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RESEARCHES

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CHAPELTOWN RESEARCHES.

Grange erected by Kirkstead Abbey Monks, who had Ironworks at the top of Grange Lane, in the year 1160.

CHAPELTOWN RESEARCHES,

ARCHÆOLOGICAL AND HISTORICAL;

INCLUDING

OLD-TIME MEMORIES OF THORNCLIFFE, ITS IRONWORKS AND COLLIERIES, AND THEIR ANTECEDENTS.

BY

MATTHEW HENRY HABERSHON,

HONORARY CORRESPONDENT OF THE VICTORIA INSTITUTE; AUTHOR OF "THE WAVE AND THE ROCK"; "CHRISTMAS EVE ON THE MOORS"; "THE MONKS' GRANGE"; "FESTIVAL VERSES," ETC.

"If studious, copy fair what time hath blurr'd."—GEORGE HERBERT.

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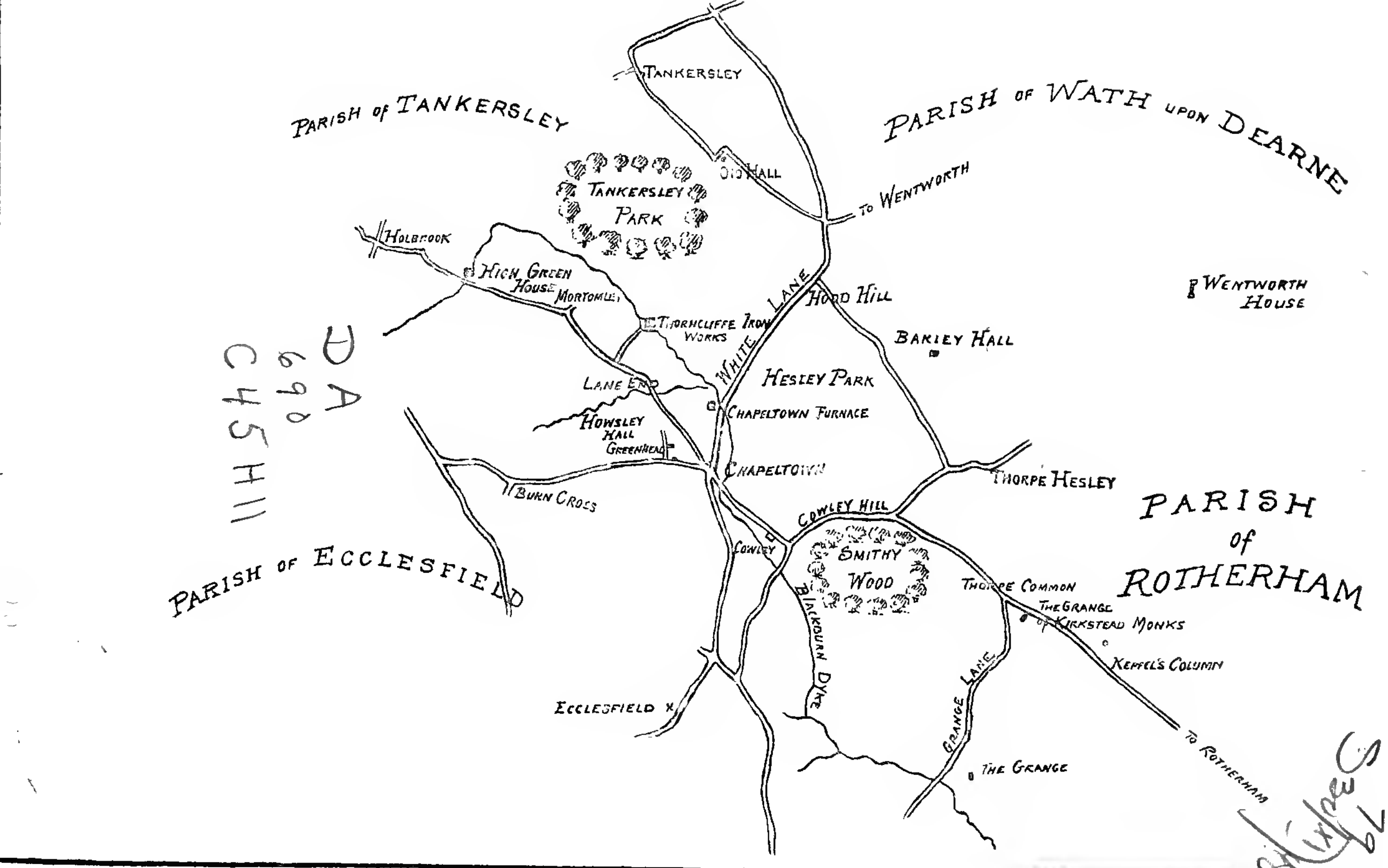
PARISH of TANKERSLEY
PARISH OF WATH upon DEARNE
PARISH of ROTHERHAM
PARISH OF ECCLESFIELD
TANKERSLEY
TANKERSLEY PARK
HOLBROOK
HIGH GREEN HOUSE
MORTOMLEY
THORNCLIFFE IRON WORKS
WHITE LANE
HOOD HILL
TO WENTWORTH
WENTWORTH HOUSE
BAKLEY HALL
HESLEY PARK
LANE END
HOWSLEY HALL
GREENHEAD
CHAPELTOWN FURNACE
CHAPELTOWN
BURN CROSS
THORPE HESLEY
COWLEY HILL
COWLEY
SMITHY WOOD
THORPE COMMON
THE GRANGE of KIRKSTEAD MONKS
KEPPEL'S COLUMN
BLACKBURN DYKE
GRANGE LANE
THE GRANGE
ECCLESFIELD
TO ROTHERHAM

TO

LIEUTENANT-COLONEL

THOMAS CHAMBERS NEWTON, J.P.,

CHAIRMAN OF

MESSRS. NEWTON, CHAMBERS AND COMPANY LIMITED,

THIS CENTENARY VOLUME IS RESPECTFULLY

INSCRIBED BY HIS FRIEND

THE AUTHOR.

"The smallest thing rises into consequence when regarded as the commencement of what has advanced, or is advancing, into magnificence."—JOHN FOSTER'S ESSAYS.

PREFACE.

It is natural for people to desire to know something of the past of the place where they reside. If they were born where they live, interesting is likely to be the history of the locality that is memorable as their native home. Is there not in the lifetime of most men some event--personal, social, or national—to which is applicable the admonition, "tell ye your children of it, and let your children tell their children, and their children another generation?" Is there not, from that admonition, to be drawn the inference, that the prophet Joel meant, that the preservation of the memory of special occurrences, by their being talked of, celebrated and recorded, was important as bearing upon the education of the race? He does well who does his best to help historically to instruct and interest, and thus benefit, humanity.

Of the land we are wont to boast of as peerless in freedom, as foremost in science, as unrivalled in song—the land of Alfred, Hampden and Cromwell, of Newton, Watt and Faraday, of Chaucer, Shakespeare and Milton—there is no city, town or hamlet of which the historical and archæological explorer cannot find something special to say of its long ago! That this affirmation is true of the rural district comprising Chapeltown and villages adjacent, it is the purpose of the author of this volume to endeavour to show. In Dugdale's "England and Wales Delineated," there is mention of Chapel, in Essex; of Chapel-Brampton, in Northamptonshire; of Chapel-Sacken, in Cumberland; and of Chapel-Allerton, near Leeds; but this place, called Chapel formerly, and now Chapeltown, appears to have been either too insignificant to be known to, or to be noticed by, the antiquarian compiler of that gazetteer. Although it had a place of worship in Catholic times, its chapel was unendowed, and therefore no account would be taken of it ecclesiastically. The inference, however, from the village having been thus ignored, is not against, but in favour of, the residents

in and near it being furnished with information as to its history, obtained on the spot by one of themselves; for the vestiges, not only of the families of knightly rank who for centuries abode in this neighbourhood, but of its industries in connection with iron and coal, are certainly not devoid of interest. To those who now have their home in this district of Yorkshire, where the Parishes of Ecclesfield, Tankersley, Wath and Rotherham unite, it is needless to prove that, as yet—

> "Its hills are green, its woods and prospects fair,
> Its meadows fertile,"

although it has been liable, owing to its wealth of minerals, to have its beauty marred, as has been many a fair landscape, by the demand for fuel, and the supremely serviceable metal with which the nation chiefly constructs its mechanical inventions.

Before the importation of foreign charcoal-made bars of iron into England, there passed from this neighbourhood to Sheffield many a load of the material of which were manufactured arrow heads, knives, scissors, razors, and the many steel implements for which that town has long had a world-wide reputation. The line in Geoffry Chaucer's poem—

> "A Shefeld thwytel bore he in his hose"

emphasizes the fact that, in those years of the fourteenth century during which Chaucer lived (1327—1400), blades were made in Sheffield for which steel would be required; and may not the surmise be entertained, that, at the works on Thorpe Common, carried on by monks of Kirkstead until Edward III. forbade ecclesiastics trading (and probably afterwards by their tenants), would be "fabricated" a sort of iron, with just sufficient carbon in it to produce a steel-like product which would submit to the forge, and, after tempering, sustain an edge? From the historic fact that there were in existence as long ago as 1160 those mines and furnaces, arises the inference that, at no great distance from those primitive works, there must have been a market for what they "fabricated." It requires little effort of the imagination to picture, passing down the road now called Grange Lane, and through Brightside, on the north side of the river Don, packhorses carrying material such as would be used by the ancient Hallamshire blacksmiths.

And of a later date, there is that which research brings into view of products of the Chapeltown furnace, where probably was made the cannon which the Duchess of Newcastle says was ordered by her husband after he had taken possession, on behalf of Charles I., of Sheffield Castle.

If, as stated by Mr. Hunter, it be true that "till the time of James I. the iron forges standing in the township of Brightside Byerlow, commonly called Attercliffe forges, were in the hands of the Earls of Shrewsbury, and worked for their benefit": and as it is undoubtedly true that the smelting furnace, which was a part of the ironworks of the Lord of the Manor of Sheffield, was at Chapeltown; we have to go far back if we would solve the problem, When and by whom were the Chapeltown Works, with their water-wheel and blast furnace, started? There is an entry in the diary of John Hobson, of Dodworth Green, of date March 17, 1726, published by the Surtees Society, which is positive evidence as to the connection between the Chapeltown furnace and the Attercliffe forges.

Before then, as far back as the reign of Charles II., Chapeltown furnace was in the hands of Captain Copley, who, about 1678, gave the works up to tenants, whose names are given by Mr. Hunter. How long they had been in existence when Copley took to them is a question which, as yet, research seems not able to answer.

The agreement by which was secured a site for the Thorncliffe Works was signed December 13th, 1793, and the arrival of the one hundredth year of their history is deemed a fitting occasion for the publication of some pages descriptive of the district in which, for a century, they have been prominent and important as a scene of Yorkshire skill, industry and enterprise; and for placing on record what research has been able to gather of the men who founded those works, and whose "footprints on the sands of time"—as their earthly career was ended before the present century was twenty-five years old—have become well-nigh obliterated.

Scholars in the schools in this neighbourhood will, perhaps, better remember certain events in their nation's history by being shown how it is linked with people who lived here, were affected by those events, and helped to make that history. The few pages of fiction in which, by a dream, Joan Mounteney appears as an attendant upon the Princess Elizabeth, may serve to interest youthful readers in the fact that, in the fifteenth century, royal and noble-born personages were exposed to contingencies of misfortune and peril such as happily in these days no privileged, or unprivileged, class of persons in this free realm is liable. The Plantagenet Edward, Earl of Warwick, who merely because he was the son of the Duke of Clarence, was during his whole life a prisoner, first at Sheriff-Hutton, where, for a time he had the Princess Elizabeth his cousin for a companion, and then in the Tower of London, until he was put to death, at the age of 29 years, by order of Henry VII.

For the benefit of those whom they concern, and for whom old-time memories have a living voice, are issued these notes of researches, briefly archæological, historical and biographical, at Chapeltown and places near that hamlet, from the point of view of the author.

Of his indebtedness to the historical works which have facilitated his researches, especially those of the late Joseph Hunter, F.S.A.; the Rev. Alfred Gatty, D.D., Sub-Dean of York; the late Rev. Jonathan Eastwood, M.A.; the late John Guest, F.S.A., of Rotherham; and the Halifax Historian, John Crabtree, Esquire, the author desires to make full acknowledgment. To friends and neighbours from whom he has received information and assistance, he offers his best thanks.

Greenhead Cottage,
Chapeltown, near Sheffield,
Nov. 17th, 1893.

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CHRISTMAS DAY AT CHAPELTOWN,

A.D. 1482:

A DREAM AND ITS AMPLIFICATIONS.

" Where, as at Tankersley,
Time hath but left a hollow roofless shell,
To show what written records fail to tell,
Surmise may fill the space the lines between
And fancy paint what, p'rhaps, of yore hath been."

"England's music feeds
On past events not dim
Though distant in our land's career,
And we to freedom cling
To-day the more because we hear
Of them our minstrels sing."—THE MONKS' GRANGE.

PART FIRST.

PREFATORY.

"At length an oak chest, that had long lain hid,
Was found in the Castle—they raised the lid."
T. H. Baily's song: "*The Mistletoe Bough.*"

THE "moated castle-like" mansion of the Mounteneys, which for centuries was as much the chief dwelling at Chapeltown as yonder mansion of Earl Fitzwilliam is the principal house at Wentworth-Woodhouse, is represented in name, but in name only, by the present Cowley Manor. The only structured relic of the buildings which were in existence when the Mounteneys had a home at Cowley, is an outhouse—a sort of barn—the roof of which is supported by massive oak posts let into the ground and uniting at the top so as to form three Gothic arches. It is a place likely to be dreamt about; a place likely to have become, when the old mansion was pulled down, the receptacle of such things of uncertain value as people have to find a place for when they re-build, or "flit" from one house to another. If there be at such times an old chest at hand, naturally there are placed hastily in it—parchments, papers, and other things taken from shelves, drawers, and cupboards. Years pass, and curiosity leads to the inspection of what may be inside that ancient bin, coffer, or box.*

There is scope for imagination to dream of there being found in such a chest in that barn, what is archæologically interesting—documents, in a script not readable by the finder, but which an expert can easily decipher.

After becoming familiar with the passages in the several historical works in which the Mounteneys are referred to, such

*In the notes of the late John Wilson, Esquire, of Broomhead Hall, there is mention of there being in Bradfield Church, an old iron-bound chest, hewed out of a solid tree, in which, in 1616, the writings of the Church were kept. It is now used as a receptacle for general lumber.

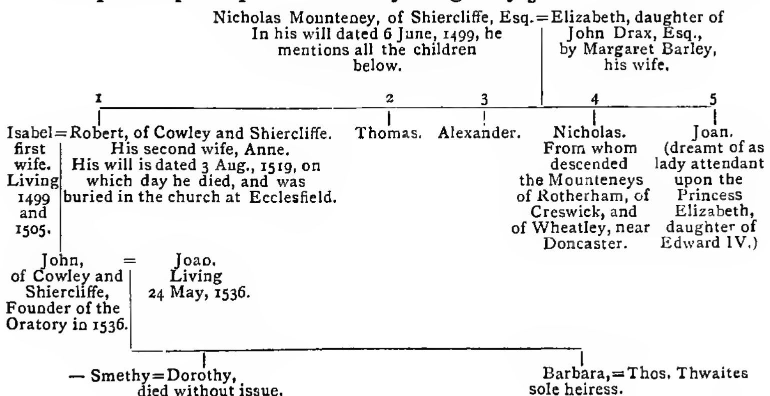
as the one which says, "Among the English Knights who "agreed to sail to the Crusades with the Prince, or to follow "him, appears the name of Robert de Mounteney, who with "two attendant Knights received three hundred marks for "their expenses," and, "At a tournament at Dunstable, in "the second year of the reign of Edward II., appeared Sir John "de Mounteney," the mind is likely to be astir with conjecture. By the bye, how is it that a matter-of-fact individual, whose brain when he is awake never imagines or invents, has before him when he is asleep elaborate pictures of scenes entirely fanciful and fictitious? This is a question not easily answered. But the probability may be conceived that, after research, which has resulted in the production of a local archæological and historical volume, the writer of it—if a dreamer—would have visions. Not unnaturally it comes to pass that, after persistently reading and musing, he has before his mind's eye such vivid pictures of the past, that his dreams become coloured by his researches. Long ago people, of whom history has told him scarcely anything but their names, become as distinct and familiar as if they were his contemporaries. In this way may be accounted for such a dream as this, and its imaginary amplifications.

There is a blank, or omission, in the Mounteney pedigree which seems to demand the invention of some hypothesis to supplement or elucidate the record. Joan, the daughter of Sir Thomas Mounteney, born Michaelmas day, 1321, had two husbands, and it is strange, says Hunter, that of the former, from whom the genealogical line descends, there is no trace. Her son John was legitimately born before her marriage with Thomas, Lord Furnival, but the name of his father is not given. That son's name, "Sir John de Mounteney, Knight," so called "jussu matris" (by order of his mother, as appears in a deed bearing that lady's seal), may not have been derived from his father, but assumed in consequence of his mother in her widowhood resuming her maiden name. The reader

naturally wonders why this mystery and concealment? The beautifully illustrated missal which belonged to this lady, Joan Mounteney, "quandam uxor Thomas Furnival, Chevalier," which Mr. Hunter hopes will turn up some day, is surely in somebody's library somewhere (unless there has been a fire destroying the premises where it was treasured). A dream so practically useful as to reveal where that missal is deposited would establish for dreaming in this scientific age, a place higher than either clairvoyance or spiritualism has attained!

In the year here recalled, 1482, the later Joan's grandfather, Thomas Mounteney, had been dead nine years, and her father Nicholas and her mother Elizabeth would be living at Cowley. Her father's will is dated 1499, so he was residing there after 1482 for seventeen years. In that will she, as well as her brothers Robert, Thomas, Alexander and Nicholas, is mentioned. Her age is not indicated, but she was the youngest of the family and an only daughter (as, strange to say, has been the rule, with few exceptions, in families residing at Cowley throughout its history down to the present day: Miss Ramsden has no sister; Mr. John Jeffcock had only one daughter; immediately preceeding him was resident there Mr. Smith, who had one daughter; Mrs. Kirk, the grandmother of the wife of Mr. Smith, was an only daughter of a Cowley household).

An extract from the pedigree of the Mounteney family will help to a perception of the young lady Joan's environment.



In his will, dated 6th June, 1499, Nicholas desired that his body might be buried before the image of Saint Mary in the church at Ecclesfield, and directs that a priest shall say mass for his soul for one full year after his decease. To the fabric of the church of Ecclesfield, he gives one seme of iron; to Robert, all his heirlooms, among which are specified—"unum calicem argenti, unum mese boke, unum primarium cum armis meis pictis, cum omnibus ornamentis capelle mee pro capellano seu presbytero meo cantanti et missam celebranti;" to Isabella, the wife of his son Robert, he gives a girdle used by his wife Elizabeth; and he makes his sons Thomas, Alexander and Nicholas his executors, who are to order for his soul's health as they think fit. Thomas Clarke, vicar of Ecclesfield, he nominates one of the supervisors.

We may assume that the father, mother, and five younger persons specified in the pedigree were of the household of Cowley in the year 1482, and we may be sure that that daughter Joan had often in her hands the illuminated missal of her namesake, bequeathed by her father to her eldest brother Robert.

Several historical facts being distinctly remembered which correspond in date with this period, the incidents of the vision have an aspect of reality; for instance a parchment at Wortley Hall evidences that, while the High Chancellor of King Edward IV., Archbishop Rotheram, was building his college at Rotherham, he, for the most part, was the guest of his friend Sir Thomas Wortley, and that it was in 1481, the year after the King's Chancellor was made Archbishop of York, that he founded that college in the town of his nativity.

The Countess of Richmond, the mother of Henry VII., and therefore ultimately the mother-in-law of Elizabeth, the daughter of Edward IV., had a first cousin, Lady Paston, whose daughter became wife of a gentleman of this neighbourhood, Sir John Saville, of Tankersley. A daughter of this Sir John and Lady Saville married the head of the house of Wortley.

Taking for granted that the families at Wortley, Tankersley and Cowley were neighbourly, it is natural that these persons should be thought of, and their intimacy with the Queen accounts for the position, at her court, of the lady Joan as attendant upon, and instructress of, the Princess.

