out there who have golden memories of the famous Empire theatre. It was certainly part of my young life, although golden memories of one's youth last forever. The trouble now is I can't remember what I did last week unless I have it written down.*

*John Arnold , Whitegate Lane, Chadderton*

My own scant memories of the Empire theatre are going to see a pantomime in the late 1950s, *Aladdin*, I think, with my friend John and his parents and in 1964 going to see *The Kinks* and that same year a package tour with *The Swing Blue Jeans* headlining, I still have the ticket for that show.

Many thanks to Martin for sharing this memory with us.



## 1921 ... a Census Centenary

As all we family history enthusiasts are well aware, the 1921 census should have been released this year ... however, for obvious reasons, it won't be! Hopefully, we can look forward to its release in 2022.

On the Members' forum, was a notification that Manchester MLFHS would be using this period of time to do just that ... follow the links to the short video [HERE](#) and blog articles [HERE](#) on the website (they're on the public access pages).

A dedicated 1921 page, bringing it alltogether, is [HERE](#). and a 1921 World Timeline is [HERE](#).

What a good idea! We could start with some regular '1921 pages' in the Oldham newsletter!

To create more context we thought we could include the two years before and after 1921, ie., from 1919 (when servicemen were returning home, after the war, with high hopes for a better future) to the end of 1924 when the full reality of a damaged economy was being suffered.

Amongst our Family History collections, most of us have 'snippets', anecdotes and little stories, personal ephemera such as birthday, Christmas or memorial cards, postcards, holiday photos, event programmes, marriage invitations, letters etc., etc., from those years. Many war memorials were erected; there were organised visits for families to visit the battlefields; there will be local newspaper clippings; photos and so much more.

Please, get in touch with me, through the newsletter email address, either to ask questions or contribute scans of ephemera, photos or narratives (long or short!).

**Not quite 1921!**

**Preston Guild 1922**

The phrase 'it's every Preston Guild' used to be a familiar way of describing something that only happened very rarely. In actual fact the Preston Guild celebrations would traditionally take place every 20 years. First recorded in 1542 they continued without interruption up to 1922. The next one would have been in 1942 but, of course, in 1942 the country was at war and organisation of such large scale celebrations was not possible or even appropriate. There was a festival in 1952, '72, '92 and 2012. The next, hopefully will happen in 2032.

These two postcards are from the 1922 Festival :



1922 GUILD. PRESTON. ARCH of COTTON BALES.

No 1537



Preston Guildman Photo

PRESTON GUILD PAGEANT, 1922. GUILDSMENS GATHERING

No 1527



**2nd April, 1921 ...** The wedding day of my maternal grandmother, Agnes Shea, in the Registration Office, in Ashton-under-Lyne. Just over two years later, in 1923, she would have borne 2 sons and her husband would be sectioned, suffering from what we now recognise was shell-shock, and would spend the rest of his life in Winwick psychiatric hospital, until he died in 1970, age 82.

My mother was Agnes's first child, born in 1915, followed by her sister in December 1916. 12 Months later, in December 1916, their father died, in the Batte of Cambrai, and 4 weeks later, in January 1918, the youngest baby died.

Life was never easy for my grandmother, although her three children were all devoted to her, and we all lived in adjoining streets. She died, suddenly, age 57, in February 1952 (just days after King George VI died). I think it was the only day that I ever saw my mother sobbing as if her heart would break.

(Printed by authority of the Registrar General.)

**CERTIFIED COPY of an ENTRY OF MARRIAGE**  
Pursuant to the Marriage Acts, 1836 to 1898.

Registration District **Ashton-under-Lyne.**

1921. Marriage solemnized at *The Registrar Office*  
in the District of **Ashton-under-Lyne.** in the Counties of **LANCASTER AND CHESTER.**

