ANNALS of COLNE

Ann Riley

Colne

James Williamson,

Wayne,

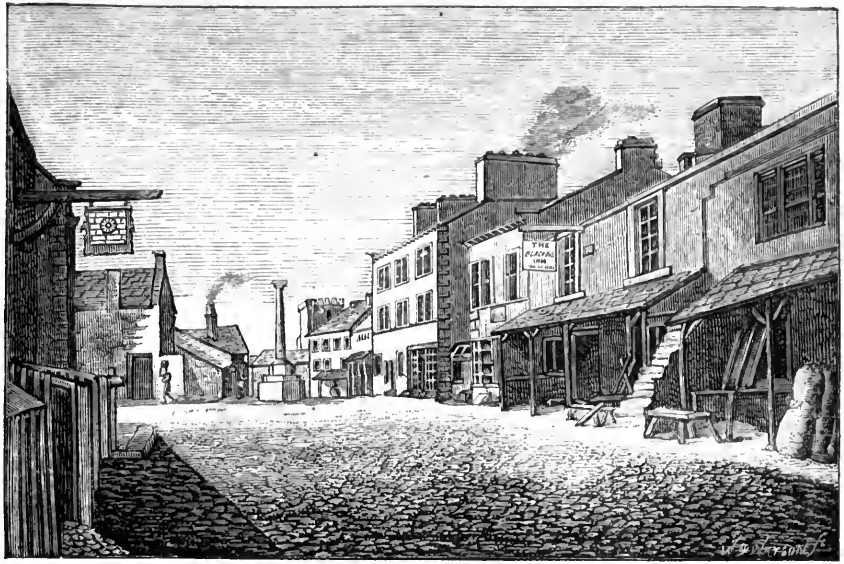
Delaware Co.

Penn^{a}.

Bought at Colne

June 4, 1892.

of the above named Ann Riley.



COLNE MARKET-PLACE IN THE LAST CENTURY.

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ANNALS AND STORIES

OF

COLNE

AND

NEIGHBOURHOOD.

BY

JAMES CARR,

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1878.

TO

THE REVEREND

JOHN HENDERSON,

EX-RECTOR OF COLNE,

AS ONE

WHO HAS PLAYED

NO UNIMPORTANT PART

IN

SHAPING THE DESTINIES

AND

PROMOTING THE WELFARE

OF THE

INHABITANTS OF THE ANCIENT

TOWN OF COLNE,

THIS LITTLE WORK

IS,

BY PERMISSION,

RESPECTFULLY AND AFFECTIONATELY

INSCRIBED.

PRINTER'S ERRORS.

Page 35.—For "the hand-loom weavers" read "the prospects of hand-loom weavers."

Page 115.—For "occasioned" read "occasioned."

Page 132.—For "Pasley" read "Paslew."

Page 156.—For "Whitechurch" read "Whitchurch."

Page 159.—"Leap" not "leep."

Page 192.—For "Gardale" read "Gordale."

PREFACE.

THIS is, I believe, the first published History of Colne, a town on which, considering its antiquity, it has always occurred to me that Whitaker and Baines might, with justice, have said more.

Written for the working classes, to the vast majority of whom, if they ever see them, the ponderous History of Whalley and the somewhat costly Baines must be mere works of reference, I have felt it incumbent on me to employ homely language, and in other respects to endeavour to make this a *readable* book.

The scheme of the work is this : It opens with a chapter seeking to show that Colne is a town of Roman origin. Chapters II. and III. deal with its mediæval and modern history, and contain a large amount of information, hitherto unpublished. Chapter IV. relates to the old church, a building on whose history antiquaries rightly love to linger. Chapter V. is devoted to the Colne incumbents, men who in their time have played an important part in local history. Myself a Churchman, I have not hesitated to point out the faults and frailties of some of them. Chapter VI. gives the history of some of our best-known buildings, and contains a short account of good Archbishop Tillotson, whose name is inseparably associated with our Grammar School. Chapter VII. contains the poetry of the neighbourhood. Poetry appeals to some minds with a force and power of which its more sober sister Prose is incapable. Chapter VIII. is the children's chapter—its object being to show the advantages of education, which has done much to

dispel the belief in ghosts. I do not ask that credence be given to all the stories it contains, but merely to my statement that they were once believed by our forefathers.

Inasmuch as witches still abound in Colne, Chapter IX. ought to have its interest. Chapters X. and XI. contain an account of scenes which are happily rare among the peace-loving inhabitants of Colne, and unlikely to recur.

Having thus given an idea of the plan of the work, it merely remains for me to solicit indulgence for any errors which may be discovered, on the ground that I am a mere amateur, writing for no profit, and actuated only by a love of the subject, and a desire that this, my native town, should have a history of its own.

J. C.

Langroyd, Colne.

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ANNALS AND STORIES OF COLNE AND NEIGHBOURHOOD.

CHAPTER I.

THE EARLY HISTORY OF COLNE.

"COLUNIO," *on the Seal of the Colne and Marsden Local Board.*

COLNE is a market and manufacturing town situate on an eminence between the hills of Boulsworth and Pendle, and on the verge of the high moorland tracts which divide the valleys of Lancashire from those of Yorkshire. Ecclesiastically, it is in the parish of Whalley, rural deanery of Burnley, archdeaconry of Blackburn, and diocese of Manchester, whilst, civilly, it lies in the hundred of Blackburn, and county of Lancaster. It is a place of great antiquity, arising with Warrington, Lancaster, Manchester, and other towns, in the autumn of A.D. 79, in which year Agricola subdued the county of Lancaster.

The name Colne, the orthography of which in successive ages has been Calna, Canne, and Coln, is not peculiar to this town, for there are other Colnes in Huntingdonshire, Essex,

and Gloucestershire—all, nevertheless, of smaller size than Colne in Lancashire—as well as rivers of the same name.[1]

Opinion differs as to whether this place derives its name from the ancient British word "*Col-aun*," signifying "the station by the narrow river," the Saxon word "*Culme*," meaning "coal," in allusion to the mines with which the neighbourhood formerly abounded,[2] or the Latin "*Colonia*," a settlement; but the preponderance of opinion would seem at the present time to be greatly in favour of the last-named derivation, on the ground that Colne was a *Roman* settlement. This naturally leads us to inquire into the grounds on which such an assertion is based, and whether that assertion can be substantiated or not.

The erection of the towns before mentioned is sufficiently attested by an Itinerary which was composed about A.D. 139, and the identity of Colne with *Colunio*, one of them, is generally admitted. Baines, indeed, says: "There is no doubt that Colne was the Colunio of the Romans," though, he adds, "it may have derived its name from the old British word, Col-aun." But, as the question was once warmly discussed amongst antiquaries, it may be convenient here to state that the claims of Colne rest on the five following grounds:—

1. *Its British Name.*—"The British name of the town," says the Rev. John Whitaker, the historian of Manchester, "could have resulted only from the British name of the station, and accordingly we find the anonymous chorography placing such a station amongst these hills, next to one which was certainly amongst them—the Cambodunum of

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[1] Coln-Rogers, Coln St. Aldwin, and Coln St. Denis, in Gloucestershire.
Coln, a small river of Gloucestershire.
Colne, a parish in the hundred of Hurstingstone, in the county of Huntingdon.
Colne, a river which rises near Hatfield, in the county of Herts, and discharges itself in the Thames near Staines.
Colne, a river which rises in the county of Essex, and discharges itself in the North Sea at Mercea Island.
Earl's Colne, or Great Colne, Colne Engaine, or Colne Parva, Wake Colne, and White Colne, all parishes situate in the hundred of Lexden, in the county of Essex.
Note also Lin*coln*, *Col*chester, *Cologne*, and *Kulonia* in Palestine.

[2] Dr. Leigh, in his "History of Cheshire, Lancashire," &c., thinks that this is the most feasible derivation.

Antoninus—and giving it in different MSS. the different names of *Calunium* and *Colanea*. This name of the station must have been derived from the same name of the river upon which it is erected, and which is now denominated Colne Water." If Colne, then, be derived from Col-aun, we have here the narrow river necessary to answer the etymological requirements of the name; and if from Colunio, it will shortly be seen that there is also in this neighbourhood clear proof of the presence of the Romans. But, further than this, Colne was assuredly the terminus of the Roman road, which, starting from Cambodunum (Slack, near Huddersfield), stretches over Stainland Moor, and passing through the townships of Barkisland and Rishworth, in Yorkshire, crosses the Devil's Causeway and the Roman road from Manchester. Therefore, there would necessarily be strong fortifications here, especially in such a northern situation, where the Romans would require to be constantly on their guard against the incursions of their northern enemies, the Picts and Scots.

2. *The Appellation of Caster*[1] *to a Cliff about a mile South of, and Overlooking, the Town.*—Caster is clearly derived from the Latin "Castra," signifying a camp, and has probably no reference to Castor, the fabled Roman deity, who, with his twin brother Pollux, charged the Latins at the head of the victorious Roman cavalry at the battle of Lake Regillus. Therefore, we have to inquire whether there is anything about this cliff indicative of a Roman camp, and this naturally leads us to consider—

3. *Its Past and Present Appearance.*—"Castor Cliff," writes Mr. Stonehouse, of Liverpool, "is one of the most important of the Roman stations hereabouts. Its name is full of Roman life. This fortress stands at the top of a hill, commanding a view of the whole country round. *In the fields towards the north stood the ancient city of Colunio.* On its site innumerable relics have from time to time been recovered in arms, ornaments, and utensils. By the steep path that leads

[1] Caster is the ancient, perhaps the more correct, orthography—Castor, the modern.

from Castor Cliff to Colne, there are evidences of some outworks, which have been used in defence of the place. I am quite certain that a thorough examination of this fortress would prove of great value, and be fraught with high interest." "The intrenchments on Castor Cliff," says Mr. Wilkinson, F.R.A.S. (in a most interesting paper, entitled "The Battle of Brunanburgh"), "form a parallelogram measuring about 550ft. by 520ft. broad; but the walls appear to have enclosed an area of about 380ft. in length by 340ft. in breadth. The camp has been protected on the south-west front by a deep gully, and also by a double vallum and fosse,[1] which are still entire about the whole crest of the mound. We were informed that many hundreds of tons of stones have been carted away from the walls within the last 30 or 40 years, all of which appear to have been subjected to intense heat. Large quantities still remain half-buried in the soil, many of them completely vitrified, and others presenting a singularly mottled appearance, from having been only half burnt through. The burnt sandstone and lime form excellent manure, and at the time of our visit a luxuriant crop of corn and cabbages had just been gathered from the broad ditches of the Roman camp. A less elevated plateau of considerable extent bounds the north-eastern slope, which is again protected by a steep cliff down to the Calder, near Waterside. This would afford a convenient space for the exercise of large bodies of troops, or for the protection of the cattle belonging to the garrison, and it has probably been used for such purposes by the respective masters of the fortifications. Being almost inaccessible on all sides except the east, where they are skirted by the Roman road, these defences when complete, must have constituted one of the strongholds of the north, since they overlook the whole of the Forest of Trawden, Emmott Moor, a great portion of Craven, with the valley of the Calder, and terminate the eastern limit of the ridge on which Saxifield is situated. Castor Cliff has evidently been the *key* of this portion of Lancashire in the hands of the

[1] A *vallum* is a rampart; a *fosse* is a ditch or moat.

Romans, and its importance would undoubtedly not be overlooked by the Saxons and Danes." These, then, are the opinions of the most modern writers on the subject, but it may perhaps be well to add the testimony of the Rev. John Whitaker and Dr. Whitaker, the learned historian of Whalley, written many years ago, so far as it relates to the appearance of Castor Cliff. The former remarks: "There appears the evident skeleton of a Roman station at present; a regular vallum, encircled by a regular fosse." And the latter writes: "I have lately inspected this camp more accurately, and have procured a sketch of it. The area within the trenches amounts to four acres thirty perches, statute measure, and appears to have been levelled with great exactness. It has a double wall and fosse. The larger stones of the wall have from time to time been removed; but the smaller ones which remain universally bear marks of fire. The north and east sides are rectilinear, but those on the south and west have followed the line of two very precipitous banks, which have greatly added to the strength of the place. The site of this work was admirably calculated for a camp of observation, as it commands the Vale of Calder, a considerable tract of Ribblesdale, all the high grounds towards Accrington and Haslingden, and the wildest part of Pendle Forest."

4. *The Discovery of many Roman Silver Coins in the long-ascending Lane leading from Colne Water to Castor Cliff.*—But more as to the discovery of coins anon.

5. *The Voice of Tradition says that Colne was a Roman Station.*—To a knowledge of this tradition may, I think, be attributed the fact that John Wesley, in noting in his journal his visit to Colne in 1759, after making the very natural observation that it was situate on the top of a high round hill, added these words, "*formerly, I suppose, a Roman colony.*" This remark is the more interesting, inasmuch as at this time Colne's claim was not clearly established. Again, the Rev. John Whitaker was aware of this tradition, for he wrote: "The late Bishop of Carlisle[1] and myself were both

[1] Dr. Edmund Law, formerly Archdeacon, and afterwards Bishop of Carlisle, 1769-87.

at Colne very nearly at the same time, and both failed of success in our searches, tho' the name, the remains, *the tradition*, are all so striking."

These, then, are the grounds on which Colne's claim rests; but it is only right to state that Dr. Leigh, Bishop Gibson, and Mr. Gough, antiquaries of former days, entertain doubts as to Colne having been a Roman station; but these doubts rest on a slender foundation, and are suggested mainly by the remains (as distinguished from coins) then found here not being very numerous. It is pleasing, however, to notice that as far back as *1696*, love for his native town induced the Rev. Mr. Hargreave, the "learned" Rector of Brandsburton, to come forward, and, in a letter addressed to Dr. Leigh, assert that old Colne's claim of being once allied to the "Mistress of the World" was not a fictitious one. The material portion of his letter is as follows:—

'I have often, from the name *Coln*, conjectured that the place was of more ancient Original than the Tradition current among the Inhabitants made it; and I was the further confirmed in this by the great number of Roman Coins, which have been frequently dug up nigh it, as in Wheatley Lane, which are generally copper; and those Silver Ones cast up by a Plough, three or four years agoe, nigh Emmet, inclosed in a great Silver Cup, some of which I have seen; one of Gordianus [A.D. 236-8], was very legible, and another not so. I have seen parts of others, whose remains shew they were one of the Antonines. But that which most confirmed my conjecture of this Town's being a Roman Station, was a conversation I was honoured with the last summer by our Reverend Dean of York, Dr. Gale, who was pleased to show me a Book, written about the Seventh Century, by a nameless Author of Ravenna, which is, so far as I know of it, nothing but an Itinerary wherein many ancient names of Towns through the Roman Empire are remembered, which others have omitted, especially in Britain. That Author comes from Camolodunium to Colunium, and thence to Gallunium, which, by the usual transmutation of the Roman G into our W, that learned person concludes to be Walley [Whalley] and thence, I think, I may safely, from the distance of Coln from Almondbury, and its lying in the Road between that and Whalley, conclude that Coln was a Roman Station. . . . The respect I bear to the place of my Birth, has perchance tempted me to decide too peremptorily in favour of it, which I wholly submit to your very judicious censure; and if what I have written *so hastily* be in any way serviceable to your Chapter of Antiquities, I shall be extremely proud to have been in the least measure, Your humble Servant.'

Dr. Leigh, in his "History of Cheshire and Lancashire," thought fit to deny its conclusions in the following terms:—

With all deference to that learned gentleman [Mr. Hargreave] it is my opinion Coln was NOT a Roman Station, and that for these following reasons: First, because where the Roman Stations were there are usually fosses and fortifications, of which this Learned Gentleman gives no account, and, tho' the Coins found there might induce him to think so, yet that Instance is not convincing, since they are frequently found in several other parts which in probability were never *Roman* Stations, as at Bury and Standish, in Lancashire. Besides, it is frequently observed that, where the Roman Stations were, there are usually found Roman Altars, dedicated to the Genius of the Place, Pateræ, and Fibulæ.[1] It is likely, therefore, that where those Coins are found, and not the other Antiquities, they were only buried there by the Romans in their marches when they quitted their stations, who rather chose to hide them in the Earth than let them fall into their Enemies' hands. Secondly, it is probable it was not a Roman Station from the account that is given of the Boundaries belonging to them; for, as *Siculus Flaccus* informs us, the Fields that lay near the Colonies were determined by several sorts of bounds; in the Limits that were placed for Marks, sometimes one thing and sometimes another; in some a little statue of Mercury, in others a Wine Vessel; in others a *Spatula*, in others a *Rhombus*, or a Figure in shape like a Lozenge; and in some, according to Vitalis and Arcadius, a Flaggon or Jarr. Now, none of these, as ever I heard of, having been dug up at *Colne*, I cannot conclude it a Roman Station, but that the Coins found there were lodged by the Romans in their *Itineraries* [marches].

Writing some few years ago in the *Preston Guardian*, an able writer comments thus on Dr. Leigh's remarks:—

'In reply to Leigh's objection two things may be urged. First, that it is absurd to assume that no ancient remains "exist" at a given spot, because, at a given time, none have been discovered. And, secondly, that it is an error to imagine that all the Roman Stations in Britain were equally important, equally populous, equally imposing, and equally permanent. In respect of the former consideration, fresh traces of Roman occupation have been met with here since Leigh's days, and others yet may be forthcoming in process of time. And, as to the latter suggestion, it is quite possible that Colne was a minor station, held by a small garrison at intervals during periods of disturbance, and abandoned on account of its remoteness from the sea and from the great military roads in time of tranquillity. Leigh urges that altars and similar structures are commonly found at the Roman Stations, and that no such relics have been heard of at Colne. The objection would apply

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[1] Goblets and brass rings.

with equal force to Walton, and many other places accepted by antiquaries as sites of stations in various parts of the country, where no altars, inscribed stones, or vestiges of Roman architecture have been exposed to view. Nor is it possible for Leigh to dispose thus summarily of the fact that the rampart and ditch of a large military earthwork, most apparently Roman, are still visible on the adjacent summit. This may have been the only fortification of the Romans at this spot, but it is more likely that it was but the "summer camp," and that another fortress, available for winter quarters, was nigh at hand in some less exposed situation.'

In the next place, we have to consider the question as to where the station and town of Colunio stood, supposing Castor Cliff was only the summer camp. Here again, unfortunately, there is a difference of opinion, though all agree that they were not on the present site of Colne proper. The town would undoubtedly be near the fortifications, for the purposes of protection. But then comes the question, Was Castor Cliff the only fortification? The Rev. John Whitaker thinks that the station must have been there, but Dr. Whitaker dissents from this view, and is of opinion that Castor Cliff was only the *summer camp* of the Romans, and that the station itself was on the banks of the river, where all traces of it have in process of time been effaced by cultivation and other causes. Others, again, have urged that the station was near Greenfield, where the waters of the river divide and re-unite. And they assert, that, when, in 1825, workmen were laying the foundation of a mill there, they found a considerable number of Roman coins. But these are all conjectures, and it is probable that the real site is irrecoverably lost.

One other point remains to be noticed. Referring to a house named Burwains, not far from Castor Cliff, Dr. Whitaker remarks: "The name of *Burwains* (Burghwains) naturally excites in the mind of an antiquary the expectation of something Roman about it, as *Burnswork* and *Burrens*, the last a corruption of *Burwains*, as the former of *Burrenswork*, are the modern appellations of the two celebrated camps near Middleby, in Scotland, the *Blatum Bulgium* of Antonine's Itinerary." And here the doctor ends, unmindful, perhaps, of the fact that a portion of Colne itself is built

upon *Burwains* or *Burrance Meadow*, and that a mile and a half beyond is *Burwains* in Foulridge.

A glance at the Ordnance Map will suffice to show the richness of this neighbourhood in Roman, Danish, and Saxon remains—a richness which has caused Mr. Stonehouse to assert, that, between the towns of Burnley and Colne, there are more objects of antiquarian interest scattered about than may be found in any other part of England. These remains, in their proximity to Colne, stand thus:—

1. Castor Cliff.—On the Roman road between Colunio and Camboduuum, at its junction with the vicinal way from Rigodunum (Ribchester) to Alicana (Ilkley).
2. Shelfield.—A large circular encampment, considered by Mr. Wilkinson to be of Danish origin, of which some portion of the ditch is indicated by the undulations of the surface, and by a swampy part of the ground on the western slope.
3. Ring-Stones Hill.—Formerly a large circle of stones, erected, as Mr. Stonehouse thinks, for a circular encampment or fort; or, according to Mr. Wilkinson, for the purposes of burial, worship, or defence.
4. Broadbank.—Supposed to have been a circular enclosure or fortress, of which the vallum and fosse are still marked.
5. Bonfire Hill.—A circular entrenchment, 130 feet in diameter, surrounded by an earthwork or rampart.
6. Delf Hill.—Tumulus.
7. Beacon Hill.—Tumuli.

These remains all lie within the distance of an easy walk from Colne, and beyond are others of even greater interest, unvisited save by the antiquary, and known to a comparative few. Our hill-tops, too, justly challenge inquiry. On Boulsworth was a beacon, and one of the cairns on Pendle is supposed by some to be the ruins of speculæ, or beacon towers, erected by Agricola after his conquest of the country. Likewise not a few of our local names. Warcock Hill recalls the raven of the Danish standard. And who shall say, but that the hill above Rough Lee, known as Hoofa, or Offa's Hill, derives its name from some forgotten incident in the life of that Mercian king who lived more than 1,000 years ago? The name of Winwall (Winewall), meaning "the place of contention," indicates that there was an intrenchment here, of which no traces are left. But, as Mr. Wilkin-

son remarks, the best proofs of Danish possession here are to be found in some of our local names of places, as Moor *Laith*, Ear*by*, *Kell*brook, Hag*gate*, and many others.

In March, 1854, an interesting discovery was made at Catlow Stone Quarry, when two or three earthenware urns were met with a little below the surface in clearing for the flag-stone rock. "The Urns," writes Mr. Wilkinson, "when perfect, measured about 14 inches in depth, and 9 inches in diameter at the mouth, with a considerable swelling at the centre. They are formed of very coarse earthenware, unglazed, and are very slightly baked. The outer and inner surfaces are of a brown colour, and are considerably harder than the inner substance of the pottery, which appears of a much darker hue, as if it had been much saturated with some liquid. These Urns contained large quantities of calcined bones, pieces of charcoal, and soft dark earth. Most of the bones are supposed to be human, but are mixed with others belonging to the horse and some of the lesser animals. A rude piece of flint was also found among the bones, as were also two ivory bodkins. The ornamental work on the outside of the urns has been formed by very rude means. All the streaks and punctures are coarse and irregular; nor do they appear to have been formed by any instrument less primitive than the point of a stick. Unfortunately these urns, when found, were very much broken by the workmen, who were more intent upon finding further treasure than careful to preserve these monuments of antiquity."

After the departure of the Romans, Mr. Wilkinson is of opinion that the fortifications on Castor Cliff would be kept by the Roman-British troops as a protection against the inroads of the Picts and Scots, and would again, of necessity, be taken possession of by the Saxons, and subsequently by the Danes.

During the long and obscure Saxon period, Colne was probably never entirely abandoned, though it sank somewhat into obscurity, and only one authentic story of that period has been handed down to us—but that a most interesting one—for both the *Saxon Chronicle* and *Florence of Worcester*

bear testimony to the great King Athelstan, one of the bravest of the Saxon kings, himself confirming a treaty of peace between the Welsh, Scots, and Northumbrians, "at a place called EAMOT, on the fourth before the Ides of July, A.D. 926." Where Eamot was situate the chroniclers do not say; but Mr. Wilkinson, in the paper which I have before quoted, says it can be scarcely doubted that it is Emmott, near Colne. "Emmott," says he, "is derived from Ea = water, and Muut = mouth, indicating 'the mouth of the water.'" And in the Emmott, near Colne, the etymological requirements of the name are precisely answered by the fact, that there is a well close to the hall, called the "Saint's Well," which to this day pours forth an abundant supply of pure water. "And further," adds Mr. Wilkinson, "it cannot be urged that the family name of Emmott is too modern, for, according to Dr. Whitaker, its ancestry is too ancient for genealogists to trace." Thus my readers will perceive that Colne's glory is more in the past than the present, and that there is at least some ground for boasting that Rome's proud legions once traversed its hills and dales; and that one of the bravest of Saxon monarchs, surrounded by his warriors, long ages ago, confirmed in its immediate neighbourhood the treaty of peace I have already mentioned.

CHAPTER II.

MEDIÆVAL AND MODERN HISTORY.

'The busy mill,
The decent church that topp'd the neighbouring hill.'
GOLDSMITH.—*Deserted Village.*

THUS far we have considered the Colne of Roman times. We now turn our attention to the Colne that is. Pleasantly, even commandingly, situated, it is, so to speak, the metropolis of the chapelry to which it gives name, a hilly tract of country, 36 square miles in extent, of diversified appearance, and heavy clayey soil. Its buildings crown the heights, and are fast covering the slopes of a conical-shaped hill, composed, according to Dr. Aikin, of coal, with stone below, and slate for building purposes, and at its highest point 623 feet above the level of the sea. This place is described as "a village" in legal documents dated as late as the close of the eighteenth century. Sufficient evidence remains to show that three centuries ago, it bordered on wastes, not wholly impassable, but, owing to the semi-barbarous state of Lancashire, beset with danger to pedestrians. On its northern side lay two commons, each now under cultivation, one, by reason of its greater extent, known as "THE *Common;*" the other, and smaller one, as "*Lob.*" More to the N.W., and lying between the site of Vivary and Stone Bridge Mills, but nearer the former, was a fish-pond, seven acres in extent, known as the "Vivers." By 1686 it had ceased to be used as such, and was then described as "a piece of marshy land, the certain bounds and limits whereof are not known." Tradition says that in it the ancient owners of Colne Hall had the right of fishing.

On the south side, also, were extensive uncultivated tracts of land, the area of which by the seventh year of Edward VI. had become considerably reduced. In this year Robert Blakey, of Colne, customer, was examined before certain commissioners, and he deposed that the King's Majesty had "a certain waste ground called 'The Castle Town Field,' at gryndiltownhurst, of which sixty acres might well be improved [*i.e.*, placed under cultivation], leaving sufficient common for the Inhabitants." This land, he stated, was of a letting value of iiij*d.* per acre. On its eastern side lay the Colne fields, then in an indifferent state of cultivation, whilst the west was the most accessible.

The village itself lay in a narrow compass. Even the length of continuous buildings in its main street was of comparatively trifling extent. Blackstubheys (now Blascomay) was considered on the outskirts. Here and there a cluster of buildings dotted the southern slope of the hill, but, with the exception of a few houses in Waterside, these were mostly detached.

The environs of Colne are supposed by Dr. Whitaker to have been populous in Roman times. Colne's history during the Norman period is a blank, and the place seems to have sunk into insignificance. The *Taxatio of Pope Nicholas* (A.D. 1291) is silent respecting it. "Kolne" contributed "xl*s.* iiij*d.*" towards one of the lay subsidies levied in the county of Lancashire in the reign of Henry III. It is clear that manufactures had been introduced here at this early period, for in the rent-roll of the last Henry de Lacy, dated A.D. 1311, mention is made of a fulling mill, of the value of 6*s.* 8*d.* a year, and which is said by tradition to have occupied the site of Walk Mill. The town, therefore, justly boasts of being one of the most ancient seats of the woollen manufacture, which continued to be its staple trade for many centuries. Coal was also obtained here about this period. A few years later, and the names of the Colne taxpayers, and the amount they severally contributed towards their king's necessities, are found to be thus :—

'*A roll showing the names of all persons who were taxed to the 15ths and 10ths, granted 6 Edward III., on the laity of the entire Co. of Lancashire.*

WAPENTACHUI DE BLAKBURNSHIR.

COLNE.—Joh. del. Holt	ij*s.*	viij*d.*	
Wills Altencotes	ij*s.*		
Ad Melend	iij*s.*	v*d.*	ob.
Robto Ppoito[1]	xij*d.*		
Johe de Kelbrok	iij*s.*		
Nichs le Walker	xvj*d.*		
Will le Dryver	xxiij*d.*		
Rico Molend	ij*s.*		
Nicho del Becche	ij*s.*	i*d.*	
Willo de Emot	xii*d.*		
Sum[a] xx*s.* v*d.* ob.[2] pb.[3]'			

In this list, the names of *William of Alkincoats*, *John of Kelbrook*, and *William of Emmott* are easily recognised, whilst those of *Molend* and *Becche* belong to the category of names which, like *Chorlesakehirst* in Foulridge, have disappeared from the map. The name of Nicho del Becche, under a slightly different orthography, is likewise found in the *Inquisitiones Nonarum* (*circa* 1340), under "Eccl'ia de Whallay." Therein it is stated that the value of the ninths of the lambs, fleeces, and sheep of Colne was LXVI*s.* viii*d.*, and III*s.* iiii*d.* for the land of Richard of M'kelesden [Marsden]; viij*d.* for the land of Simon of Blakay; and VI*d.* for one lamb and one calf of Nicholas del Boche.

By means of those interesting and instructive, but seldom-consulted documents, *The Subsidy Rolls*, we are placed in possession of the names of former Colne families, and obtain data by which to calculate the extent of the population and the value of the land. From these, it seems the following persons in this neighbourhood contributed to the subsidy collected in the 15th Henry VIII.:—

Thomas Emotte, in lands	xl*s.*	ij*s.*
Leonard Blakey, in lands	xl*s.*	ij*s.*
Robert Hargreves, in goods	iiij*li.*	iij*s.*
Henry Emot, in goods	iiij*li.*	ij*s.*

[1] *Præpoito=Præpositus*, a reeve or governor. [2] Halfpenny. [3] Approved.

John Haryson, in goods	iiij*li.*	ij*s.*	
Robert Hormys, in goods	vj*li.*	iij*s.*	
Hufrey Hartley, in goods	iiij*li.*	ij*s.*	
Thomas Dryver, in goods	iiij*li.*	ij*s.*	
Wyllam Hargrevez, in goods	xl*s.*	xii*d.*	
John Rishworth, in lands	xl*s.*	ij*s.*	
Jamys Spensar, in goods	iiij*li.*	ii*s.*	
Richard Blakey, in lands	xx*s.*	xii*d.*	
Nichas Mersden, in goods	iiij*li.*	ii*s.*	
Jamys Pker, in goods	iiij*li.*	ij*s.*	
Xpofer Pker, in goods	iij*li.*	xviij.	
Geffrey Hartley, in goods	iiij*li.*	ij*s.*	
Willam Mychell de Kiln, in goods	xl*s.*	xii*d.*	
Willam Mychell de Kirkstele, in goods	v*li.*	ij*s.*	vi*d.*
Making a total of xxxvi*s.*			

The list lengthens towards the close of the reign of this king, and in the 35th year of his reign stands thus:—

Willm Emot, in goods	vij*li.*	ij*s.*	iiij*d.*
Henry Shayhe, in goods	xx*li.*	xiij*s.*	
James Hanson, in goods	ix*li.*		
John Hanson, in goods	iij*li.*		vj*d.*
Edward Walker, in goods	viij*li.*	ij*s.*	v*d.*
Xpofer Pker, in goods	viij*li.*	ij*s.*	
James Mychell, in goods	v*li.*		xx*d.*
Xpofer Mychell, in goods	iij*li.*		vj*d.*
John Rysshewortb, Squyer, in lands	xx*li.*	xx*s.*	
Johes Hargraves, in goods	xl*s.*		iiij*d.*
Laurence Pker, in lands	xl*s.*		viij*d.*
James Mersden, in goods	xx*s.*		ij*d.*
Nicholas Smyth, in goods	xl*s.*		iiij*d.*
John Elliot, in goods	xl*s.*		iiij*d.*
Robt. Rener, in goods	xl*s.*		iiij*d.*
Alexand Pker, in goods	xl*s.*		iiij*d.*
Ellyn Pker, in goods	xl*s.*		ij*d.*
John Hertley, in lands	xx*s.*		ij*d.*
Edmonde Spenc, in goods	xl*s.*		iiij*d.*
Willm Mychell, in goods	xl*s.*		iiij*d.*
Geffrey Hartley, in goods	xx*s.*		ij*d.*
Laurence Barcroft, in goods	xx*s.*		ij*d.*
John Hargrevez, in goods	xx*s.*		ij*d.*
Robt. Emot, in goods	iij*li.*		vj*d.*
Humfre Emot, in goods	xx*s.*		ij*d.*
Henry Emot, in goods	xl*s.*		iiij*d.*
Thomas Emot, in goods	xl*s.*		iiij*d.*
Ryc Rycroft, in goods	xx*s.*		ij*d.*
Ryc Mytton, in goods	xx*s.*		ij*d.*

John Robynson, in goods.....	xx*s.*		ij*d.*
John Ellot, in goods	xx*s.*		ij*d.*
Robt. Hygyn, in goods	xx*s.*		ij*d.*
Robt. Walker, in goods	xx*s.*		ij*d.*
Nicholas Blakey, in goods	xx*s.*		ij*d.*
John Hargraves, Smyth, in goods.	xl*s.*		iiij*d.*
John Mychell, in goods	xl*s.*		iiij*d.*
Willm Hygyn, in goods	xx*s.*		ij*d.*
Henry Walton, in goods	xx*s.*		ij*d.*
Henry Bolton, in goods	xx*s.*		ij*d.*
Henry Mychell, in goods.....	xx*s.*		ij*d.*
Rog. Blakey, in goods	xx*s.*		ijd.
Peter Ballard, in goods	xx*s.*		ij*d.*
Rye Telforthe, in goods	xx*s.*		ij*d.*
Thomas Banast^r. in goods	xx*s.*		ij*d.*
Xpofer Robynson, in goods.....	xx*s.*		ij*d.*
Robt. Blackey, in lands	v*li.*	iij*s.*	iiij*d.*
Nicholes Morsden, in goods	v*li.*		xx*d.*
Rychard Mychell, in goods	vj*li.*		ij*d.*
Thomas Dryver, in lands.....	xl*s.*		viij*d.*

In the 39th year of the reign of "Good Queen Bess" the list was shorter, but the payments higher. These are they who lived in one of the most glorious periods of English history, and who would, doubtless, hear with a smile of grim satisfaction of the wreck of the proud Spanish Armada :—

Thomas Emott, in lands	l*s.*	x*s.*	
Thomas Risheworth, in lands ...	xx*s.*	iiij*s.*	
Garrarde Parker, in lands	xx*s.*	iiij*s.*	
Henrye Shawe, in lands	xx*s.*	iiij*s.*	
Henrye Parker, in lands	xx*s.*	iiij*s.*	
Edwarde Marsden, in lands ...	xx*s.*	iiij*s.*	
John Hargreves, in lands	xx*s.*	iiij*s.*	
Nicholas Mytchell, in lands ...	xx*s.*	iiij*s.*	
James Hanson, in goods	iij*li.*		viij*d.*
Bernardo Hartley, in goods.....	iij*li.*		viij*d.*
Edward Blackey, in goods	iij*li.*		viij*d.*
Christobell Sutliffe, in goods ...	iij*li.*		viij*d.*

The undermentioned were living here at the commencement of the reign of the unhappy and unfortunate King Charles I., and were taxed as follows :—

Johes Emott, in terr	l*s.*	x*s.*
Daniell Barnarde, in terr.	xx*s.*	iiij*s.*
Henricus Shawe, in terr.	xx*s.*	iiij*s.*
Alex. Parker, in terr	xx*s.*	iiij*s.*

Edrus Marsden, in terr.	xx*s.*	iiij*s.*	
Robtus Hargreaves, in terr. ...	xx*s.*	iiij*s.*	
Nichus Mitchall, in terr.....	xx*s.*	iiij*s.*	
Galfridus Shakleton, in terr. ...	xx*s.*	iiij*s.*	
Simo. Bulcocke, in terr.	xx*s.*	iiij*s.*	
Simo. Blakey, existen recus convict, in terr	xx*s.*	viij*s.*	
Edrus Blakey, in bonis	lx*s.*	viij*s.*	
Nichus Mitchell, in bonis.....	lx*s.*	viij*s.*	
Willms. Hanson, in bonis	lx*s.*	viij*s.*	
Croferus Smyth, in bonis	lx*s.*	viij*s.*	
Henricus Houghton, recus. convict[1]			viij*d.*
Ux. pdci Henrici, pro con^{ili}[2] ...			viij*d.*
Ux. Simonis Blakey, Senio, pro con^{ili}			viij*d.*
Simo. Blakey, pro con^{ili}			viij*d.*
Ux. pdcti Simonis, pro con^{ili}...			viij*d.*
Rosamunda Bannister, pro con^{ili}			viij*d.*
Barnardus Blakey, pro con ^{ili}...			viij*d.*
Jacobus Bannester, pro con^{ili}...			viij*d.*
Ricus Hanson, pro con^{ili}.....			viij*d.*
Ux. pdcti Rici, pro con^{ili}.....			viij*d.*
Jana Parkinson, pro con^{ili}			viij*d.*
Maria Townley, pro con^{ili}			viij*d.*
Ffrancisca Smyth, pro con^{ili} ...			viij*d.*
Jacobus Shackleden, pro con^{ili}			viij*d.*
Ux. Willm Beardsworth, pro con^{ili}			viij*d.*
Henricus Hargreaves, pro con^{ili}			viijd.
S$^{m.}$ iiij*li.* xij*s.* viij*d.*			

The early part of the seventeenth century saw the erection of several halls, the size of which, as well as of the houses generally in this neighbourhood, might be inferred from the following return, were we in each case able to identify the owner and the house :—

'*An Account and Returne of the Fire Hearths and Stoves chargable with the Dutcy of Hearth Money within the County Palatine of Lanc$^{r.}$ for the Halfe Year beginninge at our Ladey Day and ending at Michelmas in the year 1673.*

[1] The tax was for 2s. 8d. in the £ on personal estates ; 5s. 4d. for aliens and Popish recusant convicts, *i.e.*, Roman Catholics of property convicted for not attending their parish church. The same Act levied a poll-tax of 8d. per poll on aliens and Popish recusant convicts not contributing under the other heads. Thus, Henry Houghton, having no property, and being a Papist, had to pay 8d.—his wife also, on the like account, being charged a similar sum.

[2] Doubtless a contraction of *consimili*, *i.e.*, for the like.

HUNDRED OF BLACKBURN.

COLNE.

Wm. Ormes	3	Tho. Linnard	2
Jo. Shuttleworth	1	Robert Baron	4
Jonas Dillison	5	Rich. Hartley	2
Rich. Stephenson	4	Jo. Blakey	6
Jos. Shaw	3	Ellin Bocock	3
Jeff. Shakleton	8	Christ. Smith	4
Jo. Clecton	2	Jam. Armnott	2
Mr. Barnard	5	Mr. Cunclife	6
Nich. Whitham	3	Tho. Dugdale	3
Jo. Watson	5	Widd. Harracks	3
Tho. Urmshaw	5	Willm. Greene	4
Jo. Hopkinson	5	Tho. Smith	3
Rob. Tattersell	5	Henry Peale	2
Wm. Green	8	Fran. Robinson	7
Anne Obday	2	Rob. Hargreaves	5
Margery Hartley	4	John Halstead	3
Widd. Barron	3	Mr. Rob. Trueman	11
Widd. Rushton	4	Tho. Standworth	4
Jos. High	2	Jo. Amot	4
Ben. Hargreaves	3	Law. Boden	2
Geo. Harwood	4	Mr. Holdgate	3
Christ. Blakley	4	Jo. Mitton	4
Christ. Morrell	2	Widde Ellendrop	1
Hen. Baldwin	2		
Jo. Hanson	3		181

COLNE TOWNSHIP.

Mr. Rob. Hamond[1]	7	Wm. Emmett	5
Geo. Haighton	3	Wm. Shakleton	5
Jam. Robinson	2	Grace Shakleton	1
Jam. Amott	2	Roger Hartley	2
Bernard Hartley	2	Christ. Hartley	4
Mr. Jo. Hargreaves	6	Rob. Driver	1
Tho. Tillison	2	Peter Willman	3
Jo. Boulton	4	Rob. Hanson	1
Jo. Boycroft	1	Averell Smith	1
Tho. Driver	2	Rob. Amott	3
Jam. Blackley	2	Jo. Atkinson	2
Tho. Annies	2	Henry Boulton	1
Jo. Atkinson	5	Rob. Hayman	8
Jo. Emmett	3	Hen. Shaw[2]	6
Barnard Traver	3	Christ. Smith	7
Hugh Smith	6	Jo. Ellott	3

[1] Crawshaw. [2] Langroyd.

Rob. Ingham	1	Jo. Hargreaves	3
Jo. Yong	1	Jo. Crosley	1
Mr. Trewman	7		
Widd. Bankes	4		121

Churchwardens and other Officers of the Parish of Colne, 8th March, 1641-2.[1]

Barnard Hartley,
Alexander Hartley,
James Ridialche,
John Mancknowles,
James Hargreeves,
John Emotte,
John Hirst,
} Churchwardens.

Nicholas Moore, Constable of ffouldridge.
John Hargreaves, Constable of Colne.
Robert Lee, Constable for Townshippe.
James Hartley, Grave of Trawden.
Gyles Hammond, Constable of Marsden.

John Hartley,
Lawrence Robinson,
Henry Walton,
Richard Hargreaves,
} Overseers.

In this seventeenth century Colne had become the shopping place of a wide district. The following entries in the *Household and Farm Accounts of the Shuttleworths of Gawthorpe Hall*[2] attest this fact :—

1618. *Oct.* Carriage of the iron and sope from York to Colne, xxiiij*s.* vi*d.* *Nov.* Cariage of a great pye to Colne, vj*d.* iiij*li.* of Suger at Colne, v*s.* viii*d.* 1619-[20]. *March.* Cariage of the garden seeds to Colne, iij*d.*

It was not, however, until the reign of Queen Anne that building operations received an impetus throughout the entire chapelry. Windy Bank was, as yet, a mere lane leading out of Colne, and did not even rank as a street until the middle of the century. As time went on, it came to be regarded as a better quarter of the town, and the height of its prosperity seemed to have been reached, when John Parr, a "respectable" attorney of the town, erected, not far from the point where it diverges from the main street, a building

[1] From a document in the House of Lords, transcribed by Mr. J. E. Bailey, F.S.A., of Manchester.
[2] Chetham Society's Publications.

intended for a bank, but never actually used as such.[1] The latter half of the eighteenth century—witnessing as it did the erection of a Cloth Hall, and a considerable influx of merchants—was on the whole fraught with prosperity to Colne, though, unhappily, this prosperity was followed by a long period of depression in trade.

During the present century, Colne has made sure, though, perhaps, not rapid strides in wealth, extent, and population. In 1824, the gross rental of the township was £8,573; at the present time it amounts to £31,652 9s. In 1801, the town covered 200 acres of land; in 1854, 475. In 1801, its population was 2,476; in 1851, 6,644. Yet, as the subjoined table demonstrates, this town has not increased to the same extent as its neighbours, Burnley and Accrington :—

Town.	Population.		Increase.
	1801.	1851.	
Colne	2,476	6,644	4,168
Burnley	2,224	20,828	18,604
Accrington	1,946	7,481	5,535

The reason is not altogether obvious, for Colne has many advantages. It is situate midway between the two great markets for the cotton and worsted trades, within easy distance of the great cotton port of England, coalfields near, a plentiful supply of water at hand, and only the single drawback of the distance of the canal and railway. That the population has not increased in a ratio equal to some neighbouring towns has, doubtless, been partly occasioned by the circumstance, that, at the time hand-loom weaving ceased to be a business by which families could live, the number of mills was insufficient to afford employment for the weavers, in consequence of which many Colne families emigrated to other localities, and settled there. Not a few crossed the broad Atlantic, and, having, by industry and thrift, acquired

[1] Now occupied by Mr. Kay.

property in America, named that property after some familiar spot in this neighbourhood.[1] Dr. Aikin remarks, "There is much money made in this town, considering its size," but, whether this be so or not, its inhabitants are undoubtedly richer than they formerly were. In 1837, 9,035 of the population of the chapelry of Colne were in receipt of a weekly income of less than two shillings, whilst at the present time many a thrifty family, in which the demon Drink is banished, can, and does bring into the household purse, a sum of fifteen shillings per head per week.

Most of the modern houses in this town are built upon land bought or leased from the Earl of Derby and Captain Every-Clayton, of Carr Hall, the land here being, with few exceptions, either of copyhold or long leasehold tenure. These Colne lands of the Earl of Derby have been in the possession of the Stanley family many years, and were acquired on the marriage of Thomas Patten with Mary, only daughter and heiress of Henry Doughty, of Colne Hall. Little would Mr. Doughty imagine, that land, which, little more than a century ago, brought in a few pounds per annum, would yield, and does now yield, an annual rental of £850. The connection of the noble house of Stanley with Colne is aptly commemorated in the names of Lord, Derby, Earl, and Stanley Streets, given to four of the more newly-formed streets.

This town is under the governance of the recently-constituted Colne and Marsden Local Board, which consists of twelve members, each at present elected by the entire district. T. T. England, Esq., of Heirs House, is the first and present chairman. Gas is supplied to the inhabitants by the Local Board, which in October, 1877, purchased at the price of £32,000, the undertaking known as the "Colne Gas-light and Coke Company." Though overtures have been made by the Local Board, the water supply is as yet in the hands of a company, which obtained its Act in the year 1806. The preamble of that Act states—and time, be it observed, has not altogether robbed the words of their truthfulness—

[1] For instance, Winewall Chapel, in Canada.

that "the town and township are become very populous, and are greatly increased in houses and buildings; and the inhabitants thereof, as they are at present supplied with water, are liable to great danger and the most calamitous consequences, from accidents by fire, for want of a better supply of water."

The market days are Wednesdays and Saturdays; and on the last Wednesday in every month is a cattle market. The fairs are held March 7th, May 13th (for cattle) and 15th (for pedlery), October 11th, and December 21st. The annual wake was formerly held August 24th, being Saint Bartholomew's Day, the patron saint, and, as justly remarked, the coincidence serves to point out that the festival is both ancient and that it was originally the feast of dedication. There is no market house, and the fent dealers and hawkers who frequent the town on market days, expose their goods for sale with impunity, either on stalls erected in the street, or not infrequently on the ground.

CHAPELS AND SCHOOLS, ETC.

Much has been done in the present century towards promoting the religious and social welfare of the youth of this town. In or about the year 1848, the need of a National School became apparent. With the object of erecting one, a subscription list was opened, but such was the then poverty of the district, that recourse was compelled to be had to extraneous sources. An appeal for help was made and widely circulated, happily not in vain, for He with whom is the silver and the gold, put it into the heart of Adelaide, Queen Dowager of England, the good and charitable widow of the Sailor King, to contribute £20. Miss Lawrence, of Studley, the mistress of that fair domain which subsequently passed into the possession of the Marquis of Ripon, generously gave a like sum. Other noble ladies followed their example, and, little by little, the needful funds were obtained. An eligible site was secured in Blascomay, and a building, once considered comfortable and commodious, but now

inadequate in its accommodation, in due course erected. Since that date chapels and schools have multiplied. In 1868 the Wesleyan Methodists erected schools in George Street, at a cost of some £3,000. On August 26th, 1871, Mr. Dunovan, of Glasgow, and Mr. Greenhalgh, of Manchester, laid the foundation-stone of a handsome chapel at Primet Bridge, erected by the Free Gospellers of this town, at a cost of about £3,000.

It had long been felt by Churchmen, that some provision ought to be made to meet the religious and educational wants of the increasing population in, and around, Primet Bridge. A few years ago a building was hired, a Sunday and day school established, and divine service—the inauguration of which is due to the Rev. J. J. Swann, late curate-in-charge of Colne—solemnised. Another and more important step was taken in the work of church extension on Saturday afternoon, May 4th, 1878, when the Rev. John Henderson, with enfeebled hands, but willing mind, laid the memorial stone of a new school-church for this district. The building, now approaching completion, is after the designs of Messrs. William Waddington and Son, architects, Burnley. It stands in Green Lane, is of Gothic architecture, with bell-tower at the west end, is capable of accommodating 400 persons, and will cost, it is estimated, exclusive of the land—a gift from R. T. Parker, Esq., of Cuerden Hall—£2,000. At Waterside there is a church service conducted by laymen.

Within recent years the Roman Catholics and Unitarians have obtained a footing. Though a priest is stationed here, it is improbable that the former will become either a large, or an influential, body, the number of Irish in the town being but small. The Unitarians are at the present time engaged in building a neatly-designed chapel, at an estimated cost of £2,000.

Day Schools.—Of these there are five in the town, three in connection with the Church, one with the Wesleyan Methodists, another with the Free Gospellers.

Sunday Schools.—In the year 1824 the Sunday schools of this town collectively afforded instruction to 1,450 children

in the following proportions: Church, 300; Methodist (Old Connexion), 500; New Connexion, 150; Baptists, 200; Independents, 300. At the present time the number is about 2,600.

Church Institute.—This institute was established in October, 1875, and has as its object, the improvement and education of the working classes. The Rector is its president, the Revds. Alexander MacPhee and J. M. Austen, its vice-presidents; and at the present time it numbers some 40 members.

Colne Band of Hope Union.—This Union, which was established in the year 1869, and has the Rev. R. Botterill as its president, consists of the Wesleyan, Independent, Primitive Methodist, and Baptist Bands of Hope. It numbers 1,130 members, of whom about two-thirds are females.

PROVIDENT, INDUSTRIAL, AND OTHER SOCIETIES, ETC.

At the head of these deservedly stands

The Colne Permanent Benefit Building Society.—Established in the year 1866, it has been productive of much good to the town and neighbourhood. Financially, its position is excellent, and according to the report for the year ending March 31st, 1878, it has 640 members, holding 12,867 (£10) shares.

The Yorkshire Penny Bank (Colne Branch.)—Number of deposits 6,695. Number of depositors during the year, 825. Amount of deposits, £2,289 17s. 5d. Number of open accounts, 396. Amount due to depositors, £3,568 4s.[1]

Colne Co-operative Equitable and Industrial Society, Limited.—This society was established in the year 1864, and has at the present time 250 members.

The Waterside Co-operative Industrial Society.—This society was established in the year 1870, and has at present 130 members.[2]

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[1] Report for the year 1877.

[2] The 32nd quarterly report.

MANUFACTURES.

Writing in or about the year 1825, Corry makes some interesting remarks concerning this town. He says :—

'Colne has for centuries been the seat of a branch of the woollen manufacture. . . . . A new branch of commerce has, however, engaged the attention and employed the capital of the manufacturers in Colne and its neighbourhood within the last fifty years. The cotton trade, which, with arithmetical progression, has multiplied the treasures and engaged the attention of a quarter of a million of the inhabitants of Lancashire, has animated the airy heights of Colne and peopled the banks of its streams with thousands of industrious, intelligent, and contented manufacturers. Prosperity has crowned the efforts of industry, and there are now about thirty master manufacturers in the town and its neighbourhood, whose enterprise and skill have been rewarded with merited success. The improvement of the town and increase of its inhabitants evince its flourishing state; and although in a more remote and sterile situation than Burnley it exceeds the latter in the number though not in the rapidity of increase of population. . . . With the benefits derivable from an inland navigation extending from the eastern to the western shores, and communicating southward with London itself, it is probable that in another century this town will be one of the most prosperous in the county.'

Down to a comparatively recent period, many Colne people were employed in hand-loom weaving, and even after the introduction of the power loom, the hand-loom weavers in this neighbourhood brightened on the introduction of the *mousseline-de-laine* manufacture, a department in which they were noted for their skill. Accordingly, for a time, work was plentiful and wages good, but this prosperity passed away in the course of a few years, till, at length, the hand loom, as a means of livelihood, was discarded by all, except those who were too old to commence work in the factory. In 1825 the chapelry of Colne contained eight steam engines; in 1834 the number had risen to eleven, eight employed in manufactories and three in collieries; whilst in 1867 there were 111 steam engines employed for manufacturing purposes in addition to those employed at the collieries. There were also seven mills, having a water-power of 100 horses, employed in spinning and weaving. There are at the present day 22 mills, being separate concerns, and four size

houses in and immediately around the town, also about 7,700 looms. The largest works are those of Mr. Shaw, of Colne Hall, which afford employment to about 1,100 people. Mr. Shaw has 2,150 looms, 60,000 spindles in Colne, and 20,000 spindles at Brierfield. Messrs. Catlow, Brothers, are the next most extensive cotton manufacturers, having in their mills 1,100 looms and 24,000 spindles.

THE WESLEYAN METHODISTS.

Owing, in no small degree, to the determined and unconcealed opposition of the Rev. George White, Incumbent of Colne, and the immense influence he exercised over the lower grades of the population, the growth of Wesleyan Methodism in this neighbourhood was attended with even more difficulties than those experienced elsewhere. The year of its introduction is not recorded, and but few particulars of the life and labours of *John Jane*, its first preacher here, have been handed down to us. It is known, however, that he was a man of extreme poverty—so poor that all his clothes, linen and woollen, stockings, hat, and wig, were not thought sufficient to answer his funeral expenses, which amounted to one pound seventeen shillings and threepence. All the money he had in the world at the time of his death was one shilling and fourpence! "Enough," remarks Mr. Wesley, "for an unmarried preacher of the Gospel to leave to his executors!" Like several of the preachers who succeeded him, John Jane received little, or no consideration at the hands of the populace, and Mr. Wesley mentions, that, as on one occasion this preacher was innocently riding through the town, the zealous mob pulled him off his horse and put him in the stocks. "He seized the opportunity, and vehemently exhorted them 'to flee from the wrath to come.'" The year 1747 gave Wesleyan Methodism the labours and assistance of Mr. Grimshaw, Incumbent of Haworth. Prior to this date, John Nelson and William Darney had laboured in this locality, the latter as early as 1742. Both were lay preachers under Mr.

Wesley, the former receiving his first official recognition in the "Minutes" of the second Conference, held at Bristol in the year 1745—the latter in those of the Conference held in London in 1748. The somewhat tardy recognition by Mr. Wesley of William Darney, who was a pious man and an able preacher, is doubtless attributable to the many eccentricities which marked his character. Notwithstanding these eccentricities he was afterwards appointed to the London Circuit. From him the Methodist Society at Roughlee, the oldest in this neighbourhood, received, with other societies, the name of "Darney's Societies."[1]

In spite of the difficulties alluded to, it is clear that Methodism had its adherents in this neighbourhood at an early stage of its history. The first Conference, consisting of the brothers Wesley, four clergymen, and four lay preachers, was held at the Foundry, London, June 25th, 1744. It was not, however, until the *third* Conference that the country was divided into circuits, this locality being included in the Fifth Circuit (Yorkshire), which also embraced six of the adjoining counties. In 1755, Haworth appears as the head of the circuit, which included this district, with William Grimshaw, John Nelson, and James Schofield as preachers. In 1776, Haworth, for a long period, ceased to be the head of a circuit, and Keighley and Colne were severally constituted circuits. The Colne Circuit, as originally arranged, was of great extent, stretching from Ulverston to Rossendale, and including most of the now large and populous towns in that wide area. Its limits were gradually narrowed until it came to be regarded as "a snug circuit," the undermentioned places being constituted circuits in the following order of time, though not all branching direct from Colne:—

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[1] Wycollar seems early to have been the scene of operations on the part of William Darney. In a doggerel rhyme he states:—

'To Chipping and to Wycoler
We go each fortnight day:
I wish we could see fruit appear;
For that we still do pray.'