Although the personal appearance, character and endowments of this sole daughter of Nicholas Mounteney are not on record, no one has grounds for saying of the dreamer's portrait of her, as has been said of Sir Walter Scott's description of Amy Robsart, "she was not all his fancy painted her," for in the case of the Kenilworth lady the actual facts are known. Here the real person, which the pedigree verifies, and the ideal portrait and circumstances associated with her individuality, are not subject to an analysis that can separate the one from the other. The conception of her sweetness, accomplishments and goodness, fitting her to be the instructress of the Princess, and of her occupying that position through the recommendation of one who knew her intimately and had influence at Court, may claim to be credible and tenable. It is no use anyone trying to prove the real Laura whom Petrarch loved was less beautiful than his immortal lyrics describe! Archdeacon Farrar, a reproducer of the events of the first century of the Christian era, has lately written a book, which he calls "An Historical Tale." "He "has," says a reviewer, "elaborated the hints of Pagan "writers, and availed himself of personal allusions in the "salutations of the Pauline epistles for the woofs running "across his webs of fact." . . . "He gives identity to "Pudens and Claudia, to Linus and Prisca and Aquila, and to "many others who, in the salutations of the Epistles, are "often names and nothing more."

Archæologists are not wont to describe dramatically the ancient abbeys and castles they write about as Shakespeare romances about the Plantagenet kings and queens and their associates; but we find the judicious and unromantic Mr. Hunter, in his "History of Hallamshire," which is not a book

professing to deal with nice points of ethics or chivalrous sentiments, writing of Matilda, the heiress at a very tender age of the last of the male line of the Lovetots, words of protest, as if he were a modern liberal politician defending "women's rights." He says: "The right of chief lords to dispose in marriage the "heiresses of those who held land of them, is one of the most "indefensible points of the feudal system. It may have had "its convenience in regard to the superiors; but what did the "tenants gain by it?—and, in a well regulated community, all "general political institutions will be directed to the benefit of "the more numerous class. In this instance a thousand "objections, arising out of some of the most sacred feelings of "human nature, immediately present themselves, which no "reasons of expediency or policy ought ever to have been "allowed to countervail." (p. 42.)

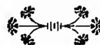
In the dream is blended with Mr. Hunter's words quoted, a passage in Dr. Collier's English History, which says, "It "was a strange feature of Edward IV.'s foreign policy, that he "endeavoured to make marriages for his children from the day "of their birth; but none of his schemes succeeded. At the "conclusion of the war he had with Louis XI., King of France, "one of the conditions of the peace-treaty of Pecquigny, was, "that Louis' eldest son, the Dauphin, should marry the English "Princess Elizabeth."

At the date of that treaty of peace, assigning her to the Dauphin, 1475, she would be nine years old, and 16 in 1482. Henry VII. became King, August 22nd, 1485, so she could not be more than 20 when Richard III., her uncle, wanted to marry her, and perhaps would have compelled her acquiescence had he lived a few months longer, notwithstanding the dissuasion of hischief counsellors Ratcliffe and Catesby. The bloodthirsty savage, the murderer of her two brothers, and deserving only to be thought of with execration, she knew to be intent upon making her the means of confirming his usurpation, and she seems to have thought of herself as utterly helpless.

There is a letter in her hand-writing in the cabinet of the Earl of Arundel and Surrey, from which may be inferred that she had the feeling that it would be perilous to refuse if the unscrupulous monarch demanded her hand. The letter is written to the Duke of Norfolk, desiring him to be her mediator for her marriage with the King, whom she calls her only joy and maker in the world. (Buch's Life of Richard III.)

Well might her mother weep, when, notwithstanding her forebodings, she consented, at the request of Archbishop Rotheram, to let her boy be taken from her. Did the Princess Elizabeth know of those tears?—of the fate of her two brothers? —of the character of her uncle? No doubt she did! We cannot interpret the obscure words in her letter without bearing this in mind.

This episode would need some word of apology if the purpose of the author of "Chapeltown Researches" had been only to inform or remind his readers by the reproduction of historical facts. He aims to make his volume entertaining, as does the artist, who, painting a historical picture, in order to depict the scene as effectively as possible, introduces persons and objects not known to be, but presumed to be, associated with it.



PART SECOND.

CHRISTMAS DAY 1482.

In accordance with license granted—such as that which, half a century earlier, was granted by Kempe (Archbishop of York) to Dominus Robert Normanton (Vicar of Ecclesfield)—there were services in the winter months in the little chapel at Chapeltown, which had given that hamlet its name; but on the day of long-ago, now brought into view, the church bells at Ecclesfield ringing merrily a Christmas peal, have invited and attracted the parishoners far and near to assemble in the richly decorated edifice which used to be designated "the Minster of the Moors." Moreover it is known that morning that a high dignitary of the Church is to be present. Thomas Rotheram, who is not only the King's Chancellor, but has lately been promoted to be Archbishop of York, and who is staying with his friend Sir Thomas Wortley, at Wortley Hall, has promised the Vicar (Thomas Clarke) that he will help him to officiate.

That he should do this is in accordance with the interest he takes in the parish of Ecclesfield, for when he founded and amply endowed the college at Rotherham, he provided that, in the election of pupils into that college, the parishes of Rotherham and Ecclesfield were to have a preference, and the provost of the college had, for part of his duty, to preach the word of God in the parishes of Rotherham and Ecclesfield. There is evidence in the Archbishop's will that he regarded himself as closely identified with the parish, for in bequeathing property in it to John Scott, his cousin, he refers to the Scotts, his mother's family, having had a "small estate, descending successively in the same name and blood from a time beyond the memory of man."

In the Catholic church (as from the gospel of Luke it is known that the event of Christ's birth was in the night) there was a mass service at midnight. In the first three centuries of the Christian era there was probably no celebration of the event; the usage was to celebrate the death of remarkable persons rather than their birth; but in the fourth century a festival was established in memory of our Lord's birth. In the Western church the time fixed in the fifth century for the celebration was the day of the old Roman feast of the birth of Sol, on the 25th of December, though no information respecting the day of Christ's birth existed. In Catholic churches there was also a service at daybreak, and another in the forenoon. Whether at Ecclesfield church in the fifteenth century there would be the midnight and daybreak service is uncertain, but no doubt there would be the mass celebration in the forenoon.

After this service, dispersing worshippers exchange salutations. Nicholas Scott, of Barnes Hall, and his sister Anne Scott (afterwards married to John Watts, of Muckleton) linger to have a few words with their relative the Archbishop. The horse on which he has ridden from Wortley Hall to the church the servants have brought to the porch, but it is not further required, for he has accepted an invitation from his Cowley Castle friends to spend the remainder of that Christmas day with them, and the weather being so fine, it is decided that a walk over the crisp snow will be preferable to riding, for his Grace, at the age of 58, is in vigorous health. The group, pictured to the mind's eye, ascending the pack-horse track towards the common, includes members of the Cowley household, namely, Nicholas Mounteney, his wife Elizabeth, the sons Robert, Thomas, Alexander, Nicholas, and their sister Joan, also the vicar, Thomas Clarke, who is asked to dine with them, and the worthy yeoman Master Wylkinson, of Crowder House.

A Christmas dinner of those days has been often minutely described, and can be readily pictured, especially the dish of a boar's head, and the richly spiced globular pudding, unknown in this land until introduced by the Crusaders.

After the feasting and the toasting and the special observances of the festival banquet had been gone through, how natural would it be for the Archbishop to entertain the assembly by words seasonable and appropriate. For those around him on the daïs, the distinguished scholar of Edward IV.'s New College at Cambridge, and previously of that at Eton, would be likely to produce (perhaps not a printed volume, for only two or three years before then Caxton had issued the first book printed in England, but) a manuscript copy of the Canterbury Tales of Geoffrey Chaucer, and read the lines in which the poet satirizes the monks and friars—for the Archbishop, as well as Chaucer, was a man to appreciate much of the advanced teaching of Wickliff. He knew that the poet had given offence to the clergy by adopting many of the reformer's tenets, but he admired his conscientiousness and zeal in the pursuit of truth. He did not think the worse of him for lacking the courage to prefer martyrdom rather than tell what he knew of the doings of the Lollards in the City of London in connection with the election of a Lord Mayor.

It is likely the Archbishop would refer to King James I. of Scotland, and tell how that learned monarch, while a prisoner in England, had studied Chaucer's poems, and, himself a poet, written thereon, admirably, comments which were published.

A good deal is known of the character, as well as the prosperous career of this son of Sir John Rotheram, of Rotherham, but there is no trace of bigotry or intolerance to be found in his words or conduct.* John Vere, the 12th Earl

*Shakespeare thought of him, as kind and gentle, for he makes him say to the young Duke of York's mother (who has exclaimed, "Go to, you parlous boy, you are too shrewd.") "Good madam, be not angry with the child!" And, "My gracious lady, go, and thither bear your treasure and your goods; for my part, I'll resign unto your grace the seal I keep; and so betide to me as well I tender you, and all of yours! Come, I'll conduct you to the sanctuary."—(*Rich. III.*, *Act* 2.)

of Oxford, observing the high merits of his fellow collegian, chose him for his chaplain, and his connection with that nobleman brought him under the notice of the king, Edward IV., who took him into his own service, and finding him to be an able and steady partisan of the House of York, treated him with marked favour; made him Provost of Beverley, and Keeper of the Privy Seal; then Bishop of Rochester, 1467; then Bishop of Lincoln, 1471, and while he was Bishop of Lincoln he had, in 1474, committed to his custody the Great Seal, the possession of which constituted him the Lord High Chancellor of England. He also became chancellor of the University of Cambridge. The King, given to pleasure and indulging in indolence—unless excited by some great peril, when he could display much energy and courage—threw upon his minister all the common cares of government.

In 1480, the High Chancellor became also Archbishop of York. On the 24th January, 1482, he opened Edward IV.'s last parliament with a speech from the text, "Dominus illuminatio mea et salus mea." We can form a pretty good idea as to what sort of a man he was when, at Christmas the same year, he was the guest at Cowley of Squire Nicholas Mounteney. The scene, if we can recall it after four centuries have passed, may help us to enjoy the leisure and social intercourse of the Christmas present.

As the host, his family, and his guests are grouped around the large wood fire in the hall of the mansion, "castle-like and moated," how natural is it for the conversation to include the work the Archbishop is engaged in in his native town. The previous year, 1481, after his promotion to the see of York, he had started his new college project, and he was remaining in the neighbourhood to ensure it being carried out according to his design and intent; and there is talked about the building of a church at Rotherham, on an extensive scale, and with ample means, on the site of the old, small Saxon edifice; and the assistance which Roland Bilton, the Abbot of

Rufford, and Henry Cornebull, the Archdeacon, are affording the Archbishop in his laudable undertaking. The new style of Gothic architecture, called Three-pointed, or Perpendicular, selected, and which is the style adopted in the erection of the King's St. George's Chapel, at Windsor, is discussed. Master Wylkinson makes a remark about the condition of the labourers employed on the farms, which opens the question whether the recent wars of the Roses have not put an end to serfdom or villenage, and if that be not "a consummation devoutly to be wished."

Later in the evening, the fair Joan, the sole daughter of the house, is urged to let her sweet voice and wel practised fingers contribute to the hilarity, sober and restrained as was customary on such occasions at Cowley, though as much cannot be said of houses generally. She consents to be led to her harp, and there is merriment in the music she discourses; though her cheerfulness is rather assumed than real, for she is somewhat troubled by a foreboding that an admirer—a worthy gentleman in the King's service—for whom she has an affection, will be compelled to marry a lady whom the King assigns to him. Suiting her music to her mood, after singing a number of lively and humourous songs, she selects an old Troubadour lyric referring to a Persian monarch's court, where was a young maiden, fair as Esther, firm of purpose as the beautiful Queen Vashti, and whom the minstrel tells of as having shown self-sacrifice in a most extraordinary way. The song affirms that she was driven to the dire expedient of staining her skin a reddish colour rather than be made to marry a satrap whom she hated, instead of the prince to whom she was betrothed, and who was so devotedly her lover that, rather than lose her, he approved her desperate resolve.

At the conclusion of the harp-accompanied recital of this Eastern story, the singer of it for a moment or two touches softly the strings in continuance of the strain, and then adds commentatory verses of her own, expressing her sentiments in

regard to compulsory marriages, and hinting at what she knows to be the disturbed feeling of the Princess Elizabeth in view of the precariousness of her position. The Archbishop, as Chancellor, has great influence in the royal household, and the verses are sung to awaken or stimulate his sympathy.

Modernized, as regards both the words and their metrical arrangement, the lady's verses, headed, in the ancient manuscript, "Stiches sung at Christmas by Joan Mounteney," read thus :—

If that banished young man from the Court Ispahan
And the lady each other thus loved,
It is well that their wrongs should have place in our songs
Till the burdens we bear are removed.

Thus disfigured for life that she might be his wife !
We might doubt if that ever could be
If we had not in view of ourselves, what is true,
For 'tis certain we here are not free.

We're of those who the most of their chivalry boast,
But 'tis less than a chivalrous thing,
When an heiress's hand is assigned with her land,
Though the act of a lord or a king !

The practice is vile in this feudal-cursed isle,
Of treating sweet flow'rs as weeds !
Pure affection ignored, to advantage a lord,
Or a dynasty, rarely succeeds.

'Tis said, on the morn when the Princess was born,
That her father determined a scheme
Of alliance—as if he could measure her life,
And the love Heaven gives were a dream !

When but nine summers old to be bartered or sold,
Is betrothal not such as is bless'd ;
But as yet not a bride, nor as yet set aside
Is her state, and 'tis one of unrest.

When I say to her why does your ladyship sigh ?
She doth naught of the wherefore confess:
If I ask of a breeze why it sighs in the trees,
Though I have no reply, I can guess.

The Archbishop applauds, and remarks, "The Princess is virtuous and amiable, and grieved should I be were she to be married against her will, and to one who would not be kind to her. Ministers of State have great responsibility resting upon them in connection with such marriages. It is a great national misfortune at times, when Royal personages are wrongly mated. While it is true that only when affection is the basis of the union is a marriage what it ought to be, Cupid not seldom is

a most mischievous intermeddler. If our King had not fallen in love with the widow of Sir John Grey while the Earl of Warwick was negotiating for him a marriage with the sister of the King of France, we should not have had so much fighting for the crown during the last twenty years. I was not the King's Chancellor when that treaty was arranged in 1475. The Great Seal had passed into the hands of Bishop Gray of Ely, who being a fluent master of the French language, was better suited than myself to accompany the King and negotiate the treaty with Louis. I am not responsible for that clause in the deed signed on the bridge of Pecquigny! The Great Seal was not returned to me until the 20th of August, 1480, two years ago. I am supposed to be an adviser of His Majesty now, but neither he nor I know what the Dauphin intends." Addressing Joan Mounteney, he adds, "Have you lately heard any news of the Princess?"

She replies, "Sir John Saville has arrived at Tankersley from London, and he brings the news he heard talked about just before he left. He says it is rumoured, and Lady Paston believes it to be true, that the Dauphin is to be married to Margaret, the daughter of Maximilian of Austria and Maria of Burgundy, notwithstanding the treaty of Pecquigny."

"That is not bad news," remarks the Archbishop, "unless the Princess has got to like him. Is that making her unhappy?"

Joan replies: "I know nothing of her not liking him; but the suspense is very trying, and must cause a state of unrest. She knows that her feelings will not be considered by those who will make it their business, and have the power, to dispose of her in marriage. For the past seven years there has been over her life a cloud of uncertainty and danger, and she has not been free from the apprehension that it may become a storm-cloud of suffering and dire misfortune. She knows, of course, what has been the fate of her uncle, the Duke of Clarence, and how cruelly many others have been treated." His Grace then observes: "The King will be very angry if a scheme for which

he has always had a peculiar fondness should be frustrated. He will awake to the treachery of the French King, and rush forthwith into war."

The Vicar here exclaims: "My feelings are not so much exercised by the Princess not being free to choose a husband, as in regard to the affairs of the heart of another lady with whom I sympathise, but whom I hope to congratulate, some day, when the obstacles she has to contend against will be overcome. I happen to know that a certain gentleman, who, when he made the promise to the King, swears that he was deceived—was not told why the King wished him to marry the lady, and that not 'all the King's horses nor all the King's men' will be able to drag him to fulfil that promise."

"Ah!" says Squire Mounteney, "the course of true love never did run smooth; but unmarried priests, like our friend here, although they have many things confided to them in the Confessional, know little of the contingencies and experiences of the course true love travels upon."

"That may be," replies Vicar Clarke, "but it is not from choice I forego the experience!"

"I may say the same," says the Archbishop, "but still we know a good deal. For instance we know the story of the maiden Rebecca, who was left free to go or not go with Eliezer, the messenger sent to deliver to her Isaac's offer of marriage; which Hebrew incident is a good basis for an argument on the question whether our feudal usages are justifiable or otherwise. Who can deny it was wrong for the young heiress of Hallamshire, Matilda Lovetot, while a child seven years old, to be compelled to be betrothed to Gerard Furnival? or deny it was wrong for Isabella of France, when only eight years old, to be married to our Richard II., as his second wife? Ere long the stories in the Bible will be better known by our people. The printed pages of Wickcliffe's translation are sure to be read, if only from curiosity. The invention of printing will have a prodigious effect in many ways. It will help to turn the world

upside down." This remark leads to a conversation as to the books, beside the Bible, likely to be printed, and if they will be cheap or dear. The Archbishop remarks "the time will come when printed books will be cheap; but they are not cheap yet, as I happen to know, for three years ago I gave 27 volumes to the University Library, and they cost a good deal of money. There are a few I know of, recently published, I am desirous to purchase. One is a folio from Caxton's press, entitled 'Confessio Amantis,' by Sir John Gower, the Poet Laureate, and Chief Justice of the Common Pleas; and another is 'Cæsar's Commentaries on the War in Gaul,' a quarto, printed only four months ago at Venice. In this the Latin words are admirably well printed, on good paper, and there is at the beginning of each part a blank space left for the initial letter to be ornamentally traced by a brush or a pen."

This allusion to the adorning of books reminded Joan of her ancestor Lady Joan Furnival's illuminated missal, and she said, "I must show your Grace a something our family possesses of that sort, which is very beautiful, and which proves how skilfully, a hundred years ago, a monk, who was an accomplished artist, could embellish a volume." It was produced, and the Archbishop examined the miniatures and heraldic decorations carefully and admiringly. "Verily," he said, "this is an heirloom to be treasured. Here is Furnival impaling Lovetot, and here Mounteney impaling Furnival. This and the Luterel Book were probably executed by the same person."

There was also shown to him a seal, of beautiful device and workmanship, executed for the same lady, which has on it the representation of the branch of a tree, having suspended from it, on each side of the trunk of the tree, a shield, one of which bears the arms of Furnival and the other those of Mounteney, and having around them the inscription SIGILLVM JOHANNE DE FURNIVAL. This seal is appendant to a deed which, being extant, authenticates those Mounteney records

between the lines of which imagination finds space to idealize. That deed is worded thus :—" Sciant presentes et futuri, quod ego Johanna Mounteney filia et hæres Thomæ Mounteney, quondam uxor Thomæ Furnivall Chr. dedi. concessi, &c. Johanni Mounteney filio meo manerium meum de Bulcotes cum omnibus pertinentiis in Com. Nott. Dedi etiam prædicto Johanni omnia terra et tenementa prata, &c., in Risheton juxta Rothewell in Com. Northampt. &c., ac in Swynton et Scoles in Com. Ebor. Habend, &c., prædicto Johanni heredibus et assignatis suis, &c. Data apud Shierclyffe in Com. Ebor. in festo Sci Marteni Episcopi in hyeme 15, Ric. II."

Absent from this vision of Christmas long ago, cannot be the something spiced, in an earthenware bowl, which the festival-keepers partake of. Whether it be the pure unfuselled product of the grape, such as the English people ought to be able to obtain from abroad in these days, the dreamer ventures not to affirm. Whatever be the beverage—harmless or otherwise—the friends continue their conversation until a somewhat late hour. The final topic of the evening is the new parliamentary enactment touching " excess of apparel." The discussion of it elicits no little merriment, for there is freely expressed the probability that as the Chancellor is Chairman of the House in which the Bill was introduced, he had a good deal to do with it. Squire Mounteney's son Nicholas protests against the privileges in it allowed to the nobility. " Because I am not a lord," says he, " I am not to wear a mantle as short as I fancy will suit me best ! "

There is cheerfulness suited to the season beaming in every countenance, when at length the Archbishop pronounces the benediction, " Gratia Domini nostri Jesu Christi sit vobiscum," and the party separates, each one to sleep—perchance to dream !

PART THIRD.

Edward IV. died the year after the Christmas-day on which Joan Mounteney had been referring to the disturbed feelings of that King's daughter. The event was not only important as affecting the Princess, but in regard to the young lady Joan, for there was, owing to the King's death, no further interference with the freedom of her friend and admirer, who was expected to marry, not as he desired, but as best served the interests of the selfish and sensual monarch. Ere another Christmas-day came round she became—if a dream can supply what history fails to record—the bride of a man, nameless in the pedigree of her family, but of whom there is mention in the notes of the late John Charles Brook, Esquire, Somerset, herald-at-arms, and from whose record Mr. Hunter, for his "History of Hallamshire," constructs the following paragraph:—

"On the 21st of February, 15 Henry VI., 1436, Robert Normanton, vicar of Ecclesfield; Richard Pigburn, of Scausby; John Skyres, of Wath; Thomas Greff, of Sturch hill; and John Wilson, of Wadsley, granted to John Howsley and Joan his wife, for their lives, all the lands, &c., which they (as trustees) had the gift of, of the said John Howsley, within the bounds of Chapel, in the parish of Ecclesfield, to hold, &c., to the said John and Joan his wife; remainder to William, son of John, and the heirs male of his body; remainder to John, brother of William; remainder to the right heirs of the father." "John Howsley appears in 1505, and Thomas Howsley in 1532."