| No. | When Married | Name and Surname    | Age       | Condition        | Rank or Profession                                 | Residence at the time of Marriage               | Father's Name and Surname | Rank or Profession of Father                 |
|-----|--------------|---------------------|-----------|------------------|----------------------------------------------------|-------------------------------------------------|---------------------------|----------------------------------------------|
| 96  | April.       | <i>Robert Acton</i> | 31 YEARS. | <i>Bachelor</i>  | <i>Labourer -<br/>of<br/>Accountant<br/>Works.</i> | <i>15, Pitt Street,<br/>Ashton-under-Lyne.</i>  | <i>Robert Acton.</i>      | <i>Labourer -<br/>Full Hat<br/>Works.</i>    |
|     | 1921.        | <i>Agnes Shea</i>   | 25 YEARS. | <i>Spinster.</i> | <i>Cotton<br/>Weaver.</i>                          | <i>22, Cross Street,<br/>Ashton-under-Lyne.</i> | <i>John Shea.</i>         | <i>Labourer<br/>Merchant's<br/>Labourer.</i> |

Married in the *Registrar Office* according to the Rites and Ceremonies of the \_\_\_\_\_ by licence *by me.*

This Marriage was solemnized between us, *R. Acton* in the Presence of us, *Agnes Shea* *Agnes Ogden* *Robert B. Fisher*

I, *Joseph Bolton*, Registrar of Marriages for the District of **Ashton-under-Lyne**, in the County of **LANCASTER AND CHESTER**, do hereby certify that this is a true copy of the Entry No. **96**, in the Register Book of Marriages for the said District, and that such Register Book is now legally in my custody.

WITNESS MY HAND this *14th* day of *April*, 19 *21*.

*Joseph Bolton* Registrar of Marriages.

The Act 22 & 23 Geo. V., cap. 31, section 3, enacts that "FIDELITY of the following documents, if executed with intent to defraud or deceive, shall be PENALTY and punishable with Penal Servitude for any term not exceeding fourteen years.—Any return or record of BIRTH, MARRIAGE, DEATH, BURIAL, which now is, or hereafter may be, by law authorized or required to be kept in the United Kingdom, relating to any BIRTH, MARRIAGE, MARRIAGE, DEATH, BURIAL, or any part of any such Register, or any Certified Copy of any such Register, or of any part thereof."

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**A short selection of entries from the MLFHS FACEBOOK PAGE [HERE](#) ...**  
 since the last newsletter :

\* MLFHS 1921 Project : Electoral Registers as a substitute  
[HERE](#)

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 \* The fascinating history of long haul travel from Britain & Ireland  
[HERE](#)

~~~~~  
 \* As lockdown eases, will it give a boost to some of Manchester's historical attractions?  
 Elizabeth Gaskell's home in Manchester  
[HERE](#)

~~~~~  
 \* For most researchers with Catholic ancestors, the only direct sources of family information are local parish records. This video describes those records and show how you can use the Irish Ancestors site to get online access  
[HERE](#)

~~~~~  
 \* Last days of the cotton trade in Oldham  
 Watch The George Saxon Engine, Magnet Mill from the BFI  
[HERE](#)

~~~~~  
 \* from the History of Parliament ...The power of the (silk) purse: electioneering in nineteenth-century Macclesfield  
[HERE](#)

~~~~~  
\* Municipal Housing in Manchester before 1914: tackling 'the Unwholesome Dwellings and Surroundings of the People

[HERE](#)

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\* We noticed at a recent zoom meeting lots of you were interested in canals and rivers here are some interesting ones to visit.

[HERE](#)

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\* Where the Middle Ages Begin

[HERE](#)

Articles ... including 'Medieval Silkworm Farming: A Global Perspective' in 'Features

[HERE](#)

~~~~~  
\* British Library ... Discovering Literature: Romantics & Victorians

[HERE](#)

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\* In July 1913 George V and Queen Mary undertook a tour of Lancashire. Today's NWFA daily reel offers a flavour of the county at the time and some of the places they visited.