Blackburn	1787	Haslingden	1814
Lancaster	1792	Clitheroe	1814
Preston	1799	Chorley	1819
Todmorden	1799	Settle	1830
Skipton	1801	Padiham	1861
Burnley	1810	Accrington	1863
Ulverston	1810	Barrowford and Nelson	1865
Bacup	1811	Rawtenstall	1866
Garstang	1811		

In July, 1759, John Wesley paid his first visit to Colne, an event thus noticed in his journal:—

Fri. 20. We went on to Colne (formerly I suppose a Roman Colony) situated on the top of a high round hill, at the edge of Pendle Forest: I preached at eleven in an open space not far from the main street; and I have seldom seen a more attentive or decently-behaved congregation. How is the scene changed since the drunken mob of this town used to be a terror to all the country!

Two years later he paid a second visit:—

[July] *Mon. 13.* At noon I preached in Colne, once inaccessible to the Gospel, but now the yard I was in would not contain the people. I believe I might have preached at the Cross without the least interruption.

His third visit is thus noticed:—

[1766] *Tues. 29.* I preached at Colne. And here I found one whom I had sent for some years ago. She lives two miles from Colne, and is of an unblamable behaviour. Her name is Ann A——n. She is now in the twenty-sixth year of her age. The account she gives is as follows: "I cannot now remember the particulars which I told Mr. Grimshaw from time to time, but I well remember that from the time I was about four years old, after I was in bed, I used to see several persons walking up and down the room. They all used to come very near the bed, and look upon me, but say nothing. Some of them looked very sad, and some very cheerful; some seemed pleased, others very angry; and these frayed me sore; especially a man and a woman of our own parish, who seemed fighting, and died soon after. None of them spake to me, but a lad about sixteen, who a week before died of the smallpox. I said to him, 'You are dead! How did you get out of the other place?' He said, 'Easily enough.' I said, 'Nay, I think if I was there, I should not get out so easily.' He looked exceedingly angry. I was frightened, and began to pray, and he vanished away. If it was ever so dark when any of them appeared there was light all round them. This continued till I was sixteen or seventeen; but it frightened me more and more; and I was troubled because people

talked about me ; and many told me I was a witch. This made me cry earnestly to God to take it away from me. In a week or two it was all at an end, and I have seen nothing since."

On Sunday, May 28, 1776, Mr. Wesley was again at Colne :—

'The Church at Colne is, I think, at least twice as large as that at Haworth. But it would not in anywise contain the congregation. I preached on, "I saw a great white throne coming down from heaven." Deep attention sat on every face, and, I trust, God gave us His blessing.'

Also on Tuesday, the 30th :—

'In the evening I preached in a kind of square, at Colne, to a multitude of people, all drinking in the word. I scarce ever saw a congregation wherein men, women, and children stood in such a posture. And this in a town wherein thirty years ago no Methodist could show his head.'

By the month of June, 1777, the Methodists had well-nigh completed their new chapel in Colne Lane, and Mr. Wesley accepted an invitation to the opening services to be held on Wednesday, the 11th of that month. The fame of the preacher naturally drew together a crowded audience, in spite of the fact that the interior of the chapel was strewn with building materials and the gallery unpewed and unprotected in the front. Unfortunately, a sad accident marred the service, which is best told in Wesley's own words :—

'I had appointed to preach in the new preaching-house at Colne. Supposing it would be sufficiently crowded I went a little before the time, so that the galleries were but half-full when I came into the pulpit. Two minutes after the whole left-hand gallery fell at once, with a hundred and fifty or two hundred persons. Considering the height and weight of the people one would have supposed many lives would have been lost; but I did not hear of one. Does not God give His angels charge over them that fear Him? When the hurry was a little over I went into the adjoining meadow and quietly declared the whole counsel of God.'

A fuller account of the accident is given by Mr. Taylor, in his *Lives of the Early Methodist Preachers.* He says :—

'We had with much difficulty raised a fine large chapel, and, being concluded, Mr. Wesley came to open it. Being much crowded both above and below, and the galleries not being sufficiently strong, just when Mr. Wesley and I had got into the pulpit, before he began, all of a sudden one of the galleries sank down, and abundance of people had

legs, arms, and thighs broken. The confusion, as may easily be imagined, was very great; and the cries of such as were maimed and such as were frightened were truly piercing. Many false reports were spread concerning this awful adventure. Some said that the whole chapel was in danger, and therefore they dare not come into it. By one means or other the work got a dreadful stun, which I fear it will not recover very soon.'

His *Diary* also contains the following passage, to much the same effect :—

'Oh, what a scene ensued. The dismal shrieks of those whose limbs were broken or were otherwise injured, and the cries of the women for their children, were terrible. Happily no lives were lost, and much less damage done than might have been expected. As soon as the confusion was abated Mr. Wesley preached out of doors, but the catastrophe prevented many from hearing.'

From other accounts, it appears, that in the lower part of the chapel there lay a quantity of slightly-slacked lime, and so anxious were the people to hear Mr. Wesley that the gallery was crowded, and persons, availing themselves of its unfinished state, sat on the floor with their feet hanging over the front, and by crowding together caused such a concentration of weight that the beams were drawn out of the newly-erected walls and the gallery fell, people being forced by the rush into the lime heap and well-nigh suffocated.

It is narrated in connection with this incident, that a native of London, a tailor by trade, then resident in Colne, rushed up Colne Lane, dressed in ruffles, frills, and other finery of the time, exclaiming : "The gallery's fallen, and I'm escaped," and his cries speedily brought assistance to the poor sufferers. This incident induced a needless alarm in the persons frequenting the chapel as to the safety of the building, which it would seem they did not overcome for a considerable time, as in the April but one following Mr. Wesley writes : "*Tues. 13.* In the evening I preached at Colne; but the people were in such a panic that few durst go into the left-hand gallery."[1]

[1] The remembrance of this mishap (remarks a correspondent of the *Colne Miscellany*) may have been the means of increasing the panic which took possession of the congregation in this chapel more recently, during the service which was conducted by Mrs. Taft, a female preacher of considerable celebrity,

In an unpublished MSS. in the possession of the Sagar family, entitled, *A Brief Memoir of the late William Sagar, sen., merchant, of Southfield, near Colne, Lancashire, compiled from various documents by one of his Daughters, for the use of his Family,* occur passages which throw much light on the history of the erection and fall of the chapel. The writer says :—

'It was during this year (1776) that the building of the first chapel in Colne was commenced. The following interesting facts connected with the history of this place of worship I received from the late John Wood, of Padiham :—

'When it was resolved to erect a Methodist Preaching-house at that place, the society being very small in number and poor in circumstances, two of the most influential and wealthy individuals in the circuit and my father, seeing the necessity of uniting their energies in the work, which was then a mighty undertaking, entered into a solemn agreement to stand true to each other, and never desert the work until it was completed. This resolution was adhered to until the walls of the building were about half way up. Then difficulties from the scarcity of money began to crowd fast upon them. My father had been one of his regular journies through Scotland, and having to return by Colne on his way home he stopped—no doubt with anxious solicitude—to enquire after the progress of the chapel. He soon learnt the sad tidings that all was at a standstill, that his two friends had treacherously broken their vows, had totally abandoned the work, and left him alone to bear the burthen. He was soon painfully convinced of this by the importunity of workpeople asking him for their wages, which he was unable to pay. It must here be told that my father, not being in partnership at that time with my grandfather (who was then inimical to Methodism), had no command of money. Under these restricted and dependent circumstances it was impossible for him to meet the demands of the builders. He left the town much distressed and perplexed, not knowing what to do. He could see no way of deliverance—every human source seemed to fail. In this state of despondency and grief he mounted the hill homeward. When he had got to the top of the

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and a native of this neighbourhood, when a slight crash was heard, and instantly an alarm was raised and a simultaneous rush was made to the door. Some of the terrified assembled leapt from the upper windows of the chapel, but happily on that occasion no serious mischief was done, though the crush in the crowd was tremendous, and it was fortunate that no lives were lost. After the excitement was allayed, it was found that the alarm had been caused by the breaking of a form upon which a person was sitting down, that there had been no danger, and that could the people have overcome their fears the service would have been continued without interruption. Many articles of clothing, &c., were lost by the wearers, and a promiscuous heap of hats, caps, bonnets, shoes, aprons, handkerchiefs, &c., were put into a large cask in front of the chapel, that those who had lost such articles might select and reclaim them.

Lanshaws he turned his horse round and looked at the chapel, which stood over the valley opposite, until his distress was almost insupportable. His soul was in an agony. Instantly it was suggested to his mind, Pray! He alighted, and knelt on the ground with his face towards the temple of his God, and cried for help. "And," said he, "If ever I prayed in my life it was at that time." He did not pray in vain. The Lord heard and answered. He arose from his knees disburthened of his load, and went home with a comfortable assurance that God would help forward His own cause, and make a way where he could see none.

'On the market day following, at Colne, my father had to attend the Piece Hall, to buy stuff goods. Soon after he entered a man tapped him on the shoulder, and said, "Mr. Sagar, don't you want some money for that chapel?" "Yes, I do," replied my father. "I have a certain sum," answered the man, "which I will lend you." "But," said my father, "I cannot give you any security for it, and no one will join me in a bond." "No matter for that," said the man; "your word is as good as your bond, Mr. Sagar. You shall have it." Accordingly, the generous offer was accepted. On my father advancing a little further, a second man accosted him in the same way, and before he left the Hall a third also, offering money to a considerable amount, both making the same reply to my father's first objections—"Your word is as good as your bond, Mr. Sagar. You shall have it."

'With this providential and seasonable supply the work was begun again, and proceeded with no particular interruption until the building was ready for the roof, when an equinoctial gale of wind blew down the western gable end into the area, and shook the whole fabric. This disaster rendered it necessary, after repairing the injuries, to erect a house against it in order to strengthen the whole edifice. Their finances were very unequal to this additional expense, which consequently much increased their debt. And yet this only proved a precursor to a greater calamity.

'With laudable zeal and perseverance the pious few engaged in the arduous task struggled on through the winter, and the work progressed until the interior was little more than half finished. Mr. Wesley at that time proceeding through the neighbouring circuits on one of his regular visitations it was arranged for him to open the chapel. [The writer here copies the extract from his journal relative to the visit.] John Wood told me this sad catastrophe was occasioned by the gallery timbers being purposely cut too short by a malicious carpenter, the undertaker of the woodwork.[1]

'The reverse of feeling my dear father experienced on this occasion no language can describe. When speaking of it himself, he said when he reached the top of the gallery stairs and saw Mr. Wesley in the pulpit and the people assembling to worship God in the house which had cost

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[1] No other evidence is forthcoming in support of this startling assertion, whilst there is much to disprove it. Mr. Taylor, with reason, spoke of "many *false* reports."

him so much toil and anxiety, his joy was unbounded. From this height of exultation and holy triumph how deep the mournful fall! But the genuine courage of the Christian, by the sustaining power of grace, was manifested: "Perplexed, but not in despair," "Cast down, but not destroyed."

'Fresh difficulties now multiplied on every hand. Although no lives were lost many were seriously injured, and several individuals had their limbs fractured; the latter were poor people, a great distance from home. The expenses arising from the maintenance and medical attendance upon these persons, during their necessary stay at Colne, proved a heavy addition to the debts incurred by this calamitous affair. Mr. Wesley, considering it a peculiarly distressing case, appointed Mr. Mather the following year to the circuit, with permission to beg for it in any part of the kingdom he chose. This supply, no doubt, proved a welcome and timely relief. And yet, after all the help they could get, the trustees had a heavy burthen to bear, and continued discouragement to meet with. Amongst these was the lost confidence of the public.'

But to return to Mr. Wesley. His experience of Colne did not end with the unfortunate chapel opening. From time to time he paid flying visits to the town. In a letter to Mr. Sagar, dated Bristol, March 12th, 1780, and signed, "Your affectionate brother, J. Wesley," after mentioning his numerous engagements in Ireland and elsewhere, Mr. Wesley remarks: "I do not think I shall have time to visit our friends at Coln, which would give me a particular satisfaction." He came, however, and thus records his visit:—

[1780]. 'April, *Sunday* 30. We had a lovely congregation at Colne, but a much larger at one and at five. Many of them came ten or twelve miles; but I believe not in vain. God gave them a good reward for their labours.'

Concerning two other visits paid on Wednesday, 14th July, 1784, and Tuesday, 18th April, 1786, he makes no comment.

When, in the year 1809, William Sagar, of Southfield, was summoned to his rest, at the age of 58, Wesleyan Methodism lost a friend, whose loss it was difficult, almost impossible, to replace. His had been an eventful life. Born at Southfield, in the year 1751, the son of a cloth merchant who, by industry and prudence, had amassed a considerable fortune, he passed his boyhood in a careless, though respectable, mode of life. His father was extravagantly fond of the pleasures of the

chase; and when his son grew up, his most earnest desire was to see that son first in the field. For a time, with an ardour hardly to be surpassed, the two hunted all day, and then, to redeem lost time, worked hard all night. When he began to think seriously of the future, and imbibed strong religious principles, which he did not attempt to conceal, his father at first contented himself with expressing his disapprobation, but when at length he openly avowed himself a Methodist, oftentimes he returned home only to find a locked door, and had to obtain a night's lodging elsewhere. Though his father's heart was for a time steeled against him, he continued to enjoy the affection of his mother. At length a great cause of sorrow was removed. His father, before his death, changed his demeanour towards him, and became so far reconciled to his son's connection with the Methodists as to receive Mr. Taylor, one of their preachers, into his house at Southfield. William Sagar was a shrewd man of business, and living a consistent life, died a happy death. His rules for spending each week day of his life are worthy of being recorded :—

'*Rise at five, if health permit.* Spend two hours in meditation and prayer. Call the family together at seven in winter. After prayer, spend until eight in going through tenter-crofts and workshops. Breakfast at eight. From that time till noon in some useful employment, but observe to live in the spirit of prayer and watchfulness; and beware of getting my mind damped with earthly things. Spend three quarters of an hour at noon in reading and prayer. From one till five in some useful employment. Then, if business permit, spend till seven in visiting the sick, following the backsliders, speaking a word of comfort to the mourners. From seven to nine retire. *Then bed.*'

His daughter relates an amusing instance of his wisdom: "Being fully aware of the mischievous tendency of the 'slanderous' publications then widely spread throughout the connexion, he prudently collected every pamphlet he met with, and safely concealed them until they became harmless, and thereby prevented their circulation in the circuit, which probably kept the demon of discord from amongst them." Mr. Sagar was lavish in his hospitality to his friends, and one of the latest entries in his diary, dated June 23rd, 1808, records that "the quarterly meeting for this circuit was this

day held at Southfield. The local preachers, stewards, and leaders who dined here were upwards of thirty. Was much gratified in being honoured with so respectable a company. The greatest unity subsisted among us while transacting our temporal concerns." "Take me, take me," were his last words, uttered shortly before his death, "and then," says his biographer, "he quietly fell asleep in Jesus."

The chapel in Colne Lane proving insufficient, as time went on, for the accommodation of the largely increasing number of worshippers, the necessity of a new chapel became apparent. The idea was first mooted at the quarterly meeting held at Southfield, June 30, 1814, and a subscription list was opened. An eligible plot of land in West Parade, having a frontage to the street, and containing (inclusive of moiety of streets) 2,560 yards, was shortly afterwards purchased from Lord Derby, for the sum of £200. This proved a most desirable purchase, inasmuch as the trustees, after the lapse of a few years, were offered, but declined, a sum of five shillings per yard for the entire plot. For some months after the purchase the chapel scheme seemed in abeyance, but at a meeting held in the then chapel, December 28th, 1815, at which six ministers—some of them from a considerable distance—were present, it was unanimously resolved: "(1) That, notwithstanding the objections raised, the plot of land already purchased appears to be the most eligible situation in Colne; (2) That the projected new chapel be 18 yards by 22 yards long in the clear, which it is presumed will afford accommodation for 1,200 people to sit comfortably; (3) That this meeting be adjourned to Friday, January 12th, 1816," &c. Notwithstanding that the purchase deed had been signed on July 10th, 1815, plans and specifications prepared, and the permission of the connexional authorities obtained, the scheme made but little progress. Death was busy amongst its most ardent promoters, for scarcely had Mr. Vasey, the superintendent minister, been called away, than Richard Sagar, of Southfield, to whom Wesleyan Methodism owed much, passed into the unseen land. It, however, received new life when Mr. Pickering was appointed superintendent. At a meeting

of the surviving trustees, held under his presidency at Southfield, on Thursday, October 9th, 1823, it was unanimously resolved *(inter alia)*:—

'1. It is the unanimous opinion of this meeting that a new chapel is necessary in Colne.

2. It is the opinion of the principal part of the meeting that the money can be raised—suppose by subscription and opening, £100; and by laying out £2,600 there appears no doubt but the chapel would bear the difference [interest].

3. It is agreed that the chapel be built on the ground already purchased for the purpose, situate at the west end of the town.

4. *It is decidedly the determination of this meeting* that there shall be no schoolroom under the intended new chapel, but that the old chapel be completed for schoolrooms.

5. That a new trust-deed be made for the old chapel, and that seven additional trustees be appointed and put in with those yet remaining in the former deed.'

As may be imagined, there was some discussion and difference of opinion as to the style of architecture, and other details, of the proposed building. The original plan shows a portico to the chapel, in the Corinthian style of architecture, and the ministers' houses appear in line therewith. This plan, however, mainly owing to the representations of Mr. Pickering, underwent considerable modification. That gentleman urged, that the largest possible accommodation the site could afford must be sought, and that this could best be obtained by substituting for the ornate portico a plain frontage; moreover, that the houses would be more private and quiet if placed in the position they now occupy. His views were ultimately adopted. All difficulties being at length removed, the foundation stone of the new chapel was laid, "In the name of the Blessed and Glorious Trinity," by the Rev. Thomas Stanley, of Burnley, on Good Friday afternoon, April 1, 1824; and standing on the newly-laid stone the Rev. Geo. Mainwaring, of Sheffield, delivered an address. In spite of the inclement weather—for the day was bitterly cold, and snow covered the ground—a large assemblage of people witnessed the proceedings. The customary bottle—containing in this case coins of the realm, circuit plan, and a

copy of the *Leeds Mercury*, &c., &c.—was deposited by Mr. Pickering in a cavity of the stone, and over it was placed a copper plate bearing the following inscription :—

'The foundation stone of this chapel, built for the use of the Wesleyan Methodists, was laid April 1st, 1824. Nearly £900 was subscribed before the building was begun. Principal subscribers : Richard Sagar, Esq., Southfield, £210 ; William Sagar, Esq., £105 ; Thomas Wilkinson, grocer, Colne, £105. Resident preachers at the time : The Rev. Robert Pickering and the Rev. Thomas Catterick. "Save, Lord : let the king hear us when we call." (Psalm xx., 9.)'

The theft which has been successful in other places, was attempted here. During the night, some unknown person or persons tried to steal the bottle and its contents, happily without success, as a yard of walling and a stone of some 6cwt. had soon after the ceremony been placed on the foundation stone. Not the slightest mishap occurred in the progress of the work of erection ; and a year after the laying of the foundation stone, the chapel was ready for occupation. In the *Methodist Magazine* for 1825 is contained the following account of the opening services :—

'On Good Friday, and on Easter Sunday, a large and beautiful new chapel was opened at Colne. The Rev. Robert Newton, D.D., president of the Conference, and the Rev. Robert Wood, preached on the former day, and the Revds. Valentine Ward, J. Rigg, and W. Stoner, on the latter. The services were deeply impressive, and accompanied by a powerful unction of the Holy Spirit. The emotions excited in the minds of hundreds in the vast assemblies which attended were visible in their whole behaviour ; and there is good reason to believe that an impulse was given to the work of God of no transient kind. The chapel, including the orchestra, is 76 feet in length by 54, with three vestries. Attached to it, as wings, are two handsome and comfortable dwelling-houses for the preachers, with gardens, and near 1,000 square yards of burying ground. The cost of the whole, including purchase of the land, will be considerably under £3,000. Towards this sum, upwards of £900 were previously subscribed, and the collections at the opening services amounted to £210. The greater part of the pews are let.'

PRINCIPAL SUBSCRIBERS.	£	s.	d.
Richard Sagar, Esq., Southfield (not £210 as promised, but owing to the non-adherence to the original plan)	105	0	0
William Sagar, Esq., Southfield	105	0	0
Lister Sagar, Esq., Southfield	50	0	0

	£	s.	d.
Mrs. Sagar	21	0	0
Mrs. Tindale	21	0	0
Mr. Thos. Wilkinson, Colne	105	0	0
„ John Halstead	31	10	0
„ John Halstead, jun.	31	10	0
„ William Corlass, Reedyford	31	10	0
„ John Whittaker, Colne	21	10	0
„ William Dixon „	21	10	0
„ Henry Myers „	10	10	0
„ Hartley Laycock „	10	10	0
Miss Lister, Colne	10	10	0
Mr. John Manknolls, Nun Clough	10	10	0
„ William Jackson, Colne	10	10	0
„ Thomas Riding, „	6	6	0
„ Jonas Lee, Clare Green	5	5	0
„ James Ayrton, Colne	5	5	0
„ William Richmond, Colne	5	5	0

&c., &c.

Though the sum raised by means of these subscriptions and the opening services was considerable, yet, as the entire cost of the works had amounted to £2,729 16s. 8d., much evidently remained to be done. A pleasing testimonial followed the completion of the new chapel; for when, in 1825, Mr. Pickering left the circuit to labour elsewhere, it was felt there ought to be some recognition of his services. Accordingly, in the month of August, Mr. William Corlass, in the name of the trustees, presented the departing minister with a silver tea-pot and cream-jug, thus inscribed :—

'Presented to the Rev. Robert Pickering, by the trustees, as a token of their esteem and gratitude for his important services in the erection of the Wesleyan Chapel and Preachers' Houses, Colne, Lancashire, August 22, 1825.'

And on the reverse side :—

'The Lord, that made Heaven and Earth, bless thee out of Zion.'

Mr. Pickering left the town shortly after the presentation, but again visited it in 1827, to preach at the opening of a new organ, erected at a cost of £105.

From this date, up to the year 1852, there is little to record in connection with Wesleyan Methodism in Colne. During these years the trust was heavily burthened with

debt, amounting in that year to no less a sum than £2,400.[1] A committee was, on October 22nd, appointed for its reduction. A subscription list was opened, and it was shortly announced that a supplemental grant of £250 would be made from the Connexional Chapel Relief Fund, provided the trustees raised the sum of £500. The conditions were complied with, and the grant obtained, the result being, that by the end of July, 1857, the debt was liquified to the extent of £920 17s. 9d. The Jubilee of 1875 was deemed a fitting opportunity of making a still more determined effort, and at length the trustees had the pleasure of announcing that but £500 remained of the once formidable debt. In 1872 a new organ was erected at a cost of about £700.

A brief reference has been made to the schools in George Street. Owing to the abandonment of the original plan of erecting schools at the same time as the chapel, the Sunday school was for a long series of years carried on in the old chapel in Colne Lane. But, as the population of the town increased, the need of a more commodious building, and one nearer the present chapel, became apparent. The origin of the movement was largely, if not entirely, due to the Sunday school teachers and their friends. On the occasion of the marriage of Miss Halstead, of Colne, with Mr. James Haworth, of Bacup, the bride and bridegroom promised, as their contribution, the sum of £200. A building committee was formed, November 23rd, 1866, and in the following spring a plot of land, containing 769 square yards, and in close proximity to the chapel, was purchased from Mr. George Bottomley, for the sum of £211 9s. 6d. It was not, however, until the early part of 1868 that building operations were commenced, the intervening year being spent by Mr. Wilkinson,[2] and other friends of the movement, in collecting funds. On Good Friday, April 10th, 1868, *Mr. Asquith*, of East Parade, laid the foundation stone of the new buildings, in the presence of a large number of spectators. *Mr.*

[1] This sum included the debt on the old chapel.

[2] To whom I am indebted for much information on the subject of Wesleyan Methodism in Colne and neighbourhood.

Thomas Wiseman, senior circuit steward, placed the customary bottle, the contents of which had been selected by *Mr. Wilkinson*, in a cavity beneath the stone; and *Mr. John Catlow*, junior steward, presented, in the name of the trustees, a trowel and mallet to Mr. Asquith. In June, 1869, the premises were opened for Sunday school purposes—the first address in the new building, and the valedictory address in the old one, being respectively delivered by *Mr. John Catlow* and *Mr. William Holmes*. On January 9th, 1871, a Government elementary school was opened under the head mastership of Mr. John Button. In May of that year, a bazaar, having as its object the reduction of the debt on the new school premises, was opened by G. J. Armstrong, Esq., the proceeds of which, including a sum equivalent to 10 per cent on the entire amount raised, contributed by that gentleman, amounted to £1,030. The building is now free from debt. Mr. Thomas Baldwin is the present master, with a staff of 13 male and female teachers, and 770 scholars on the books.

PRINCIPAL SUBSCRIBERS TO THE BUILDING FUND.

	£	s.	d.
Mr. and Mrs. James Haworth, Bacup	200	0	0
Mr. and Mrs. Samuel Catlow and family, Greenfield	100	0	0
Mr. Henry Pickles, Waterside	60	0	0
Mrs. Walker, Ash Mount	60	0	0
Mr. and Mrs. Asquith, East Parade	50	0	0
Mr. and Mrs. Pilling, Albert Road	40	0	0
Messrs. Thornber and Wiseman	40	0	0
Mr. Noah Smith	31	10	0
Mr. John Hey and family, Colne Lane	25	0	0
Mr. Threlfall, Market Street	25	0	0
Messrs. T. and N. England	20	0	0
Mr. and Mrs. Wilkinson, Church Gates	20	0	0
Mr. Richard Sagar, Heyroyd	10	0	0
Mr. Thomas Mason	10	0	0
Mr. James Preston, Primet Bridge	10	0	0
Mr. and Mrs. John Stansfield, The Cemetery	10	0	0
Mr. John Holgate, Market Street	10	0	0
Mr. William Holmes, Chapel Fold	10	0	0
Mr. Wildman, Craven Bank	10	0	0
Miss Smith, Cloth Hall Yard	10	0	0
Mr. and Mrs. James Hudson	10	0	0
Mrs. Shaw, Wolverhampton	10	0	0

	£	s.	d.
A Friend, Colne	10	0	0
Mr. and Mrs. John Dean	7	0	0
Mr. Samuel Shackleton	6	0	0
Mr. Robert Blakey	5	0	0
Mr. and Mrs. James Stansfield	5	0	0
Miss Jane Briggs	5	0	0
Mr. Daniel Pilling	5	0	0
Mr. and Mrs. Hill	5	0	0
Miss Hill	5	0	0
Mr. Henry Greenwood	5	0	0
Mr. Samuel Greenwood	5	0	0
Mrs. Parkinson and family	5	0	0
Mr. and Mrs. S. Cook	5	0	0
Mr. H. F. Hartley	5	0	0
Mrs. Smith	5	0	0
A Friend	5	0	0
Mrs. Norton, Market Street	5	0	0

Any sketch of Wesleyan Methodism in this neighbourhood would be imperfect without a passing reference to *William Dawson*, perhaps better known as "*Billy Dawson, the Yorkshire Preacher.*" At Colne he often preached; at Colne he died. Born at Garforth, in Yorkshire, on the 30th of March, 1773, he became, perhaps, the most popular *lay preacher* Methodism ever had. His pulpit ministrations excited as much interest and attention as those of the most talented preachers of the day. At Colne he was always warmly received. A characteristic story is related concerning a sermon he preached to a crowded congregation in the new chapel here. The occasion was one which he was sure to seize, for it was a period of great commercial distress, and the spirits of his hearers were depressed. He commenced the service by saying, as he opened the hymn book. "When I am engaged in preaching occasional sermons I am often presented with a number of notes containing different announcements. After reading them, I put them into my pocket, where they sometimes inconveniently accumulate, till I reach home. Going into the fields, I sometimes take them out and look to see whether any of them are worth preserving. I read one; not being worth anything I tear it into fragments—up comes a breeze, and away the shreds fly—I look at a second,

a third, a fourth, and a fifth, tear them, and scatter them in the same way." Whilst he was narrating this little incident, imitating himself by putting his hand into his waistcoat pocket, as if reading, tearing, and scattering—the congregation meanwhile on their feet waiting for the hymn, and wondering what the relation might mean—with the shreds of paper drifting like flakes of snow in the imagination across the field, he suddenly adverted to the depressed state of the Colne trade, directed his hearers to an over-ruling Providence, exhorted them to have confidence in God, and gliding into the hymn, announced, with the number and page—

'*Give to the winds thy fears;*
Hope and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head.
Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou His time; so shall the night
Soon end in joyous day.'

The effect was, we are told, overpowering, and the sermon being of an encouraging nature, the whole had such a permanently soothing effect on the minds of his hearers as to cause many of them to "give to the winds their fears." Many interesting anecdotes are told as to his preaching, but one will suffice to show his wonderful power over his audience. He was once preaching on the familiar subject of the Prodigal Son, and in the course of the sermon he suddenly paused, looked at the door, and shouted out—after he had depicted him in all his wretchedness—"Yonder, he comes, slipshod! Make way—make way—make way, there!" And many of the congregation in the intensity of their feelings and the excitement of the moment, actually rose to their feet and turned to the door to see who was entering, only, of course, to discover their illusion. Whatever may be thought of this style of preaching, it seems to have suited his hearers, for we are told they heard him "gladly."

"Mary, I shall *rest* when I die," he had said to his sister, when urged by her to take more rest, and though it was apparent to many that his health was fast failing, he resolved to preach at Colne on Sunday, the 4th of July, 1841.

Accordingly, he left Leeds on the previous day with his friend Mr. Phillips, and came on to Colne, probably little thinking that the end was so near. But the summons had gone forth to one not unprepared to meet it, and in musing of the white robes and the fadeless flowers, the dark valley seemed to him to have lost its gloom. At two o'clock on the Sunday morning he awoke Mr. Phillips, saying, "Edward, get up, I am very poorly." Every attention was paid to the evidently dying man, but he sank fast, though at times able to murmur a few words showing that there was peace within. His last intelligible words were—

'Let us in life, in death,
Thy steadfast truth declare.'

Here speech failed him, and with those words of praise still trembling on his lips, William Dawson crossed his hands upon his breast, as occasionally he did in the pulpit, and, peacefully and gently as a tired child, fell asleep. A writer in one of the leading provincial papers thus ably and truly sums up his character: "He possessed a strong and highly original order of mind; was deeply imbued with the urgency of the Gospel message; delivered that message to listening crowds with earnestness and power; roused the slumbering conscience; laid open the inmost recesses of the human heart; and with an energy and freshness peculiar to himself, he freely proclaimed the glad tidings of salvation. Mr. Dawson possessed a noble and generous mind, with an equally catholic spirit; and his whole character was as transparent as the light, and warm as the sun's own ray; and although not an educated man in the strictest sense of the term, much less refined, yet he possessed, along with strong manly sense and a vigorous intellect, striking originality and a rich power of conception, which, although not free from occasional eccentricity, bespoke the man of true genius. He spoke from the heart, and to the heart."

COLNE WESLEYAN PREACHERS AND MINISTERS.

1776. Sam. Bardsley, William Brammah.
1777. Alex. Mather, Robert Condy.
1778. Alex. Mather, Thos. Vasey.

1779. Christopher Hopper, William Percival.
1780. C. Hopper, Thos. Longley.
1781. Thos. Hanson, Thos. Readshaw, Parson Greenwood.
1782. T. Hanson, Thos. Johnson, David Evans.
1783. John Easton, Rob. Costerdine, Thos. Warwick.
1784. J. Easton, Thos. Dixon, Chas. Atmore.
1785. C. Atmore, Robert Jackson, Rob. Heyward.
1786. E. Jackson, Sam. Bardsley, James Ridall.
1787. James Hall, Sam. Edwards.
1788. Chas. Atmore, James Ridall.
1789. William Collins, William Bramwell.
1790. Thos. Longley, Wm. Bramwell, Wm. Ainsworth.
1791. T. Longley, Chas. Tunnycliffe, Wm. Saunderson.
1792. Lancelot Harrison, John Beanland, James Evans.
1793. L. Harrison, Chas. Gloyne, John Ward.
1794. Joseph Entwisle, Rd. Seed, John Atkins.
1795. J. Entwisle, Jonathan Edmondson, Chas. Gloyne.
1796. J. Edmondson, John Atkins, C. Gloyne.
1797. Timothy Crowther, John Denton, Rd. Hardaker.
1798. T. Crowther, J. Denton, Thos. Shaw.
1799. } Simon Day, John Barrett, John Gill.
1800. }
1801. John Booth, John Chittle.
1802. J. Booth, Thos. Hutton.
1803. T. Hutton, Jas. Ridall.
1804. John Kershaw, J. Ridall [C. Tunnycliffe, *Supernumerary*].
1805. J. Kershaw, Zech. Taft.
1806. Geo. Snowden, Z. Taft [C. Tunnycliffe, *Sup.*]
1807. G. Snowden, Zech. Yewdal, Abraham Haigh [C. Tunnicliffe, *Sup.*]
1808. John Crosby, I. Muff, A. Haigh [C. Tunnicliffe, *Sup.*]
1809. J. Crosby, I. Muff, Rd. Arter.
1810. Stephen Wilson, Joshua Fearnside.
1811. S. Wilson, J. Fearnside.
1812. Wm. Midgley, Thos. Newby.
1813. } W. Midgley, Jos. Worrall.
1814. }
1815. Thos. Vasey, jun., Daniel Jackson, jun.
1816. } T. Vasey, jun., G. Tindall.
1817. }
1818. Maximilian Wilson, Daniel Walton.
1819. Joseph Brookhouse. D. Walton.
1820. J. Brookhouse, Wm. Ash [John Barrett, *Sup.* 1820-40].
1821. Thos. Gee, W. Ash.
1822. T. Gee, Rob. Pickering.
1823. R. Pickering, Thos. Catterick.
1824. R. Pickering, Thos. Eastwood.
1825. Geo. Thompson, T. Eastwood.

1826. } Hugh Beech, James Hickson.
1827. }
1828. Hugh Beech, James Hickson [A. Aylmer, *Sup.*]
1829. Thomas Preston, Thos. Hickson [A. Aylmer, *Sup.*]
1830. Joseph Gostick, Thos. Hickson.
1831. Joseph Gostick, Thos. Hickson, Thos. Skelton.
1832. } John Jones, John Bumstead.
1833. }
1834. John Bumstead, Thomas Slugg.
1835. Thomas Slugg, Benjamin Frankland.
1836. Benjamin Frankland, John Raby.
1837. John Raby, Samuel Merrill.
1838. William Levell, Samuel Merrill.
1839. } William Levell, Joseph Mortimer.
1840. }
1841. }
1842. } James Wilson, William Winterburn [Wm. M'Kitrick, *Sup.*]
1843. }
1844. } William Sleigh, William Exley.
1845. }
1846. Peter Prescott, sen., William Exley.
1847. Peter Prescott, sen., Charles Currelley.
1848. } Thomas Turner, John G. Cox.
1849. }
1850. }
1851. } Benjamin Gartside, John Eaton.
1852. }
1853. }
1854. } Jonathan Barrowclough, Alfred Lockyer.
1855. }
1856. }
1857. } William Ash, Richard Stepney.
1858. }
1859. }
1860. } Samuel Cooke, William Parkinson.
1861. }
1862. John Imisson, Jonathan Dent, Wm. C. Williams.
1863. John Imisson, Jonathan Dent, J. M. Browne.
1864. James Cooke, Jonathan Dent, J. M. Browne.
1865. William Chambers, Frederick Haines.
1866. William Chambers, Albert J. Popham [Isaac Keeling, *Supernumerary*].
1867. } Joseph R. Cleminson, Andrew I. Wharton [Isaac Keeling,
1868. } *Supernumerary*].
1869. }
1870. } William Watson, John Clements.
1871. }
1872. } Ebenezer Moulton, Matthew C. Pennington.
1873. }

1874. } Sampson Cocks, Nelson C. Hesk.
1875. }
1876. Sampson Cocks, Josiah Goodacre.
1877. Josiah Goodacre, William B. Lowther.
1878. Josiah Goodacre, William Brookes.

Of the above-mentioned ministers, Mr. Entwisle twice occupied the office of President of the Wesleyan Conference, and Messrs. Alexander Mather, Charles Atmore, and Jonathan Edmondson, once. Mr. Mather was the first married minister who entered the connexion, and to whom any regular allowance was made for a wife. Asked what sum would be sufficient for her maintenance, he modestly replied, "Four shillings a week." The stewards at first demurred, but finally allowed this sum. The grant was made a precedent, and thus originated the practice of making a settlement on preachers' wives. Mr. Mather, when at the head of this circuit, was most active in collecting money for the completion of the chapel after the accident, and the relief of the injured, and in other respects proved a diligent and faithful minister. Entering the ministry in 1757, he was in 1792 elected President, and died at York in 1800, at a good old age. The Rev. Thomas Vasey, jun., is the only minister who has *died* in this circuit. His death resulted from a fever contracted whilst on a visit to York. The Wesleyans having at this time (1818) no burial-ground in Colne, a Churchman who knew and respected the deceased, offered interment of the remains in his family vault in the Parish Church. The offer was accepted, but the authorities of the church interposing on sanitary grounds the remains were interred in the burial-ground attached to the Wesleyan Chapel in Trawden. The funeral was one of the largest ever witnessed in the neighbourhood, Mr. Vasey having, during the three years of his sojourn here, won the respect and confidence of all classes.

Up to about 1807, the Wesleyans regularly attended divine service, and partook of the sacrament at the hands of the celebrant, in the Parish Church. Then, however, they began to discontinue the practice, partly owing to the opening of their Sunday school, which necessitated an alteration

in the hours of worship at the chapel, and partly owing to the unfortunate and growing estrangement between Churchmen and Nonconformists.

Many of the earlier ministers were in the habit of committing their experiences to paper, in the form of diaries. Mr. Hopper's diary contains the following passages of local interest :—

[1779] '*August 25.* I took my leave of our dear friends at *Bradforth*, and set out with my wife for *Colne*. I met with many agreeable and some disagreeable things. The grand Enemy had wounded many who, I hope, are now healed again. We had a severe winter, many crosses and trials, and many blessings. The Lord owned our weak labours and gave us a little success.'

And then he adds—

'The last time I visited the classes in this circuit we added thirty-eight to our number, and twenty-three to the Church of the living God, who had found remission of sins through the blood of our adorable Saviour. Nine died in peace, and are now with the spirits of just men made perfect in the paradise of God.

[1780] *January 27.* The same day I set out [from Bacup] with James Dawson and John Earnshaw over the hills to Colne; well in body and in perfect peace of mind. Glory! Amen!

[1781. On leaving Colne for Leeds.] *Aug. 2.* I trust some good was done. I left the circuit in peace. God was glorified.'

Mr. Entwisle likewise kept a journal, from the published extracts of which I cull the following passages relative to his labours here :—

[1794] 'Aug. 9th.—I have received a letter to-day which informs me that I am appointed for Colne circuit. I feel power to say, the will of the Lord be done. But I fear it will be exceedingly trying to my dear wife at present. She is near her confinement; and the roads are bad and mountainous, so that I fear there will be a difficulty in getting her to Colne without injury. However, the Lord is our God, and it is His work in which we are engaged. May the Lord give strength according to the day. I trust He will.

'August 15th.—When we reached Keighley we were informed that the smallpox was very prevalent in Colne, and Mr. Harrison had left a child in the preacher's house dangerously ill in that disorder. These tidings deeply affected us. I thought my dearest partner could scarcely have borne it. We had with us our dear John, about seventeen months old, and in a habit of body very unfit for the smallpox. However, we committed him to the Lord, and left him at a friend's house in Keighley,

till we should determine what to do. This is our comfort—there is a God, and a Providence. How true it is, "In the world we must have tribulation."'

"There was," says Mr. Entwisle's son and biographer, "a striking contrast between the circuit they had left, and that to which they had come. In Leeds they had every outward comfort—the congregations were large, and the societies in a prosperous state; in their new circuit they were called to the sacrifice of many temporal comforts—the congregations at Colne and other places were small, and religion was but at a low ebb. My mother sententiously remarks in her diary: 'We have removed from Leeds to Colne—from *Goshen* to *the wilderness*.' In the evening of the day on which he arrived, Mr. Entwisle preached to a congregation of about thirty persons only." He remarks:—

'It looked strange in a chapel that will contain fifteen hundred persons. However, I found a degree of freedom while I explained and endeavoured to improve Isaiah xxvi., 3. "O God revive thy work in the midst of the years."'

It was satisfactory to him, that, ere many days elapsed, the congregation had increased:—

'Sat. 23rd.—The congregation at Colne last night was double the number it was the week before. The power of the Lord seemed to rest on all present, and my own soul was exceedingly refreshed. I feel the good effects of it still. My heart pants after the living God.

[Sept.] Sun. 21st.—A glorious day indeed. I preached three times at Colne with much freedom. In the evening especially my soul was brimful. Glory be to God!

Mon. 29th.—Our quarterly meeting at Colne. We had great peace in settling the temporal business. Our love-feast in the afternoon was a blessed time. The watch-night was a peculiarly refreshing season; the power of the Lord was present to wound sinners. We have a prospect of a glorious revival in this circuit, and in the neighbourhood of Colne. May the Lord hasten it.'

In December, 1795, he writes to his friend, the Rev. Robert Lomas, then labouring in the Huddersfield Circuit:—

Colne, December, 1795.

'My very dear Brother,—I feel a strong desire that we may do one another all the good we can. Perhaps a more frequent correspondence would contribute to that desirable end. . . . This wilderness begins to smile. Many have lately been brought to Christ. We hear

almost daily of the conversion of sinners. In the neighbourhood of Colne seventeen at least have experienced the "knowledge of salvation by the remission of their sins" since conference. Some months ago my dear wife began to meet a number of girls, which has been made very useful already, and promises much more. We have a meeting for the lads also. O my dear brother, let us labour to do good to the *rising generation*. I am persuaded *great things may be done through God's blessing in this way*. . . . .—I am, your affectionately,

'J. E.'

Years passed away, and Mr. Entwisle was again in this neighbourhood for the purpose of performing a melancholy duty :—

[1809] 'May 27th.—Unexpectedly called away to Colne to preach the funeral sermon of the late Mr. Sagar. On my way to Southfield old scenes brought to my recollection former times. Many a solemn and sorrowful, and many a joyful day have I had in this country.'

Mr. Atmore was an author of some repute, and, in addition to more important works, published a brief memoir of his deceased wife [*née* Elizabeth (Eliza) Crane], containing a few references to Colne. In a memoir of Mr. Atmore (in the *Methodist Magazine*, Vol. 68) an account is given of the revival which took place in the Colne Circuit during the years 1784-5. "At Colne," states the writer, "which had been proverbially dead for a number of years, the people flocked to the house of prayer in such numbers that they were constrained to leave the chapel and preach in the fields." Mr. Atmore was undoubtedly a successful preacher. "We had," writes Mrs. Sagar to her husband, "a wonderful good love-feast at Colne. We had more than the chapel would hold by hundreds, so that Mr. Atmore was obliged to preach on the garden wall, and, as Mr. Atmore observed, to the most attentive congregation he ever spoke to. His text was 'Let the wicked man forsake his way,' &c. Likewise at night the chapel was quite full." Later on the same lady remarks: "I found it a very great cross to part with Mr. Atmore. The chapel was quite full on the Tuesday night. . . . I could scarcely believe Mr. Atmore could have been so affected. . . . It was thought there were more than a thousand people at Lower Bradley." Thus much respecting the history of the Wesleyan Methodists.

THE BAPTISTS

Have a less ancient history than the Methodists. It would appear that the Baptist church in this town had its origin amongst a few persons from the neighbourhood of Barnoldswick, where a church of the same faith and order had existed since the year 1668. These persons coming to reside at Colne about 1767, began to hold meetings for Christian worship in an "upper room" of a dwelling-house, situate near the Old Court-house. A church was formed June 22nd, 1769, and on the same day *Mr. John Stutterd* was ordained to the pastoral office. This "upper room" continued to be their place of worship for a period of about nineteen years, when a chapel for their use was erected in Colne Lane. Though unfinished, the building was opened June 1st, 1788, Mr. Stutterd on that occasion preaching from *Joshua xxii., 22-3,* and the collections of the day amounting to £7. At this time the church numbered little more than 20 members. At Mr. Stutterd's death (June 7th, 1818) the number had increased to 31. The remains of their first pastor were interred in the burial-ground attached to the chapel, and the following epitaph perpetuates his memory: "Sacred to the memory of John Stutterd, who, under God, was the founder of the Baptist Church in this place, and pastor over it 40 years. Like Moses he was slow of speech, but well informed and judicious, and of an eminently meek and quiet spirit. He lived respected and esteemed by his friends and acquaintance, and died in peace, June 7th, 1818. Aged 68. 'The memory of the just is blessed.'" To him succeeded *Mr. Bentham,* of Horton College. His preaching proving unacceptable, he resigned the pastorate at the expiration of two months from his appointment. Thereupon, students from the same college supplied the pulpit until the appointment, in 1819, of the *Rev. Peter Scott,* one of their number. Mr. Scott was a successful preacher, and increased the church from about 30 to 100 members. During his ministry it was determined to sell the chapel in Colne Lane to the Inghamites, and build a larger place of worship in a more public and central part of the town. A new chapel was

erected on East Parade in 1826, and a hope was indulged in, though never realised, that the ample cellarage under the building might prove a source of considerable revenue. Resigning in 1830, Mr. Scott was succeeded by the *Rev. William Penford Scott*, who entered in 1831, and who, continuing here six years, subsequently emigrated to Australia, where he died. For a long period after his departure there was no regular pastor. Trouble overtook the body, and the services had to be conducted by laymen, students, and ministers resident in the neighbourhood. Contributions, too, owing to bad trade and the emigration to America of some prominent supporters, fell off. Hence the numbers and resources of the church became greatly diminished. In February, 1842, the *Rev. Edward Jones*, of Liverpool, became the pastor over a flock then numbering 85 members, but he, owing to unhappy differences, resigned his charge in August, 1844. From that time to the year 1847, there was again no regular minister, the pulpit being supplied chiefly by students from Accrington College. In the latter year the *Rev. Robert Botterill*, of Horton College, was called to, but declined the pastorate; accepting it, however, in 1855, and resigning it in 1859. In February, 1848, the *Rev. James Bury*, then of Salford, and formerly a student of Accrington College, became the minister here, and he, on leaving Colne for Haslingden, was succeeded by *Mr. J. C. Park*, of Horton College, who resigned December, 1852. From this date until 1856, there was again no pastoral supervision, ministers from other places conducting the services. A schoolroom and vestries were, however, built, and various improvements effected in the chapel. From 1859 to the early part of 1862, there was again no regular minister, the services being conducted as on previous vacancies. In May, 1862, *Mr. Bury* accepted the pastorate he has but lately resigned. The office is at present vacant. Encouraged by the liberal offer of an influential member of the congregation to double all subscriptions obtained during a specified period, the Baptists intend shortly to erect a still larger chapel.

The Sunday school in connection with this body was founded February 22nd, 1800. In 1841, it numbered 20

teachers and 180 scholars; in 1851, 23 teachers and 170 scholars; in 1861, 24 teachers and 218 scholars; in 1869, 38 teachers and 316 scholars; at the present time, 23 teachers and 300 scholars.[1]

THE INDEPENDENTS

Have a still more modern history. On October 2nd, 1807, a weekly lecture was inaugurated in this town by *Mr. Partington*, under the auspices of the Lancashire County Union. The Cloth Hall was subsequently taken, and services conducted by various ministers. On New Year's Day, 1811, the chapel which had been erected in Dockray Square through the liberality of members of the congregation, was opened. On that occasion *Mr. Partington*, who in July of the same year was ordained to the pastorate, preached the opening sermon, selecting for his text *Psalm xxvi., 8*: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." In 1816, Mr. Partington removed to Park, near Bury, and from thence to Little Moor, in Derbyshire, where he died, February 20th, 1838. After his removal from Colne, the church was supplied by students from Rotherham. Subsequently *Mr. Maurice* became pastor. He continued here about twelve months, and then removed to Cheshire. In April, 1818, he was succeeded by *Mr. Calvert*, of Grassington, who, in December, 1827, removed from Colne to Morley, in Yorkshire. During the years 1828-9 the pulpit was supplied from the Blackburn Academy, and eventually *Mr. Jones*, a student, was chosen minister. Remaining here barely a year, he was, in March, 1832, succeeded by the *Rev. Robert Aspinall*, of Bury. This much-regretted minister died 19th January, 1856, having laboured here nearly 24 years. On Friday, the 25th, his mortal remains were interred beneath the Communion of his own chapel, the Rev. Amos Blackburn, of Eastwood, officiating. The chapel contains a neat tablet to his memory.

[1] *Précis* of a paper read at the centenary meeting by Mr. Bury.

On the 5th June, 1836, a Sabbath school was opened at Blacko; and on the 5th April, 1846, a new interest was established at Barrowford. On March 1st, 1857, the *Rev. Richard Salkeld*, of the Manchester College, became pastor, and was ordained April 2nd in the following year. In 1860, Mr. Salkeld resigned, and, after an interval of nearly three years, was succeeded by the *Rev. Josiah Gawthorn*. He, too, resigned; and from September, 1865, the pulpit was supplied by students from Airdale College. In November, 1867, *Mr. Taylor*, of Newnham, Gloucestershire, was called to the pastorate, and leaving here in 1871, to take charge at Bingley, was succeeded by the *Rev. Richard Pringle*, of Middlesbrough, the present minister, who was ordained on Tuesday, April 29th, 1873. The need of a more commodious place of worship and better school accommodation having been long felt and acknowledged by this body, steps were at length taken for the purpose of building a befitting chapel in close proximity to the old one. Accordingly, on December 1st, 1877, the Rev. J. M. Calvert, of Gargrave, laid the foundation stone of a new chapel, now being erected, "for the worship of Almighty God by the Church of Christ, of the Independent Order assembling in Dockray Square." As usual on similar occasions, the bottle deposited in a cavity of the stone contains a printed programme of the day's proceedings, a few coins of the realm, and copies of the following newspapers, viz., *Colne and Nelson Times, Craven Pioneer, Burnley Gazette, Burnley Advertiser, Preston Guardian*, and *Manchester Examiner and Times*. The architects employed were Messrs. Waddington and Son, Burnley, and the building committee consisted of Messrs. Thos. Charnley, Watson Bracewell, Calvin Knight, Abraham Knight, Joseph Haighton, Abraham Mitchell, John Harrison, Benjamin Watson, Samuel Smith, William B. White, John L. Sharp, Jos. Whitaker, Samuel Greenwood, John Cock, James Hartley, Caleb Watson, Charles Herbert Brown, Richard Preston, and Ezra Knight. The building, which will be shortly opened, has been erected at a cost of between £4,000 and £5,000.

TABLE[1] *Showing Increase of Population and Buildings in the Chapelry of Colne during the Present Century.*

Township.	Year.	Population.	Houses.			Families, how employed.			No. of Families.
			Inhabited.	Uninhabited.	Building.	Agriculture.	Trade, &c.	Families not comprised in previous classes.	
Colne	1801	3626	768	14	...	*83	*1202	*2341	778
	1811	5336	990	4	4	58	928	12	998
	1821	7274	1270	32	21	23	1365	35	1423
	1831	8080	1501	129	...	58	1389	79	1526
	1841	8515	1644	119	3	...	...	...	...
	1851	8987	1729	93	61	...	...	...	...
	1861	7906	1701	345	3	...	...	...	...
	1871	8633	1872	212	57	...	...	...	...
Foulridge ...	1801	833	155	2	...	...	...	...	156
	1811	1032	175	...	...	71	102	2	175
	1821	1307	239	2	4	...	...	...	242
	1831	1418	251	11	1	...	...	...	270
	1841	1458	261	20	1	...	...	...	...
	1851	1233	248	13	2	...	...	...	...
	1861	988	203	31	...	...	...	...	...
	1871	827	186	21	...	...	...	...	189
Barrowford...	1801	1224	212	7	...	...	...	...	262
	1811	1721	...	...	...	...	...	...	...
	1821	2168	402	7	13	...	...	...	450
	1831	2633	479	28	...	...	...	...	496
	1841	2630	500	35	5	...	...	...	...
	1851	2875	570	34	31	...	...	...	...
	1861	2880	612	71	...	...	...	...	923
	1871	3110	703	38	18	...	...	...	706
Trawden	1801	1443	137	9	...	...	...	...	272
	1811	1941	208	2	1	14	245	3	262
	1821	2507	441	3	12	...	...	...	470
	1831	2853	514	45	3	...	...	...	514
	1841	2900	530	49	4	...	...	...	...
	1851	2601	540	52	...	...	...	...	...
	1861	2087	426	145	5	...	...	...	...
	1871	2129	460	108	...	...	...	...	460
Great and Little Marsden	1801	2322	235	1	...	...	...	...	425
	1811	2876	510	5	8	20	454	80	554
	1821	3945	668	4	12	...	...	...	733
	1831	4713	830	48	2	...	...	...	841
	1841	5158	954	71	10	...	...	...	...
	1851	6068	1166	48	30	...	...	...	...
	1861	7342	1427	71	31	...	...	...	...
	1871	10284	2107	102	107	...	...	...	2210

[1] Kindly revised by the Registrar-General. *Persons.

CHAPTER III.

LOCAL ANNALS.

FROM A.D. 1147 TO A.D. 1848 INCLUSIVE.

"The void of days
That were, and are not but in retrospect."—KIRKE WHITE.

1147. Stephen. HENRY DE LACY, in pursuance of a vow made during a dangerous sickness, founds a monastery at Barnoldswick. Thither journeyed twelve monks and ten conversi.[1]

1153. The monks leave Barnoldswick, by them called Mount Saint Mary, for Kirkstall Abbey. Their brief stay had been marked by some high-handed proceedings, for Whitaker tells us, on good authority, that so displeased were the monks, because the priest of the church there (Gill) and his clerks continued to officiate in the choir, and the people to attend as usual, that the abbot in a rage levelled the church with the ground.[1]

1310. Edward II. Robert de Emot builds a house at Emmott.[2]

1349. Edw. III. John de Parker de Alcancotes living here.[3]

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[1] For further information on this subject see Whitaker's "History of Craven," 2nd edition, p. 61.

[2] Murray mentions an obscure tradition that there was a Duc de Emot, who came over with William the Conqueror, and settled here. In the Church of St. Gudule, Brussels, is the monument of a *Marquis d'Emot*.

[3] An early mention of the Parker family occurs in the *Inquisition Post Mortem* of the last Henry de Lacy, dated A.D. 1311. Therein appear the names of Richard, son of Adam de Alcaneotes; William, son of Adam de Alcancotes; and Adam, son of Peter de Alcancotes. The fact that Alkincoats was at this time not merely a mansion, but also a hamlet, sufficiently explains the frequency of the name. Here, in the time of John de Lacy, the Knights Hospitallers of St. John of Jerusalem held 20 acres of land. The Parkers, who derive their name and arms from the office of parker, or park-keeper, of the Forest of Bowland, trace their descent from Edward I.