The John Howsley, who was alive in 1505 (twenty-three years older than he was in 1482), was married at Ecclesfield church by Archbishop Rotheram, and, by that friend of his bride's family, put in possession, as tenant, of Howsley Hall, which the Howsley's had lost the hold of. Vicissitudes not now traceable caused the estate to pass into the hands of the Wortleys, and the Archbishop, as he mentions in his will, bought it of Sir Thomas Wortley. His grace left it to his

relative John Scott, a cousin, and on May 14th, 1560, Anne Scott marrying Thomas Howsley, the manor passed again into the Howsley family, and in 1594, by the marriage of Anne Howsley to Gerard Freeman, to the Freemans.

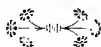
The fact is on record that Richard III., after the death of his wife Lady Anne, put pressure upon Archbishop Rotheram to use his influence with the dowager Queen, the widow of Edward IV., in order to promote Richard's scheme of marrying himself to his niece, the Princess Elizabeth. He was equal to any act of either crime or folly. He had put the Archbishop in the tower for handing the great Seal to Edward IV.'s widow, but he could be liberated if he would thus promote the unscrupulous Richard's scheme. There is uncertainty as to what the Archbishop did. The death of the King at the battle of Bosworth relieved him of the pressure put upon his conscience. Lord Campbell, in his "Lives of the Chancellors," says "Rotheram certainly identified himself, so far as an adherent of Richard, as to place the crown on his head at his second coronation at York." Richard III. was not twice crowned. If Rotheram had taken part in a coronation at York, there would be some mention of it in the memorials of him in York Cathedral. Lord Campbell was misled by the report of an incident which took place at a dinner at York, which a writer exaggerated into a coronation.

Archbishop Rotheram died at Cawood, in Yorkshire, of the plague, May 29th, 1500, aged 76 (as he was born August 24th, 1423). His coffin, in his vault in York Cathedral, was opened in 1735, and there was found in it a well-carved bust, from which the portrait of him was painted, which is in King's College, at Cambridge. As he died of the plague, it is probable that his body would be immediately buried, and an image of him substituted in the more solemn and ceremonial interment. He was one of the most conspicuous men of his day, not only, says Leland, "secretary to four Kings, but Legate of the Apostolic Chair."

POSTSCRIPT.

In these December days of Anno Domini 1892, the question,—"To whom will a certain royal personage be married?" is one that is being asked. It is one that will be among the topics talked about on the Christmas day nigh at hand, as was discussed at Cowley Castle four hundred and ten years ago the marriage of the daughter of King Edward IV.

The Princess whose name will be mentioned has had an experience which assures her that, whatever be her fate matrimonial, the English people believe she is worthy to have a place in their affections. If, in due time, the rumour of to-day should prove true—that bridal flowers are about to take the place of signs of mourning, "the garment of praise for the spirit of heaviness"—the news will be welcomed as glad tidings in this corner of Yorkshire, as elsewhere throughout the realm.

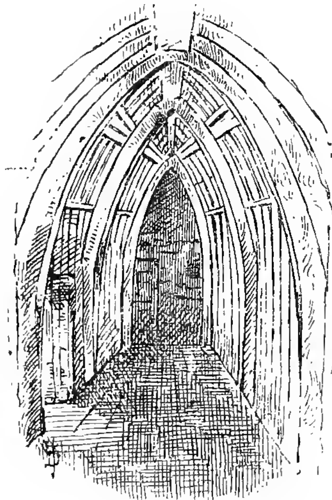


The foregoing episode was printed on the eve of last Christmas, that the author might send a copy of it to friends whom he is wont to greet when that festive season comes round. As time has verified the rumour hinted at in the postscript, it is allowed to remain; and, as a further prelude to the several chapters of the volume, the following supplementary and elucidatory notes are appended.

CHAPTER I.

NOTES REFERRING TO RECORDS BETWEEN THE LINES OF WHICH IMAGINATION FOUND SPACE TO DREAM.

Note A, page 3. *Sketch of the interior of the Old Barn at Cowley Manor.*



To show that the manuscript dreamt of as having been found in a chest in that barn, centuries after it was written, would not likely to be readable by the finder, here is a fac-simile of part of a letter written at Lincoln, October 12th, 1483, by King Richard III. Three months after his coronation he commands the Lord Chancellor to send him with all haste his great seal, the possession of which is necessary for carrying out his schemes against the Duke of Buckingham. The letter of the court official whom the King had commanded to write, appears not to have been expressed in

language strong enough for the humour his majesty was in, so with his own pen he adds to it thus :—" We wolde most gladly " ye comme yourselffe yf that ye may, and yf ye may not we pray " you not to fayle, but to accomplyshe in all dyllygence oure sayde " comawndement to send oure seale in contenent apone the syght " heroffe as we trust you with suche as ye trust and the offycers " pertenyng to attend with hyt praying you to assertayne us of " your newes. Here, loved be God, us alle welle and trewly de- " termyned and for to resyte the malysse of hyme that hadde best " cawse to be trewe, the Duc of Bokyngame, the most untrewe " creature lyvyng whome with Godes Grace we shall not be long " tylle that we wylle be in that partyes and subdewe his malys. " We assure you there was never falsse traytor better purvayde " for as this berrerre Gloucestre shall shewe you."

There is evidence that a century before the time Richard III. thus wrote, the language of this country had become English. As early as 1385 a schoolmaster tells us that he had entirely ceased to employ French in his teaching, for he found that the mother tongue of the people was a far better medium for teaching the Latin grammar to his boys, as they scarcely understood a word of French. In 1362 the two Houses of Parliament were opened with an English speech. At the same time the Government enjoined the Courts of Law to have their proceedings conducted in English.

Note B, page 21. *Character of Richard III.: " Equal to any act of crime or folly."*

Dr. W. F. Collier's History contains the following paragraph :—" The character of the last of the Plantagenets has " been painted by the historian and the dramatist in the " darkest colours. He is represented as a man cruel and " treacherous, lured on by the demon of unbridled ambition to " commit crimes most terrible and unnatural. Though he " cannot have been a good man, yet it is due to his character " to remember that the picture of Richard III., familiar to our " minds, was drawn under the Tudor sovereigns, and that, on " this account, some allowance should be made for the rancour

Fac-simile of part of a Letter written by Richard III., October 12th, 1483.

Henry Stafford, the Duke of Buckingham, the popular nobleman of royal lineage by whose aid Richard succeeded in his designs upon the throne, and who had by that king conferred upon him the office of high constable and other dignities, rebelled. While advancing from Wales against the king's forces, he was prevented by heavy rains, which made the Severn impassable; his followers deserted him, and Richard having offered a thousand pounds for his head, he was betrayed by an old servant named Banister, and executed at Salisbury, November 2nd, 1483.

"This berrerre Gloucestre," who was to show the Chancellor why the King had cause to hate the Duke of Buckingham, I can only suppose to have been a courtier whose surname was "Gloucestre," as was that of the poet Robert de Gloucester, in the time of Henry II. But whoever he was, it is probable that the High Chancellor to whom that letter was sent from Lincoln, was Archbishop Rotheram; and if he happened, on October 12th, 1483, to be not in London, but at Wortley Hall with his friend Sir Thomas Wortley—as we know that while his college was being built, about that time, he was a good deal there—perhaps the bearer of the letter, having passed through Retford, Blyth and Rotherham, and thence into the park of Squire Mounteney, would call at Cowley Manor, and, while partaking of refreshments promptly offered, answer earnest enquiries as to the latest news.

There is to be seen at Lambeth Palace an old picture in which Lord Rivers is presenting William Caxton and a book printed by him to Edward IV. and his queen, Elizabeth; and in the same picture there appears the figure of a delicate boy, from which is obtained the only portrait the nation possesses of Edward V., murdered by the order of his uncle the Duke of Gloucester, who, notwithstanding all that Horace Walpole wrote in his "Historic Doubts" apologising for Richard's conduct, cannot be believed to have been many shades less cruel and unscrupulous than the Tudor historians painted him, though in person he was not probably so deformed. Stowe, the antiquary, who was born only forty years after the death of Richard, states that he had spoken with aged persons who, from their own sight and knowledge, could and did affirm that Richard was of "bodily shape comely enough, only of low stature."

"of a hostile feeling." "Cannot have been a good man!" Is that the way a judicious historian should remark about the character of Richard III., when, apart from the words of Shakespeare and prejudiced historians, he had the means of inferring from facts as to which there is no uncertainty? Richard's murder of his two nephews alone prevents a questioning of the familiar picture painted by Elizabeth, the dowager queen. She says to the king, her brother-in-law:—

> Thou cam'st to earth to make the earth my hell!
> A grievous burden was thy birth to me!
> Tetchy and wayward was thy infancy!
> Thy school days frightful, desperate, wild and furious!
> Thy prime of manhood daring, bold and venturous!
> Thy age confirmed, proud, subtle, sly and bloody!
> More mild, but yet more harmful, kind in hatred!
> What comfortable hour canst thou name
> That ever graced me in thy company?
>
> Shakespeare's *Richard III., Act* iv., *Scene* 4.

Turk-like as was the morality of that age, when princes did not scruple to destroy life either within the circle of their own family or out of it when it suited their interests to do so, this king's foul murders were too heinous to admit of the slightest extenuation.

Note C, page 8.—*The arbitrary disposal, in feudal times, by marriage, of heiresses.*

All heirs and heiresses, being wards of the king, were by him given in marriage, and this "indefensible point of the feudal system" continued until the early part of the reign of Charles I.

What that feudal system was, some of the customs of which existed among our Anglo ancestors, but which was mainly transplanted here by William of Normandy, is well shown in Hallam's "History of the Middle Ages," and also in Sir Francis Palgrave's "Proofs and Illustrations of the Origin of the English Common-"wealth."

The claims of the lord of the fief in connection with wardship and marriage were based upon the conditions upon which the land was held. The victorious Franks shared according to their rank or merit, but the chief, or leader of the army, had not the power of supreme disposal, and did not, as some writers suppose, divide

among his followers the conquered lands, to be held on condition of their rendering him service. Too proud a spirit of independence reigned among those fierce warriors to admit of any such arrangement. Each felt his individual importance and looked for his share of the spoil, not as a gift from his leader, but as his right. He watched with the greatest jealousy the claims of his sovereign, as the following story shows. "Clovis, King of the Franks, when "plundering a church at Soissons of its rich utensils, appropriated "to himself a splendid vase over and above what fell to his share; "but one of his soldiers dashing it to pieces with his battle-axe, "exclaimed, 'You shall have nothing here but what falls to you by "lot.'" The property acquired in the first instance by the subordinate chieftains was subject to their appearing in defence of the commonwealth, but it was not subject to other obligations. The kings, however, received a much larger share than any of their officers. Royal demesnes were appropriated to the king for his own use and for the maintenance of his dynasty, and of these, in many cases he made grants under certain conditions to his favourites.

Military service was expressly annexed to these grants. Charlemagne required the possessors of such estates to take the field in person, but those who held lands allotted to them, and which they owned absolutely, had only to furnish soldiers, the rate being one for every three farms. This was feudalism in France, but in England there was a modification of the system. There is no land here that is not held of the sovereign (Nuttall's Dictionary anent the word allodium is my authority for this assertion). Whatever might have been the custom in Normandy, it is clear that in this country the lord of the fief was the guardian of the heir during his minority. He had the custody of his person and of his lands, without rendering any account of the use made of the profits. In the case of a male, the guardianship continued until the minor arrived at the age of twenty-one; in the case of a female it terminated at the age of fourteen. Before she attained that age her lord could offer her in marriage to whom he pleased, provided it was without disparagement or inequality of rank. The husband of the heiress had to do suit and service for

her. If the lady refused the alliance, she had to forfeit from her estate as much as the person to whom her hand had been offered would have given for having been selected. The penalty was more severe if she married without the baron's consent; for in that case a fine equal to double what an alliance with her was valued at was exacted by her ruthless sovereign. In addition to this, the feudal lord in England extended his authority over the daughters of all his vassals, not allowing any of them to be married without paying a certain sum, so that marriage yielded him an abundant revenue.

Ancient records abound with evidence of this arbitrary authority being exercised by the crown; for instance, we read that Joan, a cousin to Nigell de Fossard, an heiress, was given in marriage to Robert de Turham by Richard I. That monarch was not on the throne when he selected a husband for Matilda Lovetot, but his father, Henry II., deputed his son Prince Richard to act for him.

The date of the marriage of Edward IV. with Elizabeth, the widow of Sir John Grey and daughter of Sir Richard Wydeville and his wife Jacqueline, widow of the regent Bedford, was May 1st, 1464, and the date of the birth of the Princess Elizabeth, Edward IV.'s eldest daughter, February 11th, 1466. She was not therefore quite nine years old on August 25th, 1475, when the Peace Treaty was signed at the Bridge of Pecquigny, containing a clause which promised she should be the wife of the Dauphin.

The widow Lady Grey appeared before the king to plead for a recognition of the right of her two sons to certain estates, and thus she became known to him, and came into matrimonial competion with the Lady Bona of Savoy, the King of France's sister, for whom the Earl of Warwick had been sent to negotiate on King Edward's behalf. One of those two sons was Henry Grey, Marquis of Dorset, the father of Lady Jane Grey, the accomplished, virtucus, and unfortunate young lady who, when scarcely seventeen years old, was beheaded owing to her having been, against her will, proclaimed queen after the death of Edward VI.

Mary, Queen of Scots, was one week old when, in December, 1542, her father, James V., died, and her uncle, Henry VIII., immediately conceived the idea of marrying her to his son Edward, who, born October 12th, 1537, was five years older.

Note D, page 8. *The Treaty of Peace at Picquigny.*

There is extant, in the Public Record Office, the document on which is written the minute of the proceedings of a council held in the English camp, near Peronne, on August 25th, 1475, at which council King Edward IV. empowered certain persons in his retinue to treat with Louis XI. of France for peace. The document bears King Edward's signature and that of brothers Richard, Duke of Gloucester, and George, Duke of Clarence.

Note E, page 10. *The reference in the Will of Archbishop Rotheram to John Scott.*

The John Scott mentioned on page 10 would be either the son of the Archbishop's uncle Scott, the brother of his mother Alice Scott, or the son of the Archbishop's brother George Rotheram, who might have taken the name of Scott. The evidence is conflicting and someone has blundered, probably owing to the Archbishop being styled "Thomas Scott, *alias* "Rotheram," in the "Succession of the Archbishops of York."

The words in the Archbishop's will, "Item volo, quod "Johannes Scott, consunguineus meus," show that the John Scott to whom he bequeathed the manor "De Bernes" was a blood relation, but are indefinite as to what was that relationship.

"Richard St. George, Norroy-King-at-Arms," says Hunter, "on his visitation to the northern parts, 1612, subscribed a "pedigree declaring that it 'was well proved by authenticall "'matters,' in which it was stated that the Archbishop of York "and Lord Chancellor of England died in May, 1500, aged 76, "that his brother married and had Sir Thomas and George. "George had John, who had Richard Scott of Barnes Hall, who "had Nicholas, who had Thomas, married to Isabel, daughter to "Arthua Alcock, of London, by whom Richard, living in 1612, Sir "Richard Scott founded the hospital near Barnes Hall, and "endowed it with thirty pounds per annum."

Dr. Gatty's son, Mr. Alfred Scott Gatty, who is a genealogist and *Rouge Dragon* at the Heralds' College, writes in a paragraph quoted in "A Life at one Living":—"He (the Archbishop) was "son of Sir Thomas Rotheram, knight, by Alice ——, most "probably Alice Scott of Ecclesfield, his wife, and he was born "at Rotherham."

This is undoubtedly true, and Hunter is wrong in regarding the Archbishop's brothers, Sir Thomas and George, and the descendants of the latter, including Sir Richard of Barnes Hall, as all inheriting the name of Scott. The sentence on page 11 beginning with the words "Nicholas Scott, of Barnes Hall, and his sister Anne," &c., which is somewhat inexact, as dreams are wont to be, would have been more chronological if worded thus: "Richard Scott, of Barnes Hall, and his wife, the daughter of Edward Barber, of Rowley, linger to have a few words with their relative the Archbishop."

Note F, page 17. *Treachery of the French King.*

Louis XI., before he succeeded to the French crown, married Margaret, one of the daughters of James I. of Scotland and his wife Joan Beaufort. It is in accordance with what history affirms of the character of Louis for the English Chancellor Rotheram to be imagined to say he was "treacherous," for he is described as "crafty, cruel and cold-hearted."

Note G, page 19. *The Wine likely to have been provided at the Cowley Manor Banquet.*

There is extant a letter dated 1386, written by Richard II., in which he instructs the Chancellor to issue a patent for the securing, every Christmas, to Elizabeth, Prioress of St. Magdalen, at Bristol, a tun of Gascony wine.

Note H, page 16.

Which of the Sir John Saviles is the one here mentioned, as bringing news from London to Tankersley, should be made clear. A glance at the pedigree sheet of the Saviles will assist the reader. The Sir John who had been in company with Lady Joan Paston was her son-in-law—the Sir John Savile who, by the

death of his grandfather at Sandal Castle, had in that year of the dream, 1482, come into possession of the family estates, his father having died previously. By his marriage with Elizabeth, the daughter of Sir William and Lady Paston, his relations with the Court of Edward IV. would be such as, when honours were being distributed, to put him in the way of participating. He was appointed to be Captain of the Isle of Wight. In his own county he was sheriff. In the Public Record Office, reference to him are met with, as in the following entry: Nov. 19th, 1 Henry VII., 1485, "Mandate to the treasurer and chamberlain of the "Exchequer; reciting that Sir John Savyle, Knt., had been "appointed by Richard, late in dede and not in righte, King of "England, Lieutenant and Captain of the Isle of Wight, with "power to ordain and depute under him all manner of officers "there, and that certain fees and wages were granted therewith, "and that he had had great costs and charges in the keeping "of the said Isle of Wight, and has not had payment thereof "from Easter to Michaelmas last: to pay all the said wages, "fees, &c. during the said term, to which his letters patent "entitle him." P.S. No. 473.

A family pedigree is not an uninteresting document if the persons of whose names it is composed—or some of them—are worthy of being remembered, and their doings recorded. The utility of that mode of placing before the eye the position of each individual in relation to the lineage to which he belongs is obvious. Annexed to the chapter upon Tankersley, is one of the Savile family, and also one compiled from English history, showing how the Tankersley Saviles and the Wortleys are linked with the Royal line, by the marriage of their ancestor, in the fifteenth century, with the daughter of Lady Joan Beaufort, whose father, Edmund Beaufort, Earl of Somerset, was grandson to John of Gaunt, son of Edward III., and how, from three sons of that monarch, Lionel, Duke of Clarence, John, Duke of Lancaster, and Edmund, Duke of York, were descended the disputants engaged in the long war of the roses, nearly ended in the latter part of the reign of Edward IV., and of which, in 1485, the battle of Bosworth was the final conflict. The same genealogical sheet shows that the

Joan Beaufort, who was the wife of James I. of Scotland, was aunt to Lady Paston, the mother of Lady Savile of Tankersley.

Note J, page 12. *The Prisoner, King James I. of Scotland.*

The slight reference on this page to the cultured prince is not all that need be said about him in these "Researches." His wife, Joan Beaufort, being sister to Lady Paston's father, Edmund Beaufort, Earl of Somerset, is fair reason for surmising that Archbishop Rotheram would be likely to refer to him as a student of Chaucer's poems. The Archbishop would be likely to know a good deal of the interesting story of his eighteen years' captivity—probably more than is known in these days—and he would know that the ancestor of the wife of the captive prince, the Catherine Synford, who was Duchess of Lancaster, was sister-in-law to the poet Chaucer, for Chaucer was born in Picardy, his father being an attendant on Philippa of Hainault, the queen of Edward III.

The story of the eighteen years captivity of James I. of Scotland is interesting, and as he was, as shown, the husband of Joan Beaufort, the aunt of the Lady Joan, whose daughter Sir John Savile married, it comes within the scope of these local "Researches." It may, for the benefit of youthful students of English history, be thus briefly related :—

Robert II. of Scotland, dying in 1389, the crown came to his son Robert III., whose eldest son was David, Duke of Rothsay, inhumanly starved to death in Falkland Palace, by his uncle, the Earl of Fife. King Robert III. was of weak intellect, and lacked the power to assert his rights and to punish his brother who committed that murder. To save his younger son, then in his tenth year, from a similar fate, he determined to send him to France to be educated. On the way thither the youth was so ill from sea-sickness that he was landed that he might have temporary relief from it, at a place on the coast of Norfolk; but while there he was seized by some mariners of the seaport Clay and taken before the English king, Henry IV., who, that he might have a hostage for the good behaviour of Scotland, placed him in the tower. The prince had been furnished by his father with

a letter to King Henry in case accident should throw him on the English coast, and this he presented and begged to be allowed to return home, but Henry, unmoved by his "frantic appeals," resolved on detaining him.