[HERE](#)

~~~~~  
\* Deserters on the Home Front. In this video presentation Andrea Hetherington tells the story of deserters who disappeared from camps and barracks within Great Britain - something which happened at an alarming rate.

[HERE](#)

~~~~~  
\* 10 Free Resources for Irish Genealogy Online

[HERE](#)

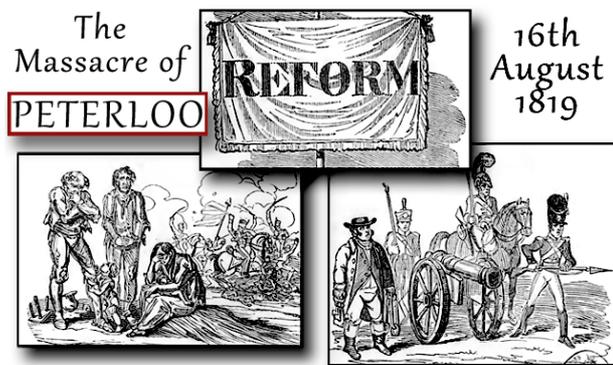
~~~~~  
\* DNA Painter is an award-winning website that can help demystify your DNA results

[HERE](#)

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\* For much more, visit the MLFHS Facebook Page : [HERE](#)

And [HERE](#) is the link to the MLFHS Twitter page.

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**PETERLOO : the Bi-Centenary**



Visit the website for **The Peterloo Project** with particular reference to Oldham, people, accounts, life at the time and more ...

at [Peterloo-Manchester](#)

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Although the long-anticipated Bi-Centenary has come and gone, there are some Peterloo websites still active with history, news, photos and reports.

You can make searches on websites such as :

**Manchester Histories - Peterloo 1819** ... Manchester Histories have created a website which publicises all that is happening, or has happened, around the region.

Visit their website [HERE](#)

**Peterloo Memorial Campaign Group** ... to find out more about the memorial etc. organised by the Memorial Campaign Group, visit their website. [HERE](#)

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## Need Help!

### Coronavirus Pandemic Oldham Local Studies and Archives is open again

#### Coronavirus Update and Statement July 2021 :

Oldham Local Studies and Archives is pleased to announce that it is now fully open to the public.

#### **Our opening hours are as follows:**

Monday, Wednesday, Thursday & Friday 10am-5pm; Tuesday 10am-2pm; Saturday 10am-4pm.

Although it will not be essential to book your place as has been the case over the last few months, we encourage you to consider booking in advance as this enables us to get everything ready in time for your visit, particularly if you wish to view archives. To order please visit:

[https://www.oldham.gov.uk/forms/form/891/en/local\\_archives\\_document\\_order\\_form](https://www.oldham.gov.uk/forms/form/891/en/local_archives_document_order_form)