1362. Edw. III. Henry, Duke of Lancaster, grants his Colne and Marsden lands to Richard de Walton.[1]

1393. Richard II. The Colne parishioners exonerated from contributing towards the repair of Whalley Church.

443. Henry VI. The king receives the rents and profits of Colne.

1457. Richard Neville, Earl of Salisbury, holds his Halymote of Colne.[2]

1463. The king comes to Colne Hall.[3]

1470. Edw. IV. Simon Blakey, of Blakey, marries Jane Townley, of Barnside.[4]

1482. *March 7th.*—The king, through his council, issues an order whereby, after reciting that Richard Towneley, Esq., had made and set up a mill called Walverden Mill, in the king's lordship of Colne, and had called upon the king's tenants and others to grind there, "wherby the Rents of our Milles of Colne and Briniley are littelled, unoccupied, and sore decaied, to our grete hurt and loss, and contrarie to the use and custom within our said Lordship of tyme that noo mynde is,

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[1] "Dr. Whitaker," remarks Canon Raines, in a footnote in *Notitia Cestriensis*, "very reasonably conjectures this to have been the origin of the Walton family, and the privilege of appointing the bellman of Colne, still continued in the family, appears to have originated in the feudal office of Summoner of the Courts of the Duke of Lancaster." In the cottage of Henry Simpson, late bellman of Colne, was a coloured portrait of himself, bell in hand, and wearing a showy uniform, with buttons adorned with the Walton crest. Carefully preserved, too, was a copy of the following notice—a curiosity in its way: "Notice is hereby given, that I the undersigned, have in pursuance of the powers vested in me, appointed Henry Simpson as bellman for the town and township of Colne, and hereby caution any person or persons against encroaching upon his privileges. "(Signed) JAMES HALLAM, Marsden Hall.
"November 1st, 1853."

[2] Harleian MSS.

[3] So Baines and other writers. Though I do not find the original authority, I am inclined to believe the story. It may be that it rests on the strong tradition current in this neighbourhood to that effect, and to which a degree of probability is lent by the known presence of the king at the neighbouring village of Bracewell. But their further statement that he there enjoyed the hospitality of the Earl of Derby may be dismissed as untenable, and irreconcilable with facts and dates.

[4] The Blakeys were long and intimately connected with Colne. Their intermarriages with the Townleys and Tempests prove them to have been one of the most influential families in the neighbourhood. Blakey Hall, their residence, now tenanted by a yeoman, was formerly one of those ancient halls for which, says Baines, this neighbourhood is famous. It has within recent years been purchased by T. T. England, Esq., of Heirs House.

which we in no wise entende to suffre," he wills and straightly charges his Right Trusty and well beloved the Lord Strange, incontinent upon the site thereof, to go to Walverden Mill "and make proclamation amongst our Tenants there in our name, charging them that none of them grind from our said milles upon payne of forfeitour of their tenures . . . And that such punysshment be had uppon them for their mysdemynge herein that they nor noon other be encaraged heraftre to use like wayes to our hurt, and contrarie to o^r said custome." "Not failing herof," the missive adds, "as ye wil eschewe o^r grevous displeas^r, and answere unto us at your p[er]ill."[1] 1482. Edw. IV.

Henry Pudsey, of Bolton, Esq., farmer to the King's Grace of his manor of Barnoldswick, files a Bill of Complaint, in the Duchy Court, alleging that the king's tenants and inhabitants within the parish of Colne, have at all times heretofore paid a sum of money on taking turf, peat, or turbary within the lordship of Barnoldswick, "accordyng to the olde custome there amongst them used," but that now, certain of the tenants and inhabitants of the said parish of Colne—that is to say, Nicholas Blakey, James Marsden, Richard Mitton, Nicholas Smith, the wife of Henry Shaw, Christopher Mancknols, Jeoffery Wilson, James Smith, Henry Baxter, Robert Holgate, James Ackrandley, Richard Stuttard, James Wilson, Thomas Parker, Henry Parker, Ralph Smith, and Christopher Duerden—have digged up and taken upon the king's ground, within his lordship of Barnoldswick, "turves and petes for their fewell to breune, and therefore nothyng pay nor will nott paye, contrary to the custom there of olde tyme used, and many other injuries and wronges they dayle comitte and doo, not only to the losse and dishenhitance of the King's Grace and his heires, but also to the grete damage and hurte of his fermours now beyng and hereafter to come. Please it, therefore, Tpe Henry VII[1]

[1] Duchy of Lancaster Warrants. No. 11, folio 107.

Tpe Henry VII. your good mastershippe," prayed the petitioner,[1] "to dyrecte such wryting to the sed Tenants and enhitants, comanding them to pay such duty as of olde tyme hath been payed for the dyggyng of the said turves and petes, or else to appere before your mastershipp at a day to be by you lymeted, and to shewe some resonable cause why they shuld not pay accordyng to the said custume of olde time used. And your said Oratour shall be redy to shewe the premises for the Kynge's Interest as know'th God, who keep your good mastership long in prosp[er]itie."

1514. Hen. VIII. *Monday after Dominica in Albis.*—Mr. Lawrence Towneley, of Barnside, and Henry, his son, make motion for the marriage of John Bulcock and Agnes, niece of Sir John Houghton, in the garden of Nicholas Wilson, of Colne.[2]

1515. A restoration of Colne Church authorised.[3]

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[1] The Bill is addressed to "The Right Honorable Sr. Rycard Empson, Knyght, Chancelor of the Kinge's Duchye of Lancastre." I do not learn the result of this suit. It will be noticed that the heads of some of the most influential of the Colne families declined to make the payments, and that the name of one lady figures in the list. "The wife of Henry Shaw" was, if I mistake not, a local celebrity, and a most energetic woman.

[2] "*Dominica in albis*" might be either Low Sunday or Easter Sunday. Local readers will remember the ancient tenement on the west side of, and near the Derby Arms. This was once the residence of the Wilsons (subsequently of Heyroyd), and it is by no means improbable that the little vacant plot of land in front, within living memory planted with flowers and shrubs, occupies the site of the garden here referred to. Canon Raines, in *The Rent-roll of Sir John Towneley* (the latest addition to the Chetham Series), gives some interesting particulars, obtained from papers preserved at York, concerning this marriage. Agnes did, it seems, consent, but told the women she did it through fear of her friends, some of whom were monstrously cruel and unjust towards her, and to save her lands. Mr. Towneley said roughly to her: "Thou art noght, and a beggarle wolt thou be, & yf thou forsakest thys rych man tak me never for thy frend, but gett thee fast from me, & out of my house, for I will be as moch thy foe as I have been thy frende." And all the night he tried to persuade her, and she came and said to Katherine Baxter: "Alas! Katryne, I am undone, for my frends woll make and compel me to have John Bulcock, and, by my trouth, I had lever dy then have hym, for I never loved hym, ne never wyll do, & so I pray yo bere me record hereafter, for I woll never tarry with hym when I am weddyt." The saddest part of the story lies in the fact, that rather than cohabit with him, she mutilated her breast. The Canon adds that Bulcock was an old man, and Agnes about 20. The Towneleys were the instigators, and gained their point. Shortly after the marriage, Agnes and her friends made an unsuccessful attempt to obtain a divorce.

[3] See *postea*, p. 104.

Sir John Towneley, as representative of the *Manor of Ightenhill*, and Mr. Lister, as representative of the *Manor of Colne*, accompanied by most of the inhabitants of Briercliffe and Marsden, perambulate the boundaries between the two manors. 1524. Hen. VII

Marsden Church, or Chapel, supposed to have been consecrated.[1] 1544.

Wycollar Hall built.[2] 1550. Edw. VI.

Lodge Holme occupied by James Shuttleworth, late keeper within the Forest of Trawden. 1551.

Military muster in Lancashire. Colne contributes 10 men, Foulridge 8, and Marsden 12. 1553. Philip and Mary.

May 20.—The Queen grants the coal-mines in Colne to William Lyster.[3] 1554.

June 26.—The churchwardens and collectors of the poor of the parish of Colne, receive the sum of 40s. at the hands of Alexander Nowell, Dean of St. Paul's, and Lawrence Nowell, Dean of Lichfield, his brother, out of the bequest of their brother Robert. 1569. Elizabeth.

July 26.—Out of the same fund, Janet Scale, of Colne parish, receives 4d., and Margaret Higgins 6d.[4]

Mr. John Towneley, of Towneley, allots the pews in Colne Church.[5] 1576.

The Queen demises her water corn mill of Colne, with all suit and soke, to one Piers Pennant, a Gentleman Usher of Her Majesty's Chamber.[6] 1578.

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[1] The patron saint of Marsden (St. Paul) is generally, though erroneously, stated as unknown.

[2] Originally one of the stateliest houses in the neighbourhood, this hall is now a deserted ruin. It was for several centuries the home of the Cunliffes, but has within recent years been purchased by Mr. Richard Hartley, of Wycollar. The hall is chiefly remarkable for a curious fireplace, depicted in Gregson's *Portfolio of Fragments*, and for the tradition mentioned in a subsequent chapter.

[3] Duchy of Lancaster. Inrolment of leases. Div. II, folio 568.

[4] Accounts of the executors of Robert Nowell.

[5] Whitaker's Whalley. Remembering how strongly Mr. Towneley's Roman Catholic proclivities were developed at this particular time, it is singular that so ardent a Protestant as Bishop Downham should have delegated such powers to him. He was a lawyer, and seems to have been much employed, before he got the estate with his wife, in various manorial courts, and by the Talbots, for their Blackburn Wapentake business.

[6] Duchy Pleadings. Vol. 131, A 21.

1580.* Elizabeth. Pendle Hill discharges a great body of water.[1]

1583. A cow sells in Colne for £1 8s. 6d.[2]

1586-7. Two oxen sell at Colne fair for £6 3s. 4d., and a heifer for £1 3s. 6d.[2]

1592. John Nutter, of the New Laund, yeoman, "seeking by all means possible to defraud Her Majesty's liege people," stops and blocks up the high and royal way to Her Highness' coalpit at Marsden, likewise the gates thereof, and forbids persons to pass and repass that way, and this, notwithstanding that Richard Grimshaw, of Pendle Forest, and others "did manie tymes, in moste friendlie and gentle manner, require and desire him to desiste and leave off his injurious and wronge doinge."[3]

Feb. 24.—The Queen, through her Duchy Court, wills and requires her trusty and well-beloved Sir Richard Shirburne, Sir Richard Molineux, Knights, and ten other gentlemen in her commission named, or some of them, at a time convenient to themselves, to repair to Her Majesty's manor of Colne, and then and there calling before them, by virtue of such commission, all such persons as they should think meet and convenient, thoroughly to perambulate, view, and survey the meres and boundaries dividing the moors and waste grounds of the manor of Colne from the adjoining waste grounds and manors, as well of the Queen as of other lords and freeholders; also to set out the moors in such manner that the boundaries thereof might for ever thereafter plainly appear. And, inasmuch as it had been credibly stated that the tenants of Ightenhill and Trawden, and other lords and tenants, whose wastes adjoined, and were insufficiently severed from the manor of Colne, had enclosed, and were about to enclose, a great part of the wastes, whereby the inhabitants of Colne would be greatly wronged and

[1] Whitaker. (An asterisk,* here and elsewhere, denotes that the date is an approximate one.)
[2] Shuttleworth Accounts.
[3] Duchy Pleadings. Vol. 117, G 2.

overcharged by their neighbours, the Queen declared it to be her will and pleasure that the Commissioners, or such and so many of them as acted, should inquire into the matter, and certify of their facts, doings, and proceedings to the Chancellor and Council of the Duchy, "in our duchie chamber at our Palais of Westm^r on the morrowe after the feast of Sainte Martin next cominge, or before yf youe so convenientlie maie or can. Nott ffailinge hereof as wee truste youe." 1592. Elizabeth.

May 25th.—The Commissioners, proceeding in their work, examine *Nicholas Robinson*, of Earby, "of the age of four score years or thereabouts." Asked whether he knew the Queen's Majesty's manor of Colne, and that common and waste ground belonging to the same, he replied in the affirmative. Asked whether he knew the meres and boundaries dividing the common on the south side of the town of Colne from Her Majesty's forest and chase of Trawden, he replied that he knew a ditch, fence, or wall, commonly called Trawden Ditch, which began at a certain tenement of Mrs. Farrar's called Kirkeclough, and extended upwards towards the south to a hill called Little Bulsware to the Deerstones there, which had always, during his recollection, been accounted the boundary, but how further divided he knew not. And the reason why he knew, was, that when for thirty years he lived at Priestfield, he always got turf and turbary from the moors and wastes, without let or hindrance. *Henry Swann*, of Alkincoats, clothier, "aged three score years and six, or thereabouts," confirmed this evidence, and further stated that the boundary ran from the Deerstones to a gate called Beardsley Gate, and then followed an old decayed ditch to the side of a hill called Bulsware. *Roger Blakey*, the venerable Incumbent of Colne, "aged four score years and two, or thereabouts," and also *Henry Holgate*, of Foulridge, "of the age of three score years and five, or thereabouts," were next examined. Their evidence

1592 Elizabeth. was not of special interest. *Christopher Middup*, tenant to Mr. Edward Marsden, of Heirs House, could not positively define the boundaries separating the manor of Colne and Icornshaw, but stated that, about forty years ago, he dwelt with an aged man of Barrowford, named Lawrence Robinson. His master having bought some timber at Bingley, he and others were sent to bring it home, and, as they came over the sike at the further end of *Redeshaie*, they loosed their oxen out of their wains, to bait them. Several old men thereupon stated that "Redeshaie" on this side the sike was in Lancashire, and that Kildwick parish men did them wrong in eating up the same with their cattle. *John Parkinson*, "of the age of ffour score and thirtiene years (*sic*), or thereabouts," stated that *Tom Cross* and the *Graystone* were by credible report the boundaries, as well of Lancashire and Yorkshire, as of the manors of Colne and Cowling. He also stated that one day, "having been a hunting moorgame on the moor neare Lancashire," a tenant of Mr. Towneley's, named Nicholas Robinson, who resided at Monkroyd, in Lancashire, bade the witness (because he loved him, as he said) keep on the east side of the boundaries, or else he would have both his gun and his net taken from him.[1]

1596. The inhabitants of Colne and Marsden complain that the Towneleys and their miller, Stephen Hargreaves, exact and take excessive and undue toll at the Colne Water Corn Mill. Proceedings were consequently instituted in the Duchy Court. It was agreed that during "all the tyme whereof the memory of man is not to the contrary, the inhabitants had ground their corn and grain at the mill, and also paid aud done suit and soke." The inhabitants alleged that, in recompense for the grinding, they were in the habit of bestowing on the miller "some small benevolence in meall, of meare goodwill, some more, and some lesse, as

[1] Duchy Surveys and Depositions. Divisions 3 and 4.

was thought good to them." They further stated that the Towneleys were in the habit of pretending that sacks or loads brought "*on horseback*" only contained five strikes, whereas they actually contained nine, and six strikes for every load brought "*in winne or cartte*," whereas there were eleven. This the Towneleys denied, and contended that they were entitled to "one mette out of every thirty mettes brought, for mulcture and toll."[1] 1596. Elizabeth.

Richard Brierley, Incumbent of Colne, begins to keep the Parish Registers.[2] 1599.

Alice Hartley leaves the first known charitable bequest to the poor of Colne.[3] 1600.

Fifty of the principal men of the parish meet, and determine the fees to be paid for burials at Colne Church.[4] 1601.

Langroyd built.[5] 1605. James I.

July.—The Shuttleworths buy sack and white wine at Colne. 1612.

August.—Katherine Hewet, a Colne woman, tried, convicted, and executed as a witch.[6] At the same Lancaster Assizes, Margaret Pearson, of Padiham, tried on the triple charge of murder by witchcraft,

[1] Duchy of Lancaster Pleadings. Vol. 131, A 21.

[2] "Registers in Churches (of Weddings, Christenings, and Burials) were first appointed to be kept Anº. Dom. 1538, just before yᵉ dissolution of monasteries, and since yᵗ time have proved some of our best helps towards yᵉ preserving of history." (Wm. Nicholson, Bp. of Carlisle, his English Historical Library.)

[3] Shortly before her death, this lady purchased, for £60, a small farm called Henfield, now known as Brown Hill, situated on the outskirts of Colne, then containing two acres of land, but subsequently enlarged by an allocation of 2a. 3r. 20p. of waste land. Dying before the conveyance to her was executed, she directed the purchase money to be paid out of her personalty, and the rents of the farm applied by Henry Shaw and Bernard Parker "to the use of the poor, born and dwelling in the parish of Colne." In 1671, in consequence of disputes as to what had been paid, and ought to be paid, to the poor, it was decreed by the Duchy Court, assisted by Mr. Baron Littleton, that, in all time to come, the farm should stand charged with the payment of a yearly sum of £3 10s., such sum to be distributed, in accordance with the intention of the donor, amongst the poorest and most needy inhabitants, born and residing in the parish of Colne. Unlike many other charitable bequests, the amount is still paid.

[4] For the memorandum drawn up on this occasion see *postea*, p. 137.

[5] This date appears on the porch. Baines describes Langroyd as an ancient house modernised, but not divested of its antique character.

[6] For an account of her trial see *postea*, p. 212.

1612. James I. bewitching a neighbour, and bewitching a horse. Acquitted of the two former charges, she was found guilty of the third, and, according to Baines and other writers, a portion of her punishment consisted in standing in the Colne pillory on a market-day, with a paper on her head, stating in large letters her offence.[1]

1614. Roger Briarley, a wild fanatic, comes to preach at Gisburn Church. The churchwardens commanding him to show his licence, he declines to do so. Shortly after, he christens a child in the vicar's absence without making the sign of the cross on its brow. For this he was presented.[2]

1615.* Hargreaves House, Barrowford, built by the family whose name it bears, and who had considerable landed property in the neighbourhood of Barrowford. This picturesque building is now converted into the White Bear Inn.

1617. William Brook, of Colne, convicted of horse stealing. It being his first offence, he receives a free pardon under the sign-manual.[3]

1618. Sugar sells in Colne for one shilling and fivepence per pound.[4]

1619. An allotment made of the wastes of the manor of Colne.

1622. Presentment made that "the cross in ye churchyearde standeth undefaced."[5]

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[1] The sentence, however, as recorded by Potts, was, "You shall stand upon the pillorie in open market at Clitheroe, Paddiham, Whalley, and Lancaster, four market dayes, with a paper upon your head in great letters declaring your offence." These apparently conflicting statements can only be reconciled on the assumption that for some sufficient, but unexplained reason, Colne was substituted for one of the towns above mentioned.

[2] Presentments at York.

[3] State Papers, Domestic Series. This, according to the printed calendar, is the only reference to Colne in papers covering a period of 120 years.

[4] The Shuttleworth Accounts.

[5] Lanc. MSS. Vol. 22, p. 190. The exact position of this cross is a matter of some uncertainty. Tradition assigns it a position some ten yards south of, and in a line with, the tower. Formerly every churchyard had a cross, which, besides being an ornament, and an object to excite devotional feelings, served as a temporary resting-place for the bodies of the dead. The cross in question was probably of coeval date with the church.

Nicholas Blakey, of Blakey, and Margaretta his wife, married clandestinely in a Colne alehouse.[1] 1630. Charles

Dr. John Bridgeman, Bishop of Chester, directs a commission to the churchwardens authorising them to allot the pews in Colne Church. 1635.

January 31.—The king, by deed, demises and leases unto *Jane Kenyon*, widow of Roger Kenyon, late of Park-head, gentleman, the fairs annually held and kept at or in the town, or village, of Colne, "upon the feast daie of St. Mathias the Appostle, upon the feast daie of Phillipp and Jacobb, upon the third day of Maye, upon the feast daie of St. Michaell the Archangell, and upon the first daie of October," together with all the toll, stallage, and profits thereto belonging. The term was 31 years, she paying, in respect of these and other fairs at Burnley and Haslingden, the annual rent of twenty-two shillings "at the Feasts of the Annunciation of the Blessed Virgin Mary and St. Michael the Archangel."[2] 1639.

Civil war period.—Parliament informed that the Colne people were among "sturdy churls, ready to fight the king's forces rather than their beef and fat bacon should be taken from them."[3] 1642.

Joseph Lister, an apprentice-boy, flees from Bradford to Colne to avoid the horrors of civil war.[4] 1643.

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[1] No unusual circumstance in days when marriages were solemnized with great irregularity.

[2] Duchy Drafts of Leases. Bundle 77.

[3] Baines.

[4] The incidents of the flight, as narrated by himself, afford a striking illustration of the danger of the times. "We" [himself and acquaintance] writes he, "had not gone far [from Bradford] before we saw a trooper on horseback in full speed towards us: struck with amazement, we all set a running together, and as we ran a sudden thought came into my mind: if we continue together we shall all be taken: I, therefore, immediately separated from my companions, and made directly towards the opposite fence, where luckily meeting with a thick holly, I rushed into the thickest part of it, and pulling the branches about me as well as I possibly could—while the trooper in full speed pursuing my companions at length overtook them, having wounded one, the other two surrendered, so took all three, and passing by the place where I lay concealed—heard him enquire for their other companion; but they, not perceiving where I lay, told him they could not inform him. Having thus escaped being taken by the trooper, I lay still all day, not daring to stir for fear of being perceived and pursueda second time: when night approached I ventured out of my hiding-place,

1643. Charles I. *July.*— Thornton Manor House taken by the Royalists, and Captain Braddyll, a young Parliamentary captain, slain.[1]

August.—"Lancashire reported quiet since they beat the Newcastellians from *Colne*, Clitheroe, and Thornton."[2]

Winter.—Troops at Colne. "Most, if not all the companies," writes the author of the *Discourse of the Warr in Lancashire*, "were called, upon receiving orders, to march into Blackburn Hundred to Henley Moor, and after that, they had orders to march two myles further to Colne, to a general randavouse betwixt both Hundreds, in the most remote part of the county, upon the borders of Yorkshire, to a place called Emmott Loane Head, to be a terror to the Yorkshire Cavaliers, who that winter hanged up and down."

Same Year.—Death of Mr. Thomas Smith, a wealthy clothier, of Colne Edge, and formerly of Blackwell Hall, London. From the "inventory of his estate" it appears that his apparel, with two trunks, and "monney in his purs," amounted in value to £100, his lease of Colne Mill to £120, and his entire personalty to the very considerable sum of £2,053 12s. 4d. Blessed with prosperity, and mindful of others less fortunate than himself, he bequeathed to the poor of Colne the interest of £50 for ever.[3]

Chasm, or hiatus, in the Marriage Register from
1644. February 6th of this year to June 16th, 1654.

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resolved to go to *Colne*, in Lancashire, where I understood my master was (for I was yet an apprentice), knowing he went off with a party that went thitherward after their defeat at the battle of Adwalton. I travelled all night, and coming thither, presently found my master, who received me very kindly. He enquired how matters had gone at Bradford since he left it; I informed him of every circumstance that occurred to my mind, especially of my late escape out of the hands of the trooper. He asked me if I was willing to return to Bradford again, and enquired what had become of my dame (his wife), and let him know further thereafter. I consented so to do, and accordingly in the morning set out on my return thither." (A Description of the Memorable Sieges and Battles in the North of England that happened during the Civil War in 1642, 1643, &c. Bolton, printed by J. Drake, 1785.)

[1] Whitaker's History of Craven. 2nd edition, p. 107.

[2] Certain Informations. No. 30, Aug. 14. Vol. 2 of Chetham Society's Publications. William Cavendish, Earl of Newcastle, was a Royalist General.

[3] Charity Commissioners' Report.

June.—Skirmish at Haggate. Several soldiers slain.[1] 1644. Charles I.

25th.—Skirmish at Colne, in which Sir Charles Lucas commanded the Royalists, and Col. Shuttleworth the Roundheads. The forces of the latter, consisting of 300 horse and 100 dragoons, were totally routed, and their leader wounded. The Royalists had "execution" on them for three miles. The colonel, with a few others, escaped, but the rest were either killed or taken, and the colours and prisoners brought to Prince Rupert.[2]

Service in Colne Church interrupted, and Mr. Warriner, the minister, assaulted by two Parliamentary soldiers.[3] 1645.

Yet another memorial of the Civil Wars. James Hirst and William Taylor, two soldiers, buried here.[4]

Also George Lassie, a Parliament soldier, slain at Broughton by the Royalists under Sir Marmaduke Langdale.[4] 1646.

Sir Marmaduke Langdale, a Royalist general, resolves to march to Preston, "but for the present the intelligence was that the Parliamentary forces were divided, some part whereof were marched to *Colne*, and so to Manchester, to relieve that towne in case we [the Royalists] should presse upon it."[5] 1648.

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[1] Wilkinson's History of the Parochial Church of Burnley.

[2] *Ryves, Mercurius Belgicus*, a copy of which is in the British Museum. Thus is explained the tradition (now seen to be founded on fact) mentioned in the first edition, to the effect that a skirmish took place at Colne, in a field near the site of the Cemetery, in which the Royalists were victorious, in honour of which event the field was named, and has ever since been known as "The King's Field." Cannon balls have at various times been found in this neighbourhood—one many years ago on Castor Cliff, and two (one in my possession), more recently, near Colne Edge. Of the ball found on Castor Cliff Dr. Whitaker remarks, "No more probable account can be given than that in the civil wars of the 17th century, the works on Castor Cliff were still so entire, as to constitute a strong post, which was defended by one party and battered down by the other. There is a curious tradition that a castle formerly stood on Castor Cliff, with gates so ponderous and large that the noise caused by their closing could be heard in Pendle Forest, and that Cromwell himself besieged and destroyed it.

[3] See *postea*, p. 151. "Walker's Sufferings of the Clergy."

[4] Parish Registers.

[5] His Letter. Civil War Tracts.

1648. Charles I. *August.*—Generals Cromwell and Lambert said to have halted at Lower House (now Gisburn Park), previous to giving battle to the Duke of Hamilton, a visit explaining, it is thought, the presence in the drawing-room of that hall of two excellent portraits of those celebrated men, Cromwell's being the work of Sir Peter Lely, a noted Court painter, and Lambert's of Walker.[1]

1650. Commonwealth. Chasm, or hiatus, in the burial register from May 8th in this year to October 1st, 1653.[2]

* Mr. William Sykes, a Leeds merchant, purchases the manor of Colne, with some cottages on the south side of the town.[3]

1653. The inhabitants and householders of Colne meet to choose a parish registrar, in accordance with an Act of the Barebones Parliament. A layman only being eligible for the office, the choice fell on *John Hall*, of Colne, yeoman, and, his appointment being confirmed, he was, on the 20th September, sworn in before Richard Shuttleworth and John Starkie, two justices of the peace. Thus was inaugurated a more systematic method of keeping "ye books," for which we of to-day have reason to be thankful.

1655. A bull-bait takes place at Gisburn, at which Richard Townley, Esq., is accidentally killed.

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[1] Many and curious are the stories concerning the redoubtable Oliver still current amongst the peasantry of this neighbourhood. Most of them are interesting, some even amusing. One says that he spent the night at the old North Hall, near Langroyd (now demolished); a second that his troops halted at Foulridge, whence the name "Cromwell's Croft;" a third that an exclamation of his wife ("What an admirable gell!") led to a district being given the name, it still bears, of Admergill.

[2] "The destruction of these ancient and valuable records is, perhaps, to be attributed to that ignorant and fanatical zeal which so furiously raged about the period of this volume's commencement, viz., that same persecuting zeal which turned the chapel at Lambeth into a ballroom, and digging up thence the body of Archbishop Parker buried the mangled remains under a dunghill; the same persecuting zeal which destroyed at once the labours of many hundred years' collection in that invaluable library at Alexandria."—*Note in Register.*

[3] Gregson's Portfolio of Fragments.—Formerly large boulder-stones served to define the boundaries of this manor. These stones were known by curious names, such, for instance, as the Ring Stone, the Earl's Stone, St. Stephen's Stone, the Sergeant's Stone, the Attorney's Stone, the Wolf Stone, and the Deer Stone.

April 29.—Robert Parker, of Briercliffe, "for a considerable sum," buys all the limestone in the parishes of Colne and Burnley.[1] 1656. Commonwealth.

Mr. Parker complains that, ever since his purchase, he has been interrupted in the enjoyment of a great part of the profit arising from the gathering and selling of the limestone, by Nicholas Townley, of the Royle, and others, who claim the same. Therefore he seeks relief in the Duchy Court.[2] 1657.

Trawden Forest attached by Act of Parliament to the manor of Colne. 1661. Charles II.

October.—None in that whole month buried, say the parish church registers.

Erection of the building locally known as the "Foulridge Dandy Shop," and supposed for the following reasons to have been originally a Quakers' Meeting-house, with burial-ground attached: (1) Fragments of furniture appertaining to a place of worship have been discovered there. (2) Also human bones in, and near to the little croft, or garden, on the opposite side of the lane, at some considerable depth beneath the surface of the soil. (3) An entry in the burial registers of the parish to the following effect: "1678. Sept. John Greenwood, of Ffouldridge, a Quaker, buryed at Ffouldridge."[2] 1666.

Pendle discharges a great quantity of water.[3] 1669.

Magdalen Malham, a noted beauty, married to William Kenion, of Kirk Clough. There is a curious tradition, that, by the addition of the letter "p," prefixed to her name, and signifying, so it is said, the Latin word *pulcherrima* ("most beautiful"), her charms were recorded in the marriage register. Be this as it may, the happiness of the pair was of short duration, for, eleven months after, the young wife "dyed of childe," and, ere long, William Kenion had wooed and won Alice Blakey. 1670.

[1] Exchequer B and A, Lancaster. Commonwealth. No. 87.

[2] There is abundant evidence that the Quakers were once a strong body in this neighbourhood. They are now few in number.

[3] Whitaker's "Whalley."

1671. Charles II. Mr. Parker, of Extwistle, obtains a lease of a Marsden coal-mine.

1672. The fulling mill here in the possession of Bernard Emmott, of Colne, gent.

1674. Another Marsden coal-mine leased to Mr. Richard Townley and others.

1684. Quaker Hartley presented for not coming to church, and not receiving the sacrament.

Nov. 27.—Robert Hammond, of Crawshaw, gent., buried at Colne.[1]

1687. James II. Smallpox at Colne and Barrowford.

1688. The Quakers found a chapel at Trawden, with burial-ground attached.

1689. William & Mary. Isabella Shaw and Margaret Shuttleworth, two Trawden friends, perish in the snow, on a winter night, on their way to Heptonstall. Dying together, they were together buried at Colne.[2]

1690. John Ray, the father of English botany, visits Pendle. There he finds the little plant *Bifolium minimum* (*Listera cordata*) growing near the Beacon.[3]

1692. Roman silver coins found at Emmott.

1693. A date appearing on Emmott Hall.[4]

1695. Will. III. *January.*—John Tattersall, of Noyna, dies at the extraordinary reputed age of 108.[5] A baby when the Spanish Armada was scattered in the time of "Good

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[1] Mr. Hammond is the *only* Colne gentleman mentioned by *Blome* in his *List of the Nobility and Gentry that each County of England and Wales is Enobled with.* His daughter Mary married Edmund Starkie, brother of John Starkie, Esq., sometime High Sheriff of Lancashire. Crawshaw, once entitled to rank amongst the mansions of the neighbourhood, is now divided into a number of cottage tenements. The outside and inside walls are of great thickness.

[2] Parish Register.

[3] His Synopsis.

[4] Twycross, in his *Mansions of England and Wales*, describes this mansion as standing on rising ground, surrounded by rich plantations. "The house," says he, "has undergone many alterations, as may be seen by the dates, '1693,' '1727,' and '1737,' carved on it. The principal front is of the modern style of architecture, and the whole structure presents a handsome appearance. It contains several family portraits, some of which are by John Emmott, Esq., who died in 1746, and possessed considerable taste as an amateur artist. There are also portraits by Sir Godfrey Kneller, Sir Martin Archer Shee, and other distinguished painters."

[5] Parish Register.

Queen Bess," living through the reigns of James I. and Charles I., and the interregnum of Cromwell, witnessing the restoration of Charles II., and the flight and exile of James II., he saw in his old age William III. and Mary II. ascend the English throne, and died one year after the latter. 1695. Will. III.

Feb. 6.—Burial at Colne of the sisters Catherine and Elizabeth Robinson. Poor in this world's goods—so poor as to be described as paupers—they seem to have been immeasurably rich in the love they bore each other. They lived together 71 years, died on the same day, and were buried on the same day in the same grave.[1] 1699.

Hob Stones built.[2] This once genteel residence is now occupied as a farmhouse. Its curious gateway was erected four years later. 1700.

Carry Bridge Hall built.[3] 1702. Anne.

Oct.—Death of John Emmott, for 44 years sexton of Colne Church, an office which, says the register, he filled, "*Non sine aliqua laude.*" 1703.

Robert Hargreaves, joiner, mends "y^e^ fourhams in y^e^ school." 1705.

Feb. 6.—The bells ring in honour of the Queen's birthday.[4] 1709.

Also in May, in this year, in honour of the signing of the Peace of Utrecht.[4] 1713.

Feb. 2.—The heads of Colne parish met about "y^e^ chancel repairs." 1714.

March.—Richard Roberts, of Pendle Forest, drowned in Wanlass Water.[5] 1715. George I.

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[1] Parish Register.

[2] Hob was a Saxon dancing elf or fairy. The neighbourhood of Hob Stones, and especially the adjoining rocks, was said to be haunted by fairies. Such was the common belief amongst the Colne children of a past generation. Doubtless the story originated in some now lost tradition respecting the place.

[3] On the building are the initials "I W—E W" Here lived, or lodged, the Rev. John Metcalfe, curate of Colne, a strange character, of whom see *postea*, p. 164.

[4] Wardens' Accounts.

[5] Registers.

1716. George I. A little waif and stray, simply styled "a soldier's child," is buried here.[1]

1717. Mr. Barlow, Incumbent of Colne, "no Jacobite," orders the bells to be rung in honour of the anniversary of King George's Coronation-day.

1718. The churchwardens provide a *Littleton's Dictionary* and a Lexicon for the use of the Grammar School boys.

Same year.—Mr. Barlow certifies the Bishop of Chester that the inhabitants of Colne, Foulridge, Barrowford, Marsden, and Trawden resort to the parish church, and that service is performed therein every Sunday twice a day, except one afternoon every month, when the curate officiates at Marsden.[2]

1722. The Skipton singers and their "maister" come over to Colne Church.

1723. A church bell cracks. Vestry meeting held, when it was resolved that the bell should be "letten down, weighed, loaded, and sent to York."

1728. George II. The sexton removes the cross from Colne churchyard.[3]

1729. The churchwardens administer relief to a poor woman "badly used by y^e^ Turks."

1731. John Tempest, of Broughton, writes a letter to his father, wherein he incidentally mentions that Colne coal had in it, to all appearance, veins of gold and silver.

1733. The Incumbent of Colne contributes £7 11s. towards the income of the Vicar of Whalley.

1735. *Feb. 27.*—A petition of the principal woollen manufacturers and inhabitants of the town of Colne, and places adjacent, presented to the House of Commons, and read. It states (*inter alia*) that "vast numbers of the poor in the town, and places adjacent, have always been brought up, and are employed in, the woollen manufacture; and that great quantities of the woollen goods made there are exported into the British

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[1] Registers.
[2] Notitia Cestriensis.
[3] Partly for this act of vandalism, and partly in payment of his wages, he received £1 18s. 3½d.

plantations. The petitioners, being convinced that it never was the intention of the Parliament to discourage the manufactures of our own kingdom [alluding here to an Act made in the seventh year of his late Majesty's reign, prohibiting the wearing or using in furniture, of any printed, painted, stained, or dyed calicoes], pray that manufacturers of linen and cotton goods, by whatsoever name they are or may be distinguished, may not be hindered or restrained from printing or painting the said manufactures, and from making any further improvement of the same; or, by including these home-made goods under the penalties of foreign ones, to prohibit the use and wear of them.[1] 1735. George II.

March 27.—Thirty-four persons excommunicated. The parties who thus incurred the displeasure of the Church were as follow: Robert Edlestone, of Marsden, Mary Driver, Elizabeth Hartley, Mary Tattersall, of Little Marsden, Hannah Bradshaw, John Shaw, Ann Hartley, of Foulridge, Catherine Baldwin, Mary Foulds, John Holgate, Margaret Whitaker, John Todd, Elizabeth Hitchen, of Marsden, Sarah Mitchell, of Trawden, John Harrison and Jennet his wife, William Harrison, Robert Smith and Elizabeth his wife, Sarah Greenwood, of Trawden, Mary Parkinson, of Colne, Abraham Uttley and Ann Shackleton, of Errington, Ellen Boys, Margaret Mitchell, of Trawden, Ellen Greenwood, of Trawden, William Hyrd and Ellen Windle, of Foulridge, Nicholas Baldwin and Judith Boothman, Richard Wilson and Elizabeth Bradshaw, and William Starkie, of Foulridge.[2] 1737.

[1] For fuller account see "Sketches in Local History," in *Preston Guardian Supplement*, for Aug. 18th, 1877.

[2] No reason for the step is assigned in the register, and I fail to find one from other sources. Excommunication is a punishment now rarely heard of—perhaps the most notable instance in modern times being that of Dr. Colenso, Bishop of Natal, by his metropolitan, Dr. Gray, Bishop of Capeton. Excommunication was once, however, a common occurrence, and, as may be imagined, was a most powerful weapon, both of the Church and State. *Paterson* remarks that in England, before the Conquest, the harbouring of an excommunicate placed an offender at the king's mercy. And the excommunicate could enter into no legal contracts, had no *status* in court, was denied his wager of battle, and no one

1741. George II. Entries in the parish registers first made in the vulgar tongue.

1743. *February.*—Mr. Ingham, founder of the sect of that name, preaches for the first time at Colne Edge.

Same year—The Honourable Henry Harvey, B.A., appointed curate here, at a salary of £40 per annum.

1745. The Scotch rebels in the neighbourhood. Skirmishing takes place.[1]

1746. Nine more persons excommunicated, viz., Robert Moore, of Foulridge; Mary Catlow, of Colne; William Banks, Elizabeth Berry, of y^e^ chapelry of Colne; Mary Taylor, Peter Whalley, Martha Firth, Mary Spencer, and Thomas White, of Little Marsden.

1749. John Hartley, plasterer, works thirteen days at the church, at a charge of fifteen pence per day for himself, and ninepence for his boy.

1751. *October 14.*—Still further excommunications, the transgressors being Mary Watson, of Barrowford; Ellen Kershaw, Anne Shoesmith, Richard Varley and Ellen his wife, Alice Hodgson, and Mary Wilkinson, of Trawden.

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could eat and drink or live with him in public or in private. He thus became an outcast, and worse than a leper, with whom it was punishment to exchange a word or a greeting, and was left to perish in misery or starvation. If a citizen, even unawares, supplied food and shelter to him, the whole town was frequently subjected to an interdict. When the anathema was pronounced, with bell, book, and candle, the priest, at the head of the citizens, proceeded to stone the excommunicate's house. After ten days' obduracy all friends, relations, and servants were forbidden, under the pain of sharing his punishment, to minister him salt, or food, or drink, or water, or fire. If he took refuge in a town, or church, or monastery, an interdict was launched at it, and finally, in a few days more, all judges, nobles, and secular authorities were ordered, under pain of excommunication, to seize and imprison his person and confiscate his property. When an excommunicate died, he was denied the right of burial, and his body was suspended to a tree and left to rot in the air, though the clergy afterwards found they could make profit by dispensing with this law. Indeed, so formidable a weapon was excommunication deemed, and its influence on men was found to be so emphatic and conspicuous, that the same process was extended to the beasts of the field, and bishops gravely excommunicated caterpillars, rats, and snails, after appointing and hearing counsel in their defence. It was also applied to the recovery of ordinary debts so early as the twelfth century, and so continued for three centuries."

[1] I do not find that they came to the town, but some of the Colne people went to Pendle to obtain a glimpse of them, when their fears had been allayed.

July 18.—Laying of the foundation stone of Wine- 1752. George II.
wall Chapel.

August.—"M.," a Lancashire gentleman, writing 1753.
to the editor of the *Gentleman's Magazine*, states that "one Mr. Parker, a gentleman of considerable fortune, near Colne, in Lancashire, has a certain and speedy remedy for the dreadful distemper of hydrophobia, which," observes the writer, "I never heard to fail except once, which failure was occasioned by the person's own folly, who would not be kept from strong liquors, although strictly charged to refrain them. There has been a great many hundreds cured by him, for which he takes no more than half-a-crown. I never heard he gave above one dose, which always does the business. Every patient is obliged to go to him, for he gives it with his own hands, and will send it to nobody whatever. Indeed, for a dog he will send it made up with a kind of paste, for I myself have had occasion to send to him for it for a favourite dog, and it answered entirely." The writer then suggests that could the gentleman [Mr. Parker] be persuaded to be so generous as to give the secret to the public it would be of universal service to mankind, or, if the Legislature would purchase it for the public, he was persuaded "it would be of infinite more benefit to the world than Mrs. Stephen's famous medicine for the stone and gravel."[1]

The Inghamites build a meeting-house at Salter- 1754.
forth.[2]

Saturday, October 17th.—Execution at York of the 1767. George III.
brothers Thomas and Richard Boys, of Waterside.[3]

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[1] "Sketches in Local History," in *Preston Guardian Supplement*, for Nov. 17th, 1877. The secret is still claimed to be in the possession of a Colne family, whose head married a former domestic at Alkincoats.

[2] "Historical Sketches of the Rise of the Scots Old Independent and Inghamite Churches, with the Correspondence which led to their Union. Colne: Printed and sold by H. Earnshaw. 1814."

[3] The belief is common in this neighbourhood that the brothers were executed for uttering counterfeit coin, and it is so stated in the first edition. But according to a curious little work, entitled *Criminal*

1770. George III. *Feb. 4th.*—The inhabitants of Colne resolve to erect a new poorhouse, at an estimated cost of £120.[1]

1772. *Sept. 9th.*—A vestry meeting held on the poorhouse question, when a proposal that the money belonging to the poor should be expended in its erection was carried by a large majority.[1]

1774. The poorhouse question still on the *tapis*. The principal landowners meet, and, admitting that the tenants' rents were excessively high, undertake to find the balance of the money required for its erection.

1776. Smallpox rages in the town. Seventy children carried off in the space of six months.

1781. The practice inaugurated of allowing a free sale of linen cloths at the Cloth Hall during fair-time, the object being to attract traders to the town.

1782. A further outbreak of smallpox, which proved so fatal to children that, according to the register, "prodigious numbers" were carried off.

1789. *Jan. 12.*—A fearful storm, in which George Aspden perished in the snow in Colne Lane. Inquest held, and verdict of "Accidental Death" recorded.[2]

1792. Construction of the Foulridge tunnel on the Leeds and Liverpool Canal.[3]

Chronology of York Castle, compiled, its author states, from the most authentic sources, they paid the extreme penalty of the law for the highway robbery of Mr. Abraham Earnshaw, of Ovenden, holding a knife to his throat, and putting him in fear of his life. They took eight guineas and two shillings in silver from him. The brothers married two sisters, who, with their father, attended the execution.

[1] Parish Papers.

[2] Parish Register.

[3] The work was extremely hazardous, and attended with considerable loss of life, in consequence of the existence of quicksand, which constantly impeded the efforts of the men employed. Britton (*Beauties of England and Wales*, 1807) states that during the progress of the works, the soil proved so loose that only 700 yards could be worked underground The remainder was obliged to be opened from above from ten to twenty yards deep, and twenty to thirty yards wide at the top; moreover, that the sides of the excavation were supported by timber at an immense labour and expense to prevent the earth falling in until the tunnel was constructed. This tunnel is 1,630 yards long, 18 feet high, 17 feet wide, and 23 feet below the highest point of the hill. A line of half-sovereigns laid from end to end, and touching each other, would, it is said, about represent its cost.

Construction of the Foulridge Reservoir.[1] 1793. George III. 1795.

A memorable year in the annals of Colne. War was being waged against the French, and the English Government had determined to despatch a strong body of troops to the West Indies, under the command of General Sir Ralph Abercrombie. The 63rd Regiment, then considerably below its full strength, was one of the regiments selected for this service. Recruits were wanted, but, owing to the popularity of Captain Barcroft, an officer of the regiment from this neighbourhood, soon procured. The young men in Waterside joined almost *en masse*. Sunday, November 15, was the appointed day for sailing, and was looked forward to with eager expectation. Before leaving Colne, the young recruits were drawn up two deep at the Cross, and attended in such numbers that, whilst the head of the procession was opposite it, the rear extended to Cabbage Lane. Many were the good wishes expressed for their welfare—many the leave-takings—not a few the tears shed by wives and sweethearts left behind; and then, with a fifer in green and a drummer in red, these Colne lads, wearing rosettes in their caps, and accompanied by relatives and friends as far as Whitewalls, marched away never to return. An unlooked-for fate awaited them. The ships in which they sailed were wrecked in a terrible storm off Portland, and Captain Barcroft, in the words of the old song—

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[1] This is the largest of the four reservoirs in this neighbourhood by which the Leeds and Liverpool Canal, traversing the country a distance of 128 miles, is fed. The head level, or summit, of the canal is at Foulridge; the fall eastward being 409½ feet, and westward 431 feet, on which account the principal reservoirs of the Canal Company are in this neighbourhood. Their names, area, and contents are as follow: (1) The Foulridge Reservoir, above mentioned, raised in 1832. Area about 108 acres; greatest depth, 33 feet; contains, when full, 480,870,000 gallons, a quantity, it is said, sufficient to fill the canal between here and Leeds. (2) The Slipper Hill Reservoir. Area about 12 acres; greatest depth, 28 feet; estimated contents, 48,825,000 gallons. (3) The White Moor Reservoir. Greatest depth, 31 feet; estimated contents, 160,290,000 gallons. (4) The New Reservoir, constructed in the years 1865-6. Area, about 35 acres; greatest depth, 28 feet 6 inches; flooded February 7th, 1866.

1795. George III.

'A noble man,
He sailed east, he sailed west,
A gallant man was he,'

along with 10 officers, 215 soldiers and sailors, and a number of women, sank beneath the waves. Few in the doomed ships lived to narrate the story (the last passing peacefully away on New Year's Day, 1870), but *Lindridge* tells us that no celebrated field of carnage ever presented, in proportion to its size, a more awful sight than that exhibited by the Chisell Bank. For more than two miles it was literally strewed with the dead bodies of men and animals, with fragments of wreck and piles of plundered goods, which groups of people were carrying away, regardless of the sight of drowned and mangled corpses that filled the spectators with sorrow and amazement. On the mangled remains of the unfortunate victims death appeared in all its hideous forms. Either the sea or the merciless wreckers had stripped the sufferers of the clothes worn at the fatal moment. The remains of a military stock, the collar or wristband of a shirt, or a piece of blue pantaloons, were all the fragments of their apparel that remained. The only mode of distinguishing the officers was the different appearance of their hands from those of men accustomed to hard labour; but some were known by the description given of them by their friends, or by persons who were in the same vessel with them. The corpse of Captain Barcroft was recognised by the honourable scars which he had received in the service of his country, and was interred with military honours. Early on the morning of the 20th, a lieutenant of the militia regiment appointed to superintend the melancholy office of interment repaired to the scene of destruction; but from the delay occasioned in obtaining the requisite authority to remove the bodies, not more than twenty-five were buried that day. The bodies of Capt. Barcroft, Lieut. Sutherland, Cornet Graydon, Lieut. Ker, and two women were then selected to be put in coffins, and, on the following day, those of

Lieut. Jenner and Cornet Burns being found, were distinguished in the same manner. The total number of dead bodies found upon the beach amounted to two hundred and thirty-four, so that the duty of interment was so heavy and fatiguing that it was not until the 23rd that all the remains of the soldiers and sailors were deposited in the ground. Of these, two hundred and eight were committed to the earth as decently as circumstances would admit, in graves dug on the fleet side of the beach beyond the reach of the sea. A pile of stones marked the site of each grave. Twelve coffins were sent to receive the bodies of the women, but nine only being found, the surplus ones were appointed to receive the remains of the officers. Two waggons were next sent to receive the coffins in which the shrouded remains of seventeen officers and nine women had been placed, and on the 24th they were carried to the churchyard of Wyke, preceded by a captain, subaltern, and fifty-nine men of the Gloucester Militia, and attended by a Mr. Smith, as chief mourner. The officers were mostly interred in a large grave north of the church tower with military honours, and Lieut. Ker in a grave on the other side of the tower. The remains of the nine women, which had been deposited in the church during the ceremony, were then committed to the earth. In those days intelligence travelled slowly, but when the sad news reached Colne, there was general lamentation, for hardly a home in Waterside but mourned the loss of some dead one.[1] 1795. George III.

May 1.—The Foulridge tunnel completed, and the canal opened to Burnley. 1796.

[1] In the parish church is a monument bearing the following inscription:—

'To the Memory of
Captain Ambrose William Barcroft,
Of the 63rd Regiment,
Interred at Wyke, he having, after a life passed in
arduous service in America, the West Indies,
and in Holland, perished by shipwreck,
With 10 other officers, and 215 soldiers and seamen,
On Portland Beach,
At the age of 36, on the 15th November,
1795.'

1797. *George III. Reedyford rebuilt.[1]

1800. Three youths, named William and Thomas Spencer and Michael Stansfield, drowned in the Little Reservoir at Slipper Hill.[2]

1801.* The ancient draw-well, said to be 20 yards deep, in the main street of Colne, and opposite the Hole in the Wall Inn, arched over.

1802. The Wesleyan Methodist Chapel erected at Barrowford.

1803. A vestry meeting held and resolution passed, "That for the purpose of encouraging attendance at the town's meetings, every person, being a cess-payer, shall have the option of having sixpennyworth of liquor at the town's expense." A proviso wisely added "That on no account shall the expense exceed six shillings."

1804. *Sept.*—Disquieting war rumours. The principal inhabitants, in vestry assembled, confer as to the best method of obtaining recruits for the army of reserve.

1806. Bear-bait in Park Delf Pond.

1809. Marsden Old Church, or Chapel, demolished—a step necessitated by its ruinous condition.[3]

1811. Burial at Winewall Chapel of Mary Preston, of Far Laith, aged 101.

1812. Re-opening of the Wesleyan Methodist Chapel, Barrowford. The present road on Colne Field opened.

1818. Building of the Primitive Methodist Chapel, Colne.

1819. Demonstration at the Nelson Inn, Nelson, largely attended by the handloom weavers of Colne and

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[1] In 9 Eliz., there was an action or suit in the Duchy Court, respecting "the lands, tenements, meadow, pastures, and feedings called Reediffore."

[2] *Parish Register.*—These unfortunate young men came on the bank of the Foulridge end of the resevoir in high spirits, one of them playing a fife. Divesting themselves of their clothes, they were observed to enter the water and almost immediately disappear. It was afterwards discovered that they had incautiously walked into a hole partially filled with underwood, in which their feet became entangled. The bodies were recovered, and buried at Colne Church.

[3] Whitaker describes it as a poor and mean structure, apparently of the age of Henry VIII., with the ciphers "I H S." on the little belfry.

neighbourhood, against a proposed reduction of wages. 1819. George III.
At this demonstration many of the processionists carried what were ostensibly walking-sticks, which, it was feared, might, on the slightest excuse, have been used for other purposes. Happily, the affair passed off peaceably, some of the more turbulent spirits being sufficiently occupied in testing the quality of the landlord's liquor, and, when that was exhausted, despatching a horse and cart to Holgate's Marsden Brewery for a further supply.

Jan. 1, Sunday.—A Marsden, of White Moor, 1820.
drowned in the Little Reservoir. Severe frost, lasting until March 7th. Horsfield Cottage and Cumberland House built.

The Lancashire and Cheshire Association of Baptist 1821. George IV.
Churches visits Colne.

Destruction by fire of the workhouse on Colne 1822.
Field.[1] The Wesleyans build a chapel at Laneshaw Bridge. The Commercial Inn and adjoining houses built.

November 25, Monday.—The Leeds and Liverpool coaches commence running through Colne.

Same Day.—The Market Cross, figured in the frontispiece, and which had for ages stood in the main street, between Windy Bank and Colne Lane, removed.[2]

Colne Street paved from the higher church gates 1823.
westward, and causeways constructed throughout the town.

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[1] Supposed to have been originally the manor-house of the rich and powerful family of the Lacys. It stood nigh to Swan Field.

[2] The custom of erecting market crosses, though commonly ascribed to mere superstition, is a very ancient and beautiful one. Every town had its cross, and an engagement made there was, in primitive times, thought to be attended with more solemnity than if made elsewhere. Standing, too, in the busiest part of Colne, it is not improbable that a glance at the tall shapely cross may have been the means of checking many a dishonest transaction among the cattle drovers and farmers frequenting Colne on a market-day. The date of erection is unknown. Its removal was quietly and expeditiously effected. A complaint was made that there was insufficient room for the coaches to turn; a second, that the idlers of the market-place, congregating on its steps, were, in a double sense, a *standing* nuisance to passers-by, and Colne Cross disappeared.

1824. George IV. Erection of Greenfield Mill.

1825. The town resolves to subscribe to the Manchester Infirmary.

1826. *April.*—A Colne mob destroys some looms *in transitu.* Construction of the New Road, sometimes known as Dyson's Road. Great distress.

June 9.—Vestry meeting held, when, "in order in some measure to alleviate the distress," it was resolved, "That if in the construction of the new road there shall be an opportunity of employing outdoor paupers without giving them more than eighteenpence a head, the overseers shall set them to work at those wages, being assured that whatever work may be done by such paupers will at least be fairly paid for, and will therefore, to that extent, be a saving to the town."

October 5.—The distress becoming more general, a vestry meeting held, and resolution passed, "That the earnings of those poor families who, in the judgment of the select vestry, produce a reasonable quantity of work, be made into *one shilling and sixpence* per head per week, and that those families who are negligent in procuring work, or indolent in prosecuting it, be relieved at the discretion of the select vestry."

1827. A brighter day dawns. The constable of Colne certifies that "our highways are in good repair, our poor well provided for, and that he has nothing to present within his constablewick."

1828. Ann Borrus, of Kirk Clough, buried at Winewall Chapel. The singular fact is recorded that there she had buried one husband and nineteen children.

1829. The Rectory built according to the plans, and under the superintendence, of the Rev. John Henderson.[1]

The first power loom introduced into a Colne mill.

1832. Will. IV. *March 14.*—Shepherdism also introduced into the district. Cholera prevalent. The Lords of the Privy Council appoint a Board of Health for Colne, consisting of the Rev. John Henderson, *Chairman*, the Churchwardens,

[1] The site was given by the Earl of Derby. The cost of the building amounted to some £750, towards which the parishioners raised about £100

Overseers, and Constables of the town, the Medical Gentlemen of the town, and Messrs. James Carr, Harry Bolton, John Midgley, Septimus Harrison, James Baldwin, Joseph Shackleton, Thomas Lonsdale, Thomas Smith, Bernard Crook, John Hall, John Watson, Robert Horner, James Laycock, Richard Sagar, James Bulcock, William Bottomley, Robert Leeming, Benjamin Watson, John Lonsdale, Robert Duxberry, William Holmes, William Earnshaw, James Wilson, John Whitaker, Robert Hartley, Joseph Crabtree, Thomas Thornber, jun., Robert Brown, Joshua Cockshott, Robert Spencer, and Henry Bolton.[1] 1832. Will. IV.

Mr. William Asquith appointed constable of Colne, at a salary of £15 per annum. His duties, as defined in his appointment, were "to strictly visit all disorderly houses, beershops, nuisances, or otherwise, and report the same to the Select Vestry every meeting; to look sharply after the gamblers, &c., and to go all journies, known and unknown, at his own expense."[1] 1834.

St. Helen's Mill built. Formation of a Colne Sunday School Union. 1835.