One reason for his retention is thus described—"About this "time a person appeared in Scotland who was supposed to be the "dethroned King Richard II., although that Prince was declared "by Henry IV. to have died long ago. The Duke of Albany "took him under his charge, and, being anxious that the young "Prince James should be detained in England so that he might "himself enjoy the government without interruption, held up the "mysterious person who had fallen into his hands as a kind of "bugbear to the English sovereign, insinuating that if the right-"ful heir of Scotland should be let loose, so also should the "rightful monarch of England. Thus the two usurpers (for such "they might both be considered) kept each other in check, very "much after the manner of two ordinary felons who knew each "other's secrets."

The amiable old king, Robert III., did not long survive the captivity of his son, and the government falling into the hands of the Earl of Fife, who became Duke of Albany, and Regent, that unscrupulous ruler found in the absence of the heir to the throne too many advantages to take any serious measures for his ransom, though, to preserve appearances, ambassadors were sent annually in form to England, under pretence of demanding the release of the prince. But the two Courts understood each other too well, and James continued to remain a captive.

It is to the credit of the English king, Henry IV., that he had his prisoner well educated. The proof that he did this is in the fact that the Scotch captive became the most accomplished prince of his age and one of the wisest. He had been instructed in the sciences and liberal arts, in oratory, jurisprudence and philosophy, while he was not untrained in all the exercises then usually practised by young men of rank, such as tilting, wrestling, archery and horsemanship. His studies no doubt soothed many a weary hour of solitary restraint.

In 1413 he was removed to Windsor Castle, and in 1416 received permission, on giving security for his return, to visit his native country.

In 1419 he accompanied Henry V. to France that he might use his influence in getting 7,000 Scotchmen to return home, who were aiding the French against the English armies, a scheme which seemed likely to be, but was not, successful.

He appears to have studied Chaucer and Gower, and himself written some charming verses. Even at this day there are ballads of his that are said to be popular, namely, "Peebles to the Play," and "Christ's Kirk on the Green." The best of his writings which have come down to us, is, "The King's Quhaer (the King's Quire, or Book). A copy of this poem, preserved in the Bodleian Library at Oxford, was printed in 1783, the editor being William Tytler, Lord Woodhouselee. The Royal Poet's verses, written after his first sight, from the window of his place of captivity in Windsor Castle, of the young lady Joan Beaufort, who became his wife, are in the allegorical style of the age, and not devoid of touches of feeling and imagination. Shakespeare would be likely to appreciate them, if, as is likely, he found a copy among the manuscripts he examined and culled from.

The obsolete words and obscure lines in the poem are too many for its insertion here verbatim, but the portions of it as to which there is no uncertainty, may be thus, without the metrical form being adhered to, briefly reproduced:—

"Bewailing in my chamber all alone, despairing of all joy and remedy, tired of my thoughts, and woe-begone, I walked to the window to see the world outside and any one who might be passing; and thus to look did me good.

"Now by the tower's wall was a fair garden, and in the corner of it an arbour, and all the place was planted with trees, and hedges of hawthorn, and so thick were the green boughs they shaded the paths. There was the green sweet juniper growing fair, and on its small green twigs sat the sweet little nightingale, which sang loud and clear the hymns consecrate to love's use.

" Casting my eyes down, I saw walking under the tower a fairer and fresher young flower than I ever beheld before, which sent all the blood of my body to my heart. No wonder for a little while I was entranced ! and why ? I was so overcome with pleasure and delight, my heart became the thrall of her sweet face.

" Hastily I drew in my head, but soon looking out again, I saw her walking, and I said to myself, Ah ! sweet, are ye a worldly creature, or a heavenly in likeness of nature ? or, are ye Cupid's own princess come here to loose me out of my bondage? or are ye the very goddess Nature, that has painted with your heavenly hand this garden full of flowers ? What shall I think ! What reverence shall I minister unto your excellence ?

* * * * * *

" She was arrayed in rich attire. Her golden hair was arranged like fretwork, with white pearls, and great precious stones glittering as the fire, with many an emerald and fair sapphire, and on her head a chaplet of plumes, red, white and blue. Above all this there was beauty enough to make a world to dote. About her neck, white as enamel, was a goodly chain of small gold work, from which hung a ruby shaped like a heart. More than my pen can report she was in shape and feature, womanly, youthful and beautiful.

* * * * * *

" When she had walked in the garden for a little time, beneath the sweet green bending branches, she turned and went her way, and to see her go, brought to me aches and torment, for I, a captive, might not follow ! Methought the day was turned into night !"

As the Bishop of Winchester, the Cardinal of St. Eusebius, Henry IV.'s brother, schemed for the marriage of his niece to the captive prince, he may be imagined to have had something to do with their thus being near to each other at Windsor.

On his return from captivity to wear the crown of his forefathers, the prince said, " If God grant me life, there shall be no " spot in my realm where the key shall not keep the castle, and " the brackin bush the cow, even though I should lead the life of " a dog to accomplish it."

He evidently had a high ideal of what a king should be, but the age in which he lived had barbarous ways of administering justice. It is said of him, "Though he reformed many abuses, "made excellent laws, and conducted himself with so much firm-"ness and good policy, that even to this day his name in Scotland "is held in reverence; one of the first acts of his reign was an "unhappy one, for he brought to the block nearly every surviving "member of the family of Albany, though it does not appear that "his cousin Murdock usurped his crown and authority as his "uncle had done. Yet he and his two sons, Walter and Alexander, "and his father-in-law, the Earl of Lennox, about eighty years "old, were all beheaded on the Castle Hill at Stirling. Joan "often interceded, successfully, with her husband for criminals "and traitors. In 1427, when Alexander, Lord of the Isles, was "convicted of acts of hostility, and Archibald, Earl of Douglas, "suspected of treason, they were pardoned by James when his "dearly loved queen begged for their lives."

"The young king had wild Highland robbers and disaffected "nobles to contend with, and the battle was too much for one "man."

He was so firm and decided in his dealings with the people that they began to grumble and to look upon him as a tyrant. He suppressed an attempt to introduce the Lollards, or Wickliffe heresy, into his dominions, and (sad to say, he, lacking, like all the monarchs of Christendom, perception of the high ideal of Oliver Cromwell, that rulers had no right to force the conscience in religious matters) allowed a Bohemian physician, one Peter Crawar, who visited Scotland as a missionary of that faith, to be persecuted by church officials and burnt.

He was far superior to his nobles and courtiers—a superiority produced by his education while a prisoner in England. One of his biographers remarks: "Among the Scottish nobles he "appeared as a man among children, as a person adorned with "all the accomplishments of civilization among a horde of "savages, as some angel sent from heaven on an errand of "chastisement among the erring, refractory, astonished mortals "whom he comes to punish."

Bearing in mind that the result of his forbearing to put to death his enemy, Sir Robert Græme, was fatal to himself, it is difficult to judge as to how a ruler in that turbulent age ought or ought not to have acted. It was difficult for Queen Elizabeth to decide how she should deal with Mary Queen of Scots when all Catholic Europe, aiding Mary, was intent upon Elizabeth's overthrow.

Note K, page 13.

* If Henry VIII. had adhered to what he affirmed as to the importance of preserving collegiate institutions, the Archbishop's project at Rotherham might have continued to this day. The King said to his hungry courtiers, flushed with abbey lands, and wishing to spoil colleges also, "I tell you, sirs, that I judge no land in England better bestowed than that which is given to our universities."

Note L, page 18.

In the Duke of Devonshire's library, at Chatsworth, there is treasured a copy of the "History of Troy," printed by Caxton, and published in 1471 at Cologne, the first book printed in the English language. It belonged to Elizabeth Grey, the Queen of Edward IV., and the thought may be entertained that before the year 1482 it would have been seen in her palace by the High Chancellor Rotheram, and be one of the books he would speak of that Christmas day at Cowley.

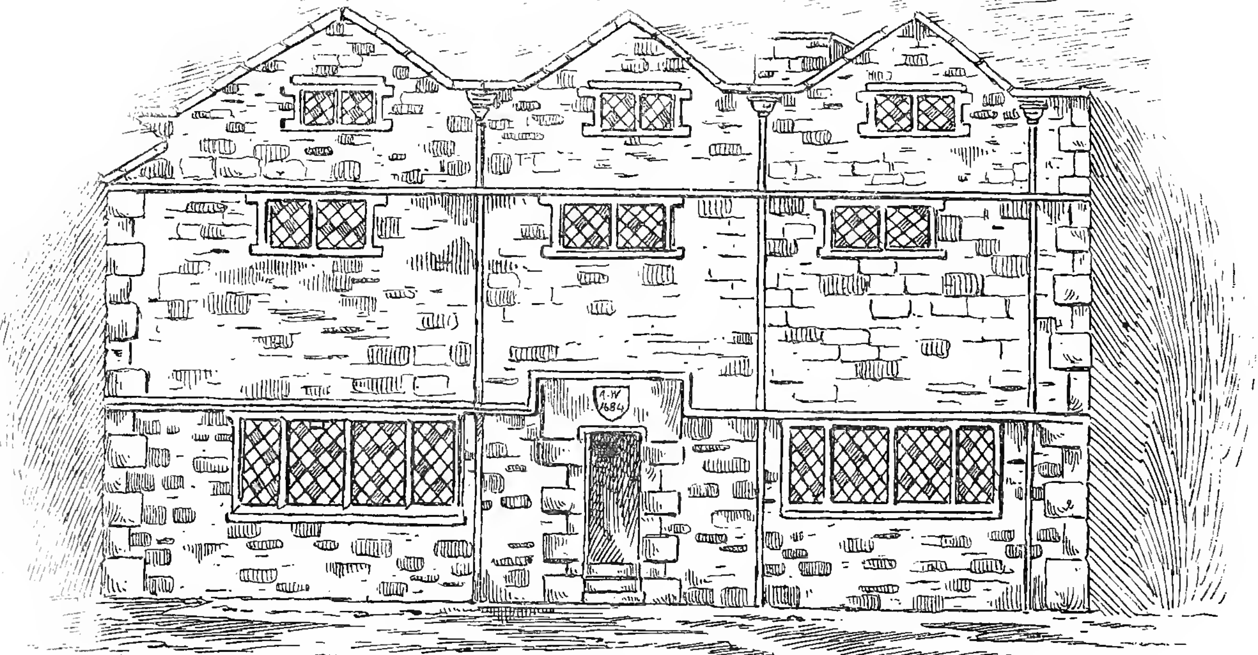
CHAPELTOWN RESEARCHES.

CHAPTER II.

HOUSE AT GREENHEAD, BUILT BY A. W. IN 1684—COWLEY MANOR, "CASTLE-LIKE AND MOATED," OF THE DE RENEVILLES, AND THE MOUNTENEYS; AND HESLEY HALL, ALSO REBUILT AFTER THE LORD OF THE MANOR OF SHEFFIELD HAD PURCHASED THEIR ESTATES.

OF the tradition that the ancient chapel which gave Chapeltown its name was situated at Greenhead, Mr. Eastwood, in his "History of Ecclesfield," thus writes:—"At Greenhead, an old fashioned house, now divided into cottages, must have been formerly a superior residence. It bears the date 1684, and initials A. W. There are said to have been gravestones in front of this house almost within memory of persons now living; if so, this may have been the site of the ancient chapel, but it is very doubtful."

As the late Professor Owen, from a single bone of an extinct animal could make out of what sort of a creature that bone was a portion, I may theorise in this matter, and, I think, support the tradition, for recently I found in the garden of my residence at Greenhead, while removing the material of a rockery or mound, some fragments of stone deeply grooved, as are grooved the stones of the arches of Early English


A·W
1684

Gothic church windows. I compared what I had found with the sketch of an arch shown on page 160 of Mr. Eastwood's book; and I said to myself, where did these come from? Not from a distance; for who would be likely to bring them? They argue the existence not far from here of an ecclesiastical building to which they belonged! They certainly make less doubtful the tradition that the old chapel was at Greenhead! That tradition is supported by the statement of an old inmate of one of the Almshouses. She said to a person, who repeated the statement to me, that her mother had been heard to say that she had seen in one of the cottages in that neighbourhood, what was once the altar of a church. Looking at the pieces of grooved stone which I had found, in the light of the tradition as to the site of the chapel, I conceived the probability that the "old fashioned house," on which are to be seen the letters A.W. and the figures 1684, was built of the stones of that demolished place of worship.* The old chapel would supply material for the present building, the stones of the outer walls of which are such as are likely to have been squared for the earlier building, but the stones of the arch of a church window would not be available. They would be left unused, become broken, be likely to remain unnoticed debris, unseen by anyone with archæological proclivities, until I discovered them buried not more than fifty yards from that old house. The two letters, A.W., were to me an unsolved problem until I chanced to see in Whitaker's "History of the Parish of Whalley," in a pedigree of a branch of the Townley family, the words:—"John Wilkinson of Greenhead, Com. Ebor. Arm. had the manor of Dalton, and moiety of the manor of Deighton."

I should like to know the history of that old-fashioned house. I know little more than that about the beginning of the present century it was the property of the grandfather of

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* It is said that of the stones of the old Sheffield Castle, was built what was the Grammar School, in Townhead Street, before it was located near St. George's Church, in 1824.

the late Reverend Frederick John Falding, M.A., D.D.,* Principal of the Yorkshire United College at Bradford, who was born at Loundside, Chapeltown, in the house now occupied by Mrs. Charles Falding.

That the hamlet was formerly called Chapel, and not Chapeltown is certain. It is thus named, in his enumeration of the places comprising the parish of Ecclesfield, by Roger Dodsworth (born 1585, died 1654), the indefatigable collector of Yorkshire antiquities (whose 162 folio volumes are in the Bodleian Library at Oxford). In all, except what historians would call recent documents, it is written simply Chapel or Capel. As early as 1249, in the reign of Henry III., the name Hugh de Chapel appears, along with that of Robert de Mounteney, as witnessing the signature of a charter by Matilda de Lovetot. In a deed by which that lady granted certain lands in this immediate neighbourhood, which had belonged to Josselin de Burne, to John Camerario, there is mention of *Chapel* as being where Burn was situated. "All the lands, in Burn, in Chapel," are words in that deed which evidence that at the date when Matilda de Lovetot signed it, Chapel was the name of the place, and also show that, if it got its name from a place of worship, the building was erected not later than the end of the twelfth century. In the year 1366 there is mention of "Capel near Cowley." In parish accounts of later date the name, without "town" attached to it, very frequently occurs. Just before 1602 there was a person carrying on the business of a tanner, who is described in the will of Edward Scott, of Shiregreen, as "Robert Shirtcliff of Chapel within the said parish of Ecclesfield."

We know that Time not seldom has produced curious transformations in names, and for a moment the question may

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* Dr. Falding was a man of whom the place of his birth should have some memorial. The author of this volume, a pupil at the Brampton Academy, where he came to be one of the teachers, and associated with him during many of the years of his Rotherham life, can testify that he was worthy of the reputation to which he attained.

be asked—Has some word of which we have no trace got changed into Chapel? However possible that may be, we know for certain that there was here, many centuries ago, a place of worship in connection with the Church at Ecclesfield, and it was called a chapel. A separate "cure of souls" not being assigned to it, there is difficulty in tracing its history.

Mr. Hunter remarks: "The records of the See of York are very deficient of information respecting the origin of the chapels which were of early foundation, and when these fail us the utmost that can be expected is that we should fix a period before which the chapels must have existed, and show on probable grounds to whom the foundation is to be attributed." "The addition of clericus or capellanus to the name of a witness who is described of any place affords a probable ground of inference that there was a chapel in the place at the time he lived."

The name Chapel, or Capel, is not in the Domesday Survey. If the place as a hamlet had been in existence at the time of that survey, we may conclude it would have been mentioned, for, says Ingulphus, "There was not a hide of land in the whole of England but the king knew its value and possessor, nor a lake, nor a place but it stood described in the king's roll."

At some unknown date the place may be believed to have got its designation in consequence of a chapel having been built here either by an owner of the Cowley or the Howsley estate, perhaps the latter, as Greenhead is so near to Howsley Hall. Why a place of worship was thought to be required in the winter months by parishioners residing some two miles from the church at Ecclesfield is on record, for "On September 2, 1426, Archbishop Kempe granted a license for two years to Dom Robert Normanton to celebrate, or cause to be celebrated, divine service in the chapel of Ecclesfield, from Michaelmas next following to the octave of St. Martin in winter, in both years, *causa peregrinacious*."

In 1545 the Parliament granted all colleges, chantries and free chapels to King Henry VIII. "The chantry lands at Ecclesfield shared the fate of more than two thousand similar endowments in other parts of England, which were sequestered to the use of the Crown and then granted to some favoured laymen." I should like to know the name of the favoured layman who got the unendowed building and plot of land at Chapeltown. The Domesday survey shows that among the owners of lands in Ecclesfield which Roger de Busli became possessed of, there were six Saxon lords who had held the six manors which comprised the large parish, namely, Elsi (from which is derived Elsecar), Ufac, Godric, Dunnic, Elmar and Norman. To which of those lords this district was assigned is uncertain. Mr. Hunter, after mentioning that there was a church at Tankersley, at Hope, at Treeton and at Rotherham before the Norman Conquest—that is before either Ecclesfield or Sheffield had a church—says: "The Church of Rotherham, noticed in Domesday Book, seems to have better pretentions to be the mother-church of the higher parts of the vale of the Don than others. Rotherham, rising like Doncaster out of a station on one of the Roman highways, was probably, like it, a place of considerable comparative consequence before the Conquest." There may, however, have been a Saxon church in the district which bears the name Ecclesfield, for the word Ecclesfelt, favours that hypothesis.

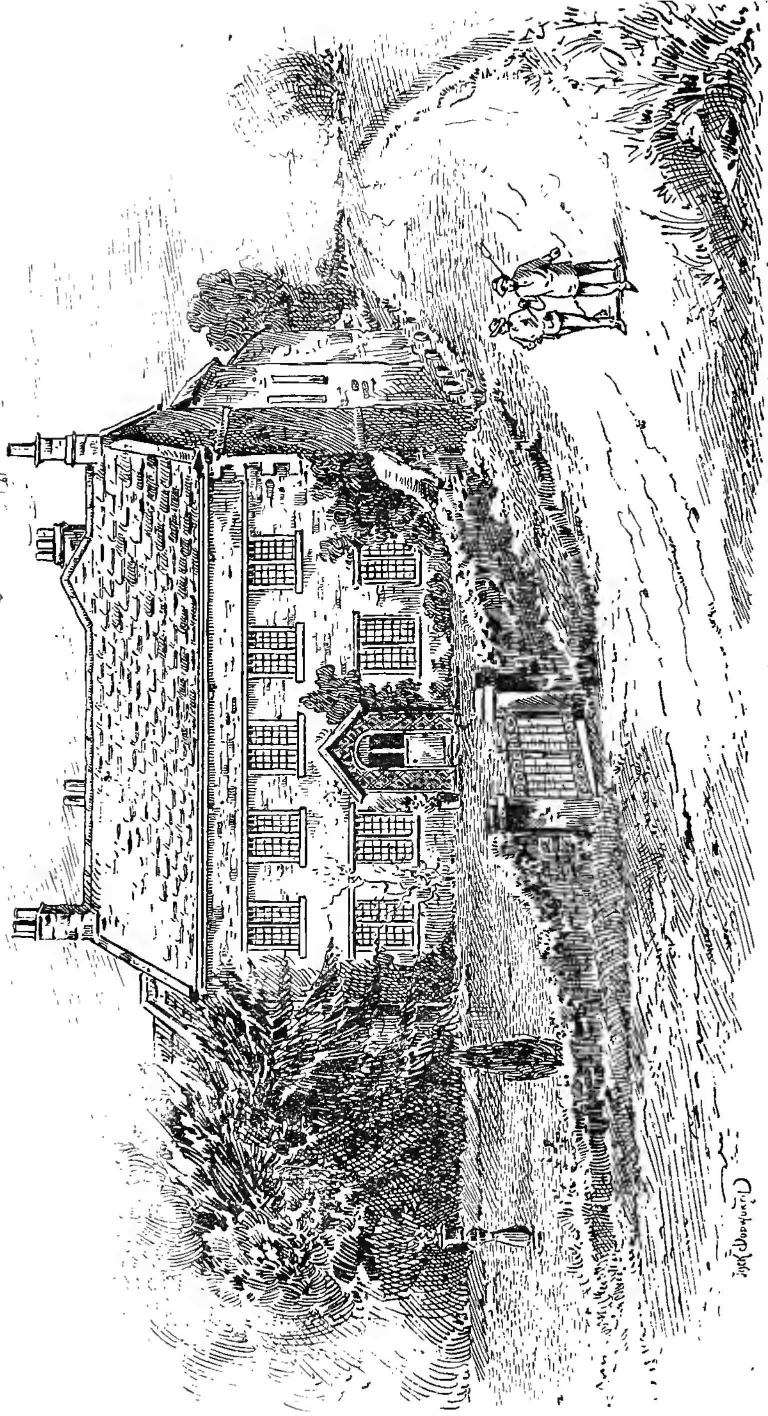
The word KIRTON, the ancient name of the place now called Bradfield, suggests that there may have been a church there in Saxon times.