If you wish to use PCs to access family history websites or to use microfilm readers, we advise you to book a place by contacting us at:

[archives@oldham.gov.uk](mailto:archives@oldham.gov.uk) or telephone 0161 770 4654.

Although it is no longer mandatory, we are encouraging visitors to continue using masks where possible and to respect 2m social distancing with regard to staff and other users.

Hand sanitisers will also continue to be available.

#### **Local Studies and Archives at 84 Union Street, Oldham, [OL1 1DN](#),**

**In normal times** there are regular Family History Advice Sessions every Monday and Wednesday afternoons from 2-4pm.

There's no need to book. Just turn up with all the information you have and the resident family history experts will be on hand to help.

Archives are unique, original documents created in the course of everyday activities. Oldham's date from 1597 and cover an enormous range of subjects and activities :

- Hospital records
- Poor Law Union records
- Coroners Court records
- Local Authority records including Chadderton, Crompton, Failsworth, Lees, Oldham, Royton and Saddleworth
- Schools and education records
- Records for statutory bodies like the police force
- Church and religious records
- Business records
- Solicitors and estate agents records
- Trade unions and associations records
- Co-operative Society records

- Sports, entertainment and leisure records
- Personal, family and property records
- Society and Association records
- Records of Oldham communities

There is no charge to look at archival records although you would need to bring proof of your name and address (e.g. your driving licence) to do so.

Most archives can be produced immediately, with no advance booking required. However, some archives are stored off-site, in which case at least 2 days' notice is required in order to see them.

**Other archives may be closed due to their fragile condition, or because they contain confidential information.**

[Oldham Council Heritage Collections](#)

There are regularly changing displays in the Local Studies Library.

[Opening hours and contact details.](#)