The Manchester coach upset at Primet Bridge, Robert Brierley, of Manchester, receiving injuries from which he died, and several others being seriously hurt. 1836.

June 30.—Dr. Sumner, Bishop of Chester, consecrates Christ Church.

Dec. 21.—Mrs. Every-Clayton lays the corner stone of Barrowford Church.[2] 1837. Victoria.

[1] Parish Papers.

[2] On a plate affixed to the stone was the following inscription:—

'Glory to God in the Highest!
This corner stone of the
Church of St. Thomas, Barrowford,
was laid on the 21st day of December, A.D. 1837,
in the first year of the reign of Queen Victoria,
By Mrs. EVERY-CLAYTON, of CARR HALL,
assisted by Le Gendre Nicholas Starkie, Esq., of Huntroyd.
The site of the Fabric, Cemetery, School, and Yard was
Given by James Nowell Farrington, Esq., of Shawe Hall, Chorley,
and the expense of the Building was contributed by subscription,
aided by a grant of £750 from the Chester Diocesan Society.
Richard Noble, Vicar of Whalley.
John Henderson, Incumbent of Colne.
John Rushton, Incumbent of Newchurch-in-Pendle.
John Hutchinson, Incumbent of Marsden.'

1837. Victoria. *Same Day.*—Great floods, the Barrowford Bridge being swept away, and Mill Green, Waterside, several feet under water.[1]

1838. Long frost, commencing January 6th. "To the Glory of God, and to the memory of her grandfather, Henry Richardson, and of her father, Henry Richardson Currer, successively rectors of Thornton-in-Craven, Frances Mary Richardson Currer builds and endows the Church of St. Mary's, Kelbrook."

1839. A subscription list opened in Barrowford and neighbourhood, for the purpose of placing four pinnacles on, and a clock in, the tower of Barrowford Church. The appeal for funds being insufficiently responded to, a native of Barrowford offered to present one, provided the remaining three were contributed elsewhere. Believing that such would be the case, he ordered, and had completed, a pinnacle of considerable height. The other three, however, were *not* forthcoming, and in doubt and difficulty what to do, he had his lonely pinnacle placed, where it still stands, on *terra firma*, in the churchyard, and lest its history should be forgotten, half-spitefully, half-playfully, inscribed it thus:—

'In 1839
I should have mounted high.
But, alas! what is man?
Poverty and *discord*
Has tied me to the ground
And here I am left alone.'

1840. *April 25.*—Conflict at Colne between the Chartists and police. Troops despatched from Burnley.

Aug. 10.—Riots here.[2]

Same year.—The watchmen cease to parade Colne

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[1] It being St. Thomas's Day, one of the fair days formerly held here, many country people found it necessary to traverse the Green. The services of a tall man were secured, who, for a trifling consideration, carried women across the water, performing the task, it is said, to the entire satisfaction of all concerned.

[2] See *postea*, p. 229.

streets.[1] Death, at the age of 107, of Robert Robinson, otherwise Scotch Robert.[2] 1840. Victoria.

March 24.—Trial at Lancaster of the Colne rioters. The working men raise a subscription to defend them.[3] 1841.

Years of great commercial depression and much distress in this neighbourhood. 1842-3-4.

April 18.—James Foulds, Esq., J.P., lays the foundation stone of the Church of St. Mary the Virgin, Trawden.[4] 1845.

July 13.—The Lord Bishop of the diocese consecrates the new church at Trawden—Archdeacon Masters, Canon Masters, the rural dean, and many local clergy, being present. After the ceremony the Bishop ascended the pulpit, and preached from Luke xv., 18: "I will arise and go to my father," &c. 1846.

Monday 20.—Great rejoicings at Colne, in celebration of the Repeal of the Corn Laws. Fortunately, the day was remarkably fine, and immense numbers of people were in the town. The arrangements were planned by a committee appointed at a public meeting held about a week previously, with Mr. William Earnshaw as chairman. An invitation to attend a public dinner had been forwarded to the Rev. John

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[1] The town was divided into three districts, each watchman taking one. These watchmen went on duty from 11 p.m. to 5 a.m., and their cry, "Gone 12 o'clock, and a very fine night," will, doubtless, be remembered by many of the older inhabitants. Previous to the employment of regular watchmen, the shopkeepers and residents in the main streets had each to take their turn in guarding the sleeping inhabitants, though a female housekeeper was, very properly, allowed to find a substitute.

[2] He was buried near the east door-step of the Baptist Chapel in this town, and as a last mark of respect to the memory of their aged countryman, a detachment of the 78th Highlanders carried him shoulder-high to his grave.

[3] See *postea*, p. 233.

[4] A name selected as a pleasing means of perpetuating the memory of *Miss Mary Foulds*, of Trawden House, a lady well-known and highly respected. The clergy present were, the Revs. John Henderson, H. Stainer, Wm. Hodgson, and Wm. Messenger. The proceedings commenced with a procession of teachers and scholars, headed by a brass band, from the church school to Trawden House, where they were met by Mr. Foulds, the clergy, and other friends. Having re-formed, they walked to the site of the new church, where Mr. Foulds performed the ceremony, and was presented with the customary trowel and mallet.

1846. Victoria. Henderson, Incumbent of Colne, by Mr. Earnshaw, but declined by him in the following terms :—

'Parsonage, Colne, July 18, 1846.

'My dear sir,—I beg to tender, through you, my unfeigned thanks to the committee for undertaking the celebration of the Repeal of the Corn Laws, for their obliging invitation to dine with them. On a festive occasion of this nature, it is desirable that the notes of every heart taking part in the celebration should harmonise ; and as it is my misfortune to be able only to rejoice with trembling, and fearing I am not tuned to concert pitch, I deem it most expedient to avoid the risk of introducing discord, by proving too flat for the occasion. But let me assure the committee that the declining this friendly invitation to join my friends and parishioners on an occasion of so general rejoicing, involves on my part a considerable degree of self-denial. But if my desponding view prevents me from enjoying unreserved gladness, I feel no disposition to cast one sedative ingredient into the cup of joy of which it is the lot of more sanguine minds to partake. The committee, therefore, have my unreserved and cordial permission to have the church bells rung on Monday, and to hoist the British flag on the old tower which has weathered the bitter storm for centuries. Though I cannot but doubt the sufficiency of the cause for rejoicing, yet I am glad to witness proceedings which tend to exhilarate the worn spirits of our operatives, and to cultivate kindly and confiding feeling between the employers and employed. Time, the great revealer of mysteries, will disclose whose views have been right on this complicated and vexing question. When this has been effected, I shall rejoice most heartily to find that I have been in the wrong. Wishing that nothing may occur to mar the good harmony of the day, I am, my dear sir, yours very truly,

'Mr. W. Earnshaw.' 'J. HENDERSON.

In accordance with the permission thus gracefully tendered, Monday morning was ushered in by a congratulatory peal from the church bells between twelve and one o'clock. Thus roused from their repose, numbers soon appeared, busily intent on preparations for the festival. By five o'clock the committee were up and doing, workmen were suspending banners, bannerols, union-jacks, and streamers from the old church tower, the factories, across the main street, and from all the inns and many private houses. In one instance, a prime ham and a loaf were appropriately suspended on a pole from a provision store. As the morning

advanced, the neighbouring hamlets, and, indeed, the whole country-side for miles around, seemed to empty themselves of their inhabitants, and crowds from all sides came pouring into Colne, as to a common focus, to take part in the general joy. 1846. Victoria.

At eleven o'clock the procession formed at the west-end of the town, and at a distance of about a quarter of a mile, in the following order:—

1. *The Colne Old Band*, in a carriage and four, drawn by Mr. Sagar, "mine host" of the King's Head.

2. *A Platform and Printing Press*, drawn by two horses, and bearing Mr. William Earnshaw and twenty-five inhabitants. The printing press was exhibited in full operation, Mr. Earnshaw throwing off copies of some excellent verses on Free Trade, and scattering them among the eager crowd.

3. *The Members of Committee*, each carrying a small pennon.

4. *The Trades*, in the following order, with banners and mottoes, each body of workmen being headed by their employers. The order of precedence for the trades and the spinners and manufacturers who followed, had been pre-determined by ballot:—

Joiners,	Hatters,
Whitesmiths,	Ironfounders,
Dyers,	Hairdressers,
Masons,	Whitewashers,
Blacksmiths,	Tailors,
Shoemakers,	Bakers,

and Plasterers.

5. *The Spinners and Manufacturers.*—This portion of the procession was a magnificent spectacle. The heads of each firm rode on horseback, followed respectively by their workmen, with banners, mottoes, &c.

1846. Victoria. Some idea of the numbers present may be formed from the fact, that, belonging to one firm alone, there were upwards of two thousand in the procession. The men of each establishment marched first, then the women, next the boys, and lastly the girls. They were all dressed in their Sunday clothes, and from their decent and respectable appearance—that of the females especially—excited peculiar interest. The firms and instrumental bands proceeded in the following order :—

Mr. Edmondson Varley.
Messrs. Nicholas England & Son.
Mr. Robert Smith.

The Trawden Band.

Mr. William Smith.
Messrs. Shaw & Philips.
Messrs. Jonathan Shackleton & Son.

The Stonebridge Band.

Messrs. Critchley, Armstrong, & Co.
Mr. Thomas Thornber.
Mr. David Miller.
Mr. Richard Sagar.
Mr. John Emmott.

The Foulridge Band.

Messrs. Henry Dean & Son.
Mr. Hartley Sagar.
Mr. Samuel Catlow.
Mr. William Whiteley.

The Cornshaw Band.

Messrs. J. & B. Smith.
Mr. Joshua Cockshott.

The procession marched through the town, the shops of which—a general holiday having been proclaimed—were all closed, and to about half a mile beyond it, to the Craven Heifer Inn, which formed the turning point. On turning, an excellent view of the length and splendour of the procession was obtained. On a rough estimate of the hands that turned out, and taking into account the fact that the entire body was about a mile and a half in length, and, at a brisk rate, took forty-five minutes to pass a given point, it was calculated that it could have consisted of no fewer than between five and six thousand persons. Besides these, it was flanked and followed all the way by an immense body of stragglers, whilst the windows along the entire line of route, and every point where anything like a view could be obtained, were occupied to the full by groups of admiring spectators. On returning to the "west end," the procession marched into a meadow behind the Swan Hotel, and after an address from Mr. Earnshaw, the assemblage broke up with rounds of cheers for the ladies present. Later on in the day, there was a dinner at the Cloth Hall, at which 2,300 persons were present, and in the evening a public dinner at the King's Head Inn.[1] 1846. Victoria.

25th.—Free Trade rejoicings at Barrowford, and a public procession of upwards of 1,000 persons.

August.—The hand-loom weavers of Colne and neighbourhood in full employment, and wages slightly on the increase.

October 19.—The contractors of the Leeds and Bradford Extension Railway commence cutting the line at Priestfield. Trade again bad, and great distress in the town, in consequence of the principal manufacturers delivering only about three days' work per week to the hand-loom weavers.

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[1] Abridged from a report of the proceedings in the *Preston Guardian*.

1846. Victoria. *December 1.*—Sibson Rigg, Esq., of Manchester, lays the foundation stone of the Church of St. John, Great Marsden. Owing to an incessant downpour of rain, the ceremony was performed in great haste, and the Rev. Hugh Stowell, Incumbent of Christ Church, Salford, who had come over specially for the occasion, was compelled to deliver his address in an adjoining barn.

1847. *March.*—Burial here of John Harrison, a Foulridge navvy employed on the Leeds and Bradford Extension Railway. This unfortunate man was killed on the spot by a shoot of earth near Kelbrook. The deceased was followed to the grave, in the presence of an immense number of people, by a number of navvies dressed in white smocks and trousers, each wearing a white rosette in his hat. Spring Gardens Mill built.[1] A Mechanics' Institute founded.

1848. *Sunday, April 2.*—Awful thunderstorm, raging from 5 p.m. to 7 p.m. The electric fluid struck the Parsonage, happily without injury to the incumbent and the two servants who were in the house at the time, shivered the chimneys at one end of the house, ploughed up the slates, and did other damage. The lightning also entered the roof of the warehouse and weaving-shed of Mr. S. Catlow, broke the slates, and

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[1] The greater portion of this mill, containing between 50,000 and 60,000 spindles, was destroyed by fire on the morning of Thursday, the 18th of March, 1875. The engines had only been running about a quarter of an hour when the fire was discovered. Though confined for upwards of an hour to the upper story, the flames at length broke through the windows and roof. Having devastated the mule-room, they next seized the lower room, and as one by one the different stories fell in with a loud crash the scene was something terrible, and will not easily be forgotten by the hundreds by whom it was witnessed. In the meantime a telegram had been despatched to Burnley for the fire engine, and shortly after eight o'clock it arrived at its destination—too late, however, for the firemen to do more than endeavour to save the eastern end of the mill, which they succeeded in doing. By eleven o'clock the fire might be said to be extinguished, though clouds of smoke and steam arose from the *debris*. The scutching-room and the boiler-house at the east end of the building were saved, as also the engine-house and boiler-house at the west end, together with a number of bales of cotton, &c.; but, unfortunately, one of the old employés of Messrs. England, named Richard Kendal, was burnt to death, being, it is supposed, overpowered by the fumes of the smoking cotton in endeavouring to escape from the burning building.

split the timber. Trade bad, and much Chartist agitation in the town.[1] 1848. Victoria.

[1] On one memorable occasion, the Chartists of Colne and neighbourhood, clad in the meanest raiment they could find, marched in procession to the parish church, and seated themselves where they would. An intimation of the proposed visit had been conveyed to Mr. Henderson, the incumbent. Quietly, yet firmly, as though the occasion was an ordinary one, he announced as his text—"Put them in mind to be subject to principalities and powers, to obey magistrates." (Titus iii., 1.) After explaining his text in all its bearings, Mr. Henderson remarked, "I cannot conceal from myself that I have the opportunity of addressing a very unusual congregation. It is evident that the greater part of those I see before me do not usually attend this house of prayer. What has induced them to present themselves before the Lord this morning I pretend not to know. I am, however, glad to see them, and would fain hope, even against hope, that this may be the beginning of a new course of life. May God have caused them to think on their ways, and turn their feet into the way of peace which they have not known. I heartily," continued the rev. gentleman, addressing them still more pointedly, "bid you welcome to your parish church, and would earnestly hope that this, if the first, may not be the last time of your attendance in this house of God. Since, however, you are here before God, bear with me while I endeavour to give you a few words of friendly advice. Believe me, I address you not in anger but in much sorrow, because I do sincerely believe that many of you are misled and abused by evil, designing, and ambitious men, whose object is to goad you into measures of anarchy, rapine, and blood, in the hope that they may be able to ride upon the whirlwind, and direct the storm to the accomplishment of their own covetous and ambitious objects. Should they, unhappily, succeed in their nefarious schemes, you, my friends, will be among the first and most severe sufferers. In all national convulsions the labouring population have ever been the greatest sufferers. . . . You complain, I am told, of the hardness of your lot in that you have to earn your bread by the sweat of your brow, while you see others able to live without such labour. This complaint, my friends, arises from your knowing the ills of your own lot while you are ignorant of the ills with which others are affected. It is my settled conviction that a labouring man, blessed with health, favoured with employment, and not overburthened with a family, possesses the means of substantial happiness in as great a degree—if not greater—than his richer neighbour. . . . . Increase in wealth and elevation in station are by no means necessarily accompanied with an increase of happiness." Sage advice, and true.

THE PARISH CHURCH.

CHAPTER IV.

THE OLD CHURCH.

'Passed within the Church's gate,
Where poor are rich, and rich are poor.'—ANONYMOUS.

THE *Parish Church* of Colne stands in an excellent situation, well-nigh on the summit of the same hill as the town. It is an ancient structure, dedicated to Saint Bartholomew, and consists of a nave, with two side aisles (that on the north widened and raised in 1856), two chantries and a chancel, and a tower and porch. The body of the church is irregular, with small windows and diminutive buttresses of the type of rural churches of the Tudor period, but the east and west windows, as justly remarked, are fair specimens of the perpendicular Gothic. Robert de Lacy, son of Ilbert de Lacy, who came over to England with William the Conqueror, is its reputed founder, and the fact that no mention is made of this church in Domesday Book, which was compiled in the reign of that king, by no means disproves its existence at that early period, seeing it was a chapel dependent on Whalley. The remains of its very early architecture are ascribed by Dr. Whitaker to an era somewhat, but not much posterior to the Conquest. "There is no evidence," he adds, "that it was founded before that event: it is known to have existed soon after"—alluding to the fact that Hugh Delavel, in the reign of Henry I., granted it to the Priory of Pontefract. The subsequent restoration of the Lacys to their possessions and honours, however, prevented the grant from taking effect, and although it was confirmed by Henry III. in 1229-30, still it was successfully withstood after being contested for upwards of two centuries. In the year 1283 the advowson of Whalley Church, with its chapels (which

would include Colne), was granted by Henry Lacy to the monks of Stanlaw, in Cheshire, who subsequently removed to Whalley. In 1296 the Rector of Whalley was bound to find a chaplain for Colne, and to pay him £2 13s. 4d. a year. In the year 1515, it is evident that the building, or more probably portions of it, had become dilapidated, from the fact that on the 8th of July in that year, the Archdeacon of Chester issued a commission authorising Edmund Braddyll, and Henry Townley, gents, to repair and restore it :—

1515. July VIII.—Emanarunt Lre. Comiss. p. repar & edifica capelle de Colne Edwardo Braddill et Henrico Townley gen. cu. articulis ejusd. annex. et citra fur. Michis. xx. iiis. iiiid.

[Letters Commissary were issued, for the reparation and building of the chapel of Colne, to Edward Braddill and Henry Townley, gents., with the particulars of the same annexed, and (to be returned) twenty (days) before the feast of Michael (or Michaelmas) into Court.]

Canon Raines, to whose kindness I owe the foregoing extract from the Archdeacon of Chester's Act book, concludes that, as the authority was given both to repair and restore, it would only be certain portions of the church *then dilapidated*, and which probably the churchwardens were authorised to *amend, and not exactly rebuild.* No special parts are named, and, probably, his conclusion is correct. From the terms used in this authority, it is clear that the statement contained in various publications that the church was built in 1515 is calculated to mislead, and is, in fact, erroneous. A much more correct impression of its antiquity would be left on the reader's mind, were it stated, as appears to be the case, that a *portion* of the building was *thoroughly restored* in or about the year in question. Fortunately, however, it so happened that, when, in 1857, the accumulated rough-cast of several centuries was removed, it was plainly discernible that the walls at the east end were of two dates, the lower evidently the older ; and as no repairs are known to have been effected in this portion of the church since 1515, the inference is that the higher portions only are of that date.

The various townships of the chapelry formerly contributed towards the repair of this church. A slip of paper, without

date, but from its appearance of great age, contains the following particulars :—

'ANN ACCOUNT WHAT EACH TOWN ARE AT A FIFTEENTH TOWARDS THE REPAIR OF COLNE CHURCH, AS UNDER :—

Colne Towne parte of a fifteen is seven shillings and one penny halphpenny Township parte at a fifteen is thirteen shillings and sixpence halphpenny	01	00	08
Great Marsden part at a fifteen is fourteen shillings and twopence Little Marsden part at a fifteen is seven shillings and sixpence	01	01	08
Trawden part at a fifteen is eight shillings and fourpence halfpenny Fouldridg part at a fifteen is five shillings and eightpence halfpenny Penle part at a fifteen is seven shillings and one penny'	01	01	02

THE TOWER,

Massive, buttressed, and battlemented, stands at the west end of the nave, and is 62 feet high. It bears evident indications of having been partially pulled down and rebuilt, probably in 1515, for, on close examination, it will be perceived that the upper portion is in a much better state of preservation than the lower. Indeed, it is clear that the lower portion is part of the original church.

The arched doorway under this tower, as interesting and almost as ancient as anything about the church, is nearly concealed from view by an outbuilding, which it is to be hoped will some day be removed, and this ancient entrance made available for worshippers. On either side of the west window may be seen several coats of arms, too much worn away at the present time for identification; also two shields on the south side, the lower one nearly effaced. The arms on this south side, a fess between three crescents, are probably those of the Lees or Leighs. There are several coats borne by different families with these charges, but differently tinctured. Lee or Leigh—argent, a fess between three crescents sable; Ogle—argent, a fess between three crescents gules; Coventry—sable, a fess between three

crescents argent, &c., &c. Ratcliffe and Lacy of Cromwellbotham are also suggested by Whitaker as here represented.

The openings into the bell-chamber were originally filled with mullions and tracery similar to those at Gill Church, but when the present bells were hung, it was thought advisable to remove these mullions and substitute boards, so that the sound of the bells might not be deadened.

From a very early date we find mention made of the bells belonging to this church, for it appears that on the suppression of the chantries, the churchwardens, having been summoned before certain Commissioners, swore that there were "iij belles and one sanctus belle yet remaining in y^e^ said Chapel wych were not seased to the use of our said late Souvaraigne lord Kynge Edwarde y^e^ VJ by authoritie of y^e^ said formar Commyssion." These bells were stated to weigh 21cwt., and to be of the value of £15 15s., which, it must be borne in mind, then represented a much larger sum. On the accession of Queen Mary we are told that Edward Parker, Esq., the collector of the Commissioners, prayed that he might be allowed to deduct from his accounts the value of the bells still remaining in the chapels of Colne and other places, and it is believed his petition was granted. From the wardens' accounts it appears that in 1722 a new bell was hung, and that shortly after the Skipton ringers came over to Colne.

In the following year the great bell cracked, and a bell-founder came over expressly from York to examine and report on its condition to a meeting held at Timothy Hodgson's. His report must have been unfavourable, for the bell was shortly afterwards taken down, sent to York, and a new one substituted.

In 1740 another bell was taken down, and either re-cast, or a new one bought. In 1764 the churchwardens decided on having six new bells, and additional metal to the great bell. These bells also came from York, and cost £101. In 1780 another bell appears to have been added. Many a merry peal did these bells send forth! They rang 165 years ago, when the glad news reached Colne that Dunkirk was delivered into our hands; they rang, too, when Cartagena

was taken, in 1741; and four years later, they rang again in honour of the victory over the Scotch rebels. They rang on Christmas Eve, New Year's Day, May 28th and 29th, and November 5th, as well as on the various saint days; indeed the ringers of those days, refreshed by the "beer" which figures so largely in the wardens' account, seem to have spent much of their time in the belfry.

The present bells are mellow, sweet in tone, and have the following story associated with their number: Their cost having to be defrayed in fixed proportion by the various divisions of the chapelry of Colne, an animated controversy arose whether they should be six or eight in number. Colne naturally desired eight, whilst the outlying townships of Barrowford, Trawden, Marsden, &c., looking only at the expense, considered six ought to suffice. Neither party being inclined to give way, a vestry meeting was held amidst great excitement, when the representatives of the outlying townships attended in such force that they carried their point, and much rejoicing followed. Shortly afterwards, however, the Colne people discovered, much to their delight, that nothing had been said at the memorable vestry meeting as to the *weight* of the bells, so, not to be outwitted, they contrived that the metal of *eight* ordinary bells should be placed in the six ordered, thus in effect winning the day. Accordingly the present bells were cast in the year 1814, by Mears (? Myres), of London; and on a clear day their music can be heard a distance of at least five miles. Hence the saying, "Within the ring of Colne bells." The large tenor bell is said to weigh 16cwt. 3qr., and on it is the following inscription:—

Revd. John Dunderdale, Curate.
Henry Wilkinson
William Garth
James Ridihalgh, Esq.
John Barrett } Churchwardens.
William Holt
Moses Blackburn
James Heap
Thomas Heaton, Sidesman.
J. Mears, of London, Fecit, 1814.

These bells are technically known as "maiden bells," that is to say, they came perfect in construction and pitch out of the moulds, and required no subsequent chipping—a feat of which bellfounders are always proud. They cost a little over £250 (exclusive of the hanging, &c.), and were sent by sea from London to Hull, thence conveyed to Leeds, and afterwards brought in boats on the Leeds and Liverpool Canal to Foulridge. They had not been hung many months before they rang merrily in honour of the glorious victory of Waterloo, and their present excellent condition justifies the hope that the merry "maiden bells" of Colne will ring out their joyous message of peace and goodwill for long years yet to come. Their ringing for Waterloo was attended with what might easily have proved a fatal accident. It happened on this wise: One of the ringers, who had come over from Halifax, inadvertently raised his bell too high, in consequence of which it swung over with a sudden jerk, and the poor man, having hold of the rope, was drawn off his feet, and hurled against the ceiling with tremendous force. Instantaneous death must have been the result, had he come in contact with either of the beams within a few inches of him. And a wonderful escape it proved to be, for his cranium made an impression two inches deep in the plaster ceiling, which was shown to visitors to the day that ceiling was removed. The man lay stunned for some time, but was ultimately no worse for his adventure in Colne Church belfry, and, doubtless, on reaching home would be congratulated not only on his wonderful escape, but also on the thickness of his skull. Many stories were once current amongst the ringers of former days respecting a man whose nickname was "Stephen o'th' Ovenhouse," and who was employed by John Heap, a former sexton, to ring six and eight. He was not particularly bright, and mischievous persons, aware of this, were rather too fond of playing practical jokes on him. Once, the tongue of one of the bells came off, and Stephen was gravely directed by the ringers to search for it in Judge Fields (some considerable distance from the church), which he continued doing until recalled by some kind-hearted soul, who thought the joke—if joke it

could be called—had gone far enough. But his strangest adventure was in the belfry itself, whither he had gone one day for the purpose of removing the cap from the large tenor bell. The ringers in the chamber below, ignorant of his whereabouts, commenced ringing a peal, and Stephen, finding escape impossible, was compelled to lie in most uncomfortable proximity to the bell until the peal was finished, when coming out from his hiding place he found himself unhurt, but half deafened with the noise.

THE CLOCK

Was purchased and placed in the tower in the year 1811, and has three faces, south, east, and west. Its predecessor had only one, and that towards the east. The following minute respecting its purchase appears in the wardens' book :

'Colne, Nov. 29th, 1810.

'At a meeting of the Churchwardens and Inhabitants of Colne, holden this day, in the Vestry, pursuant to public notice, for the purpose of consulting about purchasing a new clock for the church, the old one being entirely worn out and not worth repairing, it was unanimously resolved that a new clock should be procured as soon as possible, and that Mr. Richard Sagar and Mr. John Holroyd, of Guysyke, be and are hereby appointed to manage the business.'

And the business was managed, and the clock bought. In one important respect it differed from its predecessors, in that it has no chimes attached.

The flag, which on festive occasions floats from the tower, possesses some little interest in the eyes of a native, from the fact that it was first unfurled to the breeze on the day the glad news reached Colne that the Crimean war was ended.

THE PORCH,

Displaying a large pointed arch, is evidently ancient, but unfortunately the following letters, or inscription, immediately below its apex, give only the month, and not the year, of erection :—

IH . GL.
HH IB
IR IH + IH. BS.
IOHN DISON. AUGUST.

These are, undoubtedly, the initials of the seven churchwardens and sidesman during whose year of office the porch was erected, but I have been unable to ascertain with certainty who John Dyson was. A curate of that name was here in 1743, but that, I imagine, would be a date much too modern. Above these letters, and crowning the apex of the porch, is a curious sundial, of uncertain date, and below is a vacant niche, which it has been conjectured once contained a statuette either of the Virgin Mary or the patron saint. At the present day the porch is open to the yard, but formerly massive wooden gates, some six feet high, used to guard its entrance. Outside are three semicircular stone steps—a relic of Catholic times—whereon the parish clerk, years ago, was wont to stand and inform the congregation, as they left the church, there would be a sale of cattle or furniture (as the case might be) at such and such a place during the week. Inside is a solitary gravestone, embedded in the wall, from which John Yates thus addresses us :—

'Here lies the relics of a generous mind
In this dark cell to be be confined ;
Nay ! Reader, stand and spend a tear,
And think on me who now lies here ;
And whilst thou reads the state of me,
Think on the glass that runs for thee :
In Christ alone I put my trust,
To rise in judgment with the just.'

THE INTERIOR

Of the church is in keeping with the venerable appearance of the exterior. It measures from east to west 120 feet, its greatest breadth from north to south is 61 feet, and there is ample accommodation for seating 900 people. Plans have been prepared, and a proposal made, for a complete restoration, involving the removal of the high old-fashioned roomy pews, and the reseating of the church in a style consistent with its antiquity. It is estimated that the sum of £1,200 at least would be required for such a purpose. In the years 1856-7, a partial restoration, thus described by the late

venerable rector in a circular note to his parishioners, was effected :—

'I beg to forward you the following account of the restoration and enlargement of Colne Church. Three years ago no such undertaking was contemplated. But the introduction of a new organ into the church rendered necessary the remodelling of the west gallery, which could only be effected by first taking it down.

'Its removal let so much light into the west end of the church, so displayed the fine proportions of the tower arch, and so opened out the beautiful vista of the nave and chancel, that several gentlemen of good taste and sound judgment expressed a decided opinion that the gallery ought not to be re-erected. Then arose the question where else the new organ should be placed, no other part of the church being lofty enough to admit it. Several plans were suggested, but that of heightening and widening the north aisle of the nave was preferred, not only on account of the simplicity of the construction and its furnishing an eligible site for the organ, but also because thereby a considerable increase of accommodation would be obtained. But there were no funds in hand for so costly an undertaking ; and if the work was to be done, it admitted of no delay. This difficulty was soon, however, obviated, by Mr. George Carr and Mr. Nicholas England proposing to unite with me in the responsibility of the cost. Although, at first, some sincere friends of the church disapproved of the project, yet, now that the work is completed, it is highly gratifying to learn that the improvement of the church, in every point of view, is universally admitted. The new organ is elegant and characteristic in its exterior, powerful and melodious in its tune, and does great credit to its builder. We exposed to view, repaired, cleaned, and varnished, the ornamental roof of the church, which had been concealed for a century[1] by a flat plaster ceiling, cleared out the tower, which before was a lumber-room, made it available for sittings, brought into view its noble arch and elegant window, repaired the tower stairs, and made comfortable ringing-chamber and clock-room, made out of some of the old oak a pair of substantial and characteristic doors for the principal entrance, erected 28 new pews, capable of accommodating 140 persons, removed the pulpit and desk to their original position, and thereby brought into view the principal part of the congregation. . . . The cost of these works has amounted to £537 1s. 8d. . . . May the word preached in this church be accompanied by the demonstration of the Spirit of Power, that, out of the crowds who attend here to hear, many may be added to the church of such as shall be saved, is the prayer of

'Your affectionate minister,

'J. HENDERSON.'

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[1] 1765 was the exact date.

The west gallery here referred to, which greatly obscured the light, and was devoid of ornament, bore the following inscription :—

'Parentalis ne pereat Pietas
Gulielmus Tunstal,
Johannes Hargreaves,
Johannes Hartley,
atque Jacobus Wilson,
impensis suis, Tabulatum hocce
pensile extruxerunt.
MDCCXXXIII.'

And which translated into English reads thus:—

'Lest parental affection should be unrecorded,
William Tunstal, John Hargreaves,
John Hartley, and James Wilson,
Have, at their own expense, erected this gallery.
MDCCXXXIII.'

By glancing up thither, the congregation were enabled to see the number of the hymns and psalms, the organist having a board in front for that purpose.

The removal of this gallery caused an interesting discovery to be made. Concealed beneath the whitewash, and close to the stone, the workmen found, immediately above the western arch, on the north side of the nave, half the head and portion of the body of a man, painted in red colours on the wall. In attempting to bare the lower portion of the figure, the composition on which it was painted crumbled away to such an extent that the attempt was abandoned. The probable explanation is, that in Catholic times the walls were adorned with representations of various saints, of which the figure partially brought to light was one. The wardens' minute-book shows that during the work of restoration this church narrowly escaped being again disfigured by a gallery. At a vestry meeting held June 9th, 1856, it was unanimously resolved, "That the whole of the present gallery at the west end of this church be taken down, and a suitable organ and singing gallery be erected in its stead, the front thereof to be entirely new, and of neat design, to accord with the general architecture of the church, and that such portions of the old gallery be used in and about the construction of the body of

the new one as may be deemed advisable." On the 7th of July, a second meeting was held for the purpose of adopting plans for the erection of the new gallery, "but in consequence of there being a desire on the part of many in the congregation to retain the present improved and primitive appearance of the church, lately effected by the removal of the old gallery and the wall separating the tower from the nave, the meeting was adjourned, in order to give such parties who were disposed an opportunity of raising funds for the erection of a transept at the north side of the church." Ultimately good taste prevailed, and the idea of re-erecting the gallery was abandoned.

Stained-glass Windows.—Of these there are three, all of modern date, respectively situate at the east and west ends and south side of the church. The large east window, of perpendicular style, is by Hodgson, of York, and, though at first sight, the upper portion appears composed of mere figures, yet, on closer inspection, these figures are found to be very beautiful in design, and full of instructive teaching. The window has five cinquefoil-headed lights, wherein our Lord and the four Evangelists are prominently represented. St. John may be easily distinguished by his youthful appearance, and St. Luke holds a winged cow, sitting apparently chewing the cud, a proper emblem of contemplative attention. Beneath are introduced the familiar and appropriate subjects of the Nativity, the Adoration of the Magi, the Flight into Egypt, Christ's Baptism in Jordan, and the Last Supper. Other apostles are depicted in the following order: *St. Matthew*, with a hatchet, in allusion to his being seized by some infidels at Nadabar, and slain with that or a similar instrument about A.D. 60; *St. Thomas*, with a lance, and *St. James*, with a club, with which weapons they were respectively slain; *St. John*, holding and directing attention to a small urn in his left hand, from which a dragon, representing Satan, is escaping;[1] *St. Bartholomew*, the patron

[1] This design is said, according to an old legend, to have originated thus: "Aristodemus, a priest of Diana, denied the miracles of the apostles as originating from divine power, and challenged St. John to drink a cup of poison he had prepared. St. John having first made over the cup the sign of the cross, Satan immediately fled, whereupon the saint drank off its contents to the dregs without sustaining the least injury."

saint, with a knife in his left hand, in allusion to the horrible death he suffered, having been flayed alive in Armenia, about A.D. 72; and *St. Simon*, holding a sword, though why a sword is by no means clear, seeing he is supposed to have been crucified. Other and less prominent figures occupy the remaining space, and an inscription at the base records that the window was "erected to the glory of God by the parishioners and friends of the Rev. J. Henderson, in the 42nd year of his incumbency, MDCCCLXI." Even had the happy idea of thus commemorating the long incumbency of Mr. Henderson not suggested itself, the erection of a new window had for some time been a work of necessity, owing to the dangerous and decayed state of the stonework of the ancient and less ornate window which it superseded. The west window, by Burrows, of Milnthorpe, was "erected A.D. 1857, by the Rev. J. Henderson and his wife, in the 39th year of his incumbency." Unlike the east window, it is filled with tracery. The three-light perpendicular window in the south aisle, also by Burrows, and likewise almost filled with tracery, was erected in 1862, to the memory of Captain and Mrs. Harrison, a gentleman and lady of the neighbourhood, whose monument adjoins. In the course of erection it became necessary to raise a portion of the roof, introduce new stonework, and so remove the only external inscription the body of the church possessed. This inscription, referring to a window of earlier date, was as follows :—

'This window rebuilt A.D. 1733.
Richd. Boys, Jo. Hanson, Will. Hanson, Will. Sagar,
Jo. Spencer, Rich. Varley, Rob. Dixon,
Thos. Midgley, Churchwardens;
John Thornton, Sidesman.'

On an inspection of the pillars of the nave it will be noticed that they differ considerably in construction and design, those on the south side being angular and slender, whilst those on the north are massive and cylindrical. The explanation is, that the three pillars on the north side are, according to Dr. Whitaker, genuine remains of the original church, and in that case are certainly over 500 years old. In the year 1815, according to the same authority, one of these

pillars, in consequence of some recent interments at its base, suddenly gave way, and occasioned a considerable declension of the other pillars, north and south, so as visibly to threaten the destruction of the whole edifice, which circumstance was highly favourable to the views of a certain party who wished for the demolition of the building. A general meeting of all the parties interested was convoked, and the old and venerable fabric was condemned as insecure and *unsightly*, Weighing, however, we are told, the appearances of declension, and knowing an architect [Turner, of Leeds] whose skill and courage was adequate to the task of restoring the whole, the then patron of the church convened a second meeting, and prevailed upon the parish to try the experiment. The manner in which the restoration was effected deserves to be recorded. First, the pillar whose failure had occasioned all the mischief having been removed, the basis appeared to have been undermined (through interments) and cut away from time to time. A new and ample basis of strong masonry was then laid upon the rock, and the original pillar replaced with great care and exactness. All this was easy, but the restoration of the other two pillars, which had but partially declined, was a much more hazardous undertaking. The architect, however, by sharing the risk of being crushed to death with the workmen, prevailed upon them to make narrow perforations under the basis from north to south, through which he introduced strong bars of iron. He then placed large beams of wood along the surface from east to west on each side of the pillars, and, when the bars had been passed through the apertures, strapped them over the beams, and bound them immovably together. By this method, the pillars, arches, and walls were actually suspended. He next proceeded to withdraw the decayed bases, and the whole structure above was left visibly hanging in the air, in which state it remained till new and massive bases were constructed underneath, which, by strong under-pinning, restored the inclined pillars to the perpendicular. Meanwhile, during the architect's absence for a few days only, a violent attempt was made to demolish the church. One of the fine carved beams was thrown down,

and the walls were next attacked, but happily the old stonework was not of a temper to give way to anything but gunpowder, and the assailants were compelled to desist. Still, however, the spirit of party ran so high that it was deemed necessary to place a guard in the vestry every night till the restoration was completed. And a costly restoration it was, for even the great chancel arch gave signs of giving way, and the party wishful for the demolition of the old building complained that nearly as much money was expended in the work of restoration as would have built a new church; but honour, all honour, be to the architect whose skill and courage preserved the time-honoured pile. A wholesale desecration of the vaults in the vicinity of the pillars which gave way was the almost inevitable consequence of the restoration, and an aged joiner (now dead), who was employed on the works, used to relate with horror how coffins were split, slashed, or broken in pieces whenever they happened to come in the workmen's way. Some were placed on end, and in several instances the bones of the occupants were either exposed to view or rattled in the coffin. According to this joiner's statement, it would seem that partly from carelessness, and partly from accident and decay, the roof of the nave fell in to such an extent that Dr. Whitaker's wrath was aroused, and he angrily accused this man of pulling down the church—an accusation, however, which the latter denied, attributing what had happened to the fact that the appliances at hand for moving the beams were totally inadequate for the purpose, the result being that the ropes overcame the workmen. Affixed to one of the cylindrical pillars is a brass tablet inscribed as follows :—

'In Memory of
Jenny Holewell, Daughter
of Jas. and Jenny Holewell,
of Colne, who Departed
this Life on the 22nd of May,
1802, in the 28th year
of her Age.'

Jenny was a Sunday school teacher, and a general favourite. She lies buried in a vault at the foot of this

pillar, and is its only occupant, her father and mother being buried in the yard.

The ancient portion of the aisles is low, whilst the modern is much loftier. The western portion of the roof of the north aisle, which was removed in the restoration of 1856-7, was supported by rude compartments of wood, adorned with grotesque carvings at the intersections, and mouldings along the beams. Owing to its solidity, the wall of this portion of the aisle was with difficulty removed. In the progress of the work some texts of Scripture between the windows, long covered with whitewash, were brought to light.

THE ORGAN,

By Laycock, of Cross Hills, was opened on Friday the 17th, and Sunday the 19th of July, 1857, and cost £320, exclusive of the platform on which it stands. On the occasion of the opening services it was played by a person named *Watson*, and very pleasing to the many listeners was the rich volume of sound evoked, as it rolled amid the venerable arches of this ancient sanctuary, and then died away in its oak-built roof. Full cathedral service was performed, and Miss Eastwood, a native of Colne, and as sweet a songstress as ever the old town produced, sang the solos in the anthems appointed for the service with exquisite taste. On the Friday there were two sermons, one in the morning by the Venerable Archdeacon Masters, and another in the evening by Canon Bardsley. On the Sunday morning, the Rev. J. Dugan, of Burnley, delighted his hearers with the beauty of his language and the fervour of his delivery. He was also advertised to be the afternoon preacher, but in consequence of illness Mr. Henderson supplied his place. Canon Parker, of Burnley, was the evening preacher. The collections on the Friday amounted to £50, and those on the Sunday to £65, together amounting to £115.

The first known mention of an organ in Colne Church occurs in the year 1815. Formerly a bassoon and clarionet were in constant use. In 1778 the wardens paid 1s. 3d. for a pitch-pipe from London.

THE FONT,

Apart from its higher associations, is generally an interesting object in any church. Wharton lays it down that fonts are ancient according to their size, the largest being the oldest, and if this ruling be accepted, the size of the Colne font alone would sufficiently prove its antiquity. It is of stone, angular in form, of great solidity, stands 4ft. 6in. high, with a fluted shaft 18in. high, the step or base measuring 14ft. 4in. in circumference. The basin is 2ft. in diameter, 8in. deep, and has on one occasion held the waters of the Jordan, taken from the place pointed out as the site of our Saviour's baptism. This font was much admired by the late Bishop of Manchester, and its striking resemblance to that in Bolton-by-Bowland Church did not escape the discerning eyes of Dr. Whitaker. It was presented to the church by Lawrence Townley, of Barnside, probably about the year 1518, and has eight concave sides, on each of which is a shield. The first and third have the initials "L. T.;" the second, the Townley arms; the fourth, the scourges or whips saltire; the fifth contains the cross, the emblem of the crucifixion; the sixth, the sacred monogram, "I. H. C." (somewhat defaced); and the seventh and eighth, the nails, hammer, and pincers—implements of the Saviour's passion. As the population of the parish has increased, so naturally have the baptisms. A single illustration will suffice to show the extent of the increase. In the years 1599 and 1600, 167 baptisms were solemnised here; in 1831 and 1832, 605. The aggregate number of baptisms at this font is uncertain, inasmuch as out of the 46,000 children whose names are recorded in the register since 1599, some may have been, and doubtless were, baptised at Marsden.

Thither in olden days have come children in faith, though not in years. Anna Smith, of Foulridge, was "received into ye congregation of X^{s} flock" when 47 years of age; Samuel Catlow, of Ball Grove, at a like age; Judith Halliwell, of Blacko, who, in 1737, had the sign of the cross made on her brow, at 25; and the daughter of a Trawden Quaker, at 23. That, moreover, was an interesting gather-

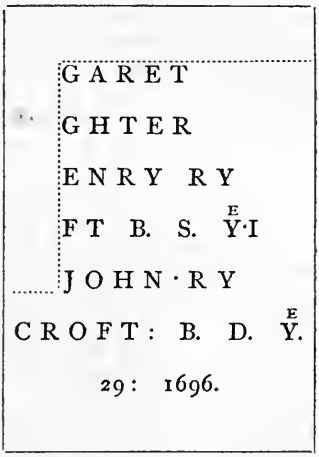
ing, when the five children of Richard Wilkinson, another Trawden Quaker, came to be received "into ye Body of Christ's Church"—Sarah, the eldest, 9 years old; Richard, 7; Susan, 6; Phanuel, 4; and the baby, Martha, as the register quaintly puts it, "one month short of a year." There, too, in 1691, was baptised little Maria Murgatroyd, whose father, according to the register, had such a wonderful memory that "he could preach any minister's sermon which he heard almost verbatim." Though containing, at first sight, a mere collection of names, the baptismal registers of this church deserve, and will repay, hours of study. The number of names crowded into a single page of the earlier volumes is marvellous, the writing, as a rule, exceedingly neat, though here and there so faded that the aid of a glass is required to decipher the names. Age has browned the parchment pages to such an extent that it might easily be imagined they had been subjected to intense heat. Names common and uncommon—amongst the latter *Hiram* and *Crispin* in males, and *Eunice*, *Tabitha*, *Duella*, *Bethany*, *Olive*, *Veepin*, *Lettice*, *Dinah*, *Bella*, and *Sebra* in females—are found in strange conjunction. The earlier we search, the more Scriptural the names appear. Once, and once only, have a little brother and sister together received the familiar names of *Adam* and *Eve*, but *Joseph* and *Benjamin*, *Matthew* and *Mark*, *Martha* and *Mary* are names in several instances found to have been bestowed upon members of the same family. Charles, it is curious to observe, was for a long series of years in entire disfavour at Colne, whilst the girls of a past generation were often given the, to us, old-fashioned names of Betty, Sally, and Mally.

Over the font is the chandelier, purchased in 1773, and now only used at the festivals of Easter and Christmas, or on other special occasions. Lanterns for the use of the church are often alluded to in the wardens' accounts, the introduction of gas being of a comparatively recent date, and commemorated by a sermon by Mr. Henderson from the text, "Let there be light."

A few yards to the east of the font is a gravestone supposed to be the second oldest in the church, the letters

"E. F." and the date 1597 being remarkably legible. Three or four yards farther to the south, and midway between the last-mentioned stone and the former site of the font, many women who died in childbirth lie buried together. This, on the authority of Mr. Henderson, the late rector, who was informed of it when first he came to Colne, though the custom had died out long before his day, and its origin was unknown.[1]

Immediately below the extremity of the organ platform is an ancient gravestone, the inscription on which affords a good illustration of the abbreviations formerly in vogue. The portion of the stone outside the dotted line is concealed from view by heavy woodwork. The visible portion runs thus:—



What is believed to be the key will be found in the footnote.[2]

[1] A statement to this effect would appear to have been handed down from sexton to sexton, a class of officials usually considered good authorities on questions appertaining to burial. It has been further alleged that all bones found at this particular spot in former days were those of females. In the Roman church a peculiar sanctity is attributed to females who die in parturition.

[2] Margaret, daughter of Henry Rycroft, buried September ye 1st. John Rycroft, buried December ye 29th, 1696.

THE FREE SEATS

Or oak benches in the nave, are of a date prior to 1703, and were in olden times regularly occupied by the farmers from all parts of the chapelry. These seats were allotted to various tenements, and are in some cases marked with initials. The representation of a little bird, with the initials "P. E. T." underneath, still indicates where the retainers of the Townley family used to sit. In bygone days, it was no uncommon sight to see a sturdy old farmer trudging up the churchyard some week-day carrying in his arms a bundle of straw, which he would take into church, and proceed to spread several inches deep under his seat. Then, when Sunday came round, he would comfortably half bury his legs in the straw, and listen to the sermon, for the church was not then heated as it is now, and those were old-fashioned days.

The pulpit, as stated in Mr. Henderson's circular, originally stood in its present position, but was afterwards moved to the entrance of the chancel. A reading desk and a clerk's desk were on either side, and over it was the sounding-board, which, when no longer required at the church, Mr. Henderson, wishful to preserve in some form or other an interesting relic, had converted into a handsome table for the rectory drawing-room.

The carved work of the oak screen, which surrounds three sides of the chancel, is considered extremely elegant; and Dr. Whitaker remarks that it is precisely of the same pattern as that of the chapel at Townley, which he assigns to the latter end of the reign of Henry VIII. The gallery, occupied principally by the organ and choir, and extending across the chancel, was supported by this screen; but in the year 1829 this disfigurement to the church was removed. Such an alteration had been contemplated some years, for in an order dated Colne, August 1st, 1821, the Bishop of Chester, after directing that in future an additional fee of two guineas should be paid for every interment within the church, and that no graves should be dug within one yard of the walls and pillars, proceeded to recommend "that the organ be removed to the west-end gallery, which would greatly improve the chapel of Colonel Clayton, who, in

order to promote the measure might probably be willing to give seats to those persons who might be dispossessed of them by the removal of the organ." His lordship seems at this time to have made a most minute inspection of the church and everything appertaining to it, even down to the surplices, which he must have found either too worn or too few in number, for he ordered that a new one should at once be bought.

The communion-rails are of oak, very substantial, with the usual old-fashioned gate at the side nearest the vestry, and were made in the year 1730. The steps in front have a worn and ancient look, and the marriage register shows that there many a blushing bride has plighted her troth.

It was formerly customary here, whenever there was a fashionable wedding, for the senior scholar of the adjoining Grammar School to come into the church at a given signal, and thus address the newly-married pair as they left the altar:

'God prosper these your nuptials
With much peace;
And grant that love
Between you may increase.
May happy minds and virtuous hearts
Unite in virtuous love,
And may you love your bridegroom,
And you your lovely bride,
And ever bless the day
The nuptial knot was tied.

'May happiness on earth
Your portion be,
And may you always live
In endless felicitie.
We wish you health,
Wealth, worth, and gold,
As apples in bright
Orchards may be told.
We wish that you
May never disagree
Till lambs and wolves
Do dwell in unitie.'

Which recitation ended, the happy bridegroom was expected to give the boy, at least, one of the larger silver coins. In the year 1600, there were only 18 weddings at Colne

Church, whilst it appears that in 1831 the number had increased to 167. It is related that a widow, whose first husband was said to have died insolvent, was once re-married here, enveloped only in a closely-fitting sheet, in accordance with the odd notion that, if married thus, neither she nor her new husband would be liable for the first husband's debts, and this whether she had secured any property or not. And this is not the only time the white sheet has been seen in Colne Church, for in the last century unchaste women had to perform open penance in the following manner: Clad only in a scanty manner, they donned, in the lumber-room under the tower, a white sheet over their other garments, and in this strange guise walked down the centre aisle during morning service. This, on the authority of an old man, aged 88, in the full enjoyment of all his faculties, who, as a child had heard his mother relate these scenes, to which she had been an eye-witness again and again, and his statement is corroborated by others.

Quaint and interesting, yet terrible indeed, was the form of penance enjoined:—

'Penance required to be done by [Jane Robinson]. The said [Jane Robinson] shall be present in the Parish Church of [Colne] aforesaid, upon Sunday, being the [20th] day of [April], in the time of Divine Service, between the hours of nine and eleven of the clock in the fore noon of the same day, in the presence of the whole congregation there assembled, *being Bare-foot and Bare-legg'd, having a white sheet wrapped about* [*her*] *from her shoulders to the feet, and a white wand in* [*her*] *hand,* where, immediately after the reading of the Gospel, [she] shall stand upon some form or seat before the pulpit, or place where the Minister reads the Prayers, and shall say after him as follows:—

'Whereas I, good people, forgetting my duty to Almighty God, have committed the detestable sin of fornication with [James Jones], and hereby have justly provoked the heavy wrath of God against me, to the great danger of my own soul, and evil example of others. I do earnestly repent, and am heartily sorry for the same, desiring Almighty God, for the merits of Jesus Christ, to forgive me both this and all other my offences; and also ever hereafter to assist me with his Holy Spirit, that I may never fall into the like offence again; and, for that end and purpose, I desire you all here present to pray with me, and for me, saying—

'*Our Father, which art in Heaven,*
Hallowed be Thy name, Thy Kingdom come, &c.'

And that there might be no escape for the penitent, it is added, "And for the performance hereof [she] is to certifie under the hands of the Minister and Churchwardens."

The space within the communion rails, being boarded over, hides from view several curious brasses.

With respect to the communion plate, it appears, from an inventory made several hundred years ago, that the chalice used at the church was of silver, and weighed 10oz., and that the other ornaments were worth £1 5s. 6d. The history of the present plate is as follows: On the completion of the Cloth Hall, John Turner, Esq., of Hob Stones, who had gratuitously superintended its erection, was presented by the shareholders with a silver flagon and cups, the former bearing the following inscription :—

'I cloath the naked.'

'The free gift of the proprietors of the Piece Hall, in Colne, to Mr. John Turner, of that town, surgeon, in gratitude to him for his unwearied attendance and daily instruction to the workmen who were engaged in carrying on that work, which was begun and finished under his care and direction in the year 1776.'

Mr. Turner afterwards presented them to Colne Church, whereupon the following was added :—

'Aud, further, given by the said John Turner, for the perpetual use of the Communion Service of the Church of Colne, 1790.'

Since which time they have been used for that purpose.

The arch of the vestry door is worthy of attention as being Norman in character.

'1599.

Inventory of the Churche goods that
are in the Vestrye and elsewhere
Silver cuppe wth a lidd or covering
Item. two Cuppbords or [ ]
th' one lent to Nycholas Mitchell of
the intack, and th' other lent to
Jo. Michell.
Bookes, One great byble & iiij
Spaltras [Psalters].
one in the custody of the Schole M
at Thorneton, one in the Church, and one
w^{ch} Edward Blakey have.
Item. One w^{ch} Thomas Barcrofte of
Fulridge was charged wth all besydes
Item. One table cloth & a surplis.'

BANNISTER'S, OR PARK HILL, CHANCEL OR CHOIR

Derives its name from an opulent family once resident at Park Hill, Barrowford, to which ancient house it was *appurtenant*. The date of its erection is uncertain, but it is interesting to observe, that, through the marriage of Robert Bannister, of Park Hill, with Isabel, daughter of Lawrence Townley, living 1474-5, the families of the founders of the two choirs in Colne Church became connected. It is now the property of the Parkers of Alkincoats, the Holts of Park Hill, and the Sutcliffes of Heptonstall. It is of small dimensions, and, like its sister choir on the south side, its possession has been disputed, and litigation has ensued, caused mainly, as regards this choir, by the declining fortunes of the Bannisters.

In 1661 the family rebuilt Park Hill, and, soon after, mortgaged the larger portion of the house and estate to a Mr. John Swinglehirst, of Gill, in the Forest of Gisburn, who eventually became mortgagee in possession. Other portion of the house and estate was subsequently sold to a Mr. Yorker, who, or whose descendants, sold it in after years to Mr. Gamaliel Sutcliffe, of Stone Shey Gate, Heptonstall, great grandfather of the present owner, who again, presumably in ignorance of strict law, sold a portion of the choir to Mr. Parker.

Here was ample scope for litigation. So long as Park Hill remained in its entirety no question was likely to arise as to this choir, but once divided it was otherwise. Litigation did in fact take place, into the details of which I need not enter. Suffice it to say that all controversy between the Bannisters and Mr. Swinglehirst was finally settled by a decree of the Consistory Court of Chester made in 1743, pursuant to agreement. By this decree, the northerly moiety of the choir, and the four pews therein, were confirmed to John Swinglehirst and his successors (owners of one moiety of Park Hill), with liberty to "stand," "sit," "kneel," and hear divine service and sermons therein, "with his and their families and tenants, on Sundays, holidays, and all other opportune times." And to him and them was also reserved

the power to exclude all strangers who had not first obtained leave to enter.

To Henry Bannister and his successors (owners of the other moiety) was reserved a right to bury his and their dead under the northern moiety, when and as occasion should require, he and they replacing, immediately after the interment of any "corps" there, the seats taken up on the occasion.

In 1831 the Bannisters were again heard of in connection with this choir. They, or those claiming under them (other than the parties in possession), announced for sale by public auction, on February 23rd, in that year, at the Hole-in-the-Wall Inn, Colne, "the spacious, substantial, dry, comfortable, and well-situated pew [situate in this choir] with a boarded floor, then tenanted by Mrs. George Carr, and containing ample room for 8 adults or grown-up persons." Also, the right of sepulture or burial throughout the whole of the ground of the chancel, called Bannister's Chancel, as then railed off, on the north side of the greatest chancel, without payment of the usual fees for breaking the earth for vaults or graves, as is the custom in the other chancels and body of the church. "Price and particulars to be had from John Bannister, *Top of Trawden*, Weaver; Henry Bannister, *Bottom of it*, Labourer; or Mr. Hardacre, Attorney, Colne." No sale took place, and, happily, all contention has at length ceased.