As long ago as the eleventh or twelfth century the De Renevilles owned land in this district, for a charter of Richard de Lovetot mentions that the land he is granting adjoins the possessions of Jordan de Busli and De Reneville. By them doubtless would be brought into cultivation some of the acres of the wide district laid waste by the vengeance of William I. after the revolt with which Waltheof was connected. We read that the Renevilles held much land of the De Lacis.

As the Cowley family had free warren at Wath, we may surmise that Rainborough Park, which is between Wath and Wentworth, is a name associated with Reneville, which is also written Rainville and Ranville. The farm called Reinforth, between Smithy wood and Grange lane, is thought to have got its designation from the same source. There is, in the Parish of Ecclesfield, a farm called Mounteney-Hagg, which is a perpetuation of the name.

As the manor of Cowley is not referred to in the Domesday survey, there was probably no separate holding here at that date. In the *Nomina villarum*—an enumeration of villages and towns in the ninth year of Edward II., 1316—there is no mention of a hamlet of the name Chapel. We may infer that, in the days of the Renevilles, although there might have been here a chapel, there were not houses sufficient in number to constitute the place a hamlet. After the chapel was built, travellers on the road or pack-horse track between Sheffield and Barnsley would begin to call the place where, about half way between the two towns, they stopped to bait and refresh, Chapel, because the building would be there conspicuous. The exact spot where was the inn would be somewhere about the present market place, where are the old houses, "The Wagon and Horses" and the "White Horse." On the latter there is the date 1720. A little to the west is an old tenement which has upon it the date 1667, and which is supposed to have been long ago a public-house. It is upon the Chapeltown House estate, which for two centuries was the property of the Allens of Chapeltown, and is now owned by George Dawson, Esq.

Three centuries ago, in the reign of Queen Elizabeth, on April 1st, 1572, the Chapeltown estate of the Mounteneys passed by purchase to the Earl of Shrewsbury, the lord of the manor of Hallamshire. Their "stately, moated, castle-like mansion" at Cowley was then demolished, and of the materials the house as here pictured would be built. The site of the



former building may be exactly identified on an eminence immediately at the back of the present Cowley Manor and near to a stone quarry past which flows the "Blackburn Beck" (as the rivulet is designated in the Harleian MSS.), "the head of which is at Wortley Park, and which runneth by the south skirt of Tankersley by Cowley woods, sometyme the possession of Mounteney. The Holbrook flows into it, for it springeth in Wortley lordship, comes to Holbrook, thence to Mortemley by Ecclesfield, Thunnercliffe Grange, and so into Dun at Mady-hall."*

Where the road between Chapeltown and Rotherham passes on the north-east, was probably part of the moat which surrounded the mansion.

Dodsworth says that "the Mounteneys had at Cowley a stately castle-like house, pulled down not long since by the Earl of Salop, after he had purchased the lands."

Dr. Gatty words his description of the family and their Cowley habitation thus: "The family of the Mounteneys, a family of Knightly order through the middle ages, owned Cowley Manor, which was castle-like and moated, with great woods and abundance of red deer."

If the Duke of Norfolk would allow, and facilitate, some excavating to be done at the well-defined site of the old building, probably some relics of interest to archæologists would be discovered.

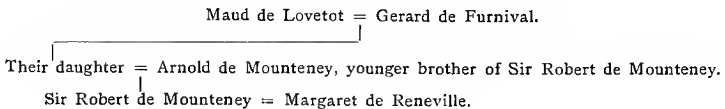
Mr. Eastwood, in his History of Ecclesfield, says: "After the village of Ecclesfield, the ancient manor of Cowley claims the first place, for though not mentioned in Domesday, nor in the *Nomina Villarum* of the time of Edward II., it is of remote antiquity as a separate manor from that of Ecclesfield. Jordan de Reneville, son of Adam de Reneville, belonging to a family which held much land of the De Lacis in various parts of their fee, is the first person actually mentioned as lord of the manor of Cowley; his name occurs in a charter of Richard de Lovetot,

* No. 801, Harleian MSS.

of the twelfth century, as having lands adjoining to those given to the hermitage of St. John the Baptist in this neighbourhood. His daughter, Margaret de Reneville, was living in 1266, and succeeded to Cowley, which thence forward became the inheritance of the Mounteneys, she having married Sir Robert de Mounteney, son of Arnald de Mounteney, who had married a daughter of Gerard de Furnival and Maud de Lovetot. In or about 1390, John Mounteney, chevalier, is returned as having free warren in 'Colley, Shirtcliff juxta Sheffėld, where he had a park, Ecclesfeld, Roderham and Wathe.' The Mounteneys had also a residence and chapel at Shirtcliffe, and another at Hesley, and continued to reside on the three estates until the eldest branch of the family ended in Barbara, daughter of John Mounteney."

The above-mentioned Maud de Lovetot is the young heiress of Hallamshire whose hand in marriage, when about seven years old, Prince Richard (cœur de lion) had the disposal of, his father, King Henry II., having placed with him the responsible selection of a husband for her. He assigned her to his comrade in the Crusades, Gerard de Furnival.

Put genealogically the descent stands thus :—



"The connection," says Mr. Hunter, "between the houses of Mounteney and Furnival is affirmed in the received pedigrees of the former family, and attested by a series of armorial empalements which were once to be seen in a window of the church at Ecclesfield. But the best proof is a charter which Gascoigne had perused of 51 Henry III. (1267), wherein Sir Robert de Mounteney is described as *nepos*, that is, the grandson of Maud de Lovetot."

The family named De Reneville may be thought of as having held the Cowley estate at least as long ago as about

one hundred years after what is called "the Conquest,"* that is A.D. 1066.

Jordan de Reneville had no son to continue the name, and his property descended to his two daughters, Margaret and Aliena. Margaret was the only one of the two whose descendants kept the estates in the family, for her sister Aliena's son, Stephen de Bella Aqua, died without issue.

Before the Mounteneys were lords of Cowley manor, they had possessions in what is now called the township of Brightside Bierlow, and which, in Saxon times, was in the manor of Grimshaw,† held by Ulfac, the last Saxon proprietor. "It passed to De Busli and De Lovetot, but a considerable portion was granted off very early to the family of De Mounteney, who had a hall and park at Shiercliffe, and who claimed manorial rights." Hunter says the arms of Mounteney were, "Gules a bend between six martlets or," and he shows a sketch of the shield.

Within the memory of persons still living, says Mr. Eastwood, writing in 1862, separate courts for the manor have been held at Cowley, and that there were deer in the park as late as 1664.

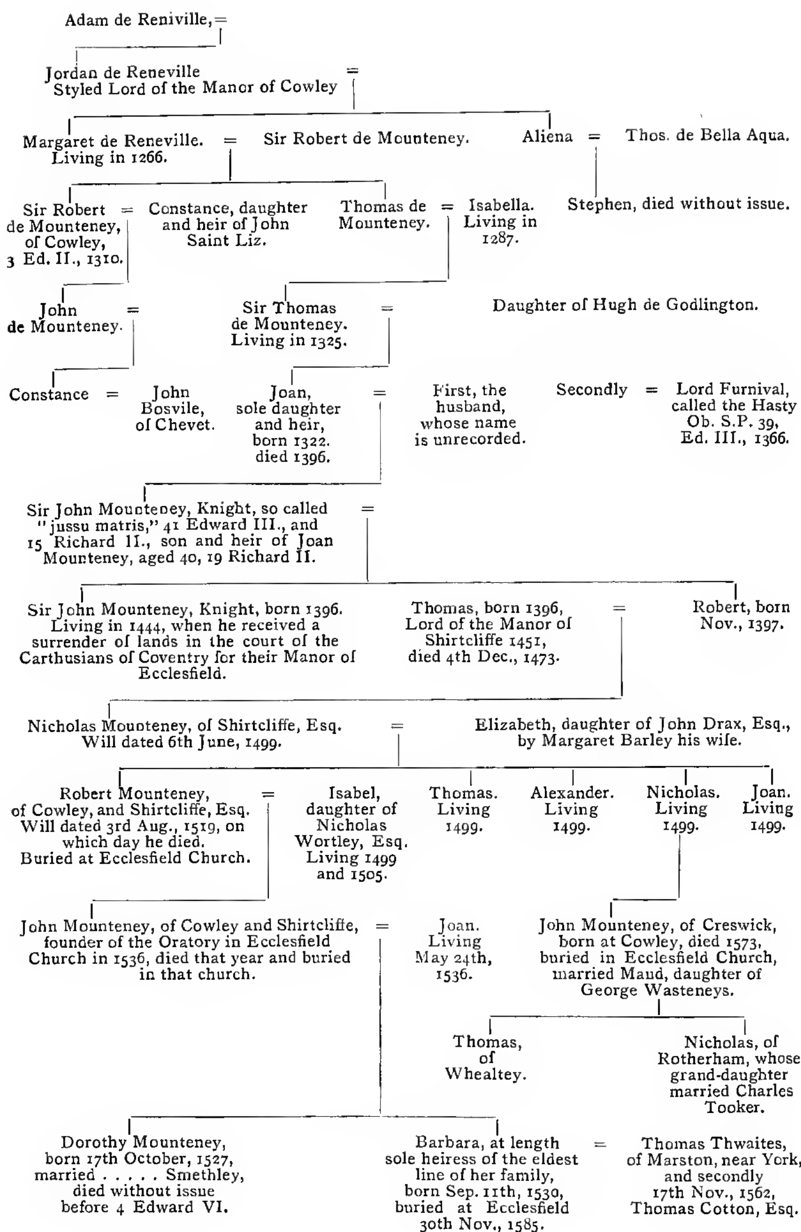
The Mounteneys of Cowley appear to have descended, not from the first name in the pedigree, Sir Robert de Mounteney, but from his younger brother Arnold, thus :—

Sir Robert de Mounteney.	Arnold de Mounteney,	=	Matilda de Furnival, daughter of Gerard de Furnival and his wife Matilda, the heiress of the Lovetots.
	Sir Robert de Mounteney,	=	Margaret de Reneville, one of the two daughters to whom the Reneville estates descended, A.D. 1266.

The Reneville and Mounteney pedigree, as furnished by Mr. West, of Rotherham, the Earl of Shrewsbury's seneschal for Hallamshire, stands thus, as copied by Dodsworth :—

* In the feudal law the word CONQUEST had not quite the meaning attached to it now. It meant the acquiring of something out of the common course of inheritance. In the feudal sense it is applicable to the Duke of Normandy succeeding Edward the Confessor on the throne of England. In the modern sense it is applicable to him as being Conqueror of Harold.

† Grimshaw and Grimesthorpe are words of the same origin.


Adam de Reniville, =
Jordan de Reneville =
Styled Lord of the Manor of Cowley
Margaret de Reneville. = Sir Robert de Mounteney.
Living in 1266.
Aliena = Thos. de Bella Aqua.
Sir Robert = Constance, daughter and heir of John Saint Liz.
de Mounteney, of Cowley, 3 Ed. II., 1310.
Thomas de Mounteney. = Isabella. Living in 1287.
Stephen, died without issue.
John de Mounteney. =
Sir Thomas de Mounteney. Living in 1325. =
Daughter of Hugh de Godlington.
Constance = John Bosvile, of Chevet.
Joan, sole daughter and heir, born 1322. died 1396. =
First, the husband, whose name is unrecorded.
Secondly = Lord Furnival, called the Hasty Ob. S.P. 39, Ed. III., 1366.
Sir John Mounteney, Knight, so called "jussu matris," 41 Edward III., and 15 Richard II., son and heir of Joan Mounteney, aged 40, 19 Richard II. =
Sir John Mounteney, Knight, born 1396. Living in 1444, when he received a surrender of lands in the court of the Carthusians of Coventry for their Manor of Ecclesfield.
Thomas, born 1396, Lord of the Manor of Shirtcliffe 1451, died 4th Dec., 1473. =
Robert, born Nov., 1397.
Nicholas Mounteney, of Shirtcliffe, Esq. Will dated 6th June, 1499. =
Elizabeth, daughter of John Drax, Esq., by Margaret Barley his wife.
Robert Mounteney, of Cowley, and Shirtcliffe, Esq. Will dated 3rd Aug., 1519, on which day he died. Buried at Ecclesfield Church. =
Isabel, daughter of Nicholas Wortley, Esq. Living 1499 and 1505.
Thomas. Living 1499.
Alexander. Living 1499.
Nicholas. Living 1499.
Joan. Living 1499.
John Mounteney, of Cowley and Shirtcliffe, founder of the Oratory in Ecclesfield Church in 1536, died that year and buried in that church. =
Joan. Living May 24th, 1536.
John Mounteney, of Creswick, born at Cowley, died 1573, buried in Ecclesfield Church, married Maud, daughter of George Wasteneys.
Thomas, of Whealtey.
Nicholas, of Rotherham, whose grand-daughter married Charles Tooker.
Dorothy Mounteney, born 17th October, 1527, married . . . . . Smethley, died without issue before 4 Edward VI.
Barbara, at length sole heiress of the eldest line of her family, born Sep. 11th, 1530, buried at Ecclesfield 30th Nov., 1585. =
Thomas Thwaites, of Marston, near York, and secondly 17th Nov., 1562, Thomas Cotton, Esq.

Adam de Reneville, the earliest name to which the pedigree goes back, would be living and be owner of Cowley about the year 1200. He had a son, Jordan de Reneville, whose daughter Margaret married Sir Robert Mounteney. Their eldest son, Sir Robert, had no children, and Thomas succeeds his brother. His name has not the prefix, sir ; but it reappears in the next generation, for his son is Sir Thomas Mounteney. This knight has no son, and his heir is an only daughter, Joan, the name of whose first husband is, for some unknown reason, omitted in the pedigree, and whose second husband was Thomas, Lord Furnival. By her expressed wish, ("jussu matris") the son of her first husband and herself takes her maiden name, and becomes Sir John Mounteney. He has no children, and his brother Thomas is his heir. The sign of knighthood in the family here disappears. His son is "Nicholas Mounteney, armiger," who died in 1499, and his eldest son Robert is his heir, the father of John, who founded in Ecclesfield Church the oratory to which the inscription there still to be seen refers. The Latin words, carved in relief on the upper border of a bench, are—

"Orate pro animabus Robarte Mountney et Anne uxoris ejus, ac pro bono statu Johannis Mountney et Johanne uxoris ejus, qui hoc oratorium fieri fecerunt xxiiij die mensis Julü, anno dni MCCCCCXXXVI."

"Pray for the souls of Robert Mountney and Anne his wife, and for the good estate of John Mountney and Johanna his wife, who caused this oratory to be made 24 day of the month of July, in the year of our Lord 1536."

No doubt there is in existence somewhere the missal which Mr. Hunter asks for—that curious and beautiful relic of the early Mounteneys which Dodsworth saw in the hands of Mr. Thomas Mounteney, of Wheatley, with adornments "executed by one of the illuminators of the time for Johan de Mounteney, the heiress who married Thomas Lord Furnival." Mr. Hunter expresses the wish that his notice of it "may be

means of bringing it again into view, or of drawing from its fortunate possessor a more particular account of the miniatures with which no doubt it was richly adorned." Dr. Gatty suggests that from it was taken the picture to be seen on a fragment of glass, in the church, of a lady in prayer with a book open before her, and who "certainly," he says, "is Isabel Wortley, who married Robert Mounteney about 1499."

The John who founded the oratory left two daughters, co-heiresses, Dorothy and Barbara. Thus, in the reign of Henry VIII., the Mounteney pedigree, as had that of the Renevilles, ended in two daughters, who inherited the estates. One of those ladies, Barbara, was married to Thomas Thwaites, of Marston, near York, who died in 1562, and his widow, Barbara, daughter of John Mounteney, married Thomas Cotton, no doubt of the family of the John Cotton mentioned in the letters patent of King Edward VI., conferring chantry lands at Wakefield, Ecclesfield, and other places, and who is there spoken of as "our trusty servant John Cotton, gentleman, in consideration of his good and faithful service done to us and to our late noble father." Mr. Thwaites, the brother of Mrs. Cotton's first husband, in 1568, bought the manors of Cowley, Hesley, and Shiercliffe from two gentlemen who probably were the executors of Thomas Cotton, namely, Sir Thomas Wharton and Robert Bowes, Esquire. This purchaser, John Thwaites, sold in 1572, Cowley, Shiercliffe and Hesley, to George, the Earl of Shrewsbury.

The Earl did not immediately get the property, for the right of John Thwaites to sell it was disputed by his heir James Thwaites, and the suit ended in his favour; but at length all difficulties were removed, and the Earl secured possession of the manors. By him the old Cowley mansion was demolished and the present house erected. The name of the first tenant was Guest, and for two hundred years a family of that name were the occupiers. In 1637, Mary Guest, a widow, pays a a rent of £6 18s. 5d. In 1681, a Gerard Guest there died,

whose only daughter, Ann, was married to Robert Kirk, of Anston. He became tenant, and his second son, Gerard Kirk, was the next occupant, whose daughter, Ann Kirk, became the wife of Mr. Thomas Smith, of Cawthorne, and he lived at Cowley, as did his son William, until he purchased Barnes Hall in 1823.

The late Mr. William Smith, of Barnes Hall, of the next generation, was born at Cowley, and when commencing his career as a lawyer he had his office at the old house in Chapeltown, where is the Post Office, where Mrs. J. Gibson resides, and where is the grocer's shop of Mr. Gradwell.

In the year that Mr. Smith left Cowley Manor, John Jeffcock, Esq., J.P., became its tenant, brother of the first mayor of Sheffield, and father of the heroic and amiable Parkin Jeffcock, the civil and mining engineer, who lost his life in trying to rescue the unfortunate victims of the Oaks colliery explosion, which occurred December 12th, 1866 [and to whose memory there is an inscription in Ecclesfield churchyard, which reads thus: "Parkin Jeffcock, late of Duffield, in the county of Derby, Esq., civil engineer, eldest son of John and Catherine Jeffcock, of Cowley Manor, in this parish, where he was born October 27th, 1829. He died in the great explosion of the Oaks colliery, near Barnsley, leading a band of volunteer explorers, December 13th, 1866, and was buried here October 7th, 1867." A memoir of him was published by his brother, the Rev. Prebendary Jeffcock, M.A., F.S.A., the present rector of Wolverhampton.] Mr. Aaron Ramsden is the present occupant of Cowley Manor.

After the forfeiture of the estates of the Earl of Arundel during the civil war in the time of Charles I., Cowley Manor was leased, along with other manors, by the Parliamentary commissioners to two persons, named Philips and Holland (about the year 1647 or 1648), but on November 24th, 1648, the House of Commons voted that the Earl of Arundel should be admitted to the composition of his estates for £6,000, regard

being had to what loss he had suffered by the Parliament forces, and that the £6,000 should be paid for the use of the navy.

There is evidence that the Mounteney knights took part in those tournaments of which such a vivid description is given by Sir Walter Scott in "Ivanhoe." In 1244, in the reign of Henry III., when discontented barons and knights assembled at Dunstable for the ostensible purpose of holding a tournament, but in reality to prosecute their political designs in connection with the revolt headed by Simon de Montfort, Earl of Leicester, the husband of Eleanor, the king's sister, Robert Mounteney would be with them, for his name is mentioned among the names of chief persons in this neighbourhood who took part with the barons, and in connection with which revolt Sheffield castle was burnt.

How formidable was the power of these feudal barons is indicated by what then occurred at Dunstable. The tournament was prohibited by royal mandate, but, in the name of the assembled barons and knights, a peremptory order was sent by Sir Fredk. Fitzwarren to the Pope's nuncio, whose proceedings had given great offence, that he should instantly quit the kingdom. The authority of King Henry was insufficient to protect him, and he was obliged to obey the order.

In Mr. Hunter's additional notes we find the following:—
"In some previously *unpublished notices of the times of Ed. I.*, given in a paper in vol. viii. of the Archæological Journal, p. 46, among the English knights who agreed to sail to the crusades with the prince, or to follow him, appears the name of Robert de Mounteney, who, with two attendant knights, received three hundred marks for their expenses. Only eighteen names are given, and those mostly of persons of the highest stamp. The prince's uncle and cousins, De Clifford, De Clare, De Percy, De Wallace, etc."