## Website Links

### Other Society Websites

- Catholic Family History Society – [www.catholicfhs.co.uk](http://www.catholicfhs.co.uk)
- Cheshire Local History Association – [www.cheshirehistory.org.uk](http://www.cheshirehistory.org.uk)
- Chadderton Historical Society (archived website) – [www.chadderton-historical-society.org.uk](http://www.chadderton-historical-society.org.uk)
- Lancashire Family History and Heraldry Society - <https://www.lfhs.org.uk/home.php>
- Lancashire Local History Federation – [www.lancashirehistory.org](http://www.lancashirehistory.org)
- Liverpool and South West Lancashire FHS – [www.lswlfhs.org.uk](http://www.lswlfhs.org.uk)
- Manchester Region Industrial Archaeology Society – [www.mrias.co.uk](http://www.mrias.co.uk)
- Oldham Historical Research Group – [www.pixnet.co.uk/Oldham-hrg](http://www.pixnet.co.uk/Oldham-hrg)
- Peterloo - [Peterloo-Manchester](#)
- Ranulf Higden Society (Latin transcription) - [Ranulf Higden Soc.](#)
- Royton Local History Society – [www.rlhs.co.uk](http://www.rlhs.co.uk)
- Saddleworth Historical Society – [www.saddleworth-historical-society.org.uk](http://www.saddleworth-historical-society.org.uk)
- Tameside Local History Forum - [www.tamesidehistoryforum.org.uk](http://www.tamesidehistoryforum.org.uk)
- Tameside Local & Family History - <http://tamesidefamilyhistory.co.uk/contents.htm>
- The Victorian Society - [Manchester Regional Website](#)

### Some Useful Sites

- GENUKI - [Lancashire](#)
- Free BMD - [Search](#)
- [National Library of Scotland](#) - Free to view, historic, zoomable maps of UK :  
1891 - Oldham and locality [HERE](#)
- Online Parish Clerk Project : Lancashire - [HERE](#)
- British Association for Local History - [HERE](#)  
and for their back issue journal downloads - [HERE](#)
- Historic Society of Lancashire and Cheshire, website, [HERE](#)  
and for their back issue journal downloads, website, [HERE](#)
- Internet Archive ... The Internet Archive offers over **24,000,000** freely downloadable books and texts.

[HERE](#) There is also a collection of 1.3 million modern eBooks that may be borrowed by anyone with a free archive.org account.

Made in Greater Manchester (MIGM) [HERE](#) and Research guide [HERE](#)

Historical Maps of parish boundaries [HERE](#)

Regiments & Corps of the British Army (Wayback machine) [HERE](#)