This choir is somewhat dark and gloomy, and, perhaps as a natural result of the disputes respecting its possession, was at one time dilapidated and unoccupied. In 1816 the then parties interested, with a view of providing for its future repair, entered into the following agreement:—

'We, whose hands are hereunto subscribed, do agree, in proportion to our respective right and interest, to repair the roof, by slating, plastering, and any other necessary reparation, in a reasonable workmanlike manner, of the Chancel on the north side of the Parochial Chapel of Colne, in the county of Lancaster.—As witness our hands the 26th March, 1816.

'Jno. Swinglehirst.
'Gamaliel Sutcliffe.
'Thos. Parker, Junr.'

There is in this choir perhaps the most interesting object, in an antiquarian point of view, the church contains; and

notwithstanding the fact of there being a direct prayer to the Virgin Mary, I sincerely hope the day is far distant when, as in the case of the churchyard cross, some ruthless hand shall remove it. It is a Latin inscription, illuminated in Saxon letters, on three pieces of oak embedded in the east wall, and runs thus :—

Qꝫ ī celo pcibs succrrere mndo
Hac recitare via debes letare Maria
Larvas intu diluit illa manu.
Hyrd genetrix X Wilelmum depcor audi
Ne supet mors me vrgo pares retine.

With contractions supplied :—

Qualibus in cœlo precibus succurrere mundo.
Hac recitare via debes lætare Maria
Larvas interitu diluit illa manu
Hyrd genetrix Christi Wilhelmum deprecor audi
Ne superet mors me virgo parens retine.

This, I think, may be freely translated thus :—

O Mary, mother of Christ! I earnestly entreat thee to succour and aid the world by the recital of such prayers in heaven as gladden the heart and banish all spectral illusions in the hour of death, and that William Hyrd may find favour with thee. And, O Virgin Mother! I beseech thee to have me in thy holy keeping, lest the powers of death prevail against me.

The mention here of William Hyrd, who was doubtless one of the Chantry Priests, and other circumstances, tend to the supposition that this inscription is of, or about, the date 1508. The earliest recorded mention of it is to be found in the "Minutes of the Society of Antiquaries," in the year 1747-8, wherein, it is to be observed, *a portion only* of the inscription is given :—

'Thursday, 28th Jan. [1747-1748].

'Dr. Rawlinson communicated the extract of a letter from Wm. Cowper, Esq., a member of this society, dated the 9th Jan., 1747 : "The Church, or Parochial Chapell, of Colne, in the county of Lancaster, is an ancient structure, and there is a tradition, that from the consecration through the several centuries, the Good women were always churched in the Chancel, at the end of the North Isle, and not at the Altar raile, and that usage helped to explain to me an Inscription in Saxon letters carved upon one of the Beames, *in releivo*, which supports

the Roof of the North Chancel, viz., 'Hac recitare via debes recitare Maria, Larvas in Coitu diluit illa manu.' It has no stops. The exhortation to Prayes for certain good offices is somewhat whimsically worded. I believe that Madona is sometimes understood as a Christian Lucina,[1] but I did not know that she previously interpos'd.'

Dr. Cowper's "absurd and disgusting rendering" found its way, with much of the substance of the above extract, into Mr. Gough's *Camden's Britannia*, with this variation only, that the circumstance of the women being churched in this chancel is mentioned, not as a tradition, but as a fact. It was reserved, however, to Dr. Whitaker, the learned and elegant historian of Whalley, to give the correct rendering. In reviewing the "History of Whalley" the editor of the *Gentleman's Magazine*, mindful of the circumstance, commented on it thus: "We are convinced that the last editor of *Camden's Britannia* will be glad to see detected the *illusion* put on the Society of Antiquaries, from whose 'Minutes' he copied it, respecting the inscription at *Colne* Church, which Dr. Cowper, either from ignorance or a feeble attempt at wit and humour, read wrong, but which really runs thus, in the usual form of an address to the Virgin Mary for her support against diabolical illusion in the hour of death, by William Hyrd, Chantry Priest." (Here follows Dr. Whitaker's rendering, and a suggestion that the "recitare" ought to be "Cantare.")

Beneath this inscription is a monument, the only one in this chancel, which, from its very position, records also the decline of the Bannisters, and is inscribed thus:—

'Sacred
To the Memory of
John Swinglehirst, Esq.
Late of Park Hill Barrowford,]
Who departed this life
On the seventh day of August,
MDCCCXXX
Aged Sixty four years,
And was interred
In the Parochial Chapel
of St. Mary
New Church-in-Pendle.'

[1] The Goddess of Childbirth.

THE BARNSIDE CHAPEL, OR CHOIR,

Which adjoins the chancel and south aisle, formerly belonged, as its name implies, to the Townleys of Barnside, but is now the property of Captain Edward Every-Clayton, of Carr Hall, in right of his grandmother, who was a Townley of Barnside.[1] The earliest recorded legal proceedings in connection with it were in 32 Henry VIII., in which year Lawrence Townley, of Barnside, prosecuted Thomas Townley and others in the Duchy Court, for tortious possession of an *isle*, or *quere*, in the Parish Church of Colne. The bill of complaint of Lawrence Townley discloses some curious facts and strange proceedings, and is, in ancient and modern orthography, as follows :—

To the Ryght Hono'able S^r^ Wyllm Fitzwyllm Knyght Erle of Sowthampton and Chancellor of y^e^ duchy of lanc

In hie most humble wyse shewythe and compleynth vnto yowre ryght honorable Lordshpp yowre dayly Orator Lawrence Towneley of Barnesyde in the Countye of Lanc Esquier y^t^ whereanow of late there hath bene variance discord and contrav'sye of for and conc'nyg the tytle and occupacon of one c'ten Ile or qwere lately buildyd owt of the Sowth side of the pische Church of Colne w^in^ the sayd Countye of lanc betwene yowre sayde Orator upon th' one pyte and George Houghton of Grenefeyld in the same Countye Gentylma opon th' other pyte. All which variaunce and discord of for and concnyg the occupacon of the sayde Ile or qwere was comytted

To the Right Hon. Sir William Fitzwilliam, Knight, Earl of Southampton, and Chancellor of the Duchy of Lancaster.

In the most humble wise sheweth and complaineth unto your right honorable Lordship, your daily Orator, Lawrence Towneley, of Barnside, in the County of Lancaster, Esq., that where[as] of late there hath been variance, discord, and controversy of, for, and concerning the title and occupation of one certain aisle or quire *lately built out of the south side of the Parish Church of Colne, in the said County of Lancaster*,[2] between your said Orator upon the one part, and George Houghton, of Greenfield, in the said county, gentleman, upon the other part, all which variance and discord, of for and concerning the occupation of the said aisle or quire, was commit-

[1] Dr. Whitaker states that at the allotment of the pews in this church, by John Townley of Townley, Esq., in 1576, he finds mentioned "St. Cyte's Quire," but it did not appear whether it was on the north or south side. Not having had the good fortune to meet with this allocation, I am unable to solve this question. The conjecture that the quire was dedicated to St. Osyth, of which St. Cyte is probably a corruption (because an Essex town of that name, and the burial-place of the saint, is on the river Colne), is alike ingenious and probable.

[2] This reference is most valuable, as it enables us to assign an approximate date to the Barnside Chapel, and proves that the chapel was *added to* the church.

by the assent dissyre and gud wyll of both the sayd ptyes to the order award and Ju'gem^t of vjj honest me dwellyng w'in the sayd pische of Colne and S^r Thoms Clyfford Knyght to be vmpere beyng high steward vnder the Kyng's highness of that Countie where the sayd Church of Colne ys, y^t for so moche y^t one Lawrence Townley, grandfather vnto yowre sayd Orator had requyred and dissyred the Rowme in the sayde qwere to occupye for hymselve and his chyldren and his heyres whiche dyd inhabit and dwell or hereaftr myght Inhabet, w^tin the sayd pische of Colne of the churchwardens beyng at that tyme and of the holle pische and for so moch that the sayde Lawrence the gruandfather had bene at great coste & charge in the sayde qwere as well opon the alter books and seelyng of the Roffe of the sayde qwere and for div's other gud consyderacons and causes movyng the sayd arbrtraors whoo dyd ordayn deme and award by assent of both the sayd ptyes as advyse of the sayd S^r Thoms Clyfford and by the assent and gud wyll of the hole pische of Colne aforsayd that the sayd Lawrence Towneleye his chyldren and his heyres in tyme to come shuld from henseforthe occupye and enjoy the sayd qwere in the sayd pische church of Colne in suche wyse as the sayd lawrence Towneleye the gruandfather had vsed and occupyed y^t and that the sayd george houghton & his heyers shuld not claym hereaft'r any man of tytle in the sayd qwere as y^t wyll appere more at large by the sayd Award. So y^t y^s ryght honorable lord y^t now of late sense the makynge of the sayd order and award y^t y^s to saye the xvijth day of Aprill last past on thoms Towneley beyng

ted by the assent, desire, and goodwill of both the said parties to the order, award, and judgment of seven honest men dwelling within the said Parish of Colne, and Sir Thomas Clifford, Knight, to be umpire, being high steward, under the King's Highness, of that county where the said Church of Colne is, that for so much that one Lawrence Towneley, grandfather unto your said Orator, had required and desired the room in the said quire to occupy for himself, and his children, and his heirs, which did inhabit and dwell, or hereafter might inhabit, within the said parish of Colne, of the churchwardens being at that time and of the whole parish. *And forasmuch as the said Lawrence, the grandfather, had been at great cost and charge in the said choir as well upon the altar, books, and ceiling of the roof of the said choir,* and for divers other good considerations and causes moving the said arbitrators, who did ordain, deem, and award, by assent of both the said parties, as advice of the said Sir Thomas Clifford, and by the assent and goodwill of the whole parish of Colne aforesaid, that the said Lawrence Townley, his children, and his heirs in time to come, should from henceforth occupy and enjoy the said choir in the said Parish Church of Colne, in suchwise as the said Lawrence Townley, the grandfather, had used and occupied it; and that the said George Houghton and his heirs should not claim hereafter any manner of title in the said quire, as it will appear more at large by the said award. *So it is, right honorable lord, that now of late, since the making of the said order and award, that is to say, the 17th day of April last past, one*

son-in-lawe vnto y^e^ sayd george Houghton Thomas Banast^r^ James Rydeiughe w^t^ dyvs other Ryotouse & evyll dysposed p'sons by the comanndm^t^ of the sayd George Houghton dyd entre into the sayde churche of Colne and there brake y^e^ doore of the sayd qwere vyolentlye w^t^ great force at the svice tyme whereby y^e^ svyce of God w^t^in y^e^ sayd church y's moch letted and y^e^ pishioners moch dysqyeted & y^s^ lyke soe to cotynue oneles youre good lordship pvyde some Remedye in this behalf. In tender consyderacon whereof y^t^ may please yowere gud lordship to grant y^e^ Kynge wryt of Privy Scale to be dyrected vnto y^e^ sayde Thomas Towneleye Thoms Banast^r^ and James Redeoughe comanndyng them by vtue of the same and evy one of them to pmyt & suffer yowre sayde Orator his wyffe and chyldryn quyetly and peaceably to occipy and enioy the sayd qwere accordyng vnto the sayd award and order thereinbefore made or else that y^e^ sayd Thoms Towneley Thoms Banest^r^ James Rydeough and evy one of theym psonally to appere befor yowre gud lordshyp and other the Kynge Councell in the Duchy Chmber at Westm^r^ at a ct'en day and open a ct'en payn to be lymmytted & then and there to answare to the pmysses and farther to abyde such order and direccon in the same as shal be thought by yowre lordshyp to stand w^t^ Equyty Ryght and gud conscyence, and yowre sayd Orator shall dayle pray for the psirvacon of youre gud lordship in honor long to Endure.

Thomas Townley, being son-in-law unto the said George Houghton, Thomas Bannister, James Ridehalgh, with divers other riotous and evil-disposed persons, by the commandment of the said George Houghton, did enter into the said church of Colne, and there break the door of the said choir violently, and with great force, at the service time, whereby the service of God within the said church is much letted [*hindered*] *and the parishioners much disquieted, and is likely so to continue, unless your good lordship provide some remedy in this behalf.* In tender consideration whereof it may please your good lordship to grant the King's writ of privy seal to be directed unto the said Thomas Townley, Thomas Bannister, and James Ridehalgh, commanding them by virtue of the same, and every one of them, to permit and suffer your said orator, his wife, and children, quietly and peaceably to occupy and enjoy the said choir according unto the said award and order thereinbefore made, or else that the said Thos. Townley, Thos. Bannister, James Ridehalgh, and every one of them, personally to appear before your good lordship, and other the King's Council, in the Duchy Chamber at Westminster, at a certain day, and upon a certain pain to be limited, and then and there to answer to the premises, and farther to abide such order and direction in the same as shall be thought by your lordship to stand with equity, right, and good conscience, and your said orator shall daily pray for the preservation of your good lordship in honour long to endure.[1]

[1] Duchy Pleadings. Hen. VIII. Vol. x., T. iv.

The answer of Thomas Townley to this bill of complaint has been preserved. He thus disposes of the statements of his opponent:—

1. That the bill was only "to vexe and putte costys on the Defendant, and for no other cawse."

2. That he had "good, just, and rightfull Interest" for a kneeling place in the said quire for himself, Ellen his wife, and her heirs.

3. That about 16 years ago one John Pasley, Abbot of Whalley, and "parsone of the sayd Churche of Colne," being in Colne Church, gave and granted to the said George Houghton, and to Joan his wife, and to her heirs, "a kneeling place wythin the forsayd qwere," and for the same granted to set up "a certen sett convenyent for the said George and Joan and theyr children."

4. That he had held the said kneeling place peaceably for the space of XII. years.

5. That he was legally entitled to it, as he proceeded to shew.

6. That he entered into the Manor of Greenfield, and also into the quire, and thereof was peaceably seized until such time as the complainant, "of his cruell mynd," disturbed him and his wife in the occupation of the choir, and also "plucked" up the said seat.

7. That Lawrence Townley never made the request to the Churchwardens, as alleged in the bill, and, even had he done so, a bequest and grant by them of the said kneeling place was, and is, void in the law.

8. *That with respect to the alleged breaking of the door, the complainant, "of his farther malyes," broke up the said kneeling place, "and did also nale up the qwere dore of the sayd churche gynge to the sayd knelynge place, to the Intent that the Defendant and his Wyff should be stoppyd owte of the sayd qwere."*

9. *That instead of breaking down the door, as was further alleged, "he, wythe too persons wythe hym, in peasable manner, about vii. of the clock at after none, dyd opyn it, at wych tyme ther was no servyce in the churche, nor yet very few people, or none."*

10. Finally, that he was ready to aver the truth of these statements, and prayed the Court to be discharged "wyth his costys sustained."[1]

The result of the suit is soon told. The Court, with amusing candour, declared it had "noo convenyent tyme to here and fully examyn the said variaunce," and therefore ordered that the aisle or quire in dispute should be occupied and used in every way according to the award, until cause was shown to the contrary.[2]

The subsequent history of the chapel has been unmarked by the recurrence of such scenes of violence as here recorded.

[1] Duchy Pleadings. Henry VIII. Vol. iii., N.D., T. 3.
[2] Duchy of Lancaster Decrees. Henry VIII. Vol. iii., p. 782.

The representatives of the Townleys are in undisturbed possession, while the owners of Greenfield have a pew or "kneeling place" in close proximity. There is in the chapel an entire absence of mural adornments—the roof is simplicity itself, and he who seeks for traces of the "great coste and charge" incurred in days of old by Lawrence Townley will seek in vain. The principal object of interest is nearly concealed from view by a pew floor. It is a cross-fleury, about six feet long, on a flat stone, with an obscure inscription round its verge, but the words "Thompson" and "Esholt" are still legible.[1]

It merely remains to notice the faculty, dated October 1, 1840. This document contains a recital that the family of Thomas Clayton, of Barnside Hall and Carr Hall, Esq., then resided at the latter hall, and that, whilst the chapel was appurtenant to Barnside, Carr Hall had no pews or sittings attached or belonging to it; also a further statement that such a condition of affairs might with propriety, and with injustice to none, be remedied. Opponents having been cited, and none appearing, it was accordingly decreed that the *occupiers* for the time being of Carr Hall, being members of the Church of England, and resorting to hear divine service therein, should have exclusive use and occupation of the pews therein, and that the *owners* for the time being of Carr Hall should have the vault beneath the said chapel, and exclusive right of sepulture and burial therein.

Such is the known history of the two chapels, meagre it may be, but not, I take it, altogether devoid of interest.

MONUMENTS.

"This church," Baines truly remarks, "is rather rich in monuments."

In the north aisle :—

> Sacred to the Memory of
> Nicholas England, of Colne,
> who died July 11th, 1852, aged 56 years,
> and is interred in the west end of this church.

[1] It appears, according to Dr. Whitaker, that Helen, daughter of Lawrence Townley, of Barnside, married Henry Thompson, to whom the site of the nunnery of Esholt was granted in the 1st year of the reign of Edward VI.

Also of Ellen, wife of the above Nicholas England,
and daughter of Thomas Thornber, of Vivary Bridge.
She died at Grange, in this county,
January 11th, 1860, aged 62 years.

Also of Ellen, their daughter,
who died at Colne, October 31st, 1830,
Aged 10 months.

Also of Elizabeth, their daughter,
who died at Heirs House, near Colne,
June 11th, 1843, aged 21 years.
"I am the resurrection and the life."

Also in the north aisle :—

In Memory of
Major J. W. Renny,
XIX Regiment Bombay N.I.
Died 12th July, 1855, aged 44 years.
His brother officers of old, as well as later days,
to whom his many excellent qualities had justly endeared him,
have caused this Tablet to be erected,
to mark their esteem for him as a soldier
and their affection for his sterling worth.

In the nave (amongst others) :—

Dedicated to the Memory of
Four much loved and greatly lamented children of
Edward and Ellen Parker,
Namely,
William Barcroft, who died at Selby,
1st December, 1830, aged 5 years and 9 months.
James William, also dying at Selby,
18th September, 1832, aged 8 months.
Mary Martha, who died at Browsholme Hall,
12th July, 1836, aged 2 years and 4 months.
And Septimus Barcroft,
Who also died at Browsholme Hall, 12th July, 1836,
Aged 2 years and 4 months.
"Suffer little children to come unto Me,
and forbid them not, for
of such is the kingdom of heaven."
Bright flowers ! transplanted to a clime
Where never come the blights of time ;
Sweet voices ! that have joined the hymn
Of the Angelic Seraphim.

[Arms.]

In Memory of
Edward Parker,
Of Alkincoats and Newton Hall, Esq.,
Deputy Lieutenant and J.P. Co. Lancaster,
and J.P. West Riding, Co. York,
fourth son of Thomas Parker, Esq.,
of the above places.
Born at Newton, 18 July, 1786.
Married in 1816, Ellen, only child of
Ambrose William Barcroft, Esq., of Noyna,
and died at Alkincoats, 22nd May, 1865.
Energetic, Conscientious, and Faithful in the
discharge of his public and private duties,
Firm, generous, and sincere in his Friendships,
Kind and humane to all,
he was a consistent Christian Man.
To the loved and loving husband and father
his widow and children erect this.
"The memory of the just is blessed."

Ellen,
Relict of the Above, died at Alkincoats,
10th June, 1866, Aged 71. Interred
With her husband at Waddington.
"A pious woman and devoted wife."

There are also several brasses and escutcheons. A memorial tablet affixed to the pillar near to the pulpit has the following curious inscription :—

'An epitaph of William Emot made by Himselfe, who died Sept. 6th, 1660 :—

'Cease Labours : Rest y^e^ Seas of Cares and teares
Whose wave hath tost me five and forty yeares ;
And now myne eyes got sleepe, sleepe here till they
Waking shall my Redeemer's glorie see,
Sleepe till my happie soule rejoyned may
With recreated body live for aye

WILLIAM EMOT.'

Perhaps still more singular are the following lines on a brass plate fixed in one of the pews adjoining the screen :—

'Under y^e^ reader lies George Hartley, late
Of Bradeley ; now subdu'd to mortall's fate ;
Fifty five years, forty five dayes, was hee
Tost in the Tempests of Adversitie ;

Then hee arriv'd y^e haven of his Rest,
To glorifie his God for ever blest,
And in y^e sixteen hundred seaventy year,
December's month the sixth was Buried here.
Reader ! as he, so thou, ere long shall bee !
All flesh, Grim Death ! is subject unto thee ;
Thus rich & poor, Mighty as well as Mean,
Time calls and they Return to Dust again,
And see corruption till y^e Trump shall call,
"Arise ye Dead and come to Judgment all"
Hate sin—love workes of faith and virtue here,
That thou, with him, A glorious crowne may'st weare
This for A Memorandum of his name
Whose virtues still surviving tell his fame.'

THE CHURCHYARD.

A marked improvement has been effected here within the recollection of many still living. It is meet that the last long home of the many sleepers should be decently kept and carefully guarded from desecration ; but it was not always so, and the remark of the Bishop of Chester, made in 1821, that its state was very bad, was only too true. Previous to the year 1820, the yard had neither gates nor railings, and was, in fact, the playground of the town. On a fine summer evening groups of old men might be seen sat on the tombstones, smoking their pipes and talking over the events of the day, whilst the young people had a dance in the pathway. Sometimes rougher amusement was indulged in, and wrestling matches were of frequent occurrence. One of these, which took place about 1815, was attended with fatal results to one of the wrestlers, in consequence of his head coming in contact with the sharp edge of a tombstone.

Two footpaths crossed the yard, one leading from the present higher gates to the cottages on the west side, and the other from Turney Crook to the White Horse Inn. One night a number of men maliciously broke a number of tombstones, and this circumstance caused the churchwardens to divert the path, enclose the churchyard, and keep the gates, which they ordered, locked.

Since the commencement of the Burial Register, in 1599, some 27,500 persons have been laid to rest in and around

the old church. This seems a large number considering the limited area of the yard, but it must be borne in mind that all the country side used in olden times to be "carried" thither, and that it was soon "earth to earth, ashes to ashes, dust to dust." Into the horrors consequent on a too crowded churchyard—such, for instance, as the tossing of skulls from tomb to tomb—I have no wish to enter; but a description of the yard would be incomplete without a reference to the bone-house. This was a roofless semicircular building, some 8 feet long, abutting the west end of the tower. In it, the sexton deposited the bones and fragments of coffins which came in his way when preparing fresh graves. Boys were constantly scaling its walls for the purpose of obtaining pieces of wood or metal. About the year 1830 it had become so full, and, from its position, so exposed to view and offensive, that a new *subterraneous* bone-house, 15 feet square and 12 feet deep, was built within a few yards of the north wall of the Grammar School, into which the bones were removed and piled together as decently as might be. When the new building was in use—for the old one was shortly afterwards removed—the sexton had simply to remove a small flag on the surface of the ground and drop the bones into the hole or passage below. Outwardly there is nothing whatever to denote its existence, for the flag is covered with grass; but there it is to this day.

In or about the year 1601, a practice seems to have crept in amongst the Colne parishioners of burying their dead without payment of the customary fees. In order, if possible, to check this reprehensible practice, a meeting of the principal inhabitants was held on the 3rd of June, 1601, and a memorandum on this and other subjects relating to the church drawn up and signed by those present. It is to the following effect :—

'Foreasmuch as there be [complaints] in this pyrish of Colne that, whereas the friends of those who depart this life are willinge and desyrous to commit their Bodies to Cristian buryall within the church [? yard], yet [are] afterwards verie negligent, and shirke to pay that which is of right the customary due for the same to the use of the church, so that the Churchwardens are greatlie trobled with the notinge of it, and oftentimes it will not be paid without [ ] or citting.

Therefore wee the Churchwardens of Colne for the time being, and others the most substantial in the parish, whose names and hand markes are heereunder writne, doo Apoint, Order, Deem, and Award that whosoever, from henceforth, shall Bury their dead within the church, shall pay *for a childe that is brought uppon a woman's heead* Twenty-pence, and for every other person upon a beare, whether it be man or woman, or aine woman dying in childbeed, for such person or persons whatsoever, shall pay to the Churchwardens of that Circuit before the Burial, iiis. iiijd. And that every such Churchwarden shall make a true account of all such receipts to his fellow-Churchwardens and the minister, and such others of the parishioners as shall willingelie come to heere their accounts. And, for the better Observation of this our Order, wee do Will and Require that the Gravemaster, upon payne of presentment and also our displeasure, doo not Breake the Soyle before hee be certified from the said Churchwardens of the same Circuit from whence the dead body shall come. . . . . Dated and subscribed this third day of June, 1601.'

Interesting, and very curious, is that expression, "*Uppon a woman's heead.*" It carries us back in fancy to other days—days when coffins were rarely used, when entire parishes united to buy a bier, and when even a priest's body was carried to the grave in a sack on a man's back. The meaning of this burial phrase is obvious when read in conjunction with the context. Colne mothers, by adopting the plan of bringing their dead children on their heads, or perhaps, more strictly speaking, on their shoulders, avoided the necessity of a bier and the payment of the higher fee its use entailed. Little wonder, then, that the practice found favour, especially amongst the poor and parsimonious. In such a case no coffin would be used, but enveloped only in some decent covering, the little bodies would be laid to rest.

It was formerly customary for the keeper of the register to insert a marginal note in the register whenever any person was interred, whose death had any peculiar circumstances connected with it. The following are specimens :—

1660. July 1.—Christopher Baldwin, of Wheathead, of a great age.[1]

1661. Aug. 20.—James Ainsworth, of Burnley, a mason that dyed in Colne.

1662. Dec. 28.—Peter Hartley, of Trawden, drowned.

1671. Sept. 21.—Thomas Watson, de Marsden parva, suffocated in a coalpit near Swindon.

[1] Many of these entries are in Latin.

1672. May 9.—Thomas Symson, drowned in a well at y^e^ Edge.

1673. April 22.—Johannes Riley, de Schofield, slayne by a fall downe his staire.

1673. May 13.—Gracia, Uxor de Johannis Driver de Colne (blind John's wife), dyed of childe.

1675. Feb. 4.—Jacobus Wilson, of Barrowford, died very suddenly.

1676. Aug. 19.—Jacobus Hartley de Shawhead, knight.

1676. Aug. 19.—Johannes Turner de Ffouldridge, excommunicated. No pay.

1676. Aug. 19.—Ellen, wife de Jacobi Hartley, dyed of a fall from her chaise, in Wheatley Lane, breaking her neck.

1684.—Robertus Murow, de Wanlass, a servant y^t^ dyed suddenly in y^e^ field near y^e^ sheavers.

1691.—Ellena Baldwin, de Pasture. Repente moriebatur. [She died suddenly.]

1700 { Jacobus Hartley, } Trawden yeomen, who were buried in the
{ Nicholas Hartley, } same grave.

1713.—William Dugdale, collier, Waterside, killed by a fall down the colliery.

1714.—Robert Hartley, a young man from Emmott Lane, who, falling from his horse, broke his arm, and died from the effects of the accident.

1720.—Gracia Hartley, a well-known old maid [cælebs annosa], of Trawden.

1741.—Richard Nutter, of Barrowford, buried without parson.

1760.—John Wigglesworth, crushed to death by a cart wheel.

1766.—Francis Smith, a travelling soldier.

1767.—Charles and John Lord, father and son, drowned by an uncommon inundation.

1769.—Henry Wilson, killed by a horse.

1786.— Edmund Holt, killed by a waggon.

1786.—John Towler, a soldier upwards of 100 years old, died of a fractured thigh, occasioned by a fall in the frost.

1786.—John Grey, executed at Lancaster for coining, and buried without any religious rites.

1786.—James Jackson, Dent Fold, who poisoned himself, and was brought in by the coroner's inquest lunatic.

1787.—Isabella Thompson, killed by the fall of a house at the east end of the town.

1787.—Betty Harrison, blown off the Cotton Mill Bridge in an exceeding high wind, and drowned in the river at Barrowford.

1787.—Stephen Harrison, a Chelsea pensioner, formerly in the 33rd Regiment of Foot, aged 102, and buried with military honours.

1789.—John Wood, a child who was drowned in a small channel of water at his father's door.

1793.—George Whitaker, suffocated by drinking spirituous liquors.

1804.—Lawrence Whitaker, a soldier, who died here of his wounds.

1806.—Nicholas Roberts, killed by a cow.

1834.—Daniel Smith, died whilst being exhibited at a show. He weighed 36 stone. [His death took place at the Commercial Inn, opposite to which the caravan in which he was exhibited was placed. The funeral was witnessed by a large crowd of people, including the Grammar School boys, who are said to have had a special holiday for the occasion. No hearse was used, the body being conveyed in his own caravan to the church, and there consigned to earth by Mr. Porter, a former curate here.]

1847.—James Smith, drowned in the cellar underneath the north vestry of Great Marsden Church during its erection. [He was a young boy, five or six years of age, who, whilst playing with a young companion in the church, accidentally fell into the cellar intended to contain the heating apparatus.]

In some instances the dead are mentioned by *aliases* as well as their real names. For example :—

Delves,
Old Johnny.
Swift Dick.
The Vicar of Blacko.
Loll.
Pillow.
Great Mary.
Dick o' Mosses.
Bess o' Meggs.
Johnny Good.
Little Block.
Nib o' Sunderland's.
Little Alice.
Bunny o' Meggs.
Wap.
Happy.
Black John.
Kits.
Plush Tom.
Pye.
Skin, and
Wonder.

Many ancient gravestones are scattered about the yard, which, for the purpose of classification, naturally fall into two divisions, (1) those without names, and (2) those with. In the first division, the two most ancient stones will be found round the right-hand corner of the porch. One has simply the date "1606," the other, a raised cross, almost the length of the stone, with the letters "I.R." and the date "1614"

on either side, letters and date being remarkably legible. In the second division, the stone over James Blakey, who died in 1657, and was interred near the little door, is probably the oldest. Near the north wall of the Grammar School is another, to the memory of the brothers Boys, inscribed thus :—

'Here
Resteth the Bodies of
Richard and Thomas Boys,
Who died August the 15
1767. Richard died in the 28
Year of his Age, and Thomas
in the 2_4. Year of His Age.
Thomas [ ].

Farewell, vain world, I've had enough of thee,
I care not what thou can'st do to me ;
My debts are paid, my thoughts are free,
Prepare yourselves to follow me.'

This stone has not always occupied its present position. It was removed from the front of the north door, which formerly led from the church to the yard, in consequence of the extension of the building in 1856, and the taking in a portion of the yard for that purpose. The unfortunate brothers were interred close to the door of the third pew in front of the organ. Many years ago, a strong prejudice existed against being buried at *the back* of the church, arising, it is supposed, to some extent, from the fact of the burial of the brothers there, but in process of time it died away.

Not far away are these expressive lines over the Foulridge blacksmith's grave, which contain a neat pun, and run thus :—

'My sledge and hammer lie reclin'd,
My bellows, too, have lost their wind,
My fire's extinct, my forge decayed,
And in the dust my *vice* is laid,
My coal is spent, my iron's gone,
My nails are drove, my work is done.'

Here, too, in this portion of the yard, lie the remains of the Rev. William Wilkinson, on whose gravestone is a long

inscription, composed, I believe, by Mr. Henderson, stating, amongst other things, that he was for 17 years curate, and 40 years an occasional minister, of this chapelry. He was a native of Colne, much beloved, and when in his old age he went blind, some of the members of the congregation presented him with a long staff, with the aid of which he would grope his way through the streets—for, though blind he was fond of taking occasional duty, and would repeat from memory the whole of the prayers. His reading was much admired, and his solemn rendering of the opening sentence in the beautiful burial service, "I am the resurrection and the life," as he met the mourners at the entrance of the yard, will never fade from the memory of some who heard the comforting words fall from the lips of the blind clergyman. Generally, when the funeral was over, the sexton would see him home, but sometimes, when he ventured by himself, he would mistake the steps, and falling from the yard (then much lower than now) into the street, would come home blood-stained and hurt. It was his custom to have service in the Grammar School on a Wednesday night, and he always allowed his hearers to select the text from which he should preach on the following Wednesday.

I have described Mr. Wilkinson as blind, and I think rightly so, but still his was a peculiar kind of blindness. In winter all was dark to him, though on a bright summer day, when the sun was shining full into the little room in which he sat, he would take his Testament (which, so as not to tire his hands with its weight, he had divided into six portions) to the window, where, with the combined aid of the strong light and a powerful double set of glasses, he could make out a word at a time, and many a happy hour the old man spent thus. No wonder, then, that when, after a year or so of patient suffering, they laid the blind old clergyman to rest in the churchyard, many should mourn for him, and all speak of him as a kind friend to the poor and a true Christian gentleman.

Near the higher gates may be seen the following eulogistic lines on the gravestone of James Hartley, an upright collector of poor rates :—

'A friend so true, there are but few,
And difficult to find,
A man more just and true to trust,
There is not left behind.'

There used to be some touching lines on the gravestone (now destroyed) of R——S——, an idiot, in which he is represented as saying :—

'If innocence may claim a place in Heaven
And little be required where little given,
My great Creator has in store for me
A world of bliss ; *what can the wise have more ?*'

THE OFFICIALS.

Next in importance to the incumbents (to whom a separate chapter is devoted), were the churchwardens, or kirk-masters, as they were once styled, who had formerly much more arduous duties to discharge than they have at the present day. They were the authorities of the place, and if a stranger passing through the town had suffered loss by fire, shipwreck, or other causes, they would give him a small sum by way of relief. They would also reward a person who brought good news to the town. Even on the Sunday they had duties to perform, for, as soon as the Second Lesson commenced, they rose in a body, and, staff in hand, sallied forth from the large doors. Preceded by the constable, and followed by the sexton, whip in hand, onward through the main street, and down to Waterside and back, they went, driving all idlers they could catch back with them to church. It was also a part of their Sunday duty to visit the public-houses in the town to see that all was right and proper, when they were generally presented with a sop, consisting of oatcake saturated in dripping. It was also a part of their week-day duties to attend at the Market Cross, and see that the butter was the correct weight, for, if found to be otherwise, it was distributed amongst the poor.

That the wardens were somewhat careful in spending their money may be gathered from the following resolution, passed September 21st, 1737 :—

'Be it remembered that it is agreed that only Two shillings and sixpence be spent on a Parson at Coln, and nothing on any Parson at Marsden Chappell.'

Moreover, from the following resolution it is quite clear that they were not a body to be trifled with :—

'Colne, 21st of May, 1793.—Resolved, that Thomas Brennand, Joiner, in this town, having made a pair of gates for the Churchyard *without the order of the Wardens*, having made them of *rotten* and in every way *improper* wood, and having charged the *shameful* and *extravagant* price of Three pounds ten shillings for them, that the same be immediately returned to him.'

It is to be hoped that poor Thomas made his peace with the indignant wardens, and never afterwards made a pair of gates except he was asked.

The wardens' accounts are in perfect order from the years 1703 to 1819 (inclusive), after which there is an unfortunate hiatus. They contain the following items of interest :—

		£	s.	d.
1703.	Ffour fox heads[1]	00	04	00
1706.	It. Ringe upon duke Marlbrough good successe in Spaine	00	02	06
1710.	Spent upon ye man that painted ye 10 Commandments and poor money ...	00	03	00
	Pd for ringing on ye martyrdome of King Charles	00	01	00
1713.	My charges with ye men taken playing at football in ye tyme of divine servis to ye Justice	00	01	00
	Feb.—Paid for a dog-whip to whip ye dogs out of ye church	00	00	04
	Paid for ale sent to ye cros at ye Thanksgiving Day for ye Peace	00	02	08
1714.	Paid for mats for ye chancell seats and for a boss for ye parson to kneel upon at ye Table	00	01	06
1715.	To Simon Blaykey for killing two hedgehogs[2]	00	00	04
1717.	Spent when ye old Sexton was turned out	00	01	04
	Paid to Mr. Walley for gunpowder and bullets spent at ye Rebellion[3]	00	18	00

[1] Foxclough, the name of a farm near Colne, still reminds us that these wild animals once abounded in this neighbourhood.

[2] A widespread superstition, shared by all classes, once existed that this harmless animal would extract a cow's milk in a very short time. Hence the payment.

[3] This would be in the preceding year, when the Jacobites advanced as far as Preston.

1720.	Gave a distressed sailor that had lost his ship...	00	00	06
1721.	Pd for a pair of pumps for Sexton.....	00	04	00
	Gave an Italian with a petition	00	00	03
1724.	Gave in cash to Jam Smith for killing 4 hedgehogs	00	00	08
1730.	Paid for killing verment	00	00	08
1732.	Paid to Parson Holt for preaching.....	00	02	00
1733.	Gave old Parson Torner	00	00	06
	Gave an old Parson	00	01	01
1735.	A pair of stockings for Thomas Heap.....	0	1	3
	Spent on a strange Parson	0	3	6
1736.	For a man singing	0	1	0
1737.	For a warrant to take up idle persons on the Sabbath-day	0	2	0
1745.	Paid for getting snow out of the Church	0	0	6
1746.	Ringing on y^e^ Duke's Birthday[1].....	0	3	0
1753.	Dog-whipper[2]	0	0	6
1758.	Paid for treating a Parson	0	5	0
1761.	Paid to the Ringers when the King was crowned[3].....	0	5	0
	Paid for making the Sexton's wescote and briches	0	4	6
1780.	Paid for Ould Tommy.....	0	1	6

Mention is also made in these accounts of an "apparitor," but whether an officer of the church, or of the bishop, is not clear.

The parish clerk was also a noted character in his day, and, at stated periods, used to drawl out the following notice, in a sing-song style: "I am desired to give notice that a rate of (say) 2s. in the £ for the town and township of Colne, has been allowed by Thomas (which he pronounced 'Thumus') Parker and Thomas Clayton, two of His Majesty's Justices of the Peace for the county of Lancaster, one whereof is of the quorum." It was also a part of his duty, accompanied by a few singers, to meet every funeral about 200 yards from the church gates, and precede it thither, chanting, as they

[1] The Duke of Cumberland, the conqueror of the Scotch rebels, is here referred to. Remembering the fright they had received it would doubtless be pleasing to the Colne people to hear the bells ringing in honour of his birthday.

[2] This is the last mention I find of this functionary. Skulls might frequently be seen about the yard, and these attracting dogs, his attendance was essential.

[3] George III. The payment would be made in the preceding year.

journeyed, one of the Psalms at the end of the Prayer-Book. An arrangement was, it seems, made in the year 1788, that funerals should be taken in winter at half-past four, and in summer at half-past six, and that, if the clergyman waited more than half an hour after the appointed time, he was to receive an additional fee for every half hour he waited. Some idea of the number of funerals in a single year may be gathered from the fact that in 1831, there were 217 funerals, and in the following year, the still larger number of 242, so that the duties of both clergy and clerk were far from light.

Of the sexton nothing particularly interesting has been recorded, but it would seem that the office was not always a lucrative one, for at a vestry meeting held on the 12th November, 1754, it was agreed that Thomas Heap, sexton (being but in a poor and necessitous condition), should have allowed him, by way of charity, "a new coat, wastcoat, and breeches."

May y^e^ 14th, 1716.

It is Agreed for y^e^ Clarke of this Parishe To have Allowed for Every year y^e^ sum of, for washing y^e^ serplleys & linine & Cleaning y^e^ plaitte & Looking to y^e^ Register	00	06	00
It is further Agreed that Law: Stephenson, Saxtone, hath Allowed for Everye year for carfulley Lookeing to y^e^ Chime & Clocke & decent Ringing	02	05	00
After all it is Agreed y^t^ for y^e^ usualle custome of Ringing of Chestmas daye y^e^ Ringers are to bear y^e^ charge y^m^selves out of y^e^ Above saide £2 . 5 . 0 .			
It is further Agreed y^t^ If y^e^ Saxtone doe dillye-gently whippe y^e^ doges from y^e^ Churche Everye Sabbathe daye for Every year is Allowed for so doing	00	05	00

I have lingered somewhat on this portion of my subject, but to me, as doubtless to many others, that church where generations of Colne people have been baptised, wedded, and buried, is an object of special interest. Around it cluster a thousand associations, and he must have a stony heart, who with careless step, treads the old churchyard.

CHAPTER V.

THE COLNE INCUMBENTS.

'Judge not the preacher, for he is thy judge:
If thou dislike him, thou conceivest him not.'
HERBERT.—*The Temple.*

PROBABLY few readers are aware, that a special difficulty arises in attempting to trace the antecedents of a clergyman who has lived long ago. By a curious fiction of the law, such an one was considered *dead* whilst yet alive. His name is consequently unfound in pedigrees and other family documents to which, in other cases, attention would obviously be directed. And apart from this reason, applicable to all clergy, various causes—some local, others not—have conduced to the paucity of information respecting the Colne incumbents.

The living of Colne, notwithstanding recent efforts to improve it, is not, and never has been, a rich one.[1] Offering no special attraction, and situate somewhat apart from the great highways of the country, it would doubtless, in bygone days, be viewed with disfavour by men who had won, or were likely to win, a share in the world's applause, and be tolerated only by unambitious ones, the memory of whose life-work would quickly fade away. Little wonder, then, that, with few exceptions, contemporaneous records are searched in vain for information respecting its occupants.

INCUMBENTS.

Sir John Hychyn or Hegyn	Living	1500
Sir William Fairbank	„	1520
Sir John Fielden	„	1551

[1] A short time ago the net annual value was not more than £267 12s.—*Rector Circular.*

Roger Blakey	Living	1592
Sir Lawrence Ambler	„	1596
Richard Brierley	Died	1635
Thomas Warriner, A.M.	Living	1645
Thomas Whalley	Died	1646-7
John Horrocks, A.M.	„	1669
James Hargreaves	„	1693
Thomas Tatham	Resigned	1708-9
John Barlow	Died	1727
Thomas Barlow	„	1727
Henry Smalley	„	1731
William Norcrosse	„	1741
George White, M.A.	„	1751
Roger Wilson, LL.B.	„	1789
John Hartley, B.A.	„	1811
Thomas Thoresby Whitaker, M.A.	„	1817
Philip Abbott	Resigned	1819
John Henderson (first rector[1])	„	1876
William Clifford, M.A.	Instituted	1876

These we now proceed to consider individually :—

SIR JOHN HYCHYN, OR HEGYN.

'16th of August, 1500, appeared psonallie John Hychyn, Curate of Colne, a witness in a Trial or Suit brought in the Court of the Commissary, at Whalley, against Nichole Hartley, accused of having "*librum facultati testandi.*" He denied the charge, but was fined vl*i*.'[2]

SIR WILLIAM FAIRBANK.[3]

Presumably a young man at the date of his death, seeing that his father and mother are appointed executors of his will. The will in question is an interesting specimen of the quaint and solemn language in which such documents were formerly couched, and runs thus :—

'In the name of God. Amen. the tent day of June, in the yer of our Lord God MDXX. I Sir Willia ffairbank, chaplen, beyng in good mynd make this my testament and last Will in mann and forme foloyng.

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[1] The parochial Chapelry of Colne was, by an order of the Ecclesiastical Commissioners, dated the 16th of May, 1867, constituted a Rectory, under the "District Church Tithes Act, 1865."

[2] Lanc. MSS. Vol. xxii., p. 489.

[3] "Sir," according to Fuller, was the distinctive appellation of a *clergyman* who had *not* taken a degree.

ffyrst I bequeth my saull to Almighty God o^r lady Saynt Marye and all the sanct of heven and my body to be buryed in the Chapell off Colne Also for my mortuarye my best gown. Also I bequeth to the sayd Chapell xs. for my sayd buriall Also wher[eas] I lent xx*d.* to Nicholas Mitchell off the Hall of Coln I wyll that he giff and pay yt to th' use of the sayd Chappell. Also I bequeth to S^r Robt. Blakey, chaplen, vis. viii*d.* to p^r y for my saull whersomev that he will. Also I bequethe to the said S^r Robt. a gown clothe w^th lynyng, ligyng in the howse of —— Shaw late wyfe of Henry Shaw. Also [I] bequeth to the same —— viij*s.* iii*d.* so that it be dividid among hir and hir children. Also I ordur and make Edmund ffairbank my ffather and Alis my mother to be my Executores to whom I giff all my good^e above not bequethed to dispose to the plesur off God and the welth off my saull. Theis witnes Sir Robt. Blakey aforsaid Ric Fawcett and oth^e.'[1]

SIR JOHN FIELDEN.

His incumbency extended, at least, from 1536 to 1551, in which year Henry Taylor, of Foxclough, surrendered lands in Colne "to the use of John Fieldene, Incumbent." His name, it is worthy of notice, is generally found in conjunction with another. Thus, in the names of the "Clergy of the Deanery of Blackburn," in the year 1536, under "Colne," appear :—

'Dom. Johannes Felden.
Dom. Johannes Crabtree.'

Again, in a list of clergy without date, but supposed by Canon Raines to be of the time of Bishop Bird (1541-4), occur under the same head :—

'Dom. John Feldon Stipendarius
Georgii Hoghton.
Dom. Henry Ramsbotham.
Stipendar Gilberti Holden.'[2]

And lastly, at the Visitation of the 23rd of August, 1551 :—

'D. John Feldene.
D. Tompson or Compson.'[3]

ROGER BLAKEY.

Here 1560-1592. In the 38th Henry VIII., Edward Pedley, Vicar of Whalley, filed a bill of complaint against

[1] Lancashire and Cheshire Wills, p. 10.
[2] Lanc. MSS. Vol. xxii., p. 258.
[3] Ibid, p. 264.

this incumbent and others in the Duchy Court. The bill is not preserved, but the answers of Roger Blakey and his co-defendants, John Blakey and Nicholas Marston, have been, and they partially disclose the nature of the vicar's allegations. Roger denies that he had been guilty of "any ryott, force, or other thing supposed to be done agenst the Kynge's pece." So likewise the other two. Roger further states that he had paid money to the vicar, and that, in consideration of such payment, the vicar had granted to him, the said Roger, "that he should have the servyn of the Chappell or Churche called Colne during his lyffe." That, for so serving, he was to have a yearly stipend of "fower poundes," but, that, out of his first year's stipend, he was to allow the vicar xxvj*s.* viii*d. for his good-will.* That he had accordingly served the said curacy ever since, and had actually paid the vicar, during the first year, xvj*s.* more than he was entitled to. That there was no truth in the allegation of the vicar, that he and his co-defendants, "with other Ryotus persons or otherwise wth force or armes entred into the said Chappell, and the same kepte wth force, and wthstode wth force the Compleyante." That they had not kept or held him out of the said chapel, "so that he could not come into it, to say or do devyne s[er]vice there accustomed." That they did not "then or there assawle the said Compleyante, or put hym in Joperdy of his lyffe, as was ontruly and slanderusly alleged in the said Bill." That the said Roger did not "with might, strength, or force," keep the said vicar from possession of the said chapel. And lastly, denying the truth of the statements in the bill, "he and they preyed to be dismyst owte of this honable Courte wth ther resonable costs charges and expences in this Behallf susteyned and had."

SIR LAWRENCE AMBLER.

His name appears as Curate of Colne, in a "List of the Clergy of the Diocese," in 1596.[1] The same name—perhaps the same man—occurs as Curate of Whitworth, in Rochdale Parish, 1610–1623, where he died.[2]

[1] Lanc. MSS. Vol. xxii., p. 58.
[2] Lanc. MSS. Vol. xxxvii., p. 382.

RICHARD BRIERLEY.

A good-natured easy-going man, unless his actions belie him. He it was who, in or about 1622, married a couple without the banns being asked,[1] and, on another occasion, in conjunction with his wardens, signed and forwarded to the Bishop of Chester the following letter, or certificate, in favour of a parishioner who had got himself into trouble :—

'To George, Bishop of Chester, at his house, Thornton, nr. Chester, these.

'Wheras Crofer Shawe was presented for a Recusant at the last Visitation, he hath since that tyme conformed himselfe, come orderlie to Church Service on y^e^ Saboth Day, prmsed so to hold on, and we have good hope he will also pforme it : In regard whereof we humblie pray that he may be favourablie delte wth at this Correction.

'Dated at Colne, Octob. 9, 1611.

Signed, 'RICH : BRIARLEY,
Minist' Colnienss.
'JOHN HARTLEY.
'JOHN HARGREVES.
Churchwardens of Colne.'[2]

In his time, there was "no serples" here. He wrote a good hand, and, dying in January, 1635, was (February 2nd), buried near the vestry door.

THOMAS WARRINER, A.M.

Erroneously called "John" by Walker, the historian of the Carolean Clerical Martyrs. He lived in stormy times, and had his share of trouble. "He was," says Walker,[3] "it seems, well known to that incomparable prelate, Archbishop Laud, and by him sent to this place in 1636. About the year 1645, he was, in the time of service, dragged out of the Desk by two soldiers, who pursued him down the aisle, and

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[1] Lanc. MSS. Vol. xxii., p. 190.
[2] Lanc. MSS. Vol. ix., p. 284.
[3] *Sufferings of the Clergy.* This author remarks of the living of Colne, "This place is neither a Rectory nor a Vicaridge. But, if I understand aright, it useth to be held (or at least was so held at that time) in such a manner as is deemed equivalent to an Institution, and looked on as a place for Life. If not," he quaintly adds, "Mr. Warriner must be discounted here, and put into the Appendix."

owned they intended to have fired upon him as soon as he came into the Church-yard, had not some of the congregation restrained them. After this, I presume he fled into Yorkshire, where I presume he died, for he never returned to Colne afterwards. Mr. Warriner was a person of unexceptionable life, and pretty well advanced in years at the time of his sequestration." I fail to trace him after leaving Colne. To him succeeded, not Horrocks, as stated by Walker, but

THOMAS WHALLEY,

Whose incumbency seems to have been brief and uneventful. He was interred here, Feb. 22, 1646-7. After him,

JOHN HORROCKS, A.M.,[1]

A Puritan, from Horrocks Hall, styled in the Inquisition of 1652 "a very able divine," though, according to Walker, a person so notoriously vicious in his life, that he was forced plainly to tell his people, "they ought to do as he said, and not as he did." And yet, even that, says Walker, would have gone but a very little way towards the reformation of his parish, if his preaching may be guessed from his praying, in which, it seems, he was a most sorry performer. A thousand ridiculous stories of him, in that kind, are current in the parish to this day. However, he was permitted to tarry here no less than ten years after the Restoration, which was, as I apprehend, to the time of his death. An idea of the poorness of the living of Colne in his day, may be gathered from the fact, that, on the 13th Nov., 1650, it was ordered by the (London) Committee for Plundered Ministers "that £50 per annum be paid out of the impropriate tithes of *Clifton-cum-Sawick, Co. Lanc.*, sequestered from Mr. Clifton, of Lytham, delinquent, to and for the increase of the maintenance of John Horrockes, minister of the Chappell of Coulne, his maintenance there being not above £11 10s. a year, and the said chapelry, consisting of 1,500 communicants; provided the minister of Clifton-cum-Salwick have a competent main-

[1] This incumbent signed his name "Horrockes."

tenance, unless good cause be shewn to the contrary, before this Committee, on the 26th Dec. next." (*Plundered Ministers Minutes. Mr. Bailey's MSS.*, p. 83.) On the 31st December the order was so far varied, as to provide that the money was to be paid out of the profits of the impropriate Rectory of *Kirkham, in Co. Lanc.*, sequestered from Thomas Clifton, of Lytham, Esq., delinquent; and the Lancashire Commissioners for Sequestrations were required to pay the same "at such times and seasons of the year as the same shall become due and payable, with the arrears thereof due since the 13th Nov. last." (*Ibid. Ibid*, pp. 103-4.) Mr. Horrocks had a son John, baptised in 1652. John the father died Sept. 7, 1669, and on the 10th was buried within the communion rails of his own church,[1] with the following entry in the burial register :—

'September 10. John Horrockes, of Colne, Minister.' [In another hand, and evidently a subsequent addition] : '*Vide ejus epitaphium intra Altaris Columnas apud Coloniam.*'

The epitaph alluded to, engraven on a small brass, and rightly characterised by Dr. Whitaker, as "one of the most extravagant pieces of bombast he ever met with," reads thus :—

'Hic jacet JOHANNES HORROCKES, qui fuit Artium Magister, et hujus Ecclesiæ Minister : vixit annos 77, obiit die Septem. 7° an. Dom. 1669.

Rostra disertus Amat, sic rostra Johannes Amabat
Horrockes, pro rostris quippe disertus erat.
Barnabas ille piis, Boanerges et ille profanis,
Mercurius simul ac Mormolu κεῖον erat.
Parcite Pegasides ! mihi credite, plangitis illum
Quem Sion aut Helicon quemque et Olimpus habet.
Nec gazas Arabum, tua nec Miracula Memphi,
Sed stupet hic Seraphim quem stupuere Magi.
Sarcophago contenta minor, pars major Olimpo,
Utraque sed pariter dalmaticata fuit.
Pullulat ut Phœnix redivivus, apostolus Horrockes
Patrizet juvenis : fama perennis erit.'[2]

[1] Sometimes called in the register "Sanctum Sanctorum."

[2] Here lies John Horrocks, M.A., minister of this church, who died September 7th, 1669, aged 77. An eloquent clergyman loveth to have a large congregation, and so did John Horrocks, for he was an eloquent preacher. A Barnabas was he to the good and a Boanerges to the wicked : at once a Mercurius and a Mormulu κεῖον ! Spare your tears, ye of Pegasus ! Believe me, ye bewail one

And this of the clergyman who, but a few years ago, had been presented for "not going perambulation, not catechising, and not wearing a surplice!"[1] In 1642 Mr. Horrocks was incumbent of New-Church-in-Pendle.

JAMES HARGREAVES.

A native and schoolmaster of Colne, described as "de Hall in Colne." In a neat scholarly hand, he records in the register, the baptism of his three sons, John, Robert, and Henry. Henry, in after years, became the Grammar School master here. "*Vicessimo Quarto die Septembris*, 1707. *Henricus Hargreaves, Literatus admissus fuit ad peragendum Officium Ludimagistri in schola de Colne, Diœc. Cestriens. Provinciæ Ebor.*" Mr. Hargreaves was interred here Jan. 11th, 1693. To him is awarded in the register the title, "*Fidelis hujus ecclesiæ pastor*," higher praise than which could not be given.

THOMAS TATHAM.

Son of Christopher Tatham, of Otterburn in Craven, and a married man with a numerous family, six of whom, viz., Elizabeth, Isabella, Edward, William, John, and Thomas, are mentioned in the baptismal register. Elizabeth, the eldest daughter, died in 1731, aged 39, "distinguished," says the same authority, "among her contemporaries, for her virtues, her talents, and her lively disposition. Mr. Tatham describes his mother as "late the attached wife of that very good and pious man, Christopher Tatham, of Otterburn," and in recording her burial in the register, thus feelingly laments her loss: "Ah! my mother, beloved by many of her contemporaries, who died from (what the doctors call) putridus

whose abode is in Sion, or Helicon and Olympus. Nor is he gazing with awe at Arab treasures, nor at thy wonders, O Memphis! but at the angels which awed the wise men of the East. In the tomb resteth peaceful the less noble part of him—the nobler is in Heaven; yet both have been equally clothed in beauteous raiment. As the Phœnix rises to another life, so doth Horrocks, sent of God. May future generations follow in the steps of him whose name shall live for ever!

[1] Presentments at York.

feber [?] when she was upwards of 80 years old, and was buried. . . . She peacefully fell asleep in the sure hope of the resurrection." Mr. Tatham remained here twelve years, and resigned the living on being presented to the vicarage of Almondbury, in Yorkshire, at which place, after a ten years' ministry, "he fell asleep."