"At a tournament at Dunstable, 2 E. ii., appeared Sir John de Mounteney with these arms, viz.:—On a bend between six martlets or, a mullet zu."

Col. Top et Gen., vol. iv., p. 72.

The knight Sir John Mounteney who took part in the tournament at Dunstable in the second year of Edward II., 1309, would be the son of the Lady Joan Mounteney, as to whose first husband there is, in the family pedigree, no mention—the lady for whom was executed the beautiful illuminated missal of which Roger Dodsworth gives a description. It was seen by him at the house of one of the descendants of the family, a Mr. Mounteney who resided at Wheatley, near Doncaster. On the first page, Dodsworth says there is thus recorded the birth of the lady for whom the missal was compiled:—

"Nota est Johā filia Thomæ militis in fō Sci Michis Archangele An° Dni 1321."

"The other entries of the same nature have been used in the composition of the pedigree. They extend to the time of James I."

"This missal was doubtless executed by the same hand to which we owe the Luterel Book which Mr. Gage Rokewode has described in the *Vetusta Monumenta* of the Society of Antiquaries." (*Hallamshire*, pp. 391, 392.)

As to the absence in the pedigree of this lady's first husband, the fact that her legitimate son and heir was born when she was thirty-five years old, is an item of circumstantial evidence in the direction of the assumption that she was twice married, and that her first marriage was not a happy one, or that for some mysterious reason the continuance of his name in the family was undesirable.

There is a legend connecting Hallamshire with the war in France in the year 1453, when the first Earl of Shrewsbury, 80 years old, was killed at Chatillon. It is said that a large part of the Earl of Shrewsbury's army of 8000 men was from Hallamshire, and that "so greatly did they suffer while fighting round the Earl as he lay bleeding on the field of battle, that there was not a family nor a house in all Hallamshire that did not lose a father or a brother or a husband or a son on that fatal day."

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Thomas Mounteney, of Cowley, would be 57 years old in 1453. As he was alive until 1473, he was not one of the Hallamshire men who were mourned for after the disastrous battle at Chatillon in Gascony, but he might have been there. The records do not affirm that he was, but there is ground for the conjecture that he went with the lord of the Sheffield manor, and his son John Talbot, to endeavour to retrieve the losses which England sustained on the continent after the death of Henry V. We can imagine that Thomas Mounteney was among the Hallamshire survivors, when from Bordeaux "home they brought (their chief) their warrior dead," to bury him in the family sepulchre.

At Ecclesfield, over the vestry door, is now to be seen the Mounteney shield. It is one of the fragments of old glass collected in 1863 and formed into a scrap window.

Parts of the inscriptions, which were in the private oratory of the Mounteneys, have been preserved, and have been completed from Dodsworth's notes. Finely cut in oak, in the south side chapel, is the inscription in Latin, dated 1536—

"Orate pro animabus Robarte Mounteney et Anne uxoris ejus; ac pro bono statu Johannis Mounteney et Johanne uxoris ejus, qui hoc oratorium fiere fecerunt xxiii, die menis Maii Anno Dñi Mcccccxxxvi."

On two sepulchal stones:—

"Orate pro anima Robarte Mounteney de Cowley armigeri, qui obiit tertio die mensis Auguste A° Dñi Mccccc°xix°, cujus animæ propitietur Deus."

"Orate pro anima Johis Mounteney de Cowley armigeri, qui obiit 11° die mensis Auguste A° Dñi M.ccccc°xxx°vi° cujus animæ propitietur Deus. Amen."

Over the pew was painted in black letters on the wall:—

"Sedes domini domus antiquæ et manerii de Cowley: et * * · · id juris tenent, 1663."

"It must be regretted," remarks Mr. Hunter, "by all true lovers of the remains of ancient time and ancient art that the

church of Ecclesfield was despoiled of its beautiful and appropriate window ornaments," and he deals with the question, at what period, and by whom the despoliation was done. There is not, he thinks, any proof of the existence of those ornaments at a period later than the time of Dodsworth, who visited this church before the outbreak of the war between King Charles and the Houses of Parliament. Common fame will, of course, ascribe the destruction to the Parliamentarians, and Brook has preserved a tradition that the church did suffer much in the civil wars when, amongst other things, its organ was destroyed. It is, however, but justice to the parliament of 1643 to transcribe a clause from the act of that year, "for the suppression of divers innovations in churches and chapels, &c.," expressly framed for the protection of such ornaments as those in the church of Ecclesfield.

"Provided that this act or anything contained shall not extend to any image, picture or coat of arms in glass, stone or otherwise in any church, chapel, churchyard, or place of public prayer as aforesaid, set up or graven only for a monument of any king, prince or nobleman, or other dead person which hath not been commonly reputed or taken for a saint, but that all such images, pictures, coat of arms, may stand and continue in like manner and form as if this act had never been had nor made; anything in this act to the contrary thereof in anywise notwithstanding." It would not be during the Commonwealth that the demolition was done. Before the civil war, painted windows in churches were broken by individuals of strong anti-popish feeling. In 1630, at Salisbury, the recorder, whose name was Sherfield, broke one in St. Edmond's church in that city. He boasted of what he had done in defiance of the bishop of Salisbury's express command, and because such monuments were monuments of idolatry. He was tried for the offence, fined £500, condemned to make a public acknowledgment, to be bound for his good behaviour, and removed from his office.

The portrait of Robert Mounteney, who married a sister of Sir Thomas Wortley of Wharncliffe celebrity, and the portrait of his lady, with the arms and effigies of his ancestors, once appeared in the east window of the south aisle of the church at Ecclesfield. That window was placed there by him in 1505. His will bears date the 3rd of August, 1519, and he was buried, according to his directions it contained, in the church of Ecclesfield. As before mentioned, fragments remain of the sepulchal stone of this Robert Mounteney and that of his son and heir John Mounteney, who was interred in the same church in 1536.

Their heirs, says the Hallamshire historian, probably thought that the memorials which they placed over their graves would endure for ever, when, having cut the inscription deep in the stone, they filled up the letters with some pitchy or metallic substance. But these are now a far less perfect memorial of this ancient and opulent family than is another inscription in the same church carved in oak, requesting prayers for the souls of Robert Mounteney and Anne his wife, and for the good estate of John Mounteney and Joan his wife, who constructed the oratory in 1536. This John Mounteney, the last of his name at Cowley and Shiercliffe, died in the prime of life; and a tradition is not to be wholly passed over that he was assaulted and wounded in the church porch of Sheffield, of which wound he died, but by whom it was inflicted or on what account the tradition does not explain. By inquisition taken after his death, 28 Henry VIII. (1537), he was found to hold the manor of Cowley of the king, as of his honour of Tickhill, by knight-service: the manor of Shiercliffe, of whom or by what service (he held) the jury knew not: and the manor of Steynton (he held) of the king by knight-service; and Dorothy and Barbara were found to be his daughters and co-heirs. The furniture of the oratory which he and his wife founded, dated 1536, is still to be seen in Ecclesfield church.

There is evidence of the Mounteneys being related to the Saviles, in a deed of the time of Edward II., thus worded :—

"Sciant, &c., quod ego Thomas de Savile, dedi, &c. D'ne Tho. de Mounteney et Constanciæ uxori suæ, manerium meum in villâ de Dodworth, quod vocatur Sayvile-hall, una cum omnubus terris meis in Staynborough et redd, ann 2s in villa Coldwell, quæ habui ex dono Baldwini patris mei Dat. apud Seyvill hall in crastino Sanctæ Trinitus 4 Edw. fil Edw."

Peter de Savile, from whom the Tankersley Saviles descend, had a brother Baldwin Savile, who owned one of the ancient homes of the family, called "Sayvile-hall," situated on the northern bank of the river Dove, and his son Thomas de Savile having inherited the estate, bestows it by the above deed to Sir Thos. de Mounteney and his wife Constance, in possession of whose descendants, the Bosviles of Chevett (near Barnsley) and Neviles of Ragnal and Grove, it continued until 16 Eliz., 1574, when George Nevile sold it for £240 to Thomas Headily.

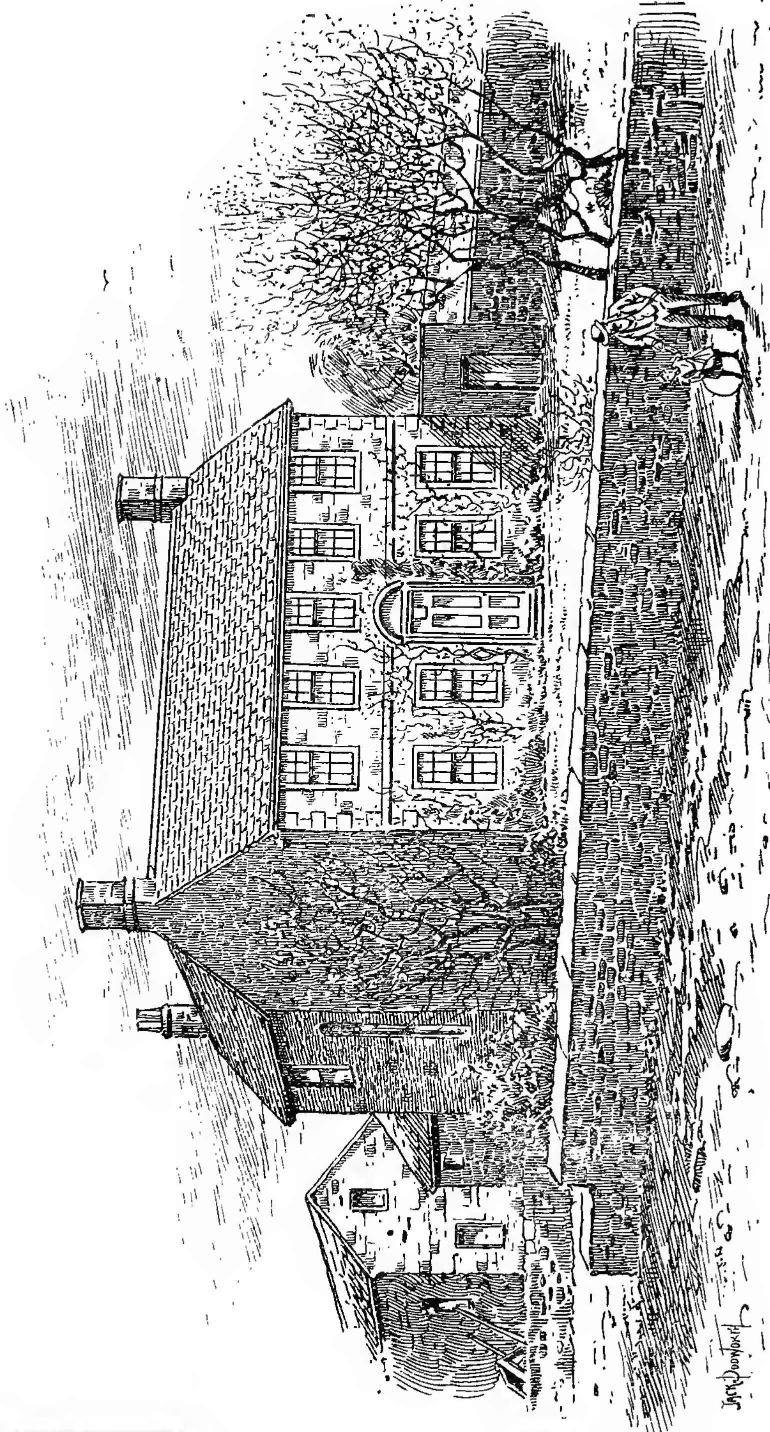
Hesley Hall was a possession of the Mounteneys, and was sold to the Earl of Shrewsbury at the same time as Cowley and Shirtcliffe. The present house is old, but not so old as the time of the Mounteneys. The ancient moat is still in existence in part, with water in it. The Earls of Shrewsbury used the Hall for the residence of the keeper of the red deer, mentioned by Dodsworth.

At an inquisition taken at the death of Robert Mounteney, Esq., 5 Aug., 1519, he was found seized of, amongst other things, "Maner, Colley in soc' et per 34s. redd' in c, at al. in poch' de Ecclesfield ten' de Geo. Comit Salop ut de Maner' Sheffeld Maner Shercliff 20th &c Maner Hesteley &c"*

In Harrison's Survey, 1637, "Humfrey Northall holdeth at will Heslowe farm, by the yearly rent of xxx^{li} imprimis, a tenement called Heslow Hall, moated round, &c." And among the out-payments that year is "Humphry Northall, the keeper of Couley woods, his wages 3£."

In 1664, "To Henry Priest, for looking to Cowley woods and ye outlying red deer, in Humfrey Northall's place 4£." In 1697, "Valentine Hurt, for Hesley farm, 35£."

* Coles' Escheats, Harleian MS., 759, p. 151.



CHAPTER III.

TANKERSLEY.

The hamlet of Tankersley as now known is a rural place, consisting of the Church, the Rectory, the Grange, several farm houses and a few cottages; but the parish of that name, including the lordship or township of Wortley, is of considerable extent. Its church in remote times was larger and of more importance than the present one. Of its stained-glass windows Dodsworth makes mention. Between the nave and the chancel may be now seen columns which indicate that originally the architecture was Saxon. The large octagonal font is evidently very old; the tower is of later date. In olden times the Park was almost as nearly in contact with the hamlet of Chapeltown as were the woods of Cowley; but the acreage of the former being extensive and the mansion on the far side, the ruins of the old hall are not so immediately contiguous to our Greenhead standpoint of vision as the site of the demolished Cowley Manor.

That there was a church at Tankersley at a very remote date is evidenced by the Doomsday survey. That survey of the eleventh century is silent as to any church in the manors which constituted the parish of Sheffield, says nothing of one at Ecclesfield, while it speaks of Rotherham, Treeton, Aston, Hope and Tankersley having each a Christian edifice. The first Tankersley rector of whom there is mention is a Richard de Tankersley; and next, in the year 1226, a William de Tankersley has presented to him, by a Henry of that name, a moiety of the living of the church. John de Lekes is instituted March, 1290 and April, 1291, on the presentation of Richard Tyas and Hugh Eland; a Richard le Tyas, acolitus,

became rector in 1312, on the presentation of Richard Tyas and Alice his wife ; in 1329, Jac. Eland, acolitus, was rector on the presentation of Robert Bradfield and Joan his wife, called Lady Joan de Tankersley. There was a Sir Francis le Tyas in 1280, who was witness to a charter ; perhaps the Hall and the Rectory were the residences of the two families, Tyas and Tankersley.

Mr. Hunter says, "The family of the name Tankersley became extinct five centuries ago." He seems not to have known anything of Dr. William Tankersley, who, in 1690, emigrated to the United States of America, and who was the orphan son of George, the son of Sir Henry Tankersley. It is true, however, that though the family was not extinct, no one bearing the name lived at Tankersley after the close of the thirteenth century, for 1308 (3 Edward II.) is the date of the death of the Sir Hugh Eland, who some years before had become the owner of the estate by his marriage with the heiress of the Tankersleys, for in 1291 he presented to the rectory.

As early as 1246 (30 Henry III.) and in 1275 (3 Edward I.) there was living at Elland Hall, near Halifax, a Sir John Eland, and descended from him was a Sir John, who was concerned in a quarrel which arose between Thomas the Earl of Lancaster and the Earl of Warren regarding Alice de Laci, heiress of Pontefract, Lancaster's wife, and daughter of the Earl of Lincoln. That Earl of Lancaster, grandson of Henry III., was beheaded in 1332, and his wife died in 1348, which dates give the time about which that "deadly feud" occurred, one of the results of which was the passing of Tankersley from the Elands to the Saviles.

For several generations the ancient family of the Elands had their seat at Elland Hall, on the north side of the River Calder, in the township of Elland-cum-Greetland, and lived there in great splendour until there occurred the feud by which the male descendants lost their lives. In 1341 Sir John

Eland was Sheriff of Yorkshire, and is mentioned as being in that year "lord of Eland, Tankersley, Fulbridge, Hinchfield and Ratchdale."

After his death and the death of his son Hugh, both in connection with that feud, a member of the ancient Yorkshire family of the Saviles became possessed of the estates which had been owned by the Elands. Sir John Savile, Knight, purchased, in 1350, from the lord of Pontefract, for two hundred pounds, the wardship of the heiress Isabel Eland, daughter of the said Sir John Eland, and was married to her at some date previous to the year 1399. There is evidence that this Sir John Savile was son of John and Margery Savile, of Golcar, for there was formerly a chantry at Elland where prayers were offered for "Sir John Savile, Knight, and Isabel his wife, for John Sayvill and Margery his wife, parents of the said John Sayvill, Knt., also for Thomas de Eland and Joan his wife, parents of the said Isabel."

In 1475 Sir John Savile, Knight, and Thomas Savile, Esquire, his son, appear in an indenture disposing of the Grange of Ainley, in the chapelry of Elland, to John Savile, of Hullenedge, and William Wilkinson.

The gist of the feud story is that Sir John de Eland, when Sheriff of Yorkshire, 15 Edward III., went privately in the night, at the head of a body of his tenants, and put to death, in their own houses, three neighbouring gentlemen, whose friends, nursing their wrath and biding their time, had their revenge. They waited until the sons of those murdered gentlemen were grown up, and then killed both Sir John Eland and his son.

This barbarous mode of executing private revenge was not infrequent among the Norman barons and their descendants.

In Brady's "History of the Reign of King Stephen," p. 281, there is the following passage:—"If earls or great men found themselves aggrieved by another, they frequently got together all their men-at-arms or knights that held of them,

their other tenants and poor dependants, and as much assistance from their friends and confederates as they could, and burnt one another's castles, houses, &c."

Will our race ever have so progressed as to be superior to this evil propensity of revenge, which in all lands and all ages has caused blood to be shed and coloured history with tragedy? Bright, indeed, is the vision which we are permitted to have a glimpse of, when, high enough above the paths adhered to by agnostics and pessimists to see as they do not, we can behold that He—

> "Who laid the foundations of the earth,
> Who stretched out the heavens like a curtain,
> Hath made known His ways unto Moses,
> His doings unto the Children of Israel,"

and thus apprehend something of the verities implied in the Psalmist's important declaration, confirmed by the Teacher who, in proving by his resurrection that He was what He claimed to be, proved that He knew what is true. The question as to what may be hoped for of humanity is prompted by the following newspaper paragraph which has happened to come in my way while writing this chapter :—

"A startling story reaches us (says the *Globe*) by the Indian mail in connection with the murder of Major A. H. S. Neill, of the Central India Horse, some time ago. It will be remembered that the Major was shot on parade by one of his men. He was a son of General Neill, of Cawnpore fame, and the man who shot him is now said to have been the son of a Duffadar in the Light Cavalry, who was executed for the murder of General Wheeler at Cawnpore, after having been flogged. The man, who was arrested on the recapture of Cawnpore, stoutly denied his guilt, and urged that he had been forced to mutiny against his will. Before being hanged he left a dying message for his infant son, and prayed the Prophet to strengthen the child's arm to avenge the death of his father on General Neill or any of his descendants. The son grew to manhood, and served under Major Neill for years before he came to know that his officer was the son of the man who had ordered his father's execution. Lying ill in hospital one day the news

was conveyed to him by a Fakir, and the dying imprecation of his father now repeated to him had such an effect on the man's mind, that though he had been treated with special kindness by Major Neill he thought of nothing but revenge. Accordingly, on the earliest opportunity he shot the Major on parade, keeping his object so secret that the murder seemed wholly without motive. He was sentenced to death by Sir Lepel Griffin, and died without making any statement. The explanation is now given by a man who was at Cawnpore during the mutiny."