### Some Local Archives

Barnsley Museum & Discovery Centre – [www.experience-barnsley.com](http://www.experience-barnsley.com)

Birkenhead – [Local & Family History](#)

Bury – [www.bury.gov.uk/archives](http://www.bury.gov.uk/archives)

Chester - [Cheshire Archives & Local Studies](#) (linked from Discovery at the National Archives)

Derbyshire - [Local & Family History](#)

Leeds - [Leeds Local and Family History](#)

Liverpool Archives and Family History – <https://liverpool.gov.uk/archives>

Manchester - [Archives & Local History](#)

Oldham - [Local Studies & Archives](#)

Oldham - [Oldham Council Heritage Collections](#)

Preston – [www.lancashire.gov.uk/libraries-and-archives](http://www.lancashire.gov.uk/libraries-and-archives)

Stockport – [www.stockport.gov.uk/heritage-library-archives](http://www.stockport.gov.uk/heritage-library-archives)

Tameside Local Studies and Archives - <https://www.tameside.gov.uk/archives>

York – [www.york.ac.uk/borthwick](http://www.york.ac.uk/borthwick)



### For the Gallery

#### John Collier, aka Tim Bobbin

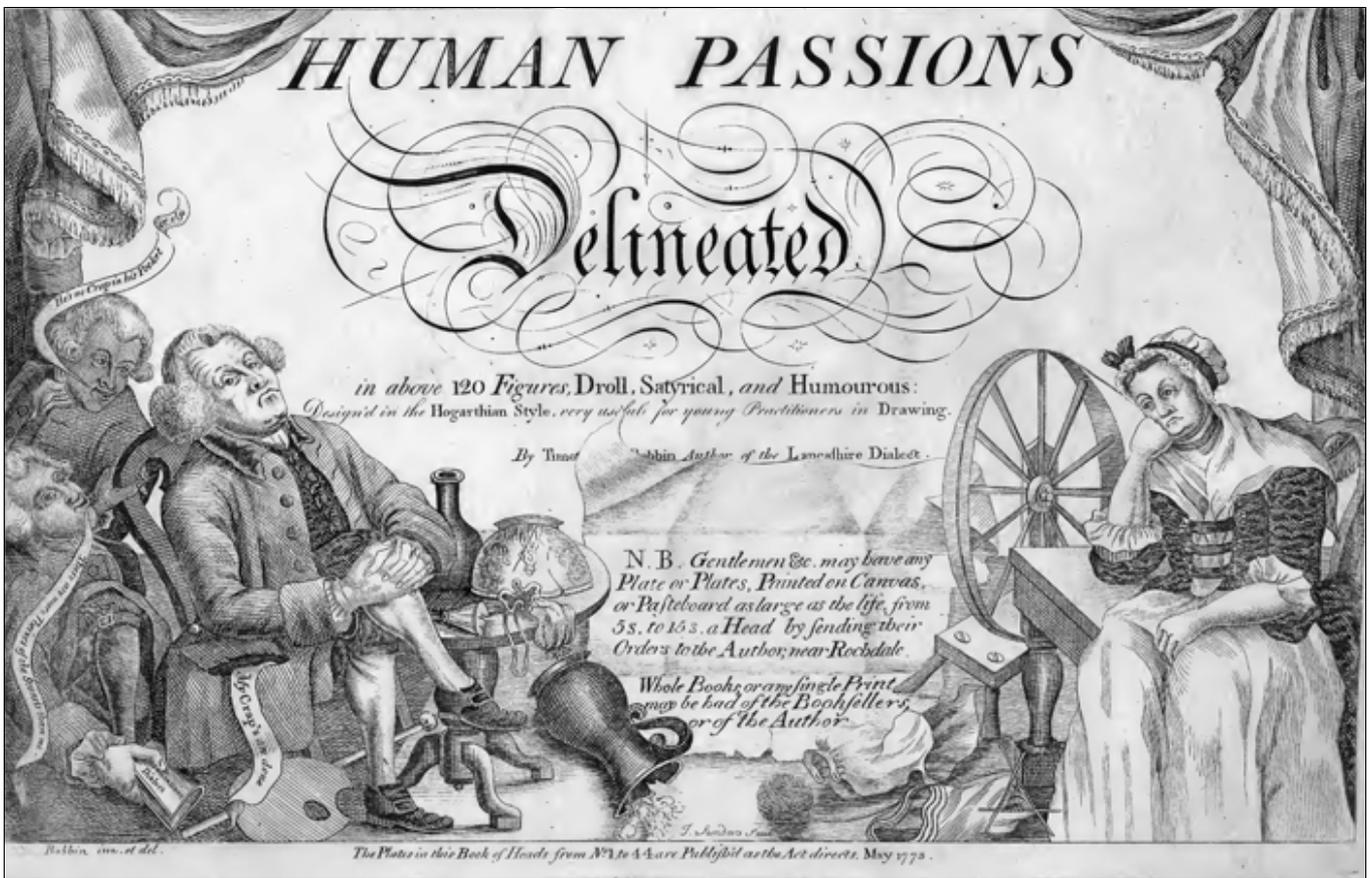
Tim Bobbin was born in 1708 in Urmston and lived his adult life in Milnrow, near Rochdale where he was a schoolteacher, a painter, caricaturist and satirical writer; he was also a dialect poet and writer who styled himself as the 'Lancashire Hogarth', commenting on social conditions.

He died in 1786 and is buried in St. Chad's Graveyard in Rochdale.

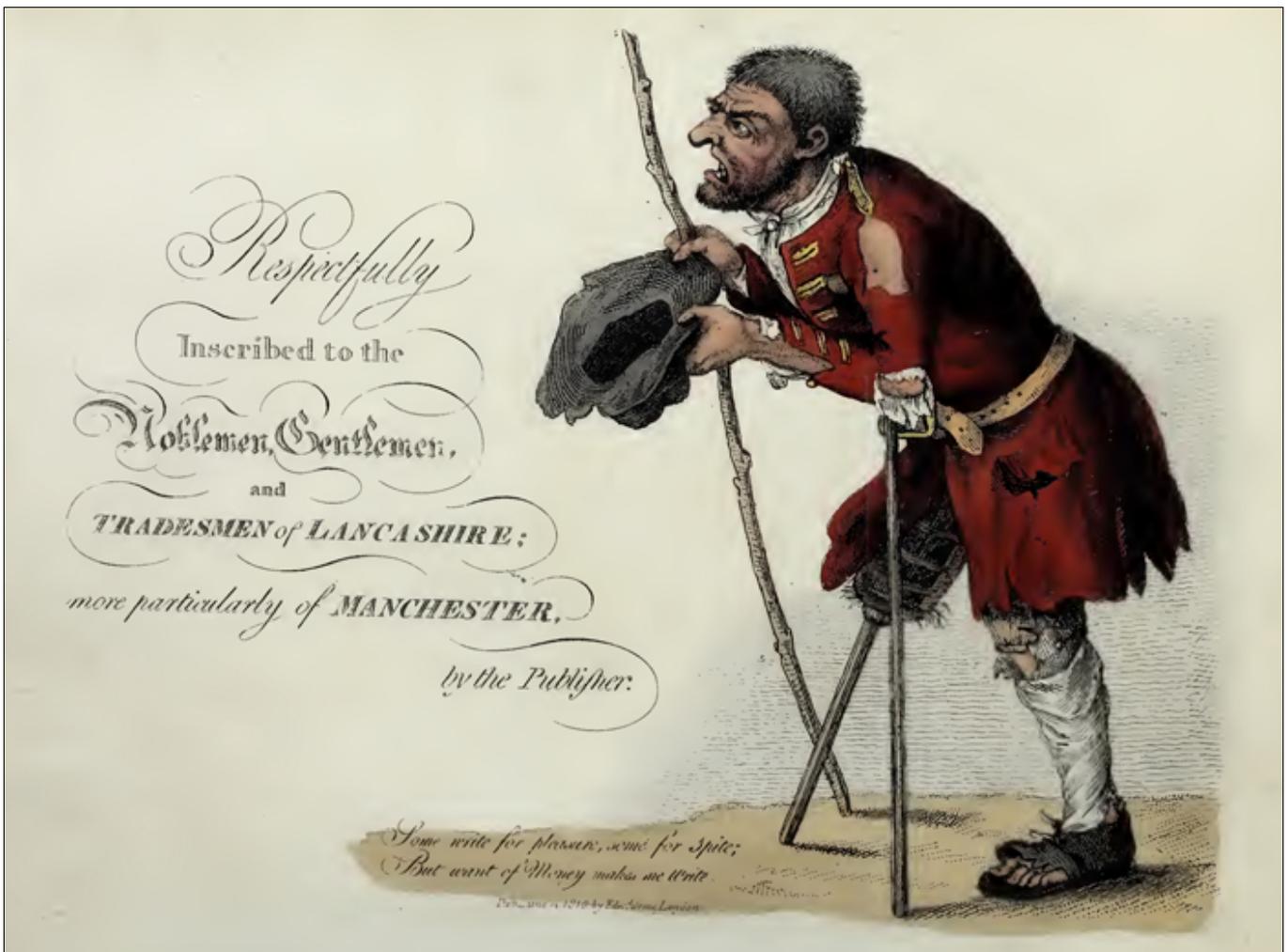
Probably his most well-known work is '*A View of the Lancashire Dialect, or, Tummus and Mary*'.

As a caricaturist his '*Human Passions Delineated in above 120 Figures, Droll, Satyrical and Humorous— 1773*' was extremely successful and in 1810 a selection of them were published in a colourised edition.

Below are the frontispieces to the two editions and also the two versions of '*Old Age with Mutual Content*' and its accompanying verse.



Frontispiece from 1773 Edition



Frontispiece from 1810 edition



*Published as the Act directs June 1773*

1773



**OLD AGE WITH MUTUAL CONTENT.**

1810

*"Together they totter about,  
 Or sit in the sun at the door;  
 And at night old Darby's pot's out,  
 His Joan will not smoke a whiff more."*