JOHN BARLOW,

Born, says Whitaker, at Harwood, near Blackburn, and, according to the register, educated [at Glasgow] in Scotland. His signature is indifferent, and inferior to that of several of his predecessors. He entered upon this curacy April 2nd, 1709, having previously been curate of Harwood and Langho. He was interred here April 10, 1727. Notwithstanding that "Barlow's dinners and ale" figure in the wardens' accounts, he seems to have done his duty here; for to him, also, is awarded the title, "*Fidelis laboriosusque hujus ecclesiæ pastor.*" To him succeeded his son,

THOMAS BARLOW,

Whose death occurred so soon after that of his father that there is little to chronicle respecting his incumbency. He was interred here, May 5, 1727, less than a month after his father. This is the only instance of a son succeeding his father in the living of Colne.

HENRY SMALLEY

Entered here in 1727, and held the living about four years. Previous to coming here, he appears, from the following letter of the Vicar of Whalley, to have been Curate of Blackburn:—

'To the Right Rev^{d} Father in God, Samuel, Lord Bishop of Chester, these.

'My Lord,—This bearer, Mr. Smalley, Curate of Blackburn, I recommended to y^{r} Lordship to be Curate of Coln when I was at Manchester; and my son declining that curacy as not agreeable to Mr. Townley, and for some other reasons, I now humbly desire y^{r} lordship to license him

to Coln: he is very well qualified for that or any other chappell or curacy, nor do I know any objection against him: had not the surprising and melancholly account of the death of the best of kings[1] hindered y^r lordship we might have expected y^r lordship in Blackburn hundred ere now: but we yet hope before the days are much shorter to have the honor of y^r lordship's company at Whalley and Burnley.—My wife joyning in humble duty to y^r lordship and respects to y^r good lady and family, and I hope y^r lordship will believe that I am with the greatest sincerity, my very good lord, your lordship's most dutiful, and most obedient servant, 'JAMES MATTHEWS.

'Whalley, July y 31st, 1727[2].

This incumbent was interred here, Feb. 3rd, 1731-2, and was succeeded by

WILLIAM NORCROSSE,

A connection of the Hebers of Marton, and the Corsers of Whitechurch, but, unfortunately, a bad character. Entering here on the 13th February, 1731, he appears to have become involved in difficulties, and proving troublesome to Bishop Peploe, who disliked his politics, was finally suspended.[3] His litigiousness involved him in quarrels with his parishioners, and non-payment of his debts brought about the miserable termination of his days in the Fleet Prison, London.

GEORGE WHITE, M.A.

Educated at the English College of Douay, in France, for orders in the Church of Rome, but subsequently recanted. Attracting the notice of Dr. Potter, Archbishop of Canterbury, he was by that prelate recommended to the Vicar of Whalley, who, acting on the recommendation, appointed him Incumbent of Colne. And as incumbent he remained here many years, and earned for himself a notoriety which has belonged to no other incumbent. This he acquired partly from his neglect of duty, and partly from his bitter opposition to the Methodists. With respect to his neglect of duty, Dr. Whitaker remarks that he frequently abandoned

[1] George I. History does not award the like praise.
[2] Papers at Chester, Colne Church bundle.
[3] Lanc. MSS. Vol. xxii.

it for weeks together to such accidental assistance as the parish could procure, and that, on one occasion, he is said to have read the funeral service more than twenty times over the dead bodies that had been interred in his absence. In 1743, Mr. White appointed John Dyson his assistant-curate, paid him the whole income of the chapel for his services, and reserved only to himself a yearly sum of £34.[1] Therein, at least, he seems to have been actuated by a sense of right. His wardens resented his neglect of duty, and in their accounts appears an item of expense, openly stated to have been incurred in keeping the registers "*through the neglect of Mr. White.*" His bitter opposition to the Methodists has been commented on by numerous writers with more or less severity. A recent writer[2] calls him "'a bragadocio,' 'a clerical railer,' 'a pompous priest,' a 'popish cheat,' and 'the author of about half a dozen worthless, ungrammatical productions.'" "Whenever," writes the author of the *Life and Times of Selina, Countess of Huntingdon*,[3] "the Vicar of Colne heard of the arrival of any of the Methodists in his neighbourhood it was his usual practice to call the people together by beat of drum, issue a proclamation at the market cross, and enlist a mob for the defence of the Church against the incursions of the Methodists." The following proclamation, a curiosity of its sort, is transcribed from the voluminous private journals of Mr. Ingham and Mr. Batty, in their handwriting:—

'NOTICE is hereby given that if any man be mindful to enlist in His Majesty's service, under the command of the Rev. Mr. George White, Commander-in-Chief, and John Bannister, Lieutenant-General of His Majesty's forces for the defence of the Church of England, and the support of the manufactory in and about Colne, both of which are now in danger, let him repair to the drum-head at the Cross, where each man shall have a pint of ale in advance, and all other proper encouragement.'

Much as there is in this notice deserving the severest reprobation, we cannot fail to notice the composer's deep knowledge of the world. He uses no direct argument, but

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[1] Papers at Chester.
[2] Rev L. Tyerman, in '*Life and Times of Rev. John Wesley, M.A.*'
[3] Vol. i., p. 261.

rather leaves his readers to reason with themselves. Are they loyal subjects? Then why hesitate to range themselves on the side of order? True and devoted Churchmen? That Church is in danger. Attached to their old town, and interested its its prosperity? Its trade will go, and they be poor. Fond of beer? No dispute as to the quantity, but a pint to each. Doubtful as to his power or means to supply it? They shall have it in advance. This, in the words of a modern writer,[1] was the uplifting of the fiery brand, and the gathering together of the excited vassals soon followed. Actuated by a most violent dislike to Dissent, in whatever shape or form, and believing it to be an imperative duty on his part to suppress it by fair means and foul, it was characteristic of White that he treated leaders and humble followers with the same supreme contempt. Naturally, he and John Wesley were not on terms of friendship, and when he died, Wesley, mindful of his own wrongs, bitterly commented on his past life. Once stung to the quick, he wrote him thus:—

'Widdup, Aug. 26, 1748.

'Sir,—Yesterday, between twelve and one o'clock, while I was speaking to some quiet people, without any noise or tumult, a drunken rabble came, with clubs and staves, in a tumultuous and riotous manner, the captain of whom, Richard B. by name, said he was a deputy-constable, and that he was come to bring me to you. I went with him, but I had scarce gone ten yards, when a man of his company struck me with his fist in the face with all his might; quickly after, another threw his stick at my head. I then made a little stand, but another of your champions, cursing and swearing in the most shocking manner, and flourishing his club over his head, cried out, "Bring him away."

'With such a convoy I walked to Barrowford, where they informed me you was, their drummer going before to draw all the rabble together from all quarters.

'When your deputy had brought me into the house. he permitted Mr. Grimshaw, the minister of Haworth, Mr. Colbeck, of Keighley, and one more, to be with me, promising that none should hurt them. Soon after you and your friends came in, and requested me to promise I would come to Roughlee no more. I told you I would sooner cut off my hand than make any such promise, neither would I promise that none of my friends should come. After abundance of rambling discourse (for I could keep none of you long to any one point), from about one

[1] R. Spence Hardy, in "William Grimshaw, Incumbent of Haworth."

o'clock till between three and four (in which one of you frankly said "No, we will not be like Gamaliel, we will proceed like the Jews"), you seemed a little satisfied with my saying, "I will not preach at Roughlee this time." You then undertook to quiet the mob, to whom you went and spoke a few words, and their noise immediately ceased. I then walked out with you at the back door.

'I should have mentioned that I had several times before desired you to let me go, but in vain, and that when I attempted to go with Richard B., the mob immediately followed with oaths, curses, and stones, that one of them beat me down to the ground, and when I rose again the whole body came about me like lions, and forced me back into the house.

'While you and I went out at one door, Mr. Grimshaw and Mr. Colbeck went out at the other. The mob immediately closed them in, tossed them to and fro with the utmost violence, threw Mr. Grimshaw down, and loaded them both with dirt and mire of every kind, not one of your friends offering to call off your blood-hounds from the pursuit.

'The other quiet, harmless people, who followed me at a distance to see what the end would be, they treated still worse, not only by the connivance, but by the express order of your deputy. They made them run for their lives, amidst showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair, particularly Mr. Mackford, who came with me from Newcastle. Many they beat with their clubs without mercy. One they forced to leep down (or they would have thrown him headlong) from a rock ten or twelve feet high, into the river. And when he crawled out, wet and bruised, they swore they would throw him in again, which they were hardly persuaded not to do. All this time you sat well-pleased close to the place, not attempting in the least to hinder them.

'And all this time you was talking of justice and law! Alas, sir, suppose we were Dissenters (which I deny), suppose we were Jews or Turks, are we not to have the benefit of the laws of our country? Proceed against us by the law, if you can or dare, but not by lawless violence; not by making a drunken, cursing, swearing, riotous mob both judge, jury, and executioner. This is flat rebellion against God and the King, as you may possibly find to your cost[1].

There was yet another means of attacking the Methodists, and bold George White was not the man to miss an opportunity. On Sunday, the 24th of July, 1748, at his own church, and again at Marsden Chapel, on the 7th of August, he delivered, "before a numerous audience," a sermon against the Methodists, which he subsequently published "by request," with an Epistle Dedicatory to His Grace, the Lord

[1] *Journal.*

Archbishop of Canterbury. He took as his text 1 Cor. xiv., 33, "*For God is not the author of confusion, but of peace, as in all the churches of the saints*"—the object of this sermon being, as he explained, first, to point out such practices as create a shameful confusion among us, and are directly contrary to peace and the decent custom of the churches of the faithful; and secondly, to mention such persuasive inferences, or observations, as may possibly, for the future, prevent the said confusion, and many other notorious consequences. In language plain and unmistakeable, he, in the Epistle Dedicatory (and not in the sermon, as some writers leave it to be inferred), charged the Methodists with being "authors of confusion, open destroyers of the public peace, occasioning many bold insurrections, which threaten our spiritual government; schismatic rebels against the best of churches; authors of a farther breach into our unhappy divisions; contemners of the great command, 'Six days shalt thou labour;' defiers of all laws, civil and ecclesiastical; professed disrespecters of learning and education, causing a visible ruin to trade and manufactures; and, in short, promoters of a shameful progress of enthusiasm and confusion, not to be paralleled in any other Christian dominion." The preacher, in language which is not wanting in eloquence, concludes with an earnest entreaty, that "this set of people, by all the ties of Christian peace, by all the endearing desires of an Orthodox Church, might render obedience to the laws;" and Mr. White assures his hearers, that, if entreaty should prove unavailing, the sense of duty which he owed to his God, the obligations he was under, would always give him true courage to oppose to the utmost of his power, "attempts so unnatural and unjust;" being at the same time confident that he had the pleasure to speak to a number of rational gentlemen and tradesmen, who had an equal zeal for the preservation of our undoubted rights. "O!" adds the preacher, "that their hearts would relent, and that they would turn again to the Lord their God!"

The chief interest in the Epistle Dedicatory lies in its local allusions. "My lord," says the writer, "*If, in these remoter parts, we may have the honour to style ourselves under*

your Grace's peculiar patronage, doubtless it is our Duty to convey to your Grace some Idea of the many bold Insurrections, which threaten our spiritual government. . . . . We are surprised, my lord, to see *Religion* (so amiable in its rational Precepts and Practices) *become as savage as the hills around us;* we cannot at the same Time but be ambitious of claiming to ourselves some Degree of Reason to withstand such growing Impositions, *in that very neighbourhood which produced in one century a* TILLOTSON, *a* SHARP, *a* POTTER, *&c.*"

As might be expected, Mr. White's sermon did not pass unchallenged. Mr. Grimshaw, Incumbent of Haworth, did not hesitate to bandy words, and in a published reply, extending to 86pp. 12mo, closely printed, combated and ridiculed the arguments of his opponent. The quotation on the title-page was one which could not fail to excite attention :—

'Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

'Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

'Thou lovest evil more than good: and lying rather than to speak righteousness.

'Thou lovest all devouring words, O thou deceitful tongue.

'God shall likewise destroy thee for ever: he shall take thee and pluck thee out of thy dwelling place, and root thee out of the land of the living.

'The righteous also shall see and fear, and shall laugh at him.'

In right good earnest, though, coming from a brother clergyman, with somewhat questionable propriety, he endeavoured to bring the words home to Mr. White. Said he :—

'The very tinkers and colliers of your parish have of late acted the parson as well as you have done, and with as much regard to truth and the honour of God. . . . . I believe, if we will but speak the truth, as we hope to answer for it at the day of judgment, we must own that they (the Methodists) have, through the divine assistance, who sends by whom He will send, wrought a greater reformation in our parishes than we have done. Ah! sir, you little know, but I pray God make you sensible, and thankful for it too, before you die, how these dear servants of the Lord laboured night and day for you, without a penny from your purse, whilst you boarded at Chester Castle, and for three years together since, whilst you have been raking about in London,

and up and down the country. And now, at your return to your flock, do you find that any amongst them that follow these good men, who deserve so well at our hands, behave disorderly at church? Do they live dishonestly or unpeaceably among their neighbours? Or, do they wrong or defraud you, or any man, of their dues? Surely men of their principles will do no such things, nor occasion any such confusion, as your merciless spirit would brand them with! On the contrary, your own late riotous conduct, heading a lawless rabble of irreligious dissolute wretches under the name and title of commander-in-chief, spiriting them up to the perpetration of many grievous outrages, and inhumanly treating and abusing numbers of poor inoffensive people, I must say, this is a shameful violation of order in both Church and State, done too under a zeal for religion, and in defence of the Church of England. . . . Sir, I make the following appeal to your own conscience, whether you do not believe that trade receives more obstruction and real detriment in one week from numbers that run a hunting, from numbers more that allow themselves in various idle diversions, an hour, two, or sometimes three, daily, for what is vulgarly called a noon-sit, and from many yet more, who loiter away their precious time on a market-day in your own town, in drunkenness, janglings, and divers frivolous matters, than from all that give the constantest attendance to this new model of worship in the space of two or three months? [And then, conscious that he had been very outspoken, he concluded thus:] If anything may seem to be spoken with too much warmth, impute it not to anger, or want in anywise of charity and benevolence, but to well-meant zeal for the truth as it is in Jesus and its votaries. If you will not, you are welcome to do as you please.'

And White acted on the advice, and did what he pleased, though rumour had it, that, lying on his death-bed, a softer spirit came over the bellicose clergyman, and that, sending for Mr. Grimshaw, his old opponent, he made his peace with him, desired forgiveness for his past conduct, and begged the assistance of his prayers.[1]

Mr. White was a scholar, an author, and a poet.[2] That was faint praise of Dr. Whitaker when he spoke of him "as neither devoid of parts or literature." He edited a newspaper, *Mercurius Latinus*, of which copies are extant, wrote admirable articles on a variety of subjects, published at least

[1] It is a difficult matter to judge between Mr. White and Mr. Grimshaw. Both were *beneficed* clergy of the Church of England; and when Mr. Grimshaw, *as such*, intruded into a neighbouring parish, he committed a breach of discipline, which naturally aroused the hostility of Mr. White. Had he resigned his living, and thrown in his lot *entirely* with the Methodists, Mr. White would then have had no excuse for his conduct.

[2] This, notwithstanding the previously-quoted statement of Mr. Tyerman.

two sermons,[1] composed and published two poems calculated to bring into contempt the religion he had once espoused, and translated Thurlow's *Letters* into Latin.

Let the faults and frailties of his private life lie buried with him. Of his wife little is known. Whitaker tells us, that, after one of his excursions, he made his appearance with a Madame Helen Maria Piazza, an Italian *gouvernante*, whom he married. The register, however, gives her the simple name of Mary Helen :—

'[1744-5.] March 23.—George White, Minister of Colne, and Mary Helen Piazza, of London, at Marsden Chapel.'

Little remains to be said respecting this incumbent. The subsequent career of his Italian wife I do not trace, nor do I find that she died at Colne. He died at Langroyd, April 26th, 1751, was buried in his own church three days later, and shortly afterwards, the following simply-worded paragraph, in the obituary column of the *Gentleman's Magazine*, announced to the world at large, that bigoted, unscrupulous, but clever and repentant, George White, had been gathered to his fathers :—

'26th April. [1751].—Rev. George White, Minister of Colne and Marsden, Lancashire, author of Mercurius Latinus.'

Wisely, perhaps, his talents and his faults are alike unnoticed in the burial register, simply—

'April 29th. [1751].—George White, who came to be minister here Ob^er. 5, 1741.'

He is believed to be buried close by Horrocks, but no monument, brass, or tablet, perpetuates the memory of this, undoubtedly talented, but, misguided man.

ROGER WILSON, LL.B.,

Fourth son of Matthew Wilson, Esq., of Eshton Hall, near Gargrave, Yorkshire, by Ann his wife; baptised at Gargrave, Oct. 20, 1711. Subsequently of Emanuel College, Cam-

[1] (1) His sermon against the Methodists. (2) "The Englishman's Rational Proceedings in the Choice of Religion, wherein it is shown that man may lawfully examine his faith, &c. Delivered in a sermon at St. Giles's Church, in the city of Durham, on Sunday, the 28th of February, 174¼, before a numerous congregation. Published at the request of the Audience."

bridge. He was also Vicar of Wiggenhall St. Mary Magdalen, Norfolk, and according to the register entered on the curacy of Colne, May 25, 1751. He married Thomasine Bate, the daughter of a Norfolk gentleman. Absent for long periods of time, he was unfortunate in having as his curate here, the Rev. John Metcalfe, a person so notoriously immoral, that, at length, his conduct induced the inhabitants to take steps to rid the parish of his presence. Meeting in vestry, January 23, 1782, they unanimously resolved,—

'1. That the Revd. Mr. Metcalf is an improper person to serve the town of Colne.

'2. That the Revd. Mr. Wilson uses the chappelry of Colne extremely ill by his continuation of the said Mr. Metcalf, and

'3. That the above resolutions be immediately conveyed to Mr. Wilson, in a letter intimating a wish of the inhabitants that he would, within a month's time, more or less, remove the said Mr. Metcalf, or that they will present a memorial to the Bishop of Chester, representing Mr. Metcalf's immorality and Mr. Wilson's absence from his cure.'

The effect of the threat on Mr. Wilson does not appear. He died at his house in Otley, March 14, 1789, in the 78th year of his age, and was interred there on the 18th, having held the living of Colne for the long period of 36 years. This incumbent was somewhat of an antiquary, and supplied Mr. Whitaker with information respecting Colne.

JOHN HARTLEY, B.A.,

The only son and heir of Mr. John Hartley, of Blackburn, by Ann his wife; baptised at the parish church, Blackburn, Jan. 30th, 1760. His mother, whose maiden name was Banks, died soon after his birth, and his father, having relinquished his Blackburn practice, settled down on his estate of Whitelee, in this neighbourhood. When old enough, John, the son, became a pupil at the Manchester Free Grammar School, and afterwards proceeded to Brasenose College, Oxford. During his incumbency here he was made a county magistrate, and not unfrequently sat in that capacity. He was invariably spoken of as "Parson Hartley," and was much respected. He never married, but lived with his sisters in a house opposite the present post-office, in Colne Lane, and dying there, in 1811, at the comparatively early age of 51, was buried in his

own church, at the foot of the (then) pulpit stairs. He is described as a fine affable man, but, in his latter days, so afflicted with gout, that he had the greatest difficulty, even with the aid of crutches, in ascending his pulpit stairs. The church contains no memorial of him.

THOMAS THORESBY WHITAKER, M.A.,

A son of the celebrated Dr. Whitaker, the historian of Whalley, and a clergyman of whom I have slight information. He died, in consequence of a fall from his horse, at the Vicarage, Ribchester, August 28, 1817, and on September 2 was interred in Holme Chapel, Burnley, where is to be seen a tablet of white marble, inscribed as follows:—

'A. ☧ .Ω.

THOMAE. THORESBEIO. WHITAKERO. AM.
ECCLESIAE. ANGLICANAE. PRESBYTERO
NEC. INDOCTO. NEC. INDISERTO. NEC. IN. INFIRMOS.
INOPESVE. OFFICII. SVI. VNQVAM. IMMEMORI.
GNATO. CONIVGI. PARENTI. HAVD. POENITENDO.
LITERARVM. GRAECARVM. ADPRIME. GNARO
MORIBVS. SOCIIS. STVDIISQVE. LIBERALIBVS.
ORE. ETIAM. EXTINCTO. SPIRITV. VENVSTO. AC. BENIGNO
INGENIO. CAETERA. MITISSIMO. SOLA. IN VITIA. ASPERO
DISCIPLINA. DENIQVE. CHRISTIANA. PENITVS. IMBVTO
CVIVS. INTER. NOVISSIMOS. CRVCIATVS
SOLATIA. PARVM. INCERTA. EXPERIEBATVR.
PARENTVM. SPES. AC. DELICIAE.
ANTE. DIEM. XI. EQVO. LAPSVS. MORTEM. OBIIT.
IV. CAL. SEPT. A.S. MDCCCXVII.
ANNOS. NATVS. HEV. PAVCOS. XXXI. MENSES. VII. DIES. XXVIII.
RELICTA. CONIVGE. MOESTISSIMA.
CVM. FILIOLO. VNICO. MOERORIS. EXPERTE.
PROPE. GERMANAM. CARISSIMAM.
ITA. ENIM. MORIENS. IPSE. IVSSERAT.
FRATERNO. CORPORE. DEPONENDO
HAEC. CITRA. SESQVIANNI. SPATIVM. BIS. ORBVS
IN. IMMENSI. DESIDERII. SOLAMEN. QVALECVNQVE
SCRIPSI. PATER.'

Mr. Whitaker was, I believe, a non-resident clergyman, and first a Mr. Dunderdale, and afterwards a Mr. Blyth, were curates-in-charge at Colne. Mr. Dunderdale was but young when he came here, but he seems to have been a general favourite, and there are persons still attending service at the old church, who recollect, how, during the repairs of the church, in 1815, he preached his farewell sermon in the Cloth Hall, amidst the loud sobs of the fairer portion of his congregation, from the text, "*And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke that they should see his face no more.*" Indeed, so greatly was the young curate beloved, that, it is said, when he finally left Colne, the people "wept aloud" in the street, as the coach drove him away.

PHILIP ABBOTT,

Eldest son of Mr. Christopher and Mrs. Elizabeth Abbott, of Woodhouse, in the parish of Morland, in the county of Westmorland, where he was born in the year 1784. His parents removing from Woodhouse to Gowbarrow Hall, Ullswater, Philip was sent to the neighbouring school of Watermillock, and subsequently to Bampton Grammar School, which, under the head-mastership of Mr. Bowstead, had acquired a high reputation, and was regarded, in some measure, as school and college combined. From it many young men (Mr. Abbott amongst the number) were ordained, and licensed direct to their respective parishes. In those days, when the supply of clergy was inadequate to the calls upon them, it was not unusual for the head master to select one or more youths in the first class to take the duty at some neighbouring church, which otherwise must have been without service. Thus, at an early age, Philip Abbott became useful in the Church. The scene of his first ministrations was the village of Mardale, and here and at other places, whilst yet a layman, he read prayers and preached, with the knowledge and consent of the Bishop of the diocese.

Leaving Bampton, he was appointed to the sole mastership of the Grammar School of Hackthorpe, near Lowther. From

Hackthorpe he removed to Morland, which was, it is believed, his first curacy. From there he came, as curate, to Colne, and, on a vacancy occurring, was nominated incumbent by Dr. Whitaker. In after years Mr. Abbott was wont to relate, how, preaching in Colne Church on one occasion, the doctor was observed to take notes, and listen with great attention, and apparent satisfaction, to the preacher. Rightly or wrongly, to this trifling circumstance the young clergyman attributed the gift of the living. His incumbency here was unmarked by any event of special interest in the ecclesiastical history of the town, though there is reason to believe that Mr. Abbott discharged the duties of his high calling in a much more commendable manner than many of his predecessors. Resigning the living of Colne on his appointment to the post of second master of the Clitheroe Grammar School, he was afterwards presented by Earl Howe to the living of Downham, which, in conjunction with the head mastership of the Clitheroe Grammar School, to which he had been appointed on the resignation of Dr. Powell, he retained to the period of his death.

This incumbent was a married man with a family, and it is to a son of his, the Rev. J. H. Abbott, Incumbent of Middleton, near Kirkby Lonsdale, I am indebted for these particulars. Mr. Abbott was also a J.P. for Lancashire and the West Riding of Yorkshire, chairman of the Clitheroe Bench of Magistrates, and a Commissioner of Taxes. He died after a painful and protracted illness, September 4th, 1852, aged 68, and was interred at his own quiet country church of Downham. In announcing his death, one of the public prints paid the following tribute of respect to his memory :—

'His long experience, his calm and well-judging mind, will be duly appreciated throughout the whole neighbourhood in which his services as a magistrate have been so zealously and efficiently employed. Amongst his parishioners his memory will long be cherished with every sentiment of affection and esteem. Quiet, unambitious, and conscientious in the discharge of all his public duties, he enjoyed the respect of all who knew him ; and his death will be generally lamented.'

JOHN HENDERSON,

First Rector, born at Wigton, in Cumberland, May 10th, 1792, and a son of Mr. James Henderson, of that town, builder, by Ann, his wife. His mother's maiden name was Shannon, and he was the eldest of the six children of the marriage. The quiet little Cumberland town possesses a grammar school which has acquired some reputation in the north of England for the number of classical scholars it has turned out, and there it was that John received his entire education. He left school at the early age of 16. At 19 he took lodgings in the neighbouring village of West Newton, and, during the two years of his residence there, much of his time was occupied in the tuition of some thirty boys living in the neighbourhood. It was during this period of his life, when England was disturbed by rumours of a threatened invasion by Napoleon, that John Henderson became a member of the local militia at Penrith, and donned a uniform in defence of king and country. Perhaps to this incident in his early life, much of the loyalty and patriotism, which he ever afterwards displayed, may be attributed. When the danger was over, his warlike weapons were laid aside, and at 21, thanks to the interest taken in him by Mr. Wilson, the head master—also a Cumberland man—he found himself an assistant master at the Grammar School of Bolton-le-Moors, engaged, with others, in the tuition of about a hundred boys. There he remained two years, and at the expiration of that period, accepted the post of second master at the Grammar School of Burnley, which he subsequently exchanged for that of Clitheroe. Whilst at Clitheroe he conceived the idea of entering the Church, and fighting for a Heavenly, as he had once been ready to fight for an earthly, King. He was ordained by Dr. Law, Bishop of Chester, in the year 1817. From Clitheroe he came to Colne, and for some time kept a school, at which many of the present gentry of the town and neighbourhood were educated, and which was largely attended. He entered on the curacy of Colne, April 5th, 1819; and when, in 1821, Mr. Abbott resigned the living, Mr.

Henderson was, on the 21st of November in that year, in compliance with the expressed wishes of some of the principal parishioners, licensed as perpetual curate, on the nomination of the Rev. Dr. Whitaker. On his first appearance he is described as "a fine athletic young man, well built, and with hair as black as a raven," a description sounding strange to many who know him only by his bent form and snowy locks. In 1825 he married, at Ormskirk Church, Elizabeth, the daughter of Mr. Thomas Baldwin, of Clitheroe, and by this lady, who died November 29th, 1838, and is interred in the chancel of Colne Church, had five children, viz., John, James, Leonard, Thomas, and Elizabeth. Of these children, Thomas and Elizabeth died in infancy, James when comparatively young, and John in middle age. He married secondly, in 1852, Miss Elizabeth Marriott, of Rochdale, a genial, generous-hearted lady, who will long be remembered for the leading part she took in every good work within the parish. She died December 7th, 1868, without issue, and was interred at the Cemetery, Colne. In 1835 Mr. Henderson lost his father, and in 1847 his mother, the one dying at the age of 80, the other still older, and in each case he it was who committed their bodies to the dust. In the course of his incumbency Mr. Henderson received many pleasing tokens of the respect and esteem of his parishioners, notably presents of a watch, a set of robes, and a purse of 100 guineas. The watch, still worn and prized by Mr. Henderson, bears the following inscription :—

'Palmam qui meruit ferat.
Presented,
with a Set of Robes,
to the Revd. J. Henderson,
Incumbent of Colne,
by his Congregation,
28th June 1838.'

Two days later Mr. Henderson thus feelingly acknowledged the receipt of the gifts :—

'Parsonage, Colne, 30th June, 1838.

'My dear Sir,—Often has it been my lot to be placed in situations in which I felt extreme distrust of my ability to acquit myself of the duty which devolved upon me, yet I assure you, without the slightest affec-

tation of humility, that the receipt of your letter and its elegant accompaniments, impressed me, in a very unusual degree, with a sense of my insufficiency to give utterance to the sentiments of gratulation and cordial thankfulness excited by so unequivocal an expression of the kind regards of my congregation, whose favour, next to that of my Lord and Master, I most anxiously covet and highly appreciate.

'. . . Deeply sensible of my manifold defects and infirmities I am fully conscious that, to the kindness of my friends, rather than to any merit of mine, am I indebted for this substantial proof of their esteem.

'This, as you know, is far from the first instance of their substantial kindness towards me, yet there are associations connected with this of a peculiarly interesting character.

'May I be enabled to prove myself increasingly worthy of their respect and esteem; and may the preservation of these elegant and valuable tokens in my family be made incentives to industry and rectitude of conduct in my children!

'Should it please God to grant the kind wishes of my congregation in favouring me with long life and happiness, I must add my prayer that He will be pleased to make my continuance amongst them a spiritual and social blessing. My heart's desire and prayer is, that God may bless them in their persons, in their families, in their substance, and above all in their souls with all spiritual blessings in Christ Jesus! . . . . Believe me, my dear sir, your much obliged friend and servant, 'J. HENDERSON.

'Harry Bolton, Esq.'

With the purse was also the following address, neatly engrossed on parchment, and signed, on behalf of the subscribers, by three of the principal members of the congregation :—

'To the Rev. John Henderson, Incumbent of Colne.

'Reverend and very dear Sir,—It is with feelings of respect, esteem, and, allow us to add, of affection, that we wait upon you, deputed by a few of your congregation and other friends, to present to you a small token of their and our regard. We feel that from us, who have enjoyed your friendship during so many years, no lengthy address is needed to assure you of our warm and grateful sense of your public usefulness and your private worth, during a residence amongst us of THIRTY-TWO years; but while we abstain, from motives of delicacy, from pressing upon your own notice, the many causes we have to esteem you, we yet cannot quite refrain from glancing at the permanent service you have rendered to the chapelry of COLNE, by your valuable and active assistance, in promoting the building and endowment of churches and schools, to supply the spiritual and educational wants of our large and increasing population. You have, under the providence of God, been in a large measure the means of having FOUR additional CHURCHES erected in the chapelry, and

thus of extending the sound of the everlasting Gospel to thousands, who, in all human probability, would otherwise never have been blessed with participating in the ministrations of our pure and reformed branch of the Church; and (as enlightenment and education ever follow in the train of the Church of England) you have been instrumental in the building of SEVEN day and Sunday SCHOOLS, affording to all, the poorest, the opportunity of having their little ones trained up in habits of religion, of thought, of order, and of discipline, and of putting the young of succeeding generations into the way of success in this life and of happiness in the next. For all these means of dispelling the darkness of spiritual and mental ignorance, we are in great measure indebted to you; and we do think that even already we can trace the effects of your efforts in the increased peacefulness, civilisation, good behaviour, and orderly conduct of the lower classes in this extensive chapelry; while we trust that, through the blessing of God on the operation of the means you have had a large share in providing, many have been, and many will be, gathered into the church triumphant in heaven.

'While we thus shortly advert to the services you have rendered to your chapelry at large—or indeed we may say to the Church of England—we should wish never to forget the advantages we have enjoyed under your personal ministry; whilst you have uniformly exercised yourself in acts of kindness and compassion (not only when your energies have been taxed to obtain relief for suffering thousands during particular seasons of distress), but at all times and in all places. You have always laboured rightly to divine the word of truth in your public teaching. You have given constant relief to all necessities. You have always been ready with all faithful diligence to use both public and private monitions and exhortations, as well to the sick, as to the whole. You have afforded at all times advice to free every one that came to consult you from their difficulties, and you have ever been ready to pour balm into the wounded conscience, speaking consolation to those under the distresses of body and soul, whilst at the same time you never hesitated to rebuke sin, or to expose error. And you have ever exhibited in your own person, character, and conduct, a wholesome example of the life of one who himself realised the precious truths which he taught.

'In conclusion, sir, as we respect your sacred office, and esteem you for your conduct in it, so we love you as a man, and we regard you with affection as a friend—a tried and sure friend. We desire to express our sympathy with you, suffering somewhat under the afflicting hand of our Almighty Father, but trusting that it may please Him to make your illness of no long continuance, and to restore you to us in your usual health and vigour, and to spare you to us for many, many years yet to come, to fulfil, as you have always done, the character of a faithful priest, a wise adviser, and a kind friend. We commend you into the hands of Jesus Christ, as into the hands of a faithful Creator, and most merciful Saviour, the Chief Shepherd and Bishop of our souls. The Lord lift up his countenance upon thee, and give thee peace now and evermore. Amen.'

The wish for a long life has indeed been realised. Not only did John Henderson hold the living a longer period than any known predecessor, but he has already lived to be the oldest known incumbent; for whilst John Horrocks and Roger Wilson were 77 at the time of death, and Roger Blakey living at 82, he, on his resignation of the living in June, 1876, had attained the ripe age of 84. At times, especially during the earlier portion of his ministry, he encountered opposition where he had hoped for peace, but leading a blameless life, he gradually outlived it; and when, on the 11th of April, 1869, the fiftieth anniversary of his incumbency came round, all classes united to do him honour. "Such," observed a correspondent in one of the public prints, "has been his undeviating consistency as a Christian minister for this long period of time, and his kindly bearing towards all classes of men in the town, that as soon as it became known that Sunday, the 11th instant, was the fiftieth anniversary of his services, a wish sprang up universally that some notice should be taken of the event. After some consultation among a few of the leading members of the congregation, it was decided to celebrate it by holding a special religious service on that day, to be followed by a social tea gathering and meeting on the following evening. Announcements were accordingly made to that effect, and the result was that on Sunday afternoon last the venerable old church at Colne was filled to overflowing with all classes of men, young and old, rich and poor, Conformist and Nonconformist, silently paying, by their attendance, that tribute of respect which they felt to be due to him whose jubilee they had met to commemorate. An appropriate discourse was delivered on the occasion by the Rev. E. Dyson, from Genesis xliii., 27, 'Is your father well, the old man of whom ye spake? Is he yet alive?' Several well-known hymns were sung, and the impressive character of the circumstances attending it will not easily be forgotten by those who took part in it." At the tea-party and meeting, held in the National Schoolroom, Blascomay, many persons were present. Perhaps no more appropriate method of celebrating the event could have been devised, for at these

social gatherings of his parishioners he had, for years, taken a leading part. In the amusements of his Sunday scholars he always took the warmest interest, and at many a happy school gathering his revolving kites caused the greatest delight among the younger children. Kite-making, it may be mentioned, was a forte of his; and when, in 1856, the Alliance Bazaar was held at Manchester, and Colne forwarded its contribution, in the shape of a stall full of goods, Colne's incumbent sent by way of gift—not a Bible, not a Prayer-Book—but 13 windmill kites, made by his own hands.

Spending the evening of his days in a well-earned retirement, it may not be inappropriate to mention work done, other than that alluded to in the address of 1851. During his long incumbency he married, in his church, 1,671 couples, and buried at the church and cemetery 3,041 persons. The last funeral at which he officiated was that of a baby of seven weeks old, named Smith, interred at the cemetery, June 30th, 1868, and by a curious coincidence, the last funeral he took at the church was also that of a Smith. His resignation of the living, owing to failing health, is an event of too recent occurrence to need more than a passing mention; but the clergyman who has united in holy wedlock so many of his parishioners—held, as babes, in his arms at baptism many now in the prime of manhood—who was ever ready with a word of consolation, after he had read the beautiful burial service over some near and dear one laid to rest,—who, having carefully adjusted his spectacles, and taken a pinch of snuff, slowly, and with emphasis, loved to deliver some plain Gospel sermon, will not soon be forgotten. And in the old church, memorials of his incumbency are not wanting, for, in its east window, that church possesses a lasting memento of the old man who, in his Bishop's words, "piously and patiently ruled here."

WILLIAM CLIFFORD, M.A.

A native of Gloucestershire, educated at King Edward's School, Birmingham, under the Rev. Dr. Gifford, where, in 1862, he gained the Milward Scholarship. Subsequently

of Brasenose College, Oxford; elected an Exhibitioner on the Hulme Foundation in 1866; graduated B.A. 1866; M.A. 1869; ordained deacon by Dr. Philpott, Bishop of Worcester, at Pershore Abbey Church, on Trinity Sunday, 1867, being, as *first* Deacon, gospeller on that occasion, and priest, at Worcester Cathedral in the Lent following. Held the curacy of Evesham, Gloucestershire, from 1867 to 1869 (inclusive), and has also, since his ordination, served in the parishes of St. Clement, Oxford; St. Nicholas, Worcester; Market Harborough; St. Mary, Leicester; and Charlton (sole charge).[1] In June, 1871, Mr. Clifford was unanimously elected head master of Prince Edward's Grammar School, Evesham, an appointment which he resigned in 1873, on being elected organising secretary of the Additional Curates Aid Society in the South Western District.

Such the antecedents of the gentleman on whom, on the resignation of Mr. Henderson, in June, 1876, the choice of the Hulmeian Trustees, as patrons of the living, fell. Instituted on the 14th November, 1876, he was, on Saturday afternoon, January 6th, 1877, inducted by the Lord Bishop of Manchester in person, in the presence of the aged ex-Rector and a large congregation. On the following morning the new Rector read himself in; at night, preached his first sermon, from Acts iv., 12; and at a tea-party, held in his honour in the Cloth Hall, on the following evening, announced to the assembled parishioners that he, and they who had come with him, had come to spend their strength and lives amongst them.

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[1] Published Testimonials.

CHAPTER VI.

FAMILIAR SPOTS.

'And gave their bones in trust
To this loved cemetery, here to lodge.'—WORDSWORTH.

ADJOINING the churchyard is the *Grammar School*, a plain but substantial building, erected by public subscription in the year 1812. Previous to its erection, there stood on the same site a somewhat dilapidated building, having no pretensions to architectural beauty, supported on crooks, and interesting only from the circumstance that a great and good man once received his early education within its walls. I allude to *Dr. John Tillotson*, a man who rose from comparative obscurity to the highest eminence, and the story of whose life is a deeply interesting one. Little is known as to his infancy and boyhood, but it would seem that one day, about the year 1640, his mother, who had married a tailor at Sowerby Bridge, brought her little son over to Colne, for the double purpose of change of air and scenery and receiving his first lessons within the walls of its Grammar School. Doubtless, too, as he had relatives in Pendle Forest, she would wish him to be near them, for the lad was liable to fainting fits, and of a somewhat weakly constitution. The nature and duration of his studies here are alike forgotten. After leaving Colne, he passed through other and larger schools, and in his seventeenth year was sent to college. His after-life was one brilliant success, and the little schoolboy who had, doubtless, often pondered over his books in some quiet nook, whilst the rest of his schoolfellows played at marbles in the churchyard, lived to become the trusted friend of two of our English Sovereigns, and died Archbishop of Canterbury, and Primate of all England.

Throughout his active and useful life he preserved that modesty which characterised him in his youth, and it is recorded of him that he collected all the libels published against him (and they were not a few), and, wrapping them up in a bundle, wrote on the outside, "I pray God forgive the authors of them; I do." Even gay and thoughtless Charles II. respected him, for he once offered him a bishopric. William III. had still warmer feelings towards him, for he frequently declared "he was the best man whom he ever knew, and the best friend whom he ever had;" and Queen Mary, usually so cold and impassive, on hearing of his death, spoke tenderly and tearfully of him. And yet, though basking in the sunshine of royalty, he who commenced life a poor boy, ended it a poor man, for his charity was so unbounded, that, had not a copy of his posthumous sermons sold for £2,500, his debts must have been unpaid, and his family unprovided for. Serenely and calmly, and thanking God in broken words that he was quiet within, he entered into rest on the 22nd of November, 1694, and was interred in the Church of Saint Lawrence Jewry, London, on the 30th of that month. "The sorrow for his death," wrote his biographer, Birch, "was more universal than was ever known for a subject, and at his funeral there was a numerous train of coaches, filled with persons of rank and condition." And so, reverently and tearfully, they laid aside, at the age of 65, the good Archbishop with whom Colne streets and Colne hills must have been familiar sights, and though Halifax fittingly honours his memory by inscribing his name in golden letters on the walls of its fine old Parish Church, not a line, not a vestige of anything, in our Grammar School, reminds the scholars of him to whom it owes what fame it possesses!

Some forty years after the future Archbishop had left Colne, the Grammar School received yet another pupil destined to rise to some eminence. This was *Richard Baldwin*, born in 1672, and a son of James Baldwin, of Park Hill, Barrowford. Unfortunately, his career here was brought to a somewhat premature close, for, in a boyish quarrel, he is said to have inflicted a mortal blow on one of his school-

fellows, in consequence of which he fled to Ireland. He shortly afterwards entered Trinity College, Dublin, and after rising through various minor offices, was, in 1717, elected provost of his college. He lived to a good old age, and, dying in 1758, bequeathed much wealth to his college, and lies buried in its chapel, with a Latin inscription recording his honours on his gravestone.

There is little to say with respect to the school itself. Its origin is unknown, and the first extant record in which it is mentioned, *as already existing*, is the will of *Thomas Blakey*, of which the following is an extract :—

'In the Name of God, Amen. This 16th day of February in the third year of the Reign of Our Sovereign Lord James the Second, by the Grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c., Anno Domini 1687. I, Thomas Blakey, of Little Marsden in the County of Lancaster, Gentleman, being sick and infirm of body, yet of sound and perfect memory, (praised be God) knowing the Certainty of Death, and the Uncertainty of the Time thereof, and that all flesh must yield unto Death whenever it pleaseth God, do make, publish, and declare this my last Will and Testament. . . . . And first, and principally, I give my Soul to God my Maker, trusting through the merits of Jesus Christ, my Redeemer, to have full pardon for all my sins, and my Body I commit to Christian Burial in such a decent manner as my Executrix hereinafter named shall think fit. . . And as touching my worldly estate, I dispose of the same as follows :— It is my Will and Mind, and I hereby bequeath y^e^ use, increase, and interest of Twenty pounds for the benefit, advantage, maintenance, and education of four poor children to be taught at *the* Grammar School in Colne. . . . . Also it is my Will and Mind that after the death of Eliz. Blakey, my said Feoffees shall be seized of Forty pounds to the use of four poor scholars, such as the said Feoffees shall think fit to be taught at the Grammar School of Colne, for ever.'

The use of the definite article clearly proves the school to have been founded at the date of this will. There is, however, a much earlier reference to *a* Grammar School here, it being recorded that on February 4th, 1577, John Ingham, of Whalley, granted to Richard Towneley, Esq., and others, a rent of £3 out of a messuage, called "Alfrethes," in Farnham, Essex, which had been assured by him for that purpose by Sir Richard Ingham, clerk, his uncle, for the maintenance of *a* Free Grammar School at Burnley, or Colne,

for ever.[1] It does not appear that Colne benefited by this provision. The Wase MSS.—a likely source of information—are silent, not only as to the date of foundation, but also as to the school itself; nor does the oldest muniment, a purchase deed of 1726, throw light either upon the constitution of the school, or upon the nature and value of the property which it then possessed. Its benefactors have not been numerous, nor has the amount of their benefactions been large.

In 1716, John Smith, of Barrowford, left the schoolmaster the interest on £20, and also a like sum to the poor of Colne. But difficulties arose in the realisation of these legacies, and in a letter, dated Colne, 17th May, 1720, addressed to the Lord Bishop of Chester, Mr. Barlow, Incumbent of Colne, informed his lordship, that John Smith's executor, *not being over honest*, declared he could only pay £10 to the school and poor, and, accordingly, a lawsuit had been instituted, which resulted in the school and poor each receiving £5.[1]

The school property is, at the present day, of trifling value and extent, consisting only of a farm, at Earby, seven acres in extent, purchased in 1726, pursuant to a power in the will, with Blakey's donation of £40; a rent-charge of £3 per annum on Dauber's farm, in Foulridge, charged thereon by John Milner, in 1713; the letting value (estimated at £5 per annum) of a cottage, in Colne, given, in 1861, by His Grace the Duke of Buccleuch, lord of the manor; and the interest on £133 consols; making for the master a total annual income of £20 gross, £19 net.[2]

The right of nomination to the mastership, appears, at times, to have been exercised by the minister and churchwardens alone; at other times, by them in conjunction with the inhabitants in vestry assembled. Of the masters, *James Baldwin* is, perhaps, the only one known to fame.[3] He lived

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[1] Canon Raines in *Notitia Cestriensis*.

[2] Digest of Commissioner Bryce's Report of 1869.

[3] 'I regret I can give no account of this learned Theban, who appears to have stayed the plague, and who taught in the school in which Archbishop Tillotson was afterwards educated. He well deserved his capon. Had he continued at Colne up to the time of this trial' [viz., that of Anne Whittle, at Lancaster, A.D. 1612] 'he might, perhaps, on the same easy terms, have kept the powers of darkness in check, and prevented some imputed crimes which cost ten unfortunates their lives.'—*Potts's Discoverie of Witches*. Note by Mr. Crossley, F.S.A., p. 21.

when witches flourished, and, by his learning, is alleged to have prevented a reputed witch, of this neighbourhood, known as *Lomeshaw's Wife*, from killing a person named *Redfearne*, in return for which great service, Redfearne presented him a capon. In the year 1706, the Vicar of Whalley addressed to the Bishop of Chester, a letter which throws considerable light on the history of the school at this period. It is as follows :—

'My good Lord,—I have been much importuned by the inhabitants of Colne to write y^r^ Lordshipp in behalf of this bearer, Wm. Jackson, whom the best Judges of learning (and there are some of note in that Chappellry), commend as a fit person to teach school among them. There is one Henry Suikliffe, an inhabitant among them, who, without acquainting the greater and better part of the Chappellry, has obtained a License from y^r^ Lordshipp to teach a Grammar School, though, as I am credibly informed, he is wholly incapable, and would not undergoe the test of being examined by me, as was offered to him by the gentlemen. The best reason for his being schoolmaster is his numerous family, and those of the Inhabitants who have no children to be instructed, urge the danger of his becoming burdensome to y^e^ place, if turned out of the school, but as there is little or no endowment, and the Gentlemen will assure this bearer 20^lb^ per annum, I therefore humbly beg y^r^ Lordship will be so favourable to them as to withdraw Suikliffe's License, and give this bearer one, and y^r^ Lordshipp will infinitely oblige the Inhabitants of Colne, Almost in Generall, and particularly

'Y^r^ Lordshipp's most dutifull and obedient servant,

'Whalley, June y^e^ 6th, 1706.[1] 'JAMES MATTHEWS.'

Sometimes, it seems, a long period intervened between the death or resignation of one master, and the appointment of another. An instance occurs in 1741, in which year, the principal inhabitants, anxious for another appointment, presented a memorial to their bishop, couched in the following terms :—

'To the Right Reverend ffather in God, Samuel, Lord Bishop of Chester.

'Whereas the School of Colne, in the Diocese of Chester, is now vacant, the late master, John Thornton, having left the said school nine months ago, and resideth and teacheth a school now, or late did, at Chappell Town, near Leeds, in the county of York.

'*And whereas the Town and Country, in and about Colne aforesaid, is very populous, and many ffamilys whose circumstances will not permitt them to send their children abroad for Education, put to great inconvenience for want of a master at the school in the said Town of Colne.*

[1] Papers at Chester.

'*Therefore* we whose names are hereunto subscribed, being the Chapel Wardens and principall Inhabitants of the said Town and Chapelry of Colne, have nominated and appointed the bearer, Thomas Greenwood, to be master of the said school, whose Character and Abilities we approve off and recommend him to your Lordship to be Licensed to the said school.

John Hanson.
James Crook.
James Robinson.
his
Jno. × Spencer. } Chapel Wardens of Colne.
mark.
Henry Brigg.
John Midgley.
H. Walton.
Tho. Parker.
James ffoulds.
Jno. Garnett.
Rob^{t} Jackson.
Roger Hartley.
Will^{m} Sagar.
Lawrence Manknolls.
Ja^{s} Ridehalgh.
John Pearson.
William Barcroft.'

Not far from the Grammar School stands the *Piece*, or *Cloth Hall*, as it is now generally styled. The original intention of the promoters was to build at the junction of Market Street and Parliament Street, but the idea was abandoned in consequence of the generous offer of Mr. Walton, of Marsden Hall, to give the present site. The date and architect of this building have been already mentioned. It is in the Tuscan style of architecture, and is 54 yards long, by 14 wide. It was originally intended as a place of sale for worsted goods, similar to the halls of Bradford and Leeds, and until the decline of the worsted trade, was used regularly every Wednesday for that purpose. On its completion the shareholders erected a tablet in the interior bearing the following inscription:—

'To Banastre Walton, Esq., of Marsden, for his voluntary gift of the ground whereon this Hall was erected in the year 1775, this stone is gratefully inscribed by the Proprietors.'

The first floor was one large room, fitted up with 190 stands or stalls, each shareholder occupying one for the sale of his

goods. The following chronicle of the most remarkable events which took place there during the first half of the present century, may, perhaps, not be without its interest, as showing at a glance the endless variety of purposes to which this useful building has been applied :—

1807. The first fair held in the lower room.
1810. The Independents occupied the Hall for service.
1812. The Rev. Philip Abbott occupied the Hall as a school.
1814. A Theatrical Company gave performances here.
1815. The congregation of Colne Church held services during repairs of the church.
1817. The Methodist New Connexion occupied the Hall.
1820. A second Theatrical Company took the Hall.
1823. The first meeting of the Colne Bible Society took place on Oct 7th.
1825. The Baptists used the Hall for service.
1828. John Winterbottom and a secession from the Inghamites held service here.
„ October 20.—A grand Musical Festival. An Oratorio performed in the morning. In the evening, a Miscellaneous Concert and a Ball.
„ October 21.—A large meeting of the Bible Society took place, during which an alarm was raised that the Hall was giving way. Fearful excitement prevailed, but happily no accident occurred.
1829. A Bazaar held to liquidate the debt on the Independent Chapel.
„ April.—The first Temperance Meeting held in the Hall.
1832. The Reform Festival held. In the morning several hundred persons were each presented with a pound of beef, and in the afternoon (after a grand procession through the town) 700 dined off roast beef and plum pudding.
1835. The Hall occupied by the Temperance Society twice a week for a a year, crowded every night, and again next year.
1838. All the Sunday Scholars in the town regaled in the Hall in celebration of the Queen's Coronation, a custom also observed at the Coronations of George IV. and William IV.
1840. Portion of the Hall converted into Barracks, on which occasion General Sir Charles Napier visited Colne.
1847. Messrs. Critchley, Armstrong, and Co. gave a grand dinner to the weavers in, and around Colne, to celebrate the repeal of the Corn Laws.

Its bad approach will ever be a drawback; but, as some compensation, considerable improvements have in the last few years been effected in the interior; the result being that Colne now possesses a spacious room for concerts and other purposes, of which it has every reason to be satisfied, and which is sometimes dignified by the title of "The Assembly Room."

The Iron School, situate in Railway Street, is a long one-storied erection of corrugated iron, carrying on its gable a little bell turret, with a main entrance by a porch at the side. In an interesting paper, entitled, "*A House that Beats the Public-house*," published some years ago in the *Sunday Magazine*, the Rev. T. B. Stephenson, gives the following account of its origin :—

'In the year 1861, Mr. Robert Wildman, manager of the Craven Bank at Colne, was a Teacher in the Wesleyan Sunday school of that Town. On a winter evening, as he passed one of the public-houses, he saw, issuing thence, a number of youths from sixteen to twenty years old, and as the gas shed its light on their faces, flushed with drink, he recognised some of his old pupils in the Methodist Sabbath school. "This, then," thought he, "is what becomes of our Sunday scholars." The more he inquired and thought on the matter, the more shocking became his discoveries, and the more painful the convictions to which he was driven. In the dancing-room, the low confectionery shop, and the beer-house, were to be found those who, lately Sunday scholars, should have risen through the school into the church. Could not this be corrected? The best preventive would undoubtedly have been religion. If only these youths had been converted, their religious decision would, of course, have repelled these temptations. But, seeing that they were not devoted to Christ, could nothing be devised which would rival the attractions of the public-house, which would keep these young men under the influence of their Sunday school friends, and lead eventually to a thorough conversion? Mr. Wildman was conducting a week evening "Improvement Class for Young Men." His first attempt to realise his idea was by widening the circle of this class; but he found that just in proportion to the young men's need of amendment was their prejudice against a meeting held on the premises of a place of worship. They would not come to a vestry, but they would go to some neutral room. One was hired over a donkey-stable, the rent required being sixpence a week. The young men of Mr. Wildman's class scrubbed the floor, whitewashed the walls, and made the place as nice as possible. When the door was opened on the first evening, "there rushed into the room about a dozen of the kind of youths" our friend wished to attract. He tried to explain to them that he wished to be their friend, and sought their confidence. "He announced that, while he and his friends offered instruction in writing, reading, and accounts, as an inducement to gain their attendance, the ultimate aim was their spiritual advantage, which alone he judged to be real and abiding. He also stated that they had no intention of offensively forcing the subject of religion upon them, and that the school was entirely undenominational." The attempt was successful; the school grew till three successive removals into larger premises had failed to accommodate the still increasing attendance; and then this iron building, in which the Institution has its present home, was specially erected for the purpose.'

Mr. Stephenson then enters into particulars with respect to its internal arrangement, which it would be useless here to repeat, and concludes with the following words :—

'Then the school is Mr. Wildman's "hobby." He devotes himself to it with a zeal only equalled by that of his wife. A very blessed hobby it is ; and wherever any great movement is carried on successfully, it is because some one or more men think, dream, and pray about it every day and every night, which, I suppose, is making it their "hobby." O for more such "hobbies" and "hobby-riders !"'

The Cemetery, situate at the extreme east end of the town, is undoubtedly one of its chief ornaments, and was consecrated by Dr. Lee, the late Bishop of Manchester, on the 7th of September, 1860. Messrs. Pritchett and Sons, of Darlington, were the architects employed, and the entire cost of the site, buildings, and ornamentation of the grounds, amounted to about £4,000. James Stuttard, of Windy Bank, at whose funeral Mr. Henderson officiated, was the first person interred, and up to the present time (Nov. 2nd) 1,848 interments have taken place, 997 in consecrated ground, and 851 in the unconsecrated portion. Numerous instances occur in which the age of the dead has ranged from 80 to 85, and, in three cases, 90 has been attained.