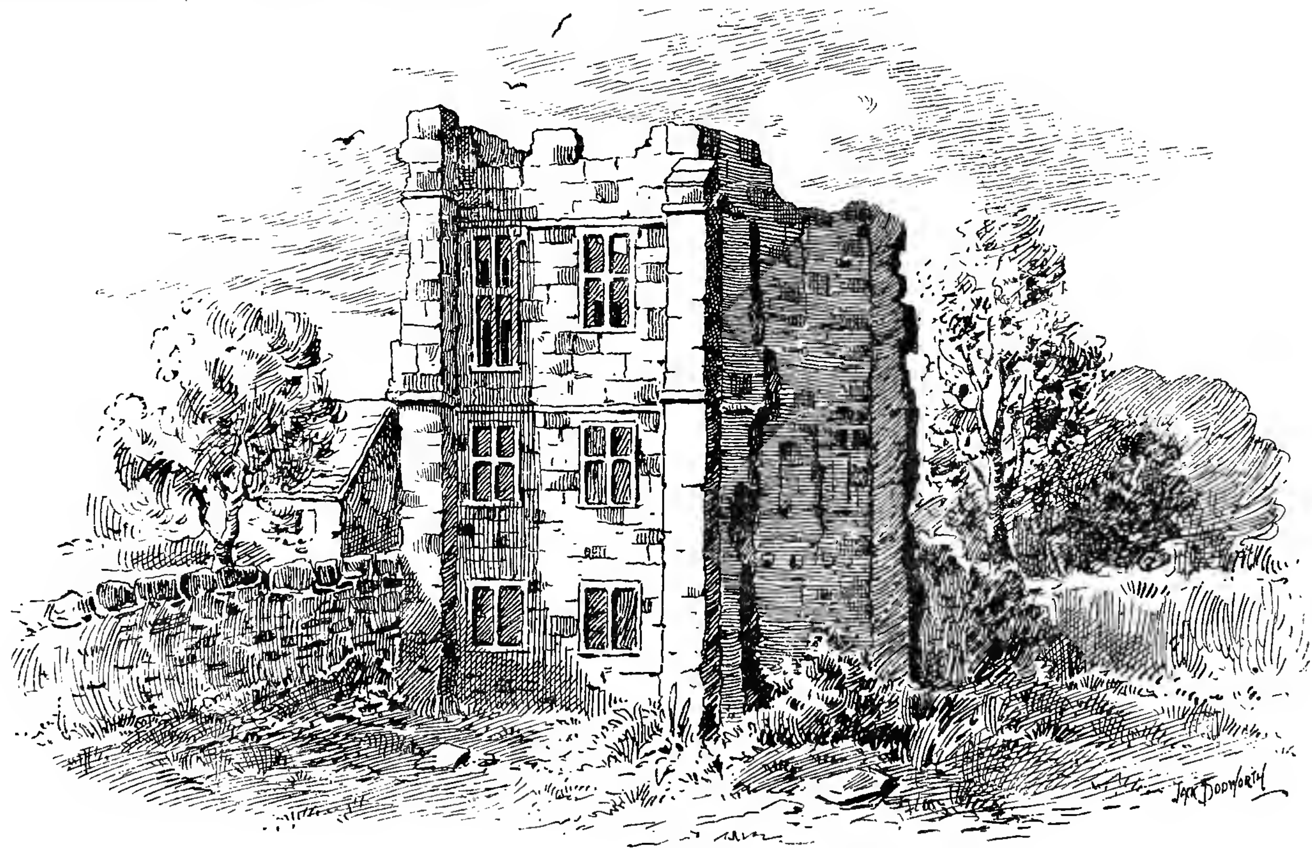
The tragic story of the murderous doings of Sir John Eland, and the retribution which came to him fifteen years afterwards, is extant in the form of an old English poem, entitled "Sir John Eland and his antagonists," transcribed in the year 1650 by a Mr. Hopkinson. The 124 verses, from a literary point of view, are loose and crude, and can only claim to rank as doggerel; but they are evidence of historic events which happened 550 years ago affecting the ownership and occupancy of one of the chief houses in this neighbourhood. The deadly feud story has been commented upon by distinguished antiquarians, namely, Watson, the Halifax Historian, Beaumont of Whitby, and Dr. Whitaker. Beaumont supposed the whole to be a fiction, because, he said, at the very period of the last act of the tragedy the different parties appear to have been at peace, as may be inferred from the evidence of their having attested each others' charters. This argument, however, is not conclusive. The fire of revenge during the fifteen years' interval between the first act and the second was not extinct, but smothered under embers, and decent appearances were kept up between the survivors of the families. Dr. Whitaker says, that, in his opinion, "the poem authenticates itself. The estate passed, by the marriage of a sister of the last Eland, to the Saviles, although she had a brother named Henry, and why he did not inherit is not accounted for in the poem; but it informs us that this Henry was a brother of the *half blood*, and therefore, the immediate ancestor having died intestate, could

not inherit. This could not have been invented. I cannot conceive the story to be a fable, as it is so circumstantial—the places, dates, &c., so specific and so consistent."

While my researches were making out in what way the Tankersley estate got into the hands of the Saviles, I found that not the least interesting facts of that family's history are connected with a remarkable personage, a lady, who had four husbands, lived to a great age, was of royal lineage, and is a link in a genalogical chain which unites the Saviles and the Wortleys with the Plantagenet Kings of England, as shown in the pedigree appended. At Tankersley Hall she resided in the latter part of her long life, not ended before 1542, for in that year her will is dated; and to Tankersley she would be taken as a bride, for her first husband was Sir John Savile, Sheriff of Yorkshire, Captain of the Isle of Wight, the owner of the estates at Tankersley, Thornhill, &c., by inheritance from several generations of knightly ancestors. At Tankersley Hall would probably be born her daughter who was married to the head of the house of Wortley. This lady, the wife of Sir John Savile until his death in 1504, was daughter and co-heir of Sir William Paston and his wife Lady Joan Beaufort, daughter and co-heiress of Edmund Beaufort, Earl of Somerset, grandson of John of Gaunt, Duke of Lancaster; and to the Countess of Richmond, mother of Henry VII., Lady Savile's mother was first cousin.

The widow of Sir John Savile became the wife of Sir Richard Hastings, a younger son of Lord Hastings, who was beheaded by Richard III., and who was brother to the Countess of Shrewsbury of Sheffield Castle. When next a widow, she was courted by Sir Edward Poynings, and became his wife, and her fourth husband was Thomas Gargrave, of Tankersley. Whether the lady whose name had become Gargrave was a widow for the fourth time when, at Tankersley, she made her will in 1542, does not appear. We may suppose that after her first husband's death in 1504 Tankersley continued to be her residence, and that her second

Tankersley · Old Hall



husband, Sir Richard Hastings, did not require her to live elsewhere, for he was the guardian of her son Henry, who, at his father's death, was only six years old. When Sir Richard died, the Earl of Shrewsbury had the custody of the youth, and probably the Earl was Sir Richard Hastings' executor, for in 1514 the right to present the Tankersley Church living was in his hands. During the years she was the wife of her second and third husbands perhaps she had not her home at Tankersley, but it is clear that she had, by right or permission, a residence there after she married Robert Gargrave, who is called "Robert Gargrave of Tankersley," and there her will is dated. Her son Henry Savile had been under the care of the Earl of Shrewsbury, and when in 1518 or 1519 he became of age, he would become the owner of the other family mansion at Thornhill. He need not, therefore, if he had the power or will, interfere with his mother's occupancy of Tankersley Hall. Twenty-three years after the son had attained his majority, and when he would be forty-four years old, she made her will. Her death about that time would give him the choice of living either at Thornhill or Tankersley. He seems to have preferred the latter, for he there spent much of his time. There is extant a letter which he wrote in 1546, in which he says: "Lord Talbot was at Tankersley, and killed two stags in Wharncliffe-walks."

The Gargraves doubtless sprang from the village of Gargrave in Cravan, of which family was Sir John Gargrave, who was Governor of Pontoise under Henry V., and there interred. His son, Sir Thomas, was Master of the Ordnance in France, and fell at the siege of Orleans in 1428. This latter, Sir Thomas Gargrave, is mentioned by Shakespeare as among the companions of the first Earl of Shrewsbury, then Lord Talbot, in the French wars. In 1514 there lived a Thomas Gargrave at Alverthorpe, near Wakefield, who in his will, made that year, directs his body to be buried with somewhat expensive accompaniments in Wakefield Church. Doubtless

this was the same person, with Thomas, who married Elizabeth Levett, and whose son, Sir Thomas, was knighted in Scotland in the year 1547 by the Earl of Warwick. In the first Parliament of Queen Elizabeth the latter was member for Yorkshire and Speaker of the House, and it was he who, in 1559, May 27, by direction of the Treasurer of the Queen's Household, "caused to be assembled at Tankersley twelve members of the Savile family to take some stay for Edward Savile's inheritance, he having been found by a jury to be incompetent." (*See* "Introduction to the Savile Correspondence," published by the Camden Society.) I find there is mention in "Pepy's Journals" of a Sir Robert Paston, who for his eminent services in the Civil War and his activity at the Restoration was created Viscount Yarmouth (25 Charles II.)

He was probably descended from the John Paston who was Sheriff of Norfolk in the reign of Henry VII., and to whom was probably addressed a letter which is to be seen among "The Paston Letters," vol. 11, p. 36, of date 1470, headed, "To my cosyn J. Paston."

In 1518, the ninth year of Henry VIII., Sir Henry Savile—the son of the lady who had four husbands—"was of full age and had livery of his lands." Of the Honour of Pontefract he was Steward, and of the Manor of Wakefield; was Sheriff of Yorkshire in 1538 and in 1542, and was made a Knight of the Bath at the coronation of Queen Anne Boleyn. His wife was a great heiress, being co-heir to the Fitzwilliams. They had one son, who was married before his father's death. When that event took place, it was found that the father had settled as much of his estate as was at his disposal upon an illegitimate son, Robert of Howley, from whom descended a race of Saviles, who, Hunter says, "over-peered the genuine branches for the greater part of two centuries, the Lords Savile and Earls of Sussex." His will is dated February 15th, 1555, the year of his son Edward Savile's marriage at the age of 20, and at which date the Manor

of Tankersley was settled by the son upon his wife. Mr. Hunter, who prints two letters signed Edward Savile, surmised that there must have been some deficiency of intellect in the young man, for he seems to have placed himself under the protection of the powerful family of the Earl of Shrewsbury. The two letters do not evidence that he was of unsound mind when he wrote them, and Queen Elizabeth thought he was not so defective as he was said to be. Hunter says: "There must have been an examination as to his mental condition, if the story be true which Dr. Johnson heard, that when Edward Savile was under examination, and he was asked, 'how many legs have a sheep?' he answered 'two.' This appeared conclusive against him, but he surprised the court by telling them, 'since he could remember, there were two legs and two shoulders, and that if they had asked him how many feet, he had told them four.'" The date when twelve members of the Savile family were summoned by Sir Thomas Gargrave, by direction of the Treasurer of the Queen's household, to assemble at Tankersley "to take some stay for Edward Savile's inheritance, he having been found by a jury to be incompetent," is May 27th, 1559. That would be 45 years before his death, for he lived until 1604. Those twelve members of the Savile family would be interested in believing him to be incompetent. He was, however, deprived by his father of property which could be diverted from the line of legitimate descent. As the pedigree shows, he had no children, and his wife was divorced, upon whom at the time of his marriage his Tankersley estate was settled.

It appears from fines levied in the 8th and 9th of Elizabeth that the Manor of Burkisland was "to remain to the heirs male of the body of Thomas Savile, of Lupset, deceased, for want of issue male on the line of Savile of Thornhill and Tankersley, which line failed in the person of Edward Savile, the sixth lineal descendant from Henry Savile, which Henry married Elizabeth, daughter and heiress of Simon Thornhill, whereby the Manor passed from the name of Thornhill to that of Savile."

cousin.

died 1761, aged 80.

ge II., = Wilhelmina, of Anspach.
1760.

Edward Montague, M.P. for Bossiney, in Cornwall, only son, disinherited.

Mary Wortley Montague, born at Constantinople, 1717. Created Baroness. Died 1794. Buried at Wortley. = John Stuart, Earl of Bute, K.G., died 1792.

ric Lewis, = Augusta, of Saxe-Gotha.
of Wales,
d 1751.

John Stuart, Marquis of Bute.

James Stuart Wortley = Margaret, daughter of Sir David Conynhame, Bart., of Livingstone.

Frederick

Charles

William, Archbishop of Armagh.

ge III., = Charlotte, of Mecklenburgh.
1820.

John Stuart Wortley, died unmarried.

James Archibald Stuart Wortley, Baron Wharncliffe, born 1776, M.P. for Yorks. Created Baron 1826. = Lady Caroline Mary Elizabeth Creighton, daughter of John, Earl of Erne.

George

Mary

Charlotte

Louisa

ward, = Victoria, daughter of the Duke of Saxe-Coburg, and widow of Charles, Prince of Leiningen.
of Kent,
Jan. 23,
820.

John Stuart Wortley, M.P. for Bossiney, 2nd Baron Wharncliffe, died Oct. 22nd, 1855. = Lady Georgina Rider, daughter of the Earl of Harrowby.

Charles James Stuart Wortley.

James Stuart Wortley.

Caroline Jane Stuart Wortley. = John C. Talbot, 3rd son of Earl Talbot.

Queen Victoria,
rn May 24th, 1819.

Edward Montague Stuart Granville Stuart Wortley Mackenzie Earl of Wharncliffe.

Francis Dudley Montague Stuart Wortley Mackenzie

Charles B. Stuart Wortley, M.P. for Hallam, Sheffield

in 1403. Died 1504.
He is styled Dominus de Barsland in a deed of 1492.

three other husbands, the fourth being Robert Gargrave, of Tankersley, where her will is dated.

Sir Henry Savile, Knight of the Bath, Steward of the Honor of Pontefract, born 1498. = Elizabeth, daughter and heir of Thos. Sothill, near Dewsbury, and co-heiress of the Fitzwilliams from whom Emley came to the Saviles.

Margaret, died 1580. second husband, Richd. Corbet. = Thomas Wortley, died 1543, son of Sir Thomas, who built the lodge at Wharncliffe.

Henry Savile, of Lupset. One of the Counsel of the North. commonly called Henry Savile the Surveyor. Will 1568. July 1, 1542. = Joan Vernon, second wife.

Robert, of Howley.

Edward Savile, born 1535, died 1604, settled Tankersley on his wife, but they were = 1555. Mary, daughter and heir-apparent of Sir Richd. Legh,

Dorothy, her father's executor.

Francis Wortley, died 1583. = Mary, daughter of Robt. Swyft, of

Sir George Savile, of Thornhill and Lupset, made Baronet, June 29, = 1st, Lady Mary Talbot, daughter of George, sixth Earl of Shrewsbury. Thus Rufford = 2ndly, Elizabeth, daughter of Sir Edwd. Ayscombh, widow of

divorced, and had no children. The first Earl of Strafford, about 1635, had become owner of Tankersley. In what way he obtained it is uncertain.

of St. Albans.

Rotherham. 1611, died Nov. 19, 1622.

came to the Saviles.

George Savile, of Stanley.

Sir Richard Wortley, born 1561, died 1603. = Elizabeth, daughter of Edwd. Boughton.

Sir George Savile, Knight, died 1614, before his father. = 2nd wife Anne, daughter of Sir Wm. Wentworth, of Wentworth-Woodhouse.

Sir John Savile, died 1659. = Henry Savile, of Bowling Hall. =

Sir George Savile, second Baronet, died unmarried,

Sir William Savile, third Baronet, Colonel and Governor of Sheffield Castle for Charles I. = Anne, daughter of Thomas, Lord of Coventry.

Sir John, sixth Baronet, succeeded 31st Aug., 1700. No issue.

Rev. John Savile, Rector of Thornhill. Buried 1700. =

Sir George Savile, fourth Baronet, created Baron Savile of Eland and Viscount Halifax, July 16, 1679. Created Earl of and Marquis of Halifax in 1682. Died Feb., 1692, aged 62. Buried at Westminster Abbey. =

Sir George Savile, of Rufford, M.P. for Yorkshire in the First Parliament of George II., died in 1743. Seventh Baronet at the death of his first cousin, once removed, Sir John Savile, of Lupset. =

Sir William Savile, fifth Baronet, second Marquis of Halifax, died at Thornhill, 1700, surviving his father only about five years. He left no son, and all his dignities became extinct except the Baronetcy, which devolved upon his grandfather's first cousin, Sir John Savile, of Lupset, as did also his large estates, except Barrowby, devised to his daughter Dorothy. =

Sir George Savile, of Rufford, died unmarried, F.R.S., Vice-President of the Society of Arts, M.P. for Yorkshire. Eighth Baronet, born 1726, died Jan. 10, 1784, and the baronetcy then expired. Buried at Thornhill, where there is a monument to his memory, and in York Minster is a handsome monument erected by public subscriptioo. As one of the friends of the Marquis of Rockingham, his bust is in the Mausoleum at Wentworth-Woodhouse. From this Sir George Savile, the Earl of Scarbro' has inherited Rufford.

Mary Tufton,

Dorothy = Boyle, third Earl of Burlington.

In the reign of James I. (September 4th, 1604), Sir John Savile, Knight, a descendant of Thomas Savile of Lupset, was one of the commissioners, under the Statute 43 Elizabeth, to redress the misemployment of lands given to charitable uses; and the bequest of Thomas Smith, of Crowland, the founder of the Sheffield Grammar School, came under his inquisition at the above date at Wakefield.

In 1577, 19th of Elizabeth, George, Earl of Shrewsbury, joined with the said Edward Savile and Henry Savile in conveyances within the Manor of Burkisland. The trust reposed in this noble family arose from Sir George Savile, Knt. and Bart., son of Henry Savile, of Lupset, marrying Mary, daughter of the said George Talbot, sixth Earl of Shrewsbury. Lady Mary's husband was second cousin to Sir Henry Savile, of Tankersley. Mr. Hunter says he had not found anything to enable him to determine whether Tankersley passed to Sir George Savile or to the Earl of Shrewsbury, nor evidence as to who had possession of the estate in succession to Edward Savile up to the time when it was purchased by the first Earl of Strafford.

On the evidence of the Earl's letter, written in Ireland, his obtaining the Tankersley estate would be at a date previously to the year 1635.

The Savile pedigree shows that the nobleman George Savile, Baron Eland of Thornhill, Marquis of Halifax—the eminent political writer, who was born in 1630 and died in 1695, who on the death of Cromwell helped to restore Charles II., and whose portrait is to be seen at the mansion of Mr. Vernon Wentworth, of Stainborough—was the eldest son of Sir William Savile, of Thornhill, the third baronet, Governor of Sheffield Castle for Charles I. in the Civil Wars. There was a Savile prominent in Parliament at that time who was not on the King's side, and who is referred to in a passage commenting on the trial of the Earl of Strafford, thus:—" It was the second day after the Earl of Strafford's arrival in

London that he was impeached (Nov. 13, 1640). Why was the action of his opponents so prompt? It is said that the promptitude of the measure was owing to the fact that Wentworth was about to impeach Savile and some other lords of a treasonable correspondence with the Scots, inviting them to an invasion of the kingdom." I imagine Wentworth might hate this Savile, because he had had something to say about the way the Tankersley estate had got into Wentworth's hands. There is, in the beautiful mausoleum at Wentworth Woodhouse, along with busts of seven other friends of the Marquis of Rockingham, that of Sir George Savile, Baronet, of Sandbeck, who (a descendant of Sir John Savile, the knight of Tankersley, killed at Sandal Castle in 1482) was one of the best speakers and most distinguished statesmen of his time. He had much to do with the introduction into this country of canal navigation, and a hearty acknowledgment of his services was expressed in a resolution passed at Halifax on May 18th, 1769, by the company of proprietors of the Calder and Hebble Navigation.

Appended to a sketch of the Tankersley Old Hall in the *Sheffield Weekly Independent* of August 29th, 1891, there appeared the following: "Thoroughly dismantled as it now is, enough remains to refer its origin to the Tudor period, and to set it in company with the Hardwicks, Wingfields and Haddons of that manor-loving age. The Saviles of Tankersley, who built the hall, seem to have been distinguished in their way. One of them became by marriage a distant relative of Henry VII., and at a later time another held Sheffield Castle for the king, Charles I., during the civil wars. At Tankersley, in 1643, the year before his defeat at Marston Moor, the Royalist Earl of Newcastle won a victory over 2,000 local Parliamentarians, some of whom "were slain and some taken prisoners." This is stated in the Duchess of Newcastle's memoirs of the life of her husband. She writes: "Immediately after, in pursuit of the victory, my lord sent a

considerable party into the west of Yorkshire, where they met with about 2,000 of the enemy's forces, taken out of their garrisons in those parts to execute some design, upon a moor called Tankerley Moor, and there fought them and routed them; many were slain and some taken prisoners." Eight years before this (1635) the Tankersley estate had passed into the possession of the first Earl of Strafford, who, while carrying out "Thorough" in Ireland, found time to send directions as to the preservation and management of his new possession. He was appointed Viceroy in 1633.

The following is one of the letters written from Ireland in 1635 by the Earl of Strafford to Mr. Greenwood, Rector of Thornhill:—

"I appoint my cousin Rockley, Master of the Game at Tankersley, desiring him he will now and then look into the house to see that it be kept from decay; that the woods be preserved without cutting or lopping, which is almost as bad; that the park be sufficiently maintained, the deer increased till they come to three hundred; that the ponds may be from time to time kept in repair and maintained. In like manner I appoint my brother Hutton, Master of the Game at Kimberworth, always provided that you have the liberty to command in either park what deer you list, and that I would have venison sent to my cousin Wentworth of Wolley, to my cousin Wentworth of Emsal, and to my brother Rhodes every season; and that any of them may command a piece of venison when they have occasion to desire it. Sir Richard Scott hath power to dispose of a buck in either park in summer and a doe in either park for winter; and soe I pray you let him know that if he have any friend he may pleasure them therewith as he likes best himself."