Some three-quarters of a mile beyond the Cemetery stands *Christ Church*, a neat and commodious building, capable of accommodating 840 people, and erected at a cost of £2,831. Situate at a convenient distance from the town, with an air of repose about it, which is, somehow, wanting in the Cemetery, and in some parts prettily wooded, its churchyard has become a favourite burial-place, even for families out of the district. Up to the present time, 1,301 interments have taken place. A stroll amongst the hillocks is suggestive of many thoughts. Here, lies Captain Anderton, who fought at Waterloo; there, the young Irish curate who, with the impulsiveness of his race, offered his hand and heart to Charlotte Brontë;[1] whilst yonder, is the last resting-place of

[1] The Rev. David Bryce, died 17th Jan., 1840, aged 29. Charlotte Brontë thus describes this little incident to her sister Emily: "August 4th, 1839. . . . . I have an odd circumstance to relate to you: prepare for a hearty laugh! The other day, Mr. ——, a vicar, came to spend the day with us, bringing with him his own curate. The latter gentleman, by name Mr. B——, is a young Irish

one brought from the din and turmoil of the world's greatest city, to lie in the quiet ancestral hall of Emmott, the night before his burial.

The principal object of interest in the church is the beautiful east window, by Lavers and Barraud, of London, dedicated, as appears from the inscription at its base, by Mr. and Mrs. Pennington, Tenants of Emmott Hall, "To the Glory of God, and in fond Remembrance of Claude Hargreaves Pennington. Born August 5th, 1859. Died April 26th, 1863." This window is divided into three lights, each containing two subjects on a richly-coloured early English mosaic ground. The subjects represented are: Jesus Blessing Little Children; the Presentation of Samuel; Christ Bearing His Cross; Ezekial's Vision of the Four Living Creatures; Our Lord's Ascension; and Abraham's Sacrifice. A new organ, of great sweetness, by Laycock, of Cross Hills, has also been erected within recent years, at a cost of £285. Up to the present time, three clergymen only have held the benefice, viz., *The Rev. James Cheadle*, curate of Colne, who held it from 1836 to 1838, and then resigned; (2) *The Rev. William Hodgson*, the vicar referred to in Charlotte Brontë's letter, who held it from 1838 until his death, on the 14th of July, 1874; and (3) *The Rev. Joseph Mason Austen, M.A.*, the present vicar.

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clergyman, fresh from Dublin University. It was the first time we had any of us seen him; but, however, after the manner of his countrymen, he soon made himself at home. His character quickly appeared in his conversation; witty, lively, ardent, clever too; but deficient in the dignity and discretion of an Englishman. At home, you know I talk with ease, and am never shy—never weighed down and oppressed by that miserable *mauvaise honte* which torments and constrains me elsewhere. So I conversed with this Irishman, and laughed at his jests; and though I saw faults in his character, excused them because of the amusement his originality afforded. I cooled a little indeed, and drew in towards the latter part of the evening, because he began to season his conversation with something of Hibernian flattery, which I did not quite relish. However, they went away, and no more was thought about them. A few days after, I got a letter, the direction of which puzzled me, it being in a hand I was not accustomed to see. Evidently it was not from you nor Mary, my only correspondents. Having opened it and read it, it proved to be a declaration of attachment and proposal of matrimony, expressed in the ardent language of the sapient young Irishman! I hope you are laughing heartily. This is not like one of my adventures, is it? It more nearly resembles Martha's. I am certainly doomed to be an old maid. Never mind, I made up my mind to that fate ever since I was twelve years old. 'Well!' thought I, 'I have heard of love at first sight, but this beats all.' I leave you to guess what my answer would be, convinced that you will not do me the injustice of guessing wrong."—*Mrs. Gaskell's Life of Charlotte Brontë, p. 133.*

CHAPTER VII.

OUR POETS AND POETRY.[1]

STANZAS TO THE MEMORY OF THE LATE HENRY ECROYD OF EDGEND, IN LANCASHIRE.

'Hic saltem accumulem donis, et fungar inani munere.'—VIRG.

'IF yet thick sobs and interruptive sighs
Permit thy plaints coherently to flow,
Muse, from the bed of dumb distress arise,
And in harmonious numbers pour thy woe.

'Though such the feelings of the wounded heart
That mourns a friend, a relative so dear,
Faint are thy colours, impotent thy art;
Oh, my full breast! thou canst not match them here.

'For those, to whom Alcander's worth was known,
Their poignant grief no bitter heightening needs;
Unwonted meltings seize even hearts of stone;
Even the rude rustic slow and softly treads:

'Lo, every face the gloom of anguish wears,
Moist every cheek, and silent every tongue:
There is a native rhetoric in tears
Which speaks lost worth more forcibly than song.

'Is there who knew and not laments the dead?
How lost to goodness is that heart malign!
Ne'er may thy threshold sound beneath his tread,
And ever distant be his home from mine:

'But ye, who ne'er his "liberal deeds" observed,
Who, far remote, his merits never proved;
Know you a man who ne'er from virtue swerves,
By pleasure, interest, sophistry unmoved?

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[1] The orthography of these poems has here and there been modernised.

A man, with sense and science largely fraught,
Of manners courteous and of heart humane;
Whom never suppliant indigence besought,
Nor modest helplessness approached, in vain.

'A man, though injured, placable and kind,
Studious each vengeful purpose to control;
Studious and skilled to harmonise and bind
In bonds of amity each jarring soul?

'(Such lived Alcander, such Alcander died;
Thrice happy you if such a man you know;
You know where judgment, probity reside,
You know where honour's genuine waters flow.)

'Think then, alas! perhaps the hour is near;—
(The awful hour, when most remote, is nigh,)
All sudden, sickening in his fair career,
Think you behold that son of goodness die!

'A group of lovely daughters left forlorn,
Think you behold of friends a mournful train;
Think you behold, with age and hardships worn,
Full many an artist seek employ in vain.

'Then, if your hearts be formed in feeling's mould,
Those hearts a pang of their distress will feel;
Then, if you can, your sympathy withhold,
Then, if you can, the struggling grief conceal.

'What though no idle pageantry be worn,
Each funeral foppery though his friends disown;
Do all that wear the sable vesture mourn?
Or is affliction felt by such alone?

'What though from ivied tower* or spiry fane,
No pealing bell's lamentful accents roll;
Nor, widely sounding o'er the cottaged plain,
Bid thrilling sorrow seize each rustic soul!

'When fall the bad, when proud oppressors die,
No pealing bell can make the peasant mourn;
When drops the good, spontaneous is the sigh—
Spontaneous tears bedew his honoured urn.

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* From a lone tower, with reverend ivy crowned,
The pealing bell awaked the solemn sigh.—*Shenstone.*

'Long shall philanthropy her votary weep,
All lonesome, lingering in the unsocial dale,
And piety distressful vigils keep,
And white-robed candour hang her head and wail.

'Long shall the stranger, as he passes by,
"There good Alcander dwelt," shall pausing say,
Survey the friendly dome with tearful eye,
With swelling breast pursue his weary way.'

VERSES WRITTEN AFTER RECOVERING FROM A DANGEROUS ILLNESS.

"Though taught by woes to mortals seldom known,
The humbling truth, 'that man is not his own;'
That till we live to Him, for us who died,
All love is selfish and all knowledge pride—
All happiness a momentary gleam,
All hope a meteor, and all peace a dream;
Though taught this truth by discipline severe,
(Such as health could not, life could scarcely bear),
Strong are the ties which still my mind entwine,
And counteract the work of love divine.
The world, the world, its glittering baits prepares,
Its friendships proffers, and obtrudes its cares.
Still would intemperate fancy wildly stray,
Spite of the secret check—the secret ray;
Weak to withstand, and yet afraid to yield,
I neither keep, nor wholly quit, the field.

"Father of Mercies! 'till the day-spring rise,'
And Thy salvation glads my longing eyes;
Till doubt and fear like 'morning shadows flee,'
And all my griefs are lost in love of Thee;
While through this cheerless wild I faintly strive,
Hope sore deprest, and faith but just alive,
Teach me to dread all guidance but Thy own,
And patient tread 'in paths' I have not known.
Forgive my murmurings. Let Thy quickening power
Support my spirit in the gloomy hour;
And, when the hosts of household foes appal,
'Turn, thou Beloved,' at my feeble call.
Come 'with the swiftness of the mountain roe,'
And strength, proportioned to my wants, bestow:
Teach me those wants more deeply still to feel,
And deeply feeling, suppliant when to kneel.

O ! in my soul that ardent thirst renew
Which nought can satiate but celestial dew ;
Drive Thou from thence unprofitable care,
Yea, all that mars it for a house of prayer ;
Dislodge alike the abject and the proud,
Passion's low mist, and notion's airy cloud ;
Whate'er Thy power has shaken, shake again,
Till nought but things immovable remain.

" Thus, Gracious Father, break each false repose,
And, unrelenting, ' rule amidst Thy foes,'
Till every low propensity exiled
' My soul is even as a weaned child,'
From mean self-love, or gross, or specious, free,
And ' all my treasures, all my springs, in Thee.'

[John Marriott, of Quaker extraction, the author of these and other poems, was born at Edgend, a small village near Colne, in the year 1762. He had a religious education, and possessing an excellent understanding, early acquired a considerable knowledge of the Greek and Latin languages. At the early age of sixteen he wrote a sweet poem on " Retirement," in which he speaks of himself as—

' Tired of the world and pleasure's giddy sphere.'

From a child, we are told, he was of a thoughtful and serious turn of mind, heightened, as he grew up, by some severe afflictions and a keenly-felt disappointment in love. Referring to this disappointment, he sings :—

' When one fond hope has long the heart amused,
And many a year supplied its darling theme,
O'er all its clouds the softest light diffused,
In all its sunshine lent the brightest beam,
Should such a hope, so tender and so dear,
Though fond and foolish, from that heart be torn,
How the frame shudders at the wound severe,
How sinks the soul in helpless anguish lorn !
How all its sunshine sickens into shade,
While every cloud assumes a deeper die !
Ah me ! my feelings need not fancy's aid—
That wo-strick frame, that sinking mind have I ! '

He gradually recovered his spirits, and, in 1795, was united to Ann Wilson, " an amiable and worthy young woman." This union, though happy, was of short duration. Two

years after the marriage he was afflicted with a painful disorder, which, ere long, terminated his life. His friends and admirers failed to induce him to publish his poems, and though a literary acquaintance urged him to—

'Snatch the laurel ere its verdure fade
And round thy heart its blooming honours twine.'

His answer was characteristic and true :—

'The world is captious—'

After his death his poetical productions, with some particulars of his life, were given to the world in a little volume, now rarely met with, entitled, *A Short Account of John Marriott, including Extracts from some of his Letters. To which are added some of his Poetical productions.*[1]]

'BONNIE COLNE.

'Who's he, that with triumphant voice,
So loudly sings in praise
Of his dear native hills and vales,—
His home,—his early days?
More loud by far than he I'll sing,
In praise shout higher still,
Of native home most dear to me,
Old Colne upon the hill.

'I've heard the old church bells ring out
On holy Sabbath morn,
In playful childhood—hopeful youth;
In joy—in grief forlorn.
I've heard them tell of bridal joy,—
I've heard their measures fill
The cup of life, grown hoary in
Old Colne upon the hill.

'I need not to remembrance call
Those ties that closest bind,
A hundred recollections hold
Thee ever in my mind.
When I must cease to speak thy praise,
I'll crave of Heaven's will
A little earth beneath thy mound,
Old Colne upon the hill.

'May, 1373. 'FRANK SLATER.'

[1] Doncaster: Printed and Sold by D. Boys; and sold in London by W. Phillips, George Yard, Lombard Street; and Darton and Harvey, No. 55, Gracechurch Street. Also by W. Leicester, Warrington; H. Earnshaw, Colne; W. Blecklcy, York, &c., &c., 1803. A copy in the possession of Mr. J. E. Bailey.

'TO PENDLE HILL.

'More like a living creature stretch'd in sleep,
Its couch the forest, and its cope the sky,
Than of geology's rich boasts a heap,
To me thou seem'st in thy repose to lie,
Though with a changing physiognomy,
According with the varying light and shade
That to the heart send music through the eye,
By morn, or eve, or melting moonlight made,
Or seasons in their different panoplies arrayed.

'Whether when winter clothes in spotless white,
Or springtide tints thy sides with living green,
Or summer crowns thy summit with its light
And lends thy purpling heather heavenly sheen,
Or autumn's riper grandeur gilds the scene,
Great Pendle! in thy dignity alone,
Thou reignest matchless over moor and dene,—
A monarch owing not to man thy throne,
Yet making regal all around thy footstool strown.

'How glorious 'tis, Old King! to be with thee,
Taking thy view of all the vast expanse,—
Towns, towers, farms, fields, mansions, and distant sea,—
Some seeming to retreat and some advance,
Now shunning and now seeking poet's glance,
Or painter's, who must here be Nature's thrall
And give his spirit up to her romance,
Wishing within his raptured heart that all
Her votaries could come and share it at his call!

'I come for one, and with me gladly bring
The region's native laureate—calm yet strong;—
Or brings he me, to hear him aptly sing
Again in words thy breeze and skylark's song?—
Or am I only *dreaming* here, among
Black Burnley's rattling looms and clouds of smoke?—
Yet why the soft illusion not prolong?
For it is not a "melancholy joke"—
A frail and fleeting spell, no sooner felt than broke.

'No, massive mountain! let me as I see
Ev'n from this dingy street thy outlines bold,
Come, and with feelings fresh and fancy free
With sunshine or with storm communion hold,
Thinking of others who in days of old
Made thee for war or worship their abode,
And left some traces that we might be told
How not alone by moderns thou art trod,
While those who scaled thee erst felt not less near to God!

'George Fox, the Quaker prophet, sought thy brow
To commune with the MIGHTY SPIRIT there,
And then descended to the crowds below,
An earnest war with cant and crime to dare;—
And who can tell how many a child of care
And toil from thee hath calm and courage caught,
Enabling him to take a champion's share
In service that by gold could ne'er be bought—
Men of bold act as well as of unfetter'd thought?

'And hear we not the telling names that linger,
Alter'd or pure, of objects all around,
While hoary Time lifts to his ear his finger,
As listening with delight the far-come sound—
As though it told of olden friends re-found?
Whernside, and Inglebro' and Pen-y-Ghent,
And Colne—of Saxon, Celt, and Roman speak;
And rivulets with quaint names, their voices blent,
Call echoes down from woodland, cliff, and peak,
Waking fresh bloom in age's pale and wrinkled cheek.

'But—*Pendle Witches!* Ah, there still are plenty,
If kindly look and voice can make them so;—
A single man might soon find twelve or twenty
Who, were he young, could work him mickle-woe;—
Not of the wild, weird sort that long ago
Spread superstitious terror far and wide,
But damsels virtuous, and chaste as snow,
The forest's admiration, hope, and pride,
Which one the best to love 'twould tax him to decide!

'And though brisk manufacture taints our sky
Six days together with its smoke unburn'd,
Upon the sev'nth it giveth to the eye
A thousand obelisks,—as if it mourn'd
What it had done to Nature, and so turn'd
On Sabbath's to an Oriental clime
Of classic columns all the chimneyed land,—
A scene of human interests sublime
As any ever known in thy old annals, Time!

'How pleasant 'tis to see so finely blending
The various signs of Nature and of Art,
That, though our trade is more and more extending,
Good taste fulfils throughout the land its part,
And life displays at once both mind and heart!
While wood and moor fade out, the garden grows;
As ancient beauties vanish, new ones start;
As fails the wilding, flourisheth the rose;
And for the vapid marsh the factory lakelet glows.

'Nay! what is Art itself but Nature, shown
Through human agency—a second birth?
And where the seed of ages past was sown
New forms of things, yet in accord, come forth.
'Tis thus that changes beautify the earth.
Ev'n contrast reconciles the old and new;
But for new fabrics what were ruins worth?
Bringing fresh thought and enterprise to view,
The present and the past the future see imbue!

'Lo! how the winding Ribble westward wends
To meet at Preston Lytham's up-sent tide;
While eastward, Craven's pastoral realm extends
Near where the Aire and Wharfe and Wenning glide,
And Malham Cave and Gardale Scar just hide;
As southward Boulsworth bleak o'er Hebden looks,
And Blackstone Edge melts in the skies away,
And woods wave welcome to the birth of brooks;
While the West-Calder comes to Whalley grey,
And Clitheroe's Keep hails heights that watch far Morecambe Bay!

'But let us not o'erlook the pleasant spots
Cluster'd, or scatter'd, nearer to thy feet:
Fair Downham with its hall, or Worston's cots,
Or Sabden's church and stream and cheerful street,
Where Richard Cobden once found sweet retreat,
Nursing the thoughts that now bless half mankind;—
Or glance we back to Stonyhurst, learning's seat,
Albeit to its ritual not confined,
But where the youth who are may chastest teaching find.

'Gaze where we may, the whole so fresh and fair—
The vales and plains beneath, the heavens above—
The marks of good abounding everywhere—
Tell the old story of a God of Love.
The rocks and hills stand fast, the waters move;
The sunlit clouds with gladsome breezes play;
The meadows green set off the dusky grove;
Where ruminate the herds, the lambs are gay;
While Eden dawns again, so lovely is the day.

'And now, O GREAT SUPREME! we turn to THEE,
Who in Thy robe of light o'er all dost reign:—
What a grand miracle it is to be,
(Dear Lord of sky and mountain, vale and plain!)
Gifted with mind to learn and to retain
Some little lore, both natural and divine,
Or tell it to each other o'er again,
As though 'twere ours, while yet it is but Thine,
In Thy great goodness given to win us to Thy shrine.

'At that pure shrine with reverence let us bow—
Not that Thou needest our poor prayer, or praise,
But, Father! that our sense of Thee 'twill show—
To ask Thy help the low and lost to raise,
From errors of the past, in coming days—
To let them look on Nature's face and see
Thy love reflected there; and make our ways
With our best knowledge evermore agree,
And all the world feel blest and comforted in Thee!

'Burnley, April, 1877.' 'Dr. SPENCER T. HALL, M.A.[1]

PENDLE HILL.

'Let all, whose English hearts would homage pay
To Nature in her naked majesty,
Repair to Pendle, and make no delay.

* * * * *

'A road that reached up to the constellations;
A pile of earth, that propped the firmament;
A landmark, for the sea traversing nations;
A universe o'erlooking battlement;
A fragment, which from heaven had been rent
In God-strife, or the germ of some new world,
Which, in Almighty anger, had been sent,
And, laden with destruction, fiercely hurled
On Titans bold with flags against the skies unfurled,—
Did Pendle seem to us, a few miles from it;
But, when arrived at the gigantic base
Of that dread mount, from what had seemed the summit,
A loftier hill its dome-like head did raise
Through the blue heavens. . . . .

* * * * *

'We stood tip-toe on Pendle's highest point
And gazed around, until the scanty breast
Could scarce contain the heart, that fluttered, buoy'nt,
And bounding seemed to fly, as though 'twould nest
In heaven. . . . . .

WILLIAM BILLINGTON (Blackburn).

[1] Author of "The Forester's Offering," "Rambles in the Country," "The Peak and the Plain," "Days in Derbyshire," "Biographical Sketches of Remarkable People," "Pendle Hill," &c.

CHAPTER VIII.

LOCAL TRADITIONS, SAYINGS, AND CUSTOMS.

'All houses wherein men have lived and died
Are haunted houses.'—LONGFELLOW.

TRADITIONS are often both curious and entertaining. They are little heard of at the present day, for, as education has advanced, belief in them has departed. To have told a child a hundred years ago that the spectre horseman, hereafter mentioned, had been seen at Wycollar, would have caused wondering eyes and open mouth; but tell a child of the present day some such story, and an incredulous smile would be your only reward. And yet, the stories narrated in this chapter, were essentially the *fire-side stories* of a past generation, carefully, but orally handed down from father to son, and, in some cases, firmly believed in. And from amongst such stories, once current in the chapelry of Colne, I would select as the most intelligible: The Landing of Julius Cæsar at Waterside, The Royalist Tailor's Ghost, The Spectre Horseman, The Lady in Black, The Unseen Builders, and The Cunning Priest, adding such explanatory remarks as may be necessary. There is, or rather was, an amusing tradition amongst the inhabitants of Waterside, that Julius Cæsar once sailed with a large fleet up the Calder, and landed his soldiers at that "city," a tradition somewhat at variance with the old distich—

'The Hodder, the Calder, Ribble, and Rain,
All joined together, can't carry a bean.'

Its origin, however, is not difficult to trace. Ignorant people, knowing little or nothing of either, confounded Julius Cæsar with Agricola, and the joke about the Calder, constantly repeated, became, in time, as it were, ingrafted on

it; and thus, that, which, *primâ facie*, seems an absurd and meaningless story, will be found, on closer examination, to furnish yet another link in the chain of evidence connecting the Romans with the neighbourhood of Waterside. It was also said, on the same authority, that the deer out of Trawden Forest frequented a spring of water in Waterside, which, in memory of this circumstance, is still called "Buck Spout." Whatever may be thought of this tradition—and I am afraid the name has a much more common-place origin—there is no doubt whatever, from the names of adjoining places, that the surroundings of Waterside have, in the course of ages, greatly changed; in proof of which assertion, let us consider for a moment the derivation of the familiar word "Grindlestonehurst." If that be the correct orthography—and there is much to be said in favour of Rinnel Stone Hurst—in the one case, it means "*The wood of Grindle's stone*,"[1] and in the other, "*The stone over the stream in the wood*;" either conveying an impression of solitude and rurality non-existent at the present day. Another tradition says that Cromwell's army, being in the neighbourhood, and extremely short of clothiers, made a raid upon, and captured, all the tailors they could find. Amongst the captured was a Royalist, who vowed he would never soil his hands by making clothes for rebels; so the rough soldiers, without more ado, shot the obstinate and loyal-hearted tailor, at a spot about two hundred yards from Kirk Bridge, and placed over his remains a rude stone, with scissors carved upon it, as a warning to his brother "snips." The stone remains to this day, and many people affirm that at midnight the tailor's ghost appears to passers-by, and signifies its presence by woeful groans. Against this tradition, however, two cogent reasons have been urged: (1) That some considerable time since, excavations were made around and beneath the stone, but no bones were found, a circumstance somewhat improbable, if the tradition be correct; and (2) That the so-called scissors are not scissors at all, but a Greek cross, and it has, accordingly, been suggested that this cross

[1] Grendle was a Saxon mythological hero or demon.

is but a record of the piety of our ancestors, or of some pious pilgrim, marking the spot where a prayer or "Ave Maria" might be repeated, and that Tailor's Cross is but a corruption of Templar's Cross.

Old houses have often some tradition associated with them, and so it is not surprising to find mentioned in Harland and Wilkinson's "Traditions of Lancashire," that once every year a spectre horseman visits Wycollar Hall. He is attired in the costume of the early Stuart period, and the trappings of his horse are of a most uncouth description. On the evening of his visit the weather is always wild and tempestuous. There is no moon to light the lonely roads, and the inhabitants do not venture out of their cottages. When the wind howls the loudest the horseman can be heard dashing up the road at full speed: after crossing the narrow bridge, he suddenly stops at the door of the Hall, and, dismounting, makes his way up the broad oak stairs (of which no traces are left) into one of the rooms of the house. Dreadful screams, as from a woman, are shortly heard, which soon subside into groans. The horseman then makes his re-appearance at the door—at once mounts his steed—and gallops off the road he came. His body can be seen through by those who may chance to be present; his horse appears to be wild with rage, and its nostrils stream with fire. The tradition is that one of the Cunliffes murdered his wife in that room, and that the spectre horseman is the ghost of the murderer, who is doomed to pay an annual visit to the house of his victim. It further goes on to say, that years before it actually happened, the murdered lady had predicted the extinction of her cruel husband's race—a race so ancient that its very name is the subject of a tradition, for one of the Saxon kings, being anxious, it is said, to reward a brave follower, said to him, as he pointed to certain fields, "I *con* thee these lands to *live*," whereupon, he and his descendants ever afterwards bore the name of *Conlive* or *Cunliffe*. Strange to say, the lady's prediction has been literally fulfilled, for the last of the Cunliffes died, a lonely old man, at Wycollar, in the year 1818, and the ancestral home soon became a ruin. One other story, closely connected with the last, still remains

to be told respecting the Old Hall: Some seventy years ago, a young girl and her lover were seated in one of its ancient rooms, whispering in each others ears the old, old story of love and devotion, when suddenly they heard the sound of light footsteps on the oak stairs, and the rustling of a woman's dress. Startled, they held their breath; nearer and nearer came the footsteps; the door opened noiselessly, and in glided a lady, clothed from head to foot in black silk. She uttered not a word, but casting one long anxious look around the room, and, seeing only the frightened lovers, withdrew as quietly as she entered. Years rolled on, that young girl grew to womanhood, and lived to a good old age, but to her dying day she never forgot the startling apparition of the Lady in Black, who is said by some to be the murdered wife of the Spectre Horseman, and is known about Wycollar as "Old Bess." Need I add, that, as with the growth of education, ghosts have disappeared from other places, so apparently has "Old Bess" from Wycollar, and if she comes at all, she comes only when all is hushed and still, and darkness covers the once beautiful, but now deserted, home of the Cunliffes.

The oldest portion of the walls of Colne Church are said to have been built by unseen hands. The story runs that the site originally fixed upon was at Church Clough, about half a mile from the town, and, accordingly, stones were brought there, masons set to work, foundations laid, and the walls begun, when, to the surprise of the masons, it was discovered that every stone put on by day at Church Clough disappeared during the night, and was carried by unseen hands to the present site, and there carefully and skilfully laid together.[1] Nothing daunted, the masons persevered, but lower became the walls at Church Clough, and higher they grew at Colne. Accepting the omen, the old site was abandoned, and thus, as this curious tradition says, it came to pass that Colne Church stands, as it now does, almost in the centre of modern Colne, and a prominent object for miles in every direction.

[1] A very similar legend is told respecting the founding of St. Chad's Church, Rochdale.

And now I enter upon a story in which fact, fiction, and superstition are curiously blended. One day, towards the end of January, 1789, the hamlet of Laneshaw Bridge was startled by the perpetration, in its midst, of a most horrible murder, the victim being a young and beautiful girl, named Hannah Corbridge, and the murderer, Christopher Hartley, of Barnside, her accepted lover. The burial register of Colne Church contains the following account of the murder, preserved in the form of a marginal note:—

'On the 29th of this month [January, 1789] was interred at Newchurch-in-Pendle the body of Hannah Corbridge, of this chapelry, concerning whom the following narrative deserves to be recorded: She went on Sunday forenoon, the 19th instant, from her father's house at Narrs, with her lover, Christopher Hartley, of Barnside, a young man 19 years of age. . . . . She was never seen afterwards till the next Sunday forenoon, when she was found in a ditch near home, poisoned and having her throat cut. On the next Sunday forenoon the murderer was brought back to Colne, having been apprehended at Flookborough, was found guilty by Coroner's Jury, committed to Lancaster, convicted, and executed on the 28th of August.'

And here, before proceeding further in the narrative, I would direct the reader's attention to the remarkable coincidence that the murder took place on a *Sunday forenoon*, the body was found on a *Sunday forenoon*, and the murderer brought back to Colne on a *Sunday forenoon*; and also to the further statement that the poor girl was both poisoned and had her throat cut. The *modus operandi* is not given, but it is commonly reported that young Hartley, preparatory to going his usual walk with Hannah on that fatal Sunday forenoon, put two pieces of parkin in his pocket, one containing poison, and the other not. Passing through some fields in the course of their walk, he seized a favourable opportunity of offering the poisoned piece to the unsuspecting girl, and then, more surely to deceive her, commenced eating the other himself. Naturally, she took and ate it, and next, in happy ignorance of her sad fate, and with a trusting love that might have softened a heart of stone, laughingly, but firmly, insisted on having also the piece half eaten by her lover. He gave it her, and then—a demon at his heart and a fury at his side—made doubly sure of his

fell work by cutting her throat. But the story would not seem to end here, for 'tis said that when the constables, shortly after the commission of the crime, came to search the house where the murderer lived, they found his mother (who, report said, had made the parkin) sat on an old oak chest in one of the rooms, suckling a little child, and, strange to say, this homely sight so put them off the scent, that they never once thought of opening it, although, according to this account, the body of the murdered girl was then actually concealed in it. And, even had the idea occurred to them, it is doubtful whether the discovery would have been made, for the body was completely buried in the oat dust with which the chest was filled. As soon as the constables had left the house, young Hartley removed the body from place to place for several days, till at length, fearful of discovery, he buried it in a newly-drained field called "Northings," about a quarter of a mile from Barnside Hall. But now note the superstition. In the meantime, a relative of the murdered girl, as was not uncommon in those days, consulted a wise man at Todmorden as to where the body was concealed, who told him where, but warned him not to venture too near the place himself, as, if he did, he would be haunted for ever afterwards. Consequently, he took his stand on the hill side near Emmott Hall, where he could look down on Barnside, and instructed the people to search in a certain direction, telling them that if the body was not found within a few minutes of a given time, it would not be found for weeks. This caused the searchers to work with increased vigour, and their efforts were crowned with success, for the body was discovered where the murderer buried it. And strange, though true it is, that, when in after years, Barnside Hall was pulled down, and the stones removed to Laneshaw Bridge for building purposes, a rumour rapidly spread that drops of blood might be seen oozing out of the stones, in consequence of which crowds of people went from Colne and other places to see for themselves, and, in many cases, the more ignorant amongst them came away convinced that, because the stones presented a somewhat reddish, but, at the same time, perfectly explicable appearance, the murderer had

rubbed his hands against them after the dreadful deed was done, and that this was the life-blood of his poor victim. The tradition is, that, for years afterwards, the poor girl wandered up and down, and appeared at various places in the neighbourhood, notably at Earl Hall, about half-way between her own home and Barnside Hall, near where the murder took place. Here she appeared so regularly at midnight that the farmer and his family became alarmed, and sent for a Roman Catholic priest to "lay" her, which he proceeded to do in the following manner: Shortly before the accustomed hour of the visit he ordered the room in which she generally appeared to be lighted with a number of candles, and almost before his preparations were completed, she came down the chimney in the form of a hay-cock. He declined, however, to receive her thus, and, ordering her back, bade her appear in her natural form. Nothing loath, she shortly re-appeared with a little babe in the palm of her hand. Whilst the priest was engaged in expostulating with her on the alarm she caused, the room, in which they were, became darker and darker, and one by one, the lights were extinguished by some unseen person until only a solitary candle was left burning. The priest soon found that both entreaties and commands were entirely thrown away on the wilful girl, and, despairing of success, he permitted her to disappear on the understanding that she should not again be seen until the candle which was lighted in the room had burnt away. "Here's a puzzle" thought the priest, for a moment. "If the candle falls into other hands, it may inadvertently be used." But no, the truth of the old saying, "Necessity is the mother of invention," was once more apparent. With a quick step he approached the table, seized the candle, *and swallowed it*, thus preventing the possibility of it ever being burnt away. The tradition does not say whether he suffered much inconvenience thereby; probably it would soon melt, but, at any rate, his object was gained, for Hannah Corbridge never again visited the haunts of her childhood.

Turn we now from these stories of a bygone age to consider the next branch of our subject, and, not content with

a mere knowledge of our local sayings, endeavour to derive instruction from them.

A steady person was formerly said to be "*Like Colne clock*," *i.e.*, always at one. This saying arose from the fact that the church clock oftener stood than went, on which account it was thought expedient to introduce a rival, commonly known as "Lady Betty's Clock." The saying, however, has lost its force, for at the present day the church clock has outlived its rival, and goes remarkably well.

"*As old as Pendle Hill*" is another of our local sayings, and "*Friends round Pendle*" one of our toasts. This hill is stated by Dr. Whitaker to have been apparently thrown up by that mighty convulsion of nature which affected the face of the country to a distance of 40 miles to the north. The view from the summit, on a clear day, is magnificent. *Pennant*[1] says: "York Minster is very visible, and the land towards the German Ocean, as far as the powers of the eye can see. Towards the west, the sea is very distinguishable, and even the Isle of Man by the assistance of glasses; to the north, the vast mountains of Ingleborough, Whernside, and other of the British Apennines. The other views are the vales of the Ribble, Hodder, and Calder, (the first extends thirty miles), which afford a most delicious prospect, varied with numberless objects of rivers, houses, woods, and rich pastures covered with cattle; and in the midst of this fine vale rises the town of Clitheroe, with the castle at one end, and the church at the other, elevated on a rocky scar: the Abbey of Whalley, about four miles to the south, and that of Salley as much to the north, with the addition of many gentlemen's seats scattered over the vale, give the whole a variety and richness rarely to be found in any rural prospect. It is also enlivened with some degree of commerce, in the multitude of the cattle, the carriage of the lime, and the busy noise of the spinners engaged in the service of the woollen manufactures of the clothing towns." Pendle Hill was formerly, we are told, subject to vast discharges of water, which, on several occasions, amounted to

[1] A Tour from Downing to Alston Moor. London, 1801.

inundations, and it is not improbable that the two Lords, who the reader will recollect as mentioned in the Colne Church Burial Register, were drowned by some such inundation. *Camden* says it is chiefly remarkable for the damage which it did to the country below (about the year 1580) by the discharge of a great body of water, and for the certain signs which it gives of rain whenever its summit is covered with clouds; an assertion confirmed by the old distich, which says:—

'When Pendle wears its woolly cap
The farmers all may take a nap.'

And *Mr. Charles Townley* relates, how, on August the 18th, 1669, between nine and ten o'clock in the morning, there issued out of the north-west side of Pendle Hill, a great quantity of water, the particulars of which eruption, as he received them from a gentleman living hard by, were these: The water continued running for about two hours. It came in that quantity, and so suddenly, that it made a breast a yard high, not unlike, as the gentleman expressed it, to the Eager, at Rouen, in Normandy, or the Ouse, in Yorkshire. It grew unfordable in so short a space that two going to church on horseback, the one having passed the place where it took its course, the other, being a little behind, could not pass the sudden torrent. It endangered breaking down a mill-dam, came into several houses in Worston (a village at the foot of the hill), so that several things swam in them. It issued out of five or six several places, one of which was considerably bigger than the rest, and brought with it nothing else but stone, gravel, and earth. He, moreover, told that the greatest of these six places closed up again, and that the water was black, like unto moss-pits; and, lastly, that fifty or sixty years ago there happened an eruption much greater than this, so that it much endangered the adjacent country, and made two cloughs, or dingles, which to this day are called Burst or (in our Lancashire dialect) Brast Cloughs. Mr. Townley goes on to state, that, though the noise of this eruption was so great that he thought it worth his pains to inquire further into it, yet in all the particulars he found nothing worthy of wonder, or what might not easily be accounted

for. The colour of the water, its coming down to the place where it breaks forth between the rock and the earth, with that other particular of its bringing nothing along but stones and earth, are evident signs that it hath not its origin from the very bowels of the mountain, but that it is only rain-water collected first in the moss-pits, of which the top of the hill, (being a great and considerable plain) is full, shrunk down into some receptacle fit to contain it, until at last by its weight, or some other cause, it finds a passage to the side of the hill, and again between the rocks and swarth until it break the latter, and violently rush out.[1] *Ainsworth*, aware of this peculiarity of Pendle, has cleverly availed himself of it, by introducing such an inundation, with its accompanying scenes, into that most interesting work of fiction, "*The Lancashire Witches*," and the following passage well expresses the feelings of many a native of these parts :—

'"I love Pendle Hill," cried Nicholas enthusiastically, "and from whatever side I view it—whether from this place where I see it from end to end, from its lowest point to its highest; from Padiham where it frowns upon me; from Clitheroe where it smiles; or from Downham where it rises in full majesty before me—from all points, and under all aspects, whether robed in mist or radiant with sunshine, I delight in it. Born beneath its giant shadow, I look upon it with filial regard. Some folks say Pendle Hill wants grandeur and sublimity, but they themselves must be wanting in taste. Its broad, round, smooth mass is better than the roughest, craggiest, shaggiest, most sharply-splintered mountain of them all. And then what a view it commands! Lancaster, with its grey old Castle, on the one hand; York, with its reverend Minster, on the other—the Irish Sea and its wild coast—fell, forest, moor, and valley, watered by the Ribble, the Calder, and the Lune—rivers not to be matched for beauty." . . . There is no hill in England like Pendle Hill.'

But Pendle is also noteworthy on another ground, for here it was, that one day in 1652, *George Fox*, the founder of the Quakers, stated he received his first illumination. In his Journal he writes :—

'As we travelled, we came near a very great hill, named Pendle Hill, and I was moved of the Lord to go up to the top of it, which I did with much ado; it was so very steep and high. When I was come

[1] Whitaker's Whalley.

to the top, I saw the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered. As I went down, I found a spring of water in the side of the hill with which I refreshed myself, having eaten or drunk very little in several days before.'

This is what Fox believed he saw on that lonely mountain in 1652, and in 1864, a party on the hill saw a far more natural sight, and one rarely seen in this part of the country. When near the summit they were caught in a heavy shower of rain accompanied with sunshine, and from their hiding place were favoured with the beautiful phenomenon of a rainbow appearing *below* them, whose richly coloured arch extended from Pendle to one of the lower adjoining hills. Persons relate, too, how, at certain seasons of the year, the raindrops have appeared to be drawn out nearly a yard long. As we might naturally expect to find, there are several rhymes about Pendle, one of which says :—

'Ingleborough, *Pendle Hill*, and Penygent,
Are the highest hills between Scotland and Trent.'

This, however, is incorrect, for the recent Ordnance survey proves that Pendle, being 1,831 feet above the level of the sea, is nearly 800 feet lower than Grey Friar, and considerably lower than Whernside. Fortunately, however, we have still another rhyme to fall back upon, which runs :—

'Pendle Hill, Penygent, and Little Ingleborough,
Are three such hills as you'll not find by seeking England thorough.'

And a despairing poet has sadly sung :—

'When mountains are by men removed,
And Ribble back to Horton carried,
Or Pendle Hill grows silk above—
Then will my love and I be married.'

I know of but one tradition respecting Pendle, and it is to this effect: Circling round its lower end is a wild and secluded glen, which is said, hundreds of years ago, to have been the residence and retreat of a huge and fierce wild boar. This animal was for some time the scourge and terror of all the country; but, at last, in consequence of a

large reward being offered for its head, it was captured on the Clitheroe side of the hill. So, in memory of this fierce wild boar, the glen in which it made its home was christened *Hogden*, and subsequently *Ogden*, a name by which it is still known.

"*Like Barrowford, all on one side*," is another local saying which has evidently arisen from the circumstance of that village being built almost entirely on one side of the river.

"*If you can't live between Boulsworth and Pendle you can't live anywhere*," is yet another saying, and has probably more reference to the longevity than the mortality of the people of this neighbourhood. Boulsworth, as most readers will be aware, is a hill near Colne, 1,689 feet high. Baines remarks that the situation of Colne is healthy, and longevity not unfrequent; and, in support of his assertion, mentions that an aged woman was living in Colne in 1834, of the reputed age of 103, who remembered the excitement caused by the presence of the Scotch rebels in this neighbourhood in 1745.[1] Neither will it be forgotten that mention has been incidentally made in preceding chapters of six very aged persons, viz., John Tattersall, of the reputed age of 108, Mary Preston, 101; James Whitaker, close upon 100; James Towler, upwards of 100; Stephen Harrison, aged 102; and Scotch Robert, aged 107. Moreover, if the saying be not strictly true, there is at least some justification for it, for in the obituary columns of the *Colne Miscellany* for the years 1855-6 and 7, in which would only be inserted a few of the deaths in the neighbourhood, are recorded the deaths of no less than thirty-nine octogenarians and one nonogenarian in the Chapelry of Colne, whose names and date of death are as follows :—

1855.	Jan.	25.	Ann Cook, Wheathead	83
„	Feb.	3.	Rycroft Wilkinson, Foulridge	84
„	„	4.	Ann Taylor, Barrowford	84
„	April	18.	James Hey, Foulridge	87
„	„	19.	Joshua Manley, Marsden	81
„	May	5.	Henry Bracewell, Carry Bridge	85
„	„	13.	Margaret Hartley, Colne	84

[1] He omits the name, but alludes, I believe, to Betty Shoesmith.

1855.	May	21.	Mary Preston, Colne	88
„	Sept.	4.	Ann Ridehalgh, Marsden	82
„	„	14.	Mary Haworth, Colne	82
„	„	30.	Alice Baldwin, Barrowford	86
„	Dec.	4.	Ann Stansfield, Winewall	82
„	„	26.	Betty Haworth, Wheatley Lane	89
1856.	Jan.	16.	Moses Hartley, Trawden	89
„	Feb.	9.	John Hartley, Blakey Hall	88
„	„	19.	Joseph Carter, Marsden	83
„	April	2.	John Pilling, Trawden	80
„	„	19.	Barbara Windle, Marsden	80
„	„	24.	Joseph Wilkinson, Trawden	85
„	May	27.	Susannah Stephenson, Trawden	92
„	Oct.	25.	Mary Bradshaw, Wheatley Lane	89
„	Nov.	29.	Sarah Jackson, Waterside	82
„	Dec.	10.	Alice Croasdale, Colne	83
„	„	20.	Margaret Tattersall, Marsden	88
„	„	21.	Sally Heyworth	84
1857.	Jan.	10.	Nancy Smith, Marsden	83
„	„	14.	John Bannister, Trawden	83
„	Feb.	4.	William Knowles, Windy Bank	83
„	March	14.	Oddie Sutcliffe, Barrowford	80
„	„	21.	Sarah Riley, Floit Bridge	86
„	April	2.	Mary Riley, Trawden	84
„	„	21.	Betty Frankland, Marsden	83
„	June	15.	Nancy Pickles, Winewall	86
„	July	9.	Peggy Barritt, Foulridge	85
„	Aug.	12.	Betty Armistead, Marsden	80
„	„	26.	John Laycock, Barrowford	80
„	„	30.	John Riley, Barrowford	83
„	Sept.	11.	Elizabeth Siddal, Colne	80
„	„	29.	Mary Hodgson, Colne	82
„	Oct.	30.	James Starkey, Barrowford	84

A respectable list this; and what stories of other days these old people, whose united ages exceed 3,000 years, could have told!

Lastly, we come to old customs, some of which are still observed at Colne, whilst others have died out. The ringing of the curfew bell is one of the good old customs still observed. A relic of Norman times, it reminds us of the day when William the Conqueror ordered that, on the tolling of that bell, all fires and lights should be instantly extinguished. The bell not only tolls here at 8 p.m., but also at 6 a.m. in summer, and 7 a.m. in winter, thus marking the commencement and close of the day's work. "Old use and

custom, six and eight," used to be the quaint salutation of the ringer as he visited the townspeople for a subscription, and not a few had to recover from their surprise before putting their hand into their pocket. An arrangement was however made, a few years ago, by the churchwardens, which will obviate the necessity of a collection for this purpose.

The tolling of the church bell by the apprentice boys of Colne at eleven o'clock on Shrove Tuesday, is another custom still observed here, and is understood as a signal to their fellow-apprentices to cease from work, and have a holiday for the remainder of the day. They take this holiday independent of their masters, believing they have a legal right to it; and accordingly, at the first sound of the bell, off they rush, an example quickly followed by the scholars of the National School, who are nothing loath to testify in this manner their respect for the old customs of Colne.

Amongst customs which have happily died out may be mentioned blanket tossing, races amongst girls, bull-baiting, wife-selling, and flogging prisoners at the cross. It is about fifty years since one of those little side streets branching from Windy Bank, witnessed the observance of the first-mentioned custom. The occasion was an interesting one, for one of the belles of that neighbourhood, being blessed with two lovers, jilted one and married the other, whereupon the neighbours procured a blanket on the wedding-day, and endeavoured to console the forsaken one by giving him a friendly toss in it, more to their amusement than his.

The Colne girls' race, discontinued in the year 1824, used to be run by them on the second Monday in September, amidst the laughter and cheers of their respective lovers, supporters, and friends, who lined the footpaths of the main street. The race was from Colne Lane top to about the Commercial Inn and back, the only condition being that three young women at least should enter the lists, but as many more might compete as liked to do so. As soon as the race was over the fair winner was presented in the street with a new dress, and it is said that country friends for miles round used to come into the old town on that day, to witness the agility of their fair friends at Colne.

Bull-baiting was once a favourite amusement at the Waterside Rushbearing, it being exactly 66 six years since the last bull was baited on Mill Green. A subscription was made amongst the inhabitants of Colne and Waterside to pay for the bull, and if a person subscribed—say a shilling—he was entitled after the cruel sport was over to a shilling's worth of the flesh. The poor animal had some rum poured into its mouth to make it fierce, and then, amidst the applause of hundreds of spectators, the dogs were one by one set upon it. Happily, these times are over, and Waterside more peacefully employed.

The last sale of a wife by auction in this neighbourhood took place on the steps of the Market Cross, in the presence of a large crowd, at Colne May Fair, in 1814. The bidding for the woman was spirited, and she was at length knocked down to a man at the Castle for a few pounds. Directly she heard the result of the sale—whether actuated by fear or modesty is not recorded—she rushed away at full speed down Windy Bank, and being nimble, ran some distance before her pursuers overtook her.

At the commencement of the present century it was not unusual for the magistrates to order a prisoner to be whipped at the Cross, after undergoing his term of imprisonment at Preston. Accordingly, a chaise containing the culprit and an officer from Preston, might be seen driving up the street as far as the Cross, and the tying of the prisoner to a cart-wheel and the infliction of the punishment occupied only a few minutes. The last time the Colne people beheld this strange sight was in 1822, but as the magistrates thought the infliction of the punishment might create a disturbance, the military were sent for, and they having formed a square round the Cross, the punishment was inflicted.

CHAPTER IX.

THE COLNE WITCHES.

'I wonder much
If judges sentence with belief on such
Doth passe.'

REV. RICHARD JAMES.—*Iter Lancastrense.*

THE attention of Queen Elizabeth was once directed to the subject of witchcraft by a means not uncommon in the days in which she lived. In the year 1584, Bishop Jewell, one of the most eminent prelates of her reign, had occasion to preach before her, and he, observing with concern and dismay the spread of witchcraft throughout the land, deemed it his duty thus pointedly to address his sovereign: "It may please your Grace to understand that witches and sorcerers within these last four years are marvellously increased within your Grace's realm. Your Grace's subjects pine away even unto death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft." "I pray God," added the bishop, earnestly and significantly, "they never practice further than upon the subject." Yet it does not appear that the Queen ever gave the subject her serious attention. Not so her successor, the pedantic James. He firmly believed in the reality of witchcraft, and, regarding the subject with the deepest interest, took a pleasure in interrogating witches and writing his well-known "Demonologie." This King is also the reputed author of one of the most execrable statutes ever passed by an English Parliament, one which, to England's disgrace, remained unrepealed until the days of the Second George, when the force of public opinion demanded its excision from the otherwise fair pages of the statute book of England. The provisions of this famous

statute, under which the lives of hundreds of innocent beings were sacrificed, were as follows :—

"If any person or persons shall use, practise, or exercise any invocation or conjuration of any evil and wicked spirit, *or shall consult, covenant with, entertain, employ, feed, or reward any evil or wicked spirit, to or for any intent or purpose,* or take up any dead man, woman, or child, out of his, her, or their grave, or any other place where the dead body resteth, or the skin, bone, or any part of a dead person, to be employed or used in any manner of witchcraft, sorcery, charm, or inchantment, or shall use, practise, or exercise any witchcraft, inchantment, charm, or sorcery whereby any person shall be killed, disturbed, *wasted,* consumed, pierced, or lamed in his or her body, or any part thereof; then every such offender or offenders therein, aiders, abettors, and counsellors, being of any of the said offences duly and lawfully convicted, shall suffer pains of death as a felon or felons, and shall lose the privilege and benefit of clergy and sanctuary.

"If any person or persons take upon him or them, by witchcraft, inchantment, charm, or sorcery, to tell or declare in what place any treasure of gold or silver should or might be found or had in the earth, or other secret places, or where goods or things lost or stolen should be found, or to the intent to provoke any person to unlawful love, or whereby any cattle or goods of any person shall be destroyed, or to hurt or destroy any person in his or her body, although the same be not effected or done, being therefore lawfully convicted, shall for the said offence suffer death," &c.

Such was the legal punishment awarded to the witch, hard and dreadful it is true, but, perhaps, preferable to the more lingering death too often inflicted by the rude, ignorant, and superstitious peasantry on many a helpless woman on mere suspicion of the crime.

Maidens with merry eyes and rosy cheeks, Ye whose personal charms have rightly won for you the proud appellation of "Lancashire Witches," What think ye of the barbarous treatment such an one was once called upon to endure? What think ye that, disrobed by men unworthy of the name, and lost to all right feeling, the wretched victim was cruelly pricked with thorns and briars to see if the crimson blood would flow from the wounded part. If it came, she was free, indeed, but at what a price! If, however, as too often was contrived to be the case, it came not, she must be a witch; and so, toes and thumbs tied together, she was lowered by brutal hands into the nearest stream sufficiently

deep for the purpose, to sink under whose waters was to be spared further shame, but to rise to whose surface, or weep more than *three* tears out of the *left* eye, was but the signal for still more shameful indignities. Unfortunately, too, these efforts for the extermination of the dreaded witch were seconded by men high in authority, who, actuated by feelings either of envy, malice, or a desire for notoriety, were unscrupulous, indeed, in effecting a witch's ruin. Such an one, unless his actions belie him, was Roger Nowell, of Read Hall, in this county, Esquire; he who gloried as much in a witch's condemnation as adding to his own broad acres. In fiction—and the picture is a lifelike one—he is described as a county magistrate, and an active and busy one too, dealing hard measure from the bench, and seldom tempering justice with mercy; in appearance, sharp-featured; in manner, dry and sarcastic. Ostensibly actuated by the best of motives, yet, in reality, by a desire of fame, Roger Nowell seems sometimes, as in the case of Alice Nutter, to have played a prominent part in the prosecution of these wretched creatures; at other times to have been, apparently, a willing instrument in the hands of others. It is presumably in this latter character that he figures in a story, the facts of which, so far as known, are few and simple: A pedler, named John Law, whilst exercising his vocation on Colne Field, in March, 1612, was suddenly stricken with paralysis of the lower limbs. About the same time a young Colne girl, named Anne Foulds, after a long tedious illness, died, a victim of consumption. One, an event due either to the visitation of God, or, perhaps, attributable to natural causes; the other common to all; yet such the prevailing ignorance and superstition, that ere the grass had time to grow green on Anne's grave, three females found themselves prisoners within the strong walls of Lancaster Castle, there to await, with other wretched companions in misfortune, with what degree of composure they might, their inevitable fate.

* * * * * * *

The prettily situated county town was all astir on Sunday, the 16th of August, to witness the arrival of Sir

James Altham and Sir Edward Bromley, the King's Justices of Assize. Travelling from Kendal, they reached the town about noon, and proceeded to the Castle, where, shortly after their arrival, the Governor presented them the calendar containing the names of no less than nineteen witches, including those of *Katherine Hewet, the wife of John Hewet, of Colne, Clothier; Alice Gray, also of Colne*, and *Alizon Device*. Little is known of Katherine Hewet, but the circumstance of her husband being a clothier would seem to warrant the inference that she was of higher rank than many of her companions in misfortune. Still less is known of Alice Gray, whilst the third, Alizon Device, was a beggar girl, born and bred in Pendle Forest, and not, as in the novel,[1] the object of Richard's love. The last words of the one lover were not, "One grave, Alizon;" and of the other, "Mother, thou art saved, saved!" They two are unburied in one grave, its turf is unbedecked with the earliest primrose and the latest violet, for she, the young, the good, the beautiful, the well-beloved of Richard Assheton—his in life, in death—was but the fair creation of a novelist's fertile brain; whilst a lonelier life, and a death other than by the touch of the demon's hand, was the hard lot of the Alizon of real life.

But to return. Monday was occupied by the Judges in various preliminaries, and it was not until the following day that Mr. Baron Bromley, coming into the Crown Court, commanded the Sheriff to present his prisoners, the witches, before him, and prepare a sufficient Jury for Life and Death. This done, the trials commenced. On the following day Katherine Hewet, standing at the bar before the great seat of Justice, was indicted and arraigned "For that she feloniously had practised, exercised, and used her Devilish and wicked Arts, called Witchcrafts, Inchantments, Charms, and Sorceries, in and upon Anne Foulds; and the said Anne Foulds, by force of the same Witchcraft, feloniously did Kill and Murder, Contrary to the form of the Statute, &c., and against the Peace of our Sovereign Lord the King," &c. To this charge the

[1] The Lancashire Witches.

prisoner pleaded "*Not guilty*," and, for the trial of her life, put herself upon God and her country. The evidence against her was briefly as follows: *James Device*, a convicted witch and brother to the prisoner Alizon, in his examination on the 27th April, before Roger Nowell and Nicholas Bannister, Esquires, stated that about 12 a.m. last Good Friday, a number of persons known by him as witches, dined at his mother's house. Some he knew, others not, but he did know that the prisoner was there, and that she and Anne Gray had confessed at the witches' meeting at *Malkin Tower*, that they had killed *Anne Foulds*, of Colne, and had then in hanck a child of *Michael Hartley's*, of Colne. He also said that all the witches went out of the house in their own shapes and likenesses, and as soon as they reached the doors, were gotten on horseback like unto foals, some of one colour and some of another, and one, Preston's wife, was the last; and when she got on horseback they all presently vanished out of sight. *Elizabeth Device*, his mother, likewise a convicted witch, corroborated her son's statement, and also upon her oath confessed that she was a consenting party to the murder [by witchcraft] of *Master Lister*, who sleeps at Gisburn Church. But the most important evidence was that given by *Jennet Device*,[1] a forward untruthful child, nine years old, who, by a righteous retribution, was herself in after years convicted as a witch. She emphatically declared, that, on the occasion in question, some twenty persons were assembled at Malkin Tower, of whom, as far as she remembered, only two were men. Her mother told her they were witches, and she could tell the names of five of them. Struck with the child's manner, and suspicious of the ease and *nonchalance* with which she gave her evidence, the judge commanded her to point out Katherine Hewet from amongst the other prisoners: whereupon Jennet went up to her and took her by the hand, accused her of being one of the witches present, told her in what place she sat at the witch-feast held at Malkin Tower, and who sat next her, what conference they had, and all the

[1] The original orthography of the names, &c. is preserved as much as possible, but the evidence is in some cases epitomised, and modern orthography adopted.

rest of their proceedings without contradicting herself in any single particular. Even this, however, did not altogether allay his Lordship's suspicions. Looking at the girl, as though the answer was unimportant, Baron Bromley, with an assumed familiarity with Lancashire names which must, assuredly, have caused a smile in court, inquired of her whether *Joane a Downe* was at the feast and meeting, intending to trap the little perjurer into saying yes. But Jennet had been well schooled, and artfully replied that she knew no such woman to be there, neither did she ever hear her name. Silent as to much that would have interested us, we learn from Master Potts, who, in his official capacity, was an eye-witness of the whole proceedings, that the Jury of Life and Death, having spent the greater part of the day in the due consideration of this and other cases of alleged witchcraft, returned into court with a verdict of "*not guilty*;" as regarded a few of the prisoners, including Alice Gray; "*guilty*," as to the majority of them, including Katherine Hewet. The Judge then intimated his intention to postpone judgment, and commanded the convicted prisoners to be removed, and other witches to be arraigned. Alizon's case was reached at length, and she, too, standing at the bar before the Great Seat of Justice, was there indicted and arraigned "For that she feloniously had practised, exercised, and used her Devilish and wicked Arts, called Witch-crafts, Inchantments, Charms, and Sorceries in and upon one John Law, a Petti-chapman, and him had lamed, so that his body wasted and consumed, Contrary to the form of the statute, &c., and against the peace of our Sovereign Lord, the King." Then occurred an incident, doubtless brought about by the careful planning of Master Nowell. Whilst Alizon Device was being arraigned, and before she had pleaded, the Pedler, lame and deformed, and the object of the deepest commiseration on the part of the spectators, entered the Court, in company with, and supported by, his son; and, as the prisoner's eye fell on him, his appearance convinced her it was useless either to deny or palliate her crime. Weeping bitterly, she fell on her knees and prayed the Court to hear her. The Judge assented, but before allowing her to speak,

bade her separate herself from the other prisoners, and advance nearer to himself. Then, humbly on her knees, she asked forgiveness of her crime, and confessed as follows :—

'About two years ago my grandmother, Elizabeth Sothernes, *alias* Dembdike, did (sundry times in going or walking together, as we went begging) persuade and advise me to let a Devil or a Familiar appear to me, and that I would let him suck at some part of me, and I might have and do what I would. And so, not long after these persuasions, walking towards the Rough-Lee, in a close of one John Robinson's, there appeared unto me a thing like unto a Black Dog : speaking unto me, and desiring me to give him my soul, and he would give me power to do anything I would : whereupon I being therewithall enticed, and setting me down the said Black Dog did with his mouth (as I then thought) suck at my breast, a little below my paps, which place did remain blue half a year next after : which said Black Dog did not appear to me until the eighteenth day of March last : at which time I met with a Pedler on the highway called *Colne-field*, near unto Colne : and I demanded of the said Pedler to buy some pins of him; but the said Pedler sturdily answered me that he would not loose his pack ; and so parting with him, presently there appeared to me the Black Dog which appeared unto me as before : which Black Dog spake unto me in English, saying : "What would'st thou have me to do to yonder man ?" to whom I said, "What can'st thou do at him ?" And the Dog answered, again, "I can lame him :" whereupon I answered and said to the Black Dog, "Lame him :" and before the Pedler was gone forty roods further he fell down lame ; and I then went after the said Pedler ; and in a house about the distance aforesaid, he was lying lame : and so I went begging in Trawden Forest that day, and came home at night : and about five days next after the said Black Dog did appear to me as I was going a begging, in a close near the New-Church in Pendle, and spake again to me, saying : "Stay and speak with me ;" but I would not : Sithence which time I never saw him.'

All in Court were astonished at this full and voluntary confession, which entirely agreed with the one she had previously made when apprehended and taken before Master Nowell, at Read, on the 30th of March then last; and as the Judge's eye fell on the distressed Pedler standing by, he directed him to stand forward and declare upon his oath what was the cause of his misfortune. Thereupon the Pedler, nothing loath, deposed as follows :—

'About the eighteenth of March last past, I being a Pedler, went with my pack of wares at my back through *Colne-field :* where unluckily I met with Alizon Device, now prisoner at the bar, who was very earnest

with me for pins, but I would give her none: whereupon she seemed to be very angry, and when I was past her I fell down lame in great extremity: and afterwards by means got into an Ale-house in Colne, near unto the place where I was first bewitched: and as I lay there in great pain, not able to stir either hand or foot, I saw a great Black Dog stand by me, with very fearful fiery eyes, great teeth, and a terrible countenance, looking me in the face; whereat I was very sore afraid: and immediately after came in the said Alizon Device, who staid not long there, but looked on me, and went away.

'After which time I was tormented both day and night with the said Alizon Device, and so continued lame, not able to travel or take pains ever since that time.'

Then, as if to emphasise his statement, the Pedler, the tears awhile streaming down his cheeks, turned to the prisoner, and with great emotion exclaimed in the hearing of all in court: *This thou knowest to be true!* Again she humbly acknowledged it was so, and begged the forgiveness of God and the Pedler. The latter readily accorded it. And here Master Nowell, who was not the man to allow an opportunity to escape him, perceived a tempting chance of displaying his zeal and activity in such a good cause. Rising from his seat and addressing the Court, he requested as a favour, that, inasmuch as this was a clear case of witchcraft, the evidence of *Abraham Law*, the Pedler's son, which he himself had taken, might, for the better satisfaction of the audience be read in Court. The Judge assenting, the evidence in question was then read:—

'Upon Saturday last save one, being the one and twentieth of this instant March, I was sent for by a letter that came from my father that I should come' [probably from Halifax] 'to my father, John Law, who then lay in *Colne* speechless, and had the left side lamed, all save his eye; and when I came to my father, my said father had something recovered his speech, and did complain that he was pricked with knives, elsons, and sickles, and that the same hurt was done unto him at *Colnefield*, presently after that Alizon Device had offered to buy some pins of him, and she had no money to pay for them withall; but, as my father told me, he gave her some pins. And I heard my said father say that the hurt he had in his lameness was done unto him by the said Alizon by witchcraft. And my said father further said that the said Alizon Device did lie upon him, and trouble him. And seeing my said father so tormented with the said Alizon, and with one other old woman, I made search after the said Alizon, and having found her, brought her to my said father yesterday, being the nine and twentieth

of this instant March, whose said father, in the hearing of me and divers others, did charge the said Alizon to have bewitched him, which the said Alizon confessing, did ask my said father's forgiveness upon her knees for the same; whereupon my father accordingly did forgive her.'

The Pedler's son, in open Court, upon his oath, declared this examination to be true. It was then shown to the Court that the unfortunate man, before his meeting with the witch, was "a verie able sufficient stout man of Bodie, and a goodly man of stature," but by this devilish art of witchcraft his head was drawn away, his eyes and face deformed, his speech not well to be understood, his thighs and legs stark lame, his arms lame, especially the left side, his hands lame and turned out of their course, his body able to endure no travel, and thus remaineth at this present time." The Court inquired of the prisoner whether she could restore the poor Pedler to his former health. She answered that she could not, but, with others, affirmed that if old Dembdike had been living,[1] she could and would have done so. The prisoner, being found guilty on her own confession, was then removed until such time as she should again come to the bar to receive her judgment of death. And Master Potts, accustomed though he was to such scenes, remarks, "Oh, who was present at this lamentable spectacle that was not moved with pitie to behold it." One other person in Court came in for his full share of sympathy, and that was the Pedler, for, at the Judge's entreaty, my Lord Gerard, Sir Richard Houghton, and other geutlemen in Court, promised that he should not want. A painful duty yet remained to be performed, and the Judge undertook it, sadly, but unflinchingly. First, a solemn proclamation was made for silence in Court until judgment for life and death was given. It was again repeated, and yet again, and then Master Potts presented to his lordship the names of the prisoners in order which were to receive their judgment :—

[1] Old Dembdike died in prison previous to the trial, and so passed beyond the reach of human justice.

Anne Whittle, *alias* Chattox.
Elizabeth Device.
James Device.
Anne Redferne.
Alice Nutter.
Katherine Hewet.
John Bulcock.
Jane Bulcock.
Alizon Device.
Isabel Robey.

There they stood, old and young, mother and maid, knowing well—too well—the dread sentence about to be pronounced. And now the Judge speaks :—

'PRISONERS at the bar—There is no man alive more unwilling to pronounce this woful and heavy judgment against you than myself: and if it were possible I would to God that this cup might pass from me. But, since it is otherwise provided that after all proceedings of the law there must be judgment, and the execution of the judgment must succeed and follow in due course. I pray you to have patience to receive that which the law doth lay upon you. YOU of all people have the least cause to complain, since in the trial of your lives there hath been great care and pains taken and much time spent, and very few or none of you but stand convicted upon your own voluntary confessions and examinations. *Ex ore proprio.* Few witnesses examined against you but such as were present and parties at your assemblies. Nay, I further affirm, What persons of your nature and condition were arraigned and tried with more solemnity, had more liberty given to plead or answer to every particular point of evidence against you? In conclusion, such hath been the general care of all that had to deal with you, that you have neither cause to be offended in the proceedings of the Justices that first took pains in these businesses, nor with the Court that hath had great care to give nothing in evidence against you but matter of fact, sufficient matter upon record, and not to induce or lead the jury to find any one of you guilty upon matter of suspicion or presumption, nor with the witnesses who have been tried as it were in the fire.

'Nay, you cannot deny, but must confess, what extraordinary means hath been used to make trial of their evidence, and to discover the least intended practice in any one of them to touch your lives unjustly.

'As you stand simply (your offences and bloody practices not considered) your fall would rather more compassion than exasperate any man. For whom would not the ruin of so many poor creatures at one time touch, as in appearance simple and of little understanding?

'But the blood of those innocent children and of others his Majesty's subjects, whom cruelly and barbarously you have murdered and cut off,

with all the rest of your offences hath cried out unto the Lord against you, and solicited for satisfaction and revenge, and that hath brought this heavy judgment upon you at this time.

'It is therefore now time no longer wilfully to strive against the providence of God and the justice of the land: the more you labour to acquit yourselves, the more evident and apparent you make your offences to the world. And impossible it is, that they shall either prosper or continue in this world, or receive reward in the next, that are stained with so much innocent blood.

'The worst then I wish to you, standing at the bar convicted to receive your judgment, is remorse and true repentance for the safeguard of your souls, and after, a humble, penitent, and hearty acknowledgement of your grievous sins and offences committed against God and man.

'First, yield humble and hearty thanks to Almighty God for taking hold of you in the beginning and making stay of your intended bloody practices (although God knows there is too much done already) which would in time have cast so great a weight of judgment upon your souls.

'Then praise God that it pleased Him not to surprise or strike you suddenly, even in the midst of your bloody murders, and in the midst of your wicked practices, but hath given you time, and takes you away by a judicial trial and course of the law.

'Last of all, crave pardon of the world, and especially of such as you have justly offended, either by tormenting themselves, children, or friends, murder of their kinsfolk, or the loss of any of their goods.

'And for leaving to future times the precedent of so many barbarous and bloody murders, with such meetings, practices, consultations, and means to execute revenge, being the greater part of your comfort in all your actions, which may instruct others to hold the like course or fall in the like sort, it only remains I pronounce the judgment of the Court against you by the King's authority, which is: *You shall go from hence to the Castle from whence you came: from thence you shall be carried to the place of execution for the county: where your bodies shall be hanged until you be dead.* And may God have mercy on your souls. For your comfort in this world I shall commend a learned and worthy preacher to instruct you and prepare you for another world. All I can do for you is to pray for your repentance in this world, for the satisfaction of many, and forgiveness in the next world for saving of your souls. And God grant that you may make good use of the time you have in this world to His glory and your own comfort.'

Then they were removed, and whether prayerfully or hopefully, resignedly or otherwise, these poor creatures met their doom we do not know. This only is on record—that the next day the convicted witches were all executed "at the common place of execution, nigh unto Lancaster."

NOTES.

Benefit of Clergy [page 210.] "An exemption from capital punishment in cases of capital felony, anciently allowed to criminals in holy orders, or what was once equivalent, able to read, and originally allowed to these only, though afterwards extended both to clergy and laity. Benefit of clergy is now abolished."—*Stephen's Commentaries*, Vol. IV., p. 121.

Benefit of Sanctuary [page 210.] The law of sanctuary was introduced and continued during the superstitious veneration paid to consecrated ground, in the time of Popery, and existed in England from a period soon after the conversion of the Saxons to Christianity. The statement of this law by Blackstone (Vol. IV., p. 332) is as follows:—

'If a person accused of any crime, except treason and sacrilege, had fled to any church or churchyard, and within forty days after, went in sackcloth and confessed himself guilty before the coroner, and declared all the particular circumstances of the offence, and took the oath in that case provided, viz., that he abjured the realm, and would depart from thence forthwith at the port which should be assigned him, and would never return without leave from the King, he by this means saved his life, if he observed the conditions of the oath, by going with a cross in his hand, and with all convenient speed, to the port assigned, and embarking. For if during this forty days' privilege of sanctuary, or on his road to the seaside, he was apprehended and arraigned in any court for this felony, he might plead the privilege of sanctuary, and had a right to be remanded if taken out against his will.'—*Ibid*, p. 400.

Roger Nowell, of Read Hall, in this county, Esquire [page 211].

Read Hall lies on the high side of the road between Padiham and Whalley, near to the latter place, and is now the property of Richard Fort, Esq.

A Pedler named John Law [page 211.] The indictment is silent as to his residence, but it appears his son Abraham lived at Halifax. It is interesting to compare the facts as here set forth, with the fiction embodied in that most interesting work, "*The Lancashire Witches.*"

'"Listen to me," he [Roger Nowell] cried, "and take good heed to what I say, for it concerns you nearly. Strange and dreadful things have come under my observation on my way hither. I have seen a whole village stricken by a plague—a poor pedler deprived of the use of

his limbs, and put in peril of his life—and a young maiden, once the pride and ornament of your own village, snatched from a fond father's care, and borne to an untimely grave.' (p. 268.)

Readers of that novel will recollect that two Colne personages are introduced, viz., John Law, the pedler, and Master Sudall, the chirurgeon. Either character is happily associated with Colne, the former, by reason of the facts narrated in the foregoing chapter, the latter, because it may reasonably be supposed, that, at the period in question, Rough Lee would be in the Colne doctor's round. With a novelist's license, Ainsworth transfers the scene of the seizure from Colne, where it really happened, to Rough Lee, and makes Mother Demdike, not Alizon Device, the perpetrator of the alleged outrage.

'They had not gone far when they heard loud groans, and presently afterwards found the unfortunate pedler lying on his back, and writhing in agony. He was a large, powerfully-built man, of middle age, and had been in the full enjoyment of health and vigour, so that his sudden prostration was the more terrible. His face was greatly disfigured, the mouth and neck drawn awry, the left eye pulled down, and the whole power of the same side gone.

'"Why, John, this is a bad business," cried Nicholas, "You have had a paralytic stroke, I fear."

'"Nah ! nah ! Squoire," replied the sufferer, speaking with difficulty, "it's neaw nat'ral ailment—it's witchcraft."

'"Witchcraft !" exclaimed Potts, who had come up, and producing his memorandum book. "Another case. Your name and description, friend ?"

'"John Law, o' Cown, pedler," replied the man. "John Law, of Colne, I suppose, petty chapman," said Potts, making an entry. "Now, John, my good man, be pleased to tell us by whom you have been bewitched ?"

'"By Mother Demdike," groaned the man.

'"Mother Demdike, ah ?" exclaimed Potts ; "good, very good. Now, John, as to the cause of your quarrel with the old hag ?"

'"Ey con scarcely rekillect it, my head be so confused, mester," replied the pedler.

'"Make an effort, John," persisted Potts ; "it is most desirable such a dreadful offender should not escape justice."

'"Weel, weel, ey'n try and tell it then," replied the pedler. "Yo mun know ey wur crossing the hill fro' Cown to Rough Lee, wi' my pack upon my shouthers, when who should ey meet boh Mother Demdike, an' hoo axt me to gi' her some scithers an' pins, boh, as ill-luck wad ha' it, ey refused. 'Yo had better do it, John,' hoo said, 'or yo'll

rue it afore to-morrow neet.' Ey laughed at her, an' trudged on, boh when ey looked back, an' seed her shakin' her skinny hond at me, ey repented and thowt ey would go back, an' gi' her the choice o' my wares. Boh my pride were too strong, an' ey walked on to Barley an' Ogden, an' slept at Bess's-o'th'-Booth, an' woke this mornin' stout and strong, fully pursuaded th' owd witch's threat would come to nowt. Alack-a-day! ey wur out i' my reckonin', fo' scarcely had ey reached this kloof, o' my way to Sabden, than ey wur seized wi' a sudden shock, os if a thunder-bowt had hit me, an' ey lost the use o' my lower limbs, an' t' laft soide, an' should ha' deed most likely, if it hadna bin fo' Ebil-o'-Jems-o'-Dan's, who spied me out, an' brought me help."

'"Yours is a deplorable case, indeed, John," said Richard, "especially if it be the result of witchcraft."

'"You do not surely doubt that it is so, Master Richard?" cried Potts.

'"I offer no opinion," replied the young man; "but a paralytic stroke would produce the same effect."'

A young Colne girl named Anne Foulds [page 211]. Her name is not recorded in the Burial Register of Colne Church. Foulds is not an uncommon name in Colne at the present day.

Michael Hartley's of Colne [page 213]. Hartley is, and has long been, one of the commonest names in the Chapelry of Colne. An amusing instance of the frequency of the name is found in the list of His Majesty's Copyhold Tenants within the Forest of Trawden in the year 1608.

Wycollar.

John Hartley.
Roger Hartley.
James Hartley.
Peter Hartley.
Robert Emott and Elizabeth, his Wife.
John Foulds.
John Emott.

Winewall.

Roger Hartley.
James Hartley, junr.
John Driver.
Roger Robert.
James Hartley.
Lawrence Shuttleworth.

Trawden.

John Hartley.
James Foulds.
Thomas Shackleton.
Roger Foulds.
Richard Shackleton.
James Hartley, son of Lawrence.
James Hartley, son of William.
Roger Hartley, son of Robert.
John Hartley, son of John.
James Hartley, son of James.
James Hartley, son of Richard.
James Hartley, son of Roger.
James Hartley, son of Wanlass.
Peter Hartley.
James Hartley.
Henry Shawe.

Such was the abundance of Hartleys 270 years ago, since which time their number has considerably increased. At the present day there are 133 Hartleys in and around Colne, the majority of whom are heads of households.

An Ale-house in Colne, near unto the place where I was first bewitched [page 216]. Probably the "Dog," which would be the nearest Inn. It occupied the site of the premises in Market Street, belonging to Mr. Charles Ayre, and others, and was demolished in the year 1790.

CHAPTER X.

PEACE AND WAR.

'O father! I hear the church-bells ring;
Oh, say what it may be.'—LONGFELLOW.

IT was a sunny morning in July, 1821, and Colne was early astir, for the Coronation Day of King George IV. had at length arrived. The old town was gay with bunting, the church bells rang merrily, and the only thought of the inhabitants was how best to spend the £93 11s. 0¼d. which had, without the slightest difficulty, been collected for the celebration of the happy event. Many plans, all more or less feasible, had been suggested, but after mature deliberation, the committee appointed for the purpose, decided on having a grand procession and a feast. Great preparations were accordingly made. Shortly after 11 o'clock the Sunday scholars, of all denominations, assembled in the upper room of the Cloth Hall, and whilst they were being marshalled the streets had become lined with spectators and every window occupied. A few minutes before noon the sound of distant music and a merry peal from the bells betokened that the long procession had started; and a pretty sight it was as it filed past the old Cross. First came the band, playing a merry march, quickly followed by Lord Ribblesdale's yeomanry troop, whose fine horses and soldierly bearing caused a murmur of admiration among the spectators. A few paces behind them, fully conscious of his high dignity, rode *His Most Gracious Majesty King George IV.*, represented on this occasion, by John Pickles, an old soldier of the Oxford Blues, who, mounted on a black horse, appeared in full regimentals, and a cocked hat with waving plumes. And a fine handsome man did His Majesty look as he bowed

right and left, in acknowledgment of the cheers of the spectators, though now and then unable to restrain a smile as some rude urchin saluted him with a cry of "Old Johnny Pickles." Unfortunately, the kingly representative had one little defect, and that was his legs were not as comely a shape as might have been; but John Pickles had known misfortune, for riding once in Hyde Park, London, his prancing steed bolted suddenly against a tree, much to the damage of one of the brave soldier's legs. Behind his Majesty came the magistrates, followed by the Freemasons, gentry, and tradesmen of the town, who were in turn succeeded by the Oddfellows in all the splendour of new regalia, for it was the first time they had walked through Colne streets. Next came the long array of gaily-dressed scholars, with many a flag borne by tiny hands, and the rear was brought up by a miscellaneous collection of men, women, and children. There, too, in his appointed place, walked Mr. Henderson, the young and active Curate of Colne. Down the main street the long procession wended its way as far as Carry Lane Head, and then, wheeling round, returned in the same order as far as the church. Arrived there, the scholars immediately filed off to the Cloth Hall for the purpose of each receiving a meat-pie, whilst another portion of the procession escorted the "King" to the Church Meadows, where he was duly crowned. Although the number of scholars taking part in the procession is not recorded, yet it appears from the constable's accounts that five confectioners in the town supplied 1,517 pies; therefore, allowing one pie for each scholar, we may fairly assume that there were 1,517 scholars present. Neither was there any lack of beer on that memorable day, for five of the principal innkeepers in the town received orders from the committee to place 70 gallons at the disposal of the general public, and the public took care to see that the order was properly executed. At three o'clock in the afternoon 116 couples partook of a sumptuous dinner, provided for them by the committee at some of the principal inns in the town. It is amusing to note how unequally the sexes sat down to dinner, for inasmuch as 116 couples had been invited, the committee

evidently intended that there should be an equal number of either sex at each inn, but, for some reason best known to themselves, the ladies mustered in great force at the Black Bull, the Angel, and the Hole-in-the-Wall, whilst the lords of creation were equally strong at the Walton's Arms, the Red Lion, and the Cross Keys. The following were the guests :—

'*The Black Bull.*—15 males, and 22 females, viz. : John Emmott, Richard Nutter, Richard Walker, John Bentham, William Hardacre, John Hartley, Abraham Sugden, Edward Barker, Matthew Robinson, Benjamin Preston, Bernard Shuttleworth, William Birtwistle, George Shuttleworth, Nicholas Wilkinson, and James Brown ; Margaret Nutter, Sarah Shuttleworth, Ann Stansfield, Esther Walker, Mary Bentham, Ellen Bracewell, Betty Mason, Jane Stansfield, Elizabeth Barker, Mary Stock, Betty Robinson, Alice Lee, Ellen Preston, Alice Midgley, Ann Birtwistle, Betty Holmes, Christiana Hartley, Betty Hartley, Mary Hey, Nancy Shuttleworth, Susannah Whitaker, and Betty Brown.

'*The Walton's Arms.*—26 males and 19 females, viz. : John Baldwin, Edward Tattersall, Richard Bradley, William Hartley, Robert Stockdale, John Briggs, Frank Stuttard, John Middlebrough, Robert Greenwood, Richard Shoesmith, William King, Henry Green, John Hartley, John Thornton, Patrick Dillon, John Ackornley, James Halstead, James Wilson, John Slater, James Ridehalgh, John Winder, Edward Green, John Pickard, Robert Hartley, Thomas Baxter, and J. — Higgin ; Jane Hartley, Ellen Lane, Betty Shoesmith, Mary Hartley, Ann Green (2), Isabella Greenwood, Mary Hartley, Betty Slater, Widow Bannister, Ann Starkie, Margaret Wood, Peggy Ridehalgh, Jane Wilson, Mary Haworth, Ann Riley, Betty Pickard, Frances Ayrton, and Betty Thornton.

'*The Red Lion.*—26 males and 15 females, viz. : James Foulds, John Foulds, John Baldwin, William Shackleton, John Aiken, Thomas Brown, William Baldwin, John Varley, John Hartley, James Middlebrough, sen., George Hartley, John Rycroft, John Whitaker, John Robinson, Joseph Haworth, John Holgate, John Holmer, Stephen Stow, Mr. John Whitaker, John Lee, William Hyde, Joseph Bairstow, John Varley, Solomon Heap, James Greenwood, and John Preston ; Betty Brown, Susan Hartley, Mary Rycroft, Mary Sugden, Sarah Shaw, Sarah Smith, Margaret Stow, Ruth Pickles, Mary ——,[1] Mary Greenwood, Betty Varley, Sarah Edmondson, Mary Wilson, Isabella Hyde, and Peggy Baldwin.

'*The Angel Inn.*—17 males and 22 females, viz. : John Witham, Christopher Dickinson, William Currer, Richard Ellis, George Bracefield, William Oddie, Thomas Cook, William Brown, Thomas Lonsdale, Henry Hartley, John Greenwood, George Riley, Thomas Hutchinson,

[1] In the case of blanks I have been unable to decipher the names, the t hography being incorrect, and the writing indistinct.

William Thornton, Ambrose Crook, Thomas Rycroft, and John Wooler; Isabella Hartley, Ann Holt, Betty Smith, Margaret Speak, Betty ——, Ellen Currer, Tibby Eastwood, Jane Holefield, Alice Stansfield, Betty Smith, Susan Witham, Ann Irving, Betty Hartley, Isabella Ayre, Martha Wilkinson, Betty Foulds, Betty Lonsdale, Mary Hartley, Betty Green, Jane Halstead, Mary Thornton, and Ellen Parkinson.

'*The Hole-in-the-Wall.*—14 males, and 24 females, viz.: Joseph Bell, Henry Lee, James Hey, Thomas Bradley, John Nelson, John Greenwood, James Whitehead, James Burrows, John Watson, William Hitchon, George Hartley, John Nelson, George Bottomley, and J. Duxbury; Mary Crook, Mary Lee, Margaret Ashworth, Sarah Wooler, Sarah Dyson, Martha Holefield, Margaret Holefield, Mary Hunt, Betty Ridehough, Ann Hargreaves, Mary Wooler, Mary Crabtree, Mary Ridehough, Mary Preston, Nancy Greenwood, Nancy Hartley, Sarah Hartley, Mary Driver, Ruth Driver, Mary ——, Susan Brown, Sarah Heap, Sarah Nelson, and Martha Bottomley.

'*The Cross Keys.*—18 males and 14 females—viz., James Hudson, John Ridehough, James Whittaker, Judas Rycroft, John Boys, Jonas Knowles, George Wooler, Richard Marsden, Richard Veevers, George Cock, Richard Boys, James Baldwin, Christopher Baldwin, William Spencer, William Varley, William Green, George Whitaker, and Robert Halstead, Sarah Hudson, Betty Varley, Mary Davey, Betty Boys, Mary Wooler, Mary Whitaker, Betty Smith, Betty Hargreaves, Hannah Baxter, Jane Hartley, Ellen Cock, Ann Clegg, Mary Tattersall, and Rebecca Varley.

Whilst they were dining, Lord Ribblesdale's troop went through a series of evolutions in one of Lord Derby's fields, much to the delight of a large crowd of spectators. The evening was devoted to dancing and other amusements, including a ball at the King's Head. Hundreds of people thronged the streets till a late hour, and only retired to their homes when the thunderstorm, which had been brewing a long time, burst in all its fury over the town. Then rain fell in torrents, the heavens seemed to ring again with loud peals of thunder, and the lightning was so vivid that, to use the expression of one who watched it, "a pin might have been picked up in the street." So the Colne people went to rest, well tired, but well satisfied.

* * * * *

Nearly twenty years had rolled away since King George IV.'s Coronation Procession wended its way through Colne

streets, and it was nine o'clock in the evening of the 10th of August, 1840. Another procession was forming near Christ Church, but what a contrast to the last! Then there were merry little Sunday scholars in gay dresses and holiday attire, but here the men had a sullen determined look, and were talking in loud and excited tones. Whilst they were forming in line there was a short conference amongst the ringleaders. Then three or four men immediately hastened up the unfinished churchyard, disappeared for one moment down an open vault, and re-appeared with a number of spiked iron rails, which they proceeded to distribute among some of their companions. Reader, these were the Colne rioters, by some christened the "Church Scholars," because, having stolen the spare rails belonging to Christ Church, they carried them instead of banners. "Theirs was no imaginary grievance," said they; "Scotch and Irish police had been sent to Colne, who drove them off the footpaths as soon as the clock struck nine in the evening, and they would stand it no longer," and their sullen and determined looks showed that they were in earnest. The little spark of discontent had been fanned by unruly spirits into a flame, and for once the men of Colne, right, perhaps, to begin with, but wrong in the means employed, were arrayed against law and order. All was ready at last, and on they moved in considerable numbers along Colne Field; but whilst they are advancing rapidly towards the town let us see what precautions had been taken by the Colne authorities. At the first sign of danger the two nearest magistrates (Mr. Foulds and Mr. Wood) had been hastily summoned, and on their arrival 70 special constables, who volunteered their services, were at once sworn in to assist the police in case of a riot, and thus prepared, the magistrates quietly awaited the result in their room at the King's Head. They had not, however, long to wait, for word was brought them that the mob had reached the Commercial Inn and halted there, evidently undecided what to do, so Mr. Foulds and Mr. Wood, accompanied by their clerk (Mr. Bolton), came down street to within a short distance of the Commercial, that they might better judge whether there was likely to be a breach of the peace. They

had no sooner arrived than one of the mob fired at the glass of an adjoining lamp-post, and broke it in atoms, an indication that mischief was intended. Upon this the magistrates had a conference, and as the aspect of affairs looked very threatening, silence was commanded, heads uncovered, and the following proclamation made :—

'Our Sovereign Lady the Queen chargeth and commandeth all persons being assembled immediately to disperse themselves, and peacefully to depart to their habitations, or to their lawful business, upon the pains contained in the Act made in the first year of King George I. for preventing tumults and riotous assemblies.

'God Save the Queen !'

The reading of the Act, however, though thrice repeated, seemed to have little or no effect, for with a cry of "*Fall in, Lads!*" the mob soon began to advance up the street, and immediate action became necessary on the part of the authorities. The first step taken was to divide the police and constables into two bodies, one of which was sent down Colne Lane and round by the Rope Walk, for the purpose of attacking the malcontents in the rear; and the other, accompanied by the magistrates, kept to the main street. Then the news was rapidly circulated that the police and constables were at hand, and the rioters, turning down St. John Street, and the police down Clayton Street, confronted each other in Cross Street. To increase their difficulties a shower of paving stones, hurled, it is always supposed, by confederates concealed on the house tops, greeted the arrival of the authorities, and upon this hostile demonstration some of the more prudent specials retired to a more secure position. But the blood of both parties was up, and with a cry of "*Come on, lads; come on. Lay into 'em!*" the rioters provoked a battle, which was bravely fought on both sides, though on account of the length of the rails which many of them carried, the crowded street, and the limited space for action, they found it impossible to wield their weapons as effectively as they could wish. Blow followed blow in quick succession, and it is impossible to say what fearful consequences might

have ensued, had not the loud and violent tolling of the church bell been mistaken by the rioters as a signal that the military, whom the magistrates had sent for from Burnley, were at hand, and this tended to shorten the struggle. But the fight was not a bloodless one, for Joseph Halstead, a Colne manufacturer, and a special constable, lay bleeding and lifeless on the scene of the fray. When Mr. Wood shortly afterwards reached the King's Head, he found its doors locked, its windows barricaded, and the coach drawn across the yard, in anticipation of an attack by the mob, and with difficulty gained admittance. Whilst he and Mr. Foulds were deliberating there, in a lower room, a commercial traveller rushed half dressed from his bedroom above, and with a loaded pistol in each hand placed his services at the disposal of the magistrates; an offer which they courteously, but firmly declined. In the meantime small parties of rioters amused themselves by breaking in atoms the windows of every house, where a policeman was supposed to be. It is always said that two policemen, less courageous than the rest, escaped for safety into the Black Bull cellar, and the fact that, six or seven years afterwards, a policeman's truncheon was found there would seem some confirmation of that report. In about an hour and a half after the mounted messenger had been despatched to Burnley, a clatter of hoofs outside was heard by the anxious magistrates, and a troop of horse rode quickly up the street. Their captain's rapid order, "Halt! Right about face! Draw swords!" was obeyed as quickly as it was uttered. Knocking at the door, the officer inquired if the magistrates were within, and being answered in the affirmative, they came out to him, and said, "We think the mob now dispersed." *Captain:* "There will be a company of infantry here directly, and I must wait till they arrive. Besides, as we are here we had perhaps better show ourselves through the town, and if we find all quiet, Is there any yard where my men can dismount, and their horses be stabled, till the infantry arrive? *Magistrate:* "There will be most accommodation in the Angel yard, and we will accompany you thither." So the soldiers rode forward through the town as far as Carry Lane Head, and

then wheeling round, and finding all quiet, slowly filed under the Angel archway. Arrived in the yard, they were ordered to dismount, each man being told to back his horse into a stall ready for action at a moment's notice, after which he would be allowed some slight refreshment and a pipe. Whilst the men were attending to their horses, the magistrates went into the Angel, and instructed the innkeeper to supply each soldier with bread and cheese, and a pint of beer, but on no account was he to admit more than half-a-dozen at a time, for fear fresh disturbances might break out. At this juncture a messenger informed the magistrates that the infantry had arrived, and were drawn up opposite the King's Head, so they at once hurried thither, and found a company of Highlanders, under the command of Lieutenant Le Mert, awaiting their orders. Seeing the magistrates, the lieutenant advanced, and, saluting them, inquired what were his duties. They replied, that, as all seemed quiet, they would, probably, only require the presence and protection of the military whilst some search-warrants were executed, and in the meantime the men would be billeted on the innkeepers. Having partaken of supper, and their services being no longer required, the Captain's troop once again filed out from under the Angel archway on their homeward journey, though the night was far advanced and it was raining fast; and as these gallant soldiers rode through Colne street, many a nightcapped head might be seen peeping down upon them, for Eve's fair daughters were ever of an inquiring turn of mind. During the night, the authorities, aided by the infantry, searched several houses, and made some arrests, and as it was generally supposed that one of the ringleaders was concealed in Windy Bank, the roof of a certain house there was examined, and a shirt discovered, which, when thrown down by the searchers and caught by Mr. Wood on the end of his stick, was found to be marked with blood. The town was in an unsettled state for some days, and not till General Napier, the commander of the Northern District, had visited Colne, and made arrangements for the military to be permanently stationed here, did it resume its usual quiet. The General's

opinion of the riots may be gathered from the following passages in his private journal :—

'April 27th [1840]. . . . On the 25th, the Chartists at Colne thrashed the new police, and troops, horse and foot, were obliged to march from Burnley to their assistance.'

'29th.—The Colne affair so far over that the troops have marched back, but the people told them they would not have the police.'

'August 11th.—Again a row at Colne : they threaten to destroy the police. I have asked Lord Normanby's leave to go there to smooth matters.

'12th.—Lord Normanby wishes me to go. The Colne chaps have killed a constable and thrashed the police : several are wounded : the police have resolved to resign unless they get arms.'

14th.—Colne.—There is perfect cordiality with the soldiers : the riot has not been political. The police must be armed ; if they are to be protected by the soldiers, they are of no use !'

A few days after the memorable night of the riot, a funeral train passed slowly through Colne streets, and in the presence of his brother Masons, Joseph Halstead was lowered into his untimely grave, in the Wesleyan Chapel-yard.

CRAPTER XI.

"GUILTY, OR NOT GUILTY?"

'Thou shalt by trial know what bitter fare
Is others' bread;—how hard the path to go
Upward and downward by another's stair.'
DANTE—(*Wright's Translation*).

ATTIRED in his judicial robes, and attended by the High Sheriff of Lancashire, Mr. Baron Maule took his seat on the bench of the Crown Court of Lancaster Castle shortly after nine o'clock on the morning of Wednesday, the 24th of March, 1841. The judge bowed courteously to the bar, and then a grave look stole over his face, knowing that ere long his might be the painful duty of consigning a fellow-creature to an ignominious death. A moment's waiting only—a sound of approaching footsteps—and Richard Boothman, a mere lad of twenty, along with another prisoner, of whom, inasmuch as he was acquitted, I shall merely make a passing mention, stood in the dock, charged with the wilful murder of Joseph Halstead, of Colne. It was sad to see one so young thus situated, and yet, as he stood before that crowded Court, he wore an air of strange indifference, whether arising from conscious innocence or callous guilt, was known only to himself and his Maker. The indictment having been read over to the prisoners, in order that they might clearly understand the charge on which they were about to be tried, they were asked whether they pleaded guilty or not guilty; to which question they firmly replied, "*Not guilty.*" Thereupon the trial proceeded; and the jury having been sworn, and all witnesses having, by order of the Judge, left the Court, *Dr. Brown*, the leading counsel for the prosecution, rose from amongst the row of barristers, and addressing the Court and jury, said: "It was his painful duty to appear in that unfor-

tunate case. He would endeavour to exclude from his mind everything which would be prejudicial to the prisoners at the bar in their awful situation, and he would also entreat the jury to do the same. Whether Mr. Halstead came by his death in the way set forth in the indictment, or whether the prisoners were the individuals who committed the awful deed with which they stood charged, it would be for the jury to decide by the evidence which would be brought forward." Counsel then went on to state the circumstances of the case, as they appeared in the evidence shortly given, and, in so doing, was occupied 40 minutes. During some portion of his statement he was considerably affected, and, in concluding, said he would leave the justice of the case in the hands of his lordship and the jury and proceed to call his witnesses.

First to appear in the witness-box was the familiar form of *Mr. Wood*, and he having been sworn, said, in reply to Dr. Brown's questions: "I am a magistrate of this county, and reside in Colne. In the week previous to the 10th of August I was in the town, which was in a very excited state, especially on the Thursday. I was at Colne, again, on Monday; the town was in a very crowded state, in consequence of which we deemed it advisable to swear in seventy special constables. I knew Mr. Halstead; his Christian name was Joseph, and he was one of the special constables. They were sworn in about eight o'clock, and had truncheons given them. At half-past nine they were ordered out, and I went with them. All the special constables, with twenty-seven of the county police, walked through the town in an easterly direction, and on arriving at the toll-bar at the east end, we observed crowds of people at the ends of the streets. There, the Riot Act was read, about two hundred persons being present on both sides of the bar, but I could not see beyond. The constables and police then came back, and a party of them accompanied me. I found it necessary to read the Riot Act in another place in the same street. I went up into the Market Place, and we then deemed it advisable for the special constables and others to divide themselves and go into the back streets. This was about a quarter past ten. On passing near the top of Clayton Street, I

heard a loud noise, swearing, &c.; and I also observed that the lamp had been put out at the top of St. John Street. We then returned to the top of Clayton Street, down which we went as far as the first cross street, where we heard loud swearing and other savage noises; also a noise as of weapons (iron bars) striking against each other. I could hear a conflict in the cross street; stones were flying, and a shower of them descending near us, drove me and my party into the main street. I could not tell exactly from whence they came, but I saw a mob following me up the main street as far as the Market Place, and they were walking four abreast. I then sent to the barracks for the military."

Cross-examined by Mr. Wilkins (counsel for the prisoners): "When I first read the Riot Act there were from 200 to 300 persons within hearing. I thought the town had a riotous appearance. There was a cheer on the part of the police and special constables, and I told them I considered such cheering very ill-timed. The police and special constables were each armed with a truncheon, but the truncheons of the police constables were larger and heavier. About ten minutes after leaving the King's Head Inn I read the Riot Act. I had no weapon in my hand, or upon my person. The police and special constables remained about half an hour at the King's Head after having been sworn in, but they had no refreshment there that I know of. The police had been sometime employed at Colne, and were all strangers. It was a dark night. I knew the deceased, but do not know that he was addicted to drink; he was, I believe, a very courageous, resolute, yet kind and humane man. I saw him last about a quarter to eleven. When the shower of stones came, both I and the police came up the street; there were about six or seven police with me at the time."

Re-examined by Dr. Brown: "I heard cursing in the streets at the police as we went towards the toll-bar. I saw the deceased in the Market Place before the police and special constables divided themselves into parties, but did not see that he ailed anything; (this was not more than ten minutes before his death). I saw him when he was sworn in, and he had no appearance of intoxication."

This concluded Mr. Wood's examination, and *Henry Sagar*, stepping into the witness-box, said: "I live at Colne, and am innkeeper there, keeping the King's Head Inn. I went down to a new Church, near Colne, on the morning of the 11th of August, about five o'clock, and found the door of a vault under the Church broken open. In this vault I found two iron spears in the form of rails with spear heads, (one of which I now produce). These were spare rails left in the vault when the Church was fenced off. I found the spear-headed rail now produced in the footpath of a meadow called Broken Bank Meadow. I also found 14 or 15 others in different parts. [Here witness described the situation of the meadow.] At the time I found the rail there was a mark of blood upon it a foot long, and what was considered at the time to be a portion of brains. About 180 yards from where I found the iron rail are Jacob Hawksworth's steps. I found other rails in Carry Lane at the east end of the town; another, about 40 yards from Cross Street, and three more were found against some paling at the house corner in Cross Street, where the gas-lamp stands. I did not find any other rails. I parted with the deceased at the bottom of Back Clayton Street and think he had a dark green coat on, with gilt buttons, and a pair of dark trousers; he had no appearance of being under the influence of drink. The other 15 rails I found the same in every respect as the spear-pointed one here produced." He was then cross-examined as to what refreshment the specials had had, and also as to Mr. Halstead's character for sobriety. He admitted that there had been some little difference between the police and the rabble in the town, but considered it was merely a little excitement owing to the introduction of the police. He could not tell where the deceased had been in the afternoon of that day, certainly not at his house.

James Wylde was next examined, and, in reply to counsel, said: "I am a grocer, and reside in Colne. I was sworn in as a special constable on the night of the 10th of August last, about half-past eight o'clock, but did not see Mr. Joseph Halstead sworn. I saw him about nine o'clock, at the King's Head Inn. Knowing him well, I remained with him about an hour and a quarter after that time. I had some con-

versation with him during that time, and he was quite sober. I went out with the magistrates and special and police constables, and the deceased accompanied us to the toll-bar. He was very near to me in our progress from the King's Head Inn to the toll-bar. Mr. Foulds and our party went to a lamp-post on Colne Field, about 150 yards beyond Carry Lane top. There were about 200 persons at the top and a little down Carry Lane, at that part where the lane leads into the road leading to the new church near Colne. I heard a proclamation read there by J. Foulds, Esq., the magistrate in our party; after reading which, we returned into the Market Place. Our party then divided; myself and the deceased going down Colne Lane and into the Rope Walk, each armed with a truncheon; and thence proceeded up Back Clayton Street. I know Jacob Hawksworth's house. We came into the street in which his house stands, and heard the report of a pistol when we were at the bottom of Back Clayton Street, We then saw the mob turn off the bottom of St. John Street. There were about 200 of them walking in marching order, in ranks of more than two. I observed they were armed with iron rails and pikes, but cannot tell how many had them; certainly more than 20. At this time I was standing in the middle of Cross Street, about three yards from Jacob Hawksworth's house-steps. Deceased, the last time I saw him, was standing at the bottom of those steps, but I did not see that he had a truncheon in his hand. I was struck at by one of the mob with an iron bar, but avoided the blow by starting back. There was a great noise and confusion amongst them, but I could not hear any words in particular; neither could I tell who the parties were. After I was struck at, I ran away, and went home."

Cross-examined by Mr. Wilkins: "I had not seen the deceased before I saw him at the King's Head at night, but I heard afterwards that he had been buying a horse in the afternoon of that day. I did not see him drink any spirits. Oh! I recollect now, I saw him drink a glass of whisky and water at the Hole-in-the-Wall. I got a glass with him, but no other special constable had any. I do not know whether any of the special constables or police had any drink, or not,

elsewhere. I was in a room by myself at the King's Head after I had been sworn in, and got only a glass of beer. The Hole-in-the-Wall is in the Market Place, at the west end of Colne. It was about a quarter of an hour before he was killed that the deceased got the whisky. He was not, I believe, a timid man. I am sure I am not so bold as he was, for I ran away, and I wish he had done so too."

Jacob Hawksworth was next called, and gave the following evidence: "I live in Cross Street, near Clayton Street. On Monday night, the 10th August last, I went to bed between nine and ten o'clock, and had been in bed about half-an-hour when I heard what I supposed to be the report of fire-arms. I then got up, and, going to the window, saw some persons coming out of St. John Street towards my house. I next observed that a number of them were fighting. They were men in men's clothing; should think about 50 of them. Saw what I supposed to be two swords by the gleaming appearance; others had bludgeons, and when they came to my house they were all fighting. I observed about six police amongst them, and all parties were fighting as hard as they could. The fight continued for about three minutes; and when it was over, I could see the mob striking at what I considered to be the body of a man, which was laid at the bottom of my steps; but, owing to the rails of the steps, I could not see what I thought was the body. I then heard a man say at the right side of my window, '*Kill him!*' Another at the left side said, '*Nay, nay; don't kill him!*' Another man said, '*We will kill him!*' They then struck at the body several times. Sometimes they hit, as I thought, the body, and sometimes the rails; but I could not see by what kind of weapons the body was struck. The men who struck were of the mob. After the fight the mob went down Back Clayton Street, out of my sight, but after a short time returned. I heard a lad call out, '*Lads, lads, come back; the police are coming!*' and then they had a very strong fight again about ten yards from my door. The second fight, however, continued only a very short time, for the Chartists were too many for the police and special constables, and they drove them into the street. I distinctly heard the

voice of Mr. Joseph Snowden under my window after the first fight."

Cross-examined by Mr. Wilkins: "I sleep in a room over my house, upstairs, and there was light enough from a gas-lamp to enable me to see what was going on. . . . *I have not said before this, that I consider they have not catched the man that they can prove to be the killer.* They were all fighting, and it was a scene of great confusion. There were about 150 persons, all Chartists. I consider Chartists to be men that want to get hold of other people's property. They shouted and groaned so horribly I am sure nobody could tell what they said." (Here Jacob gave the learned counsel who was cross-examining him a specimen, by his own voice, of the tones of the Chartists' war-cry, which caused great laughter in Court, although Jacob said he could not give the learned gentleman the least idea of the horrible sounds he heard on that most awful night.)

Joseph Snowden next went into the box, and said: "I was sworn as a special constable, and went down into Clayton Street, and then into Cross Street, near to Hawksworth's house. The first thing I saw there was a body lying on the ground, which the light of the lamp enabled me to see. I went to it, but could not tell whether it was alive or dead. I made an attempt to raise him, and asked him who he was, but he did not speak. [Here the witness minutely described the dreadful injuries which Halstead had sustained.] Whilst there, Mr. Holroyd, a special constable, came up, and I asked him to assist me to get the man up, but we could not, for he was such a great weight, and we were weak through fear. Mr. Holroyd then left me, and I went to the house of Martha Lund, and wanted her to open the door, but she would not. I went to the body again, but was frightened away by about twenty of the mob, who were coming to the place. I saw the body again during the night, and then recognised it as the body of Mr. Joseph Halstead. The mob were armed with pieces of wood and iron."

This witness was then cross-examined, but nothing important elicited.

Job Harrison, one of the principal witnesses, having been

sworn, said: "I am a police-officer, and was in Colne on the 10th of August last. I had been at Colne since Friday; that was Monday. I was then on duty, and went down Clayton Street between ten and eleven; part of the company I was with going to the bottom of the street. When I was in Back Clayton Street I heard a noise, and hastening to the place from whence it came, found a large crowd, chiefly composed of men and boys. Some of the mob had iron railings and pieces of wood; they were all armed that I saw. I know Hawksworth's house, and they were close to it. *I saw a man step out of the crowd, and hit the man standing at the bottom of the steps on the head with an iron bar.* The man who was struck had no hat on; he was rather lusty, and appeared to have a dark coat on; and on receiving the blow he immediately fell. *I observed the man who struck the blow running towards me, and he appeared anxious to make his escape.* I then ran, and he followed me about twenty yards, and going a little further I met fifteen or twenty men coming. The man who struck the blow was about ten yards behind me. He then turned towards Front Clayton Street, and joined for a short time in the fight between the mob and the police. *I saw him distinctly amongst the mob, and am sure that the man I have been speaking of was the man who struck the blow.* He dropped the weapon after striking the blow, and I had no opportunity of particularly observing the kind of weapon the prisoner used. The prisoner in the custody of McDonald was Richard Boothman. He was dressed remarkably, and had on a woollen cap, similar to a riding cap, tied; his coat was buttoned, and his collar turned up. *I do not entertain the least doubt of his being the same man I saw.* I could not identify by his features, for his face was so covered by his cap and coat. I took the prisoner down to the King's Head Inn. I saw the body of a man lying, and noticed that he was laid near the spot where I observed one of the rioters strike the man with the weapon."

Cross-examined: "I had been in Colne only a few days, *and know there is a reward of £200 offered.* I ran down Clayton Street from alarm. Some man followed me, and my back would be to him for a short time. I saw the man run

back again to Cross Street. I part ran and part walked, and the man soon mixed in the mob. I cannot say how many there were—say about 50 persons. The weapon the man struck with was about 1¼ yards long. I used my bludgeon that night in the fight. We were obliged to do so, because we were attacked by a mob armed with bludgeons and iron rails. We did not use any weapon till we were charged by the mob."

William Henderson, Police Constable No. 11, being called, said: "I was in Colne on the 10th of August last. About half-past ten o'clock I heard sounds proceeding from a mob of "*Come on! come on! We are ready for you!*" and also heard the mob saying, "*Fall in, lads*"; upon which our party sprang their rattles. After that, I heard the report of a gun, or pistol, which came in the same direction as the words I have before mentioned. We were ordered by our superior officer to charge, and accordingly went up the main street, but not so far as to meet them, because they turned down a street called St. John Street. The police and special constables turned down Front Clayton Street, and went to the bottom of that street, and round the corner. I did not get quite as far as Cross Street, but I saw a mob there. I could hear their noise distinctly. There appeared to be about thirty persons, and they had bludgeons. They were standing at one side of the street, at the opposite corner of Jacob Hawksworth's house. I saw a man without his hat; he was going towards Hawksworth's steps, and appeared to be very weak, as if he had been hurt. He was a stout man, and had on, I thought, a blue coat and gilt buttons, but before he got to the rails of the house a man struck him. *The man who struck the blow was one of the mob*, and the weapon he used was about a yard and a quarter long. The stroke fell either on the head or shoulder of the man. After striking, the man dropped his weapon, and came down Back Clayton Street in the direction I was standing. I ran away, probably about thirty yards, and then met a body of police and special constables, with whom I returned. When I got into Cross Street I did not see as many persons there as when I saw the man struck I before alluded to. There was a regular fight amongst us."

The Judge: "How did the fight happen?"

Witness: "We were attacked. *I observed the prisoner Boothman amongst the mob, and recognised him as the man I had seen strike the blow.* I have mentioned he had on a fustian swinger, or jacket, buttoned very close, and the collar turned up, and *a worsted cap on his head, and tied under the chin.* When I saw him again he was struggling with Sergeant McDonald. I assisted him to secure the prisoner, and took him down to the King's Head, saying to him on the way, "*You are cut out for the work you have been doing. You had better have been in bed.*" He said, "*I think I had.*"

Cross-examined: He had his cap on when we took him down to the King's Head. *I did not see that the prisoner had any bread and butter in his hand when he was apprehended.*[1] I ran away from fear as hard as I could, and when I turned back again there was a regular fight."

John McDonald having been sworn, said: "I was a police sergeant in Colne on the night of the 10th of August. I was in Back Clayton Street about half-past ten, or a quarter to eleven, and a number of special and police constables were with me. I saw a large quantity of riotous people who had weapons in their hands. I saw a man, one of the prisoners at the bar, amongst the mob, and observed him on account of his remarkable appearance. *He had a cap which covered his forehead and ears*, and his coat buttoned up to the neck, so that his face was but little to be seen. I saw him in front of the mob about a quarter to eleven, and then, when the rioters gave way, he was in the rear. He was struggling to get away, but that he could not effect. He next tried to run down Clayton Street, but was prevented from going down; whereupon he returned and mixed again with the mob, and I apprehended him at the corner of Clayton Street."

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[1] The prisoner's counsel, in his speech, contended that Boothman had been from home that day—that returning home late at night, he was getting his supper, when, hearing the noise outside, unfortunately for himself, with bread and butter in his hand, he got into the thick of the fight, and was captured by the police—that having his hands incumbered in the way described, it was highly improbable that he could have struck the fatal blow—and that, in fact, it was a case of mistaken identity.

Cross-examined by Mr Wilkins: "*He had no bread and butter in his hand.* I do not know where the prisoner lived. I had only been in Colne then about two months, and have been away some time, but was ordered to return to Colne about thirteen days since. I have been on duty at Colne under the direction of the inspector, but only for one night. I was present when the Riot Act was read on the evening of the 10th of August, but do not recollect hearing any cheering. I was sober that night, and every other night I was in Colne."

William Asquith: "I know the cap produced to be the one worn by the prisoner when I brought him to Lancaster Castle."

The officers of the castle also identified it as the one worn by the prisoner when handed over.

Job Harrison, recalled, also identified the cap. *It was then placed upon the head of the prisoner, when Harrison affirmed that he was the man he had seen in the mob, and re-iterated the assertion, although very solemnly cross-questioned by Mr. Wilkins.*

Thomas Cockcroft, Surgeon, Colne, after stating the dreadful injuries the deceased had sustained, said "that instant death must have followed the infliction of the blow."

Evidence having been given against the other prisoners arraigned on the capital charge, the trial of other prisoners on the minor charge of riot was then proceeded with, and the case having occupied a period of seven hours, counsel submitted that the jury should be allowed some time for refreshment, which they, however, declined.

Mr. Wilkins rose at twenty minutes after four to address his Lordship and the gentlemen of the jury on behalf of the prisoners at the bar, and made a most animated and eloquent speech, which occupied him an hour and forty minutes in delivery.

His Lordship then summed up the evidence, and the jury begged to retire. After a considerable time they returned and gave in their verdict of "*Guilty of Wilful Murder*" against the prisoner Boothman, with a recommendation to mercy; the other prisoner, "*Not Guilty.*"

The Judge, assuming the black cap, proceeded to address the prisoner Boothman, and then, in a very solemn and awful manner, passed sentence of death upon him in the usual form. The condemned man betrayed no agitation whatever, and, as he left the dock, moved and smiled at some of his acquaintance in Court.

* * * * *

Richard Boothman did *not* die on the scaffold. Strenuous efforts were made on his behalf, for many believed in his innocence. On the 7th of April a reprieve arrived, followed on the 14th by an order for the transportation of the convict for life; and shortly afterwards, as appears by the records of Lancaster Castle, he was removed to the hulks at Woolwich. From thence he was in due course transported to Van Diemen's Land, and after a lapse of a year or so, was allowed to work where he would on the island. In that distant land he married twice, but is now a widower, and, according to the last account, was settled on a farm of some 100 acres. And there he will remain until summoned to the presence of A Higher Judge than Baron Maule; for to him, on account of the terrible night of the 10th of August, 1840, the shores of merry England are forbidden ground.

FINIS.

ADDENDA.

To list of Co-operative Societies, add—The Primet Bridge Equitable Co-operative and Industrial Society Limited, established in the year 1861, and having 178 members.

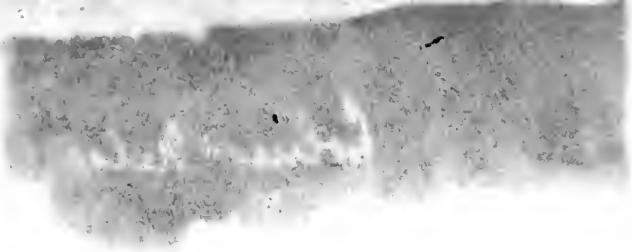
Hob-stones and the fairies.—Note as an indication of the extent of country over which the fairies were said to bound, that a field near Haverholt, is called *Elfie lands.*

The Colne Market Cross.—This Cross was composed of a base and a long octagonal pillar or shaft, perhaps three yards high, surmounted by a Corona, or Crown. This Corona was also octagonal, with an embattled top, ornamented with flowers and four initial letters carved in the stone. Two of the letters were "T" and "R," the third was illegible, and the fourth broken. Portion of the remains may still be seen about the Church. Formerly many crosses might be seen in the neighbourhood. An ancient map in the possession of Colonel Parker, shows that, in 1747, a Roman Cross was standing on the Far Common, near Alkincoats.

EXPLICANDA.

The Author desires to state that, with scarcely an exception, he is responsible for the use of the italics throughout this work.

Also, with reference to the non-continuance, in Chapter III., of events down to the present time, that, inasmuch as the price limits the number of his pages, he has deemed it better to endeavour to preserve the fading reminiscences of the past than narrate events within the recollection of many of his readers.



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