At a later period, after the death of the first Earl of Strafford, the Hall at Tankersley was lent, as a residence, to Sir Richard and Lady Fanshawe, about whom there is on record much that is interesting. During the reign of Charles I., Sir

Richard Fanshaw was secretary to the Prince of Wales, afterwards Charles II. At the battle of Worcester, Sir Richard was wounded and taken prisoner. After the Restoration he was ambassador at several continental courts.

In a memoir of her own and her husband's life, written by Lady Fanshaw, she writes:—"In March we went with our three children into Yorkshire, where we lived a harmless country life, minding only country sports and country affairs. There my husband translated 'The Lusiad' of Camoens. This he dedicated to William Earl of Strafford, from his lordship's park at Tankersley, May 1st, 1655, and he says that from the hour he begun it to the end thereof he slept not once out of those walls. Whilst there he translated also a Spanish play, 'Querer por solo Querer.' He edited what is known as 'Oldy's Notes,' in which there is a reference to some remarkable yew trees to be seen in Tankersley Park, particularly one called Talbot's yew, as to which in Oldy's notes on the margin of 'Langbaine's Account of Dramatic Writers,' there is, 'A man on horseback might turn about in it."

Daniel Defoe, author of "Robinson Crusoe," in his "Tour through England," published in 1727, says that the best red deer in Europe were in this park, and that one of them stood higher than his horse, "which was none of the least."

The Lady Fanshaw who resided, as she describes, at Tankersley, was a person of whom any neighbourhood might be pleased to preserve a memorial. My researches have discovered about her some interesting particulars. She was the daughter of a Sir John Harrison and his wife Margaret, of an ancient and highly respectable family of the name Fanshawe, "an eminently pious and accomplished lady." Their daughter, Ann Harrison, born in London, March 25th, 1625, was so well trained, that at the age of 15 years, when her mother died, she was able to take charge of her father's house in a highly exemplary manner. At the age of about 19 she married Mr., afterwards Sir, Richard Fanshawe, a relative of her mother's.

He had been educated a lawyer, but not liking his profession, went abroad with his wife, and was appointed Secretary to the English Ambassador at the Spanish Court. He was a loyal adherent of the house of Stuart, true to Charles I., and the confident and counsellor of Charles II. During the struggles and violence of those terrible times, this good wife shared the dangers and sympathised with the feelings of her husband. When he was in prison, after the battle of Worcester, she, with a dark lantern, at four o'clock in the morning, would often be under his prison window to converse with him, regardless of rain, danger or darkness. At length, released on a heavy bail, he was free to devote himself to literary pursuits, for which also his wife had the taste. There was a friendship and family connection between the Fanshaws and Sir George Radcliffe, the friend of the Wentworths, who owned the Tankersley estate, and thus it would happen that the Hall was lent to Sir Richard and Lady Fanshaw as a temporary residence. After the Restoration he was in great favour at Court, had a seat in Parliament, and was sent as Ambassador to Spain and to Portugal. Owing to some change of policy, he was recalled, and while he and his family were preparing to return to England, he suddenly died. The Queen of Spain was greatly moved by the desolation of the heart-broken widow, and would have provided for her a pension of 30,000 ducats per annum, and a handsome provision for her children, if she could have embraced the Catholic religion. Lady Fanshaw was deeply grateful, but could not accept any favour upon such conditions. Her own language will indicate her feelings under this severe affliction. She thus writes in her journal: "Have pity on me, O Lord, and speak peace to my disquieted soul now sinking under this great weight, which, without Thy support, cannot be sustained. See me, with five children, a distressed family, the temptation of the change of my religion, out of my country, away from my friends, without counsel, and without means to return with my sad family to England. Do with me, and for

me, what Thou pleasest, for I do wholly rely on Thy promises to the widow and the fatherless; humbly beseeching Thee that, when this mortal life is ended, I may be joined with the soul of my dear husband." The body of her husband was embalmed, and for several months she had to wait before she could return with it to England, for she could obtain no money from the Government. Even the arrears due to her husband were withheld by the ungrateful and profligate Charles II., who lavished upon his minions and mistresses what was due to his tried and suffering friends. At length, Anne of Austria, widow of Philip IV., gave Lady Fanshaw 2,000 pistoles, saying, with true feminine delicacy, "that the sum had been appropriated to purchasing a farewell present for Sir Richard, had he lived." The body was interred in the vault at St. Mary's Chapel, in the Church at Ware, and Lady Fanshawe erected a handsome monument to her husband's memory. Their union of 22 years had been a pattern of conjugal truth, and of as much happiness as the married state can attain. The widow continued as constant to the memory of the dear departed as she had been in her affection to him while he lived. She ever planned and aimed for the education of her children, and "for her dear and only son." She wrote her own memoir, and survived her husband 14 years, dying January, 1680, aged 54.

Her conclusion, based upon experience as to what a wife should be, appears in the following passage from her memoir referring to the time when Sir Richard was Secretary to the Prince of Wales, afterwards Charles II.:—"I knew him (my husband) to be very wise and very good, and his soul doted on me; upon which confidence I will tell you what happened. My Lady Rivers (a brave woman, and one that had suffered many thousand pounds' loss for the King), for whom I had a great reverence and she a kinswoman's kindness for me, in discourse tacitly commended the knowledge of State affairs, mentioning several women who were very happy in a good understanding thereof, and saying none of them was originally more capable

than I. She said a post would arrive from Paris from the Queen that night, and she should extremely like to know what news it brought, adding if I would ask my husband probably he would tell me what he found in the packet, and I might tell her. I, that was young and innocent, and to that day had never in my mouth, "What news?" now began to think there was more in inquiring into public affairs than I had thought of, and that, being a fashionable thing, it would make me more beloved of my husband than I already was, if that had been possible. When my husband returned home from the Council, after receiving my welcome, he went with his hands full of papers into his study. I followed him; he turned hastily, and said, 'What would'st thou have, my life?' I told him I heard the Prince had received a packet from the Queen, and I guessed he had it in his hand, and I desired to know what was in it. He smilingly replied: 'My love, I will immediately come to thee; pray thee go, for I am very busy.' When he came out of his closet I revived my suit. He kissed me and talked of other things. At supper I would eat nothing. He, as usual, sat by me and drank often to me, which was his custom, and was full of discourse to company that was at table. Going to bed, I asked him again, saying I could never believe he loved me if he refused to tell me all he knew. He answered nothing, but stopped my mouth with kisses. I cried, and he went to sleep. Next morning very early, as his custom was, he called to rise, but began to discourse with me first, to which I made no reply. He rose, came on the other side of the bed, kissed me, drew the curtains softly, and went to Court. When he came home to dinner he presently came to me as was usual, and when I had him by the hand I said, 'Thou dost not care to see me troubled,' to which he, taking me in his arms, answered, 'My dearest soul, nothing on earth can afflict me like that; when thou asked me of my business it was wholly out of my power to satisfy thee. My life, my fortune shall be thine, and every thought of my heart, in which

the trust I am in may not be revealed; but my honour is my own, which, if I communicate the Prince's affairs, I cannot preserve. I pray thee with this answer rest satisfied.' So great was his reason and goodness, that upon consideration it made my folly appear to me so vile that from that day until the day of his death I never thought fit to ask him any business except what he communicated freely to me in order to his estate or family."

Whatever heroic deeds may have been done by the persons of knightly rank who were occupants of Tankersley Hall, it is not probable that, if we had a complete record of them, we should find anything affording such scope for comment as the act of Charles I. which sanctioned the execution of Thomas Wentworth, Earl of Strafford, on the 22nd of May, 1641. Tradition has so associated the Earl's name with Tankersley Park, that few tourists who wander there fail to hear referred to the statesman who held the reins of power under Charles I. after the assassination of the Duke of Buckingham, and whose name occupies such a prominent place in history. Local tradition affirms that from beneath a certain tree in Tankersley Park the Earl was arrested. We know that it was by command of Charles I. and against the inclination of the Earl that he went to London at the time of the meeting of the Long Parliament, and when the King was perplexed and desirous of the assistance and advice of his Minister; and if the arrest of the Earl took place in Tankersley Park, as the tradition has it, he must have (when the indictment had become a serious matter) run down into Yorkshire. Perhaps for family reasons, or that in the quietude of his rural abode he might deliberate, he hurried away from London.

When Sir Henry Vane had discovered, in a red velvet cabinet, some papers which had upon them the notes, in Strafford's own handwriting, of the counsel he had given to the King, and after Vane had shown those papers to Pym, who used them as witnessing to the treasonable intentions of

Strafford, he would have reason to feel that the impeachment would put his abilities to the test. It was that discovery which decided his fate. It afforded the *prima facie* evidence which led to his being apprehended.

Of his career the following is a summary:—Sir Thomas Wentworth, Earl of Strafford, was eldest son of Sir William Wentworth, of the ancient Yorkshire family of that name. He was born in London in 1593, and a student at St. John's College, Cambridge. After leaving the University he travelled, and on his return received the honour of knighthood. By the death of his father in 1614 he came into possession of a large fortune, and soon after he was appointed *custos rotulorum* of the West Riding of Yorkshire in lieu of Sir John Savile. In 1621 he was the representative in the House of Commons of the County of York. When Charles I. asserted that the Commons enjoyed no rights but by Royal permission, Sir Thomas Wentworth strenuously and eloquently urged the House to maintain that their privileges were rights by inheritance. When the new Parliament was convened, in 1625, he was one of six popular members who were prevented being eligible to serve by being appointed sheriffs. He submitted to this arbitrary act in silence; but soon after, the Duke of Buckingham, alarmed at the measures taken against himself in Parliament, made overtures to him, which he declined, and the favourite revenged himself by obliging Wentworth to restore the office of *custos rotulorum* to Sir John Savile.*

When Charles had recourse to forced loans, Wentworth refused to pay, and was imprisoned and then confined to a range of two miles round his residence at Dartford. This restraint was removed when a new Parliament was summoned in 1628, and he was again member for Yorkshire and was one of the most conspicuous advocates of the Petition of Right. As he had proved the strength of his abilities, high terms were offered him by the Court, which, alas! for his reputation, he

*Sir John Savile, of Lupset, who died in 1659.

finally accepted. In 1628 he was created Baron Wentworth, and soon afterwards a viscount and privy counsellor. On the resignation of Lord Scrope he was nominated President of the North.

The assassination of Buckingham, soon after, freed him from a powerful enemy at Court, and he became so influential in the King's council, that his power in the four northern counties over which he presided became enormous. His commission contained 58 instructions, of which scarcely one did not exceed or violate the common law. In the exercise of this authority he displayed haughtiness, impetuosity and ability. By his strictness in levying exactions, he increased the revenue in his district to four or five times the previous amount. He was sent to Ireland as Lord Deputy in 1632. Nothing could be more arbitrary than his government there. It was his boast that he had rendered the King as absolute in Ireland "as any prince in the whole world could be."

On the first signs of resistance to the royal authority, he counselled the strongest measures; and after the failure of the King's first expedition against Scotland in 1639, he was sent for from Ireland, and made Earl of Strafford, and Knight of the Garter. He returned to Ireland with the full title of Lord-Lieutenant, so that he might gain subsidies and troops, in which he fully succeeded. Coming again to England, he took command in the north. Obliged to retire before the Scottish army, he retreated to York.

It was then that the King's necessities obliged him to call the Long Parliament, and then that Strafford—aware of the enmity he had inspired among the popular leaders—begged to be excused coming to London, and allowed to return to his post in Ireland. But the King, hoping that the Earl's great talents would be serviceable, demanded his presence, assuring him that "not a hair of his head should be touched by Parliament." Very soon Strafford had the proof that his apprehensions were well founded. On the 18th of November, of the

year of the assembling of the Long Parliament, 1640, Pym appeared at the bar of the House of Lords, with the resolution of the House of Commons, to impeach him of high treason.

It was easier to prove that he acted as a friend and promoter of arbitrary measures, than to substantiate any particular fact to justify a capital charge; and Strafford, without any assistance of counsel, was able to show that the charge could not be sustained. The impeachment was abandoned, and his opponents proceeded to bring about his punishment by Act of Parliament. A Bill of Attainder having passed both Houses, and received the King's signature, the Earl was beheaded on May 22nd, 1641. At the scaffold he addressed the people assembled, asserting the good intention of his actions, however misrepresented. He left behind him a memorable, but certainly not an unspotted name.

We may judge of Strafford by the evidence he supplies in his own letters. Writing to Archbishop Laud, he says: "In truth I still wish Mr. Hampden, and others to his likeness, were well whipped into their right senses, and if that the rod be so used that it smarts not, I am the more sorry."—(Strafford Papers ii., 138-158). "It (the spirit of the times) is a grievous and overspreading leprosy, less than *thorough* will not overcome it. There is cancerous malignity in it, which must be cut forth, which long since hath rejected all other means."—(ii., 136. "I know no reason, but you may as well rule the common lawyers in England, as I, poor beagle, do here; and yet that I do, and will do, in all that concerns my master, at the peril of my head." "The debts of the crown being taken off, you may govern as you please; and most resolute I am that the work may be done." There is in his letters sent to Laud, between 1629 and 1640, much which shows that nothing less than the overthrow of the constitution was intended—the suppression of law whenever opposed to "a sovereign power."

Hume's excuses for the King will not bear examination. He says in one place: "It seems unreasonable to judge of

measures embraced during one period, by the maxims which prevail in another." He is speaking of the severity of the star-chamber, "which was," he says, "perhaps in itself somewhat blamable, but will naturally, to us, appear enormous, who enjoy so much liberty." What he calls "maxims," are moral principles which are eternally obligatory. Religious injunctions divinely revealed, he speaks of as would an agnostic of to-day, as "subjects where it is not allowable for human nature to expect any positive truth or certainty." A lie is heinous now, and it was not less so in the days of Cromwell, who would have acted differently with Charles had it been possible to trust him.

The description Lord Macaulay gives of that man of genius is graphic: "But, Wentworth! whoever names him without thinking of those harsh, dark features, ennobled by their expression into more than the majesty of an antique Jupiter; of that brow, that eye, that cheek, that lip, wherein, as in a chronicle, are written the events of many stormy and disastrous years, high enterprise accomplished, frightful dangers braved, power unsparingly exercised, suffering unshrinkingly borne; of that fixed look, so full of severity, of mournful anxiety, of deep thought, of dauntless resolution, which seems at once to forbode and defy a terrible fate, as it lowers on us from the living canvas of Vandyke? Even at this day the haughty Earl overawes posterity as he overawed his contemporaries, and excites the same interest when arraigned before the tribunal of history which he excited at the bar of the House of Lords. In spite of ourselves, we sometimes feel towards his memory a certain relenting, similar to that relenting which his defence, as Sir John Denham tells us, produced in Westminster Hall. This great, brave man entered the House of Commons at the same time with Hampden and took the same side with Hampden. Both were among the richest and most powerful Commoners in the kingdom. Both were equally distinguished by force of

character and by personal courage. Hampden had more judgment and sagacity than Wentworth ; but no orator of that time equalled Wentworth in force and brilliancy of expression."

Mr. Forster, in his "Life of Sir John Eliot," thus describes the Thomas Wentworth who became Earl of Strafford :—

"Here, among the legislators, raw and inexperienced, who had sat in no former Convention, Eliot's glance fell upon a tall young man from Yorkshire, Thomas Wentworth, whom men noted even thus early (a contemporary tells us) for his stoop in the neck, for the cloudy shadow on his face except when lighted up by anything that moved him, and for the fierce far-reaching look of the eye."

The question, Was it a false charge of treason which lost him his life, or was he guilty? will be answered differently; but all will agree that he was basely treated by the King.

Hume writes :—" Strafford, sensible of the load of popular prejudices under which he laboured, would gladly have declined attendance in Parliament, and he begged the King's permission to withdraw himself to his government in Ireland, at least to remain at the head of the army in Yorkshire (this would include days of quietude at Tankersley and Wentworth Woodhouse), where many opportunities, he hoped, would offer by reason of his distance to elude the attacks of his enemies. But Charles, who had entire confidence in the earl's capacity, thought that his counsels would be extremely useful during the critical session approaching ; and when Strafford still insisted on the danger of his appearing amidst so many enraged enemies, the King, little apprehensive that his own authority was so soon to expire, promised him protection, and assured him that not a hair of his head should be touched by the Parliament." The excuse for the King, that the power of the Houses of Parliament had become so great that he was helpless, has not the weight of a feather. The unpopular and unconstitutional acts of Strafford were the carrying out of the

King's own foolish, treasonable design to exalt his own prerogative and make his rule autocratic. Instead of taking Juxon's advice, to "*refuse his assent to the Bill if his conscience did not approve*": instead of saying to the Parliament, "*Strafford has been faithful to me, carried out my wishes, and, if what he has done be treason, the fault is mine, not his*"; he sinks his manhood below the level of that "*honour among thieves*," which forbids one of them, to save his own life, implicating a comrade. The King's remorse, shame, and grief must be estimated by his course of conduct which had brought him into such an extremity. A man who is habitually false to his word and his oath, deliberately and solemnly given, may not expect people to believe in the profoundness of his contrition when his last act of faithlessness has proved disastrous.

The maxim, "The king can do no wrong," had much to do with his servant Strafford being held accountable for the King's misdeeds; though it is surely nonsense. "It was a wrong of the most criminal description to attempt a subversion of the most sacred laws of the Commonwealth. To assume, because of that maxim, that Strafford acted not merely without the King's consent, but in violation of his commands, is utterly absurd. To make the maxim fit, we have to suppose that Strafford would be lying when he said that what he did he did at the King's bidding; Charles was, and did, what the wife of Colonel Hutchinson truly says of him: "The example of the French King was propounded to him, and he thought himself no monarch so long as his will was confined to the bounds of any law; but knowing that the people of England were not pliable to an arbitrary rule, he plotted to subdue them to his yoke by a foreign force, and, till he could effect it, made no conscience of granting anything to the people which he resolved should not oblige him longer than it served his turn, for he was a prince that had nothing of faith or truth, justice or generosity in him: he was obstinate, and so bent upon being an absolute uncontrollable sovereign, that he was resolved either to be such a king or none." (Vol. 1, 120.)

The question whether the Bill of Attainder against Strafford can be justified, has been much discussed. A writer in the *Edinbro' Review* (Sept., 1828, 116-117) said: "Look around the nations of the globe, and say in what age or country would such a man have fallen into the hands of his enemies without paying the forfeit of his offences against the Commonwealth with his life. * * * Something beyond the retirement or dismissal of such ministers has seemed necessary to 'absolve the gods' and furnish history with an awful lesson of retribution. The spontaneous instinct of nature has called for the axe and the gibbet against such capital delinquents. * * * In condemning the Bill of Attainder, we cannot look upon it as a crime."

I have no admiration for the talents of this great statesman that is not neutralised by his conduct. It is beyond doubt that his show of patriotic feeling when he spoke so eloquently in favour of the Petition of Right in the House of Commons had behind it no reality. He had no patriotic convictions strong enough to resist the faintest intimation of favour from a quarter whence wealth and titles where obtained. When the prospect of sharing in the honours and opulence of a court was set before him, the lure was so far attractive that, though it required him to unsay every good thing he had ever said and to undo every good deed he had ever done, he was unable, even on these conditions, to resist it. The Petition of Right had just passed when the Court overtures were made and accepted by the man who had argued, "Grievances and supply should go hand in hand, and the latter in no case precede the former. * * * Let us leave all power to His Majesty to bring malefactors to legal punishment, but our laws are not acquainted with *sovereign power*. We desire no new thing, nor do we offer to trench on His Majesty's prerogative, but we may not recede from this petition either in whole or in part." No man did more towards securing the important recognition of English liberty contained in the Petition of Right than the

Thomas Wentworth who, when sojourning at Tankersley, was the near neighbour of the people who lived at Chapeltown two hundred and fifty years ago, and no statesman in a more marked manner suddenly changed his political colours than did he, deceiving no one, for the offers of reward were not made in secret.

It was on the 11th of November, 1640, eight days after the assembling of the famous Long Parliament, that the Earl of Strafford was impeached of high treason and taken into custody, and on May 1st, 1641, his trial on that impeachment began. The statement in books of English History that he was beheaded on a false charge of treason is absolute nonsense. He aided and abetted the King to commit acts of high treason—that is, to do things in violent opposition to the laws and the constitutional authority of the realm. The charge of treason rested on unquestionable facts, which were not affected by the trial by impeachment not having reached a verdict. His defenders argue as if that trial had gone on, and a verdict of acquittal been the result.

The crime which attacks directly the supreme authority of the State has in all civilised countries been considered treason, and only by the false assumption that Charles I. had a right to rule independently of the limitations of the Constitution upon which the English Government is based can the justice of the sentence against the Earl of Strafford be questioned.

If the clever servant of Charles I. had more closely considered the character of his master he would have seen reasons for not trusting, as he did, to his magnanimity. He would probably not have written the letter in which he tells the King to ratify the Bill of Attainder if by doing so his Majesty could secure his own safety. That the Earl found how greatly mistaken he was in his opinion of the King may be inferred from his words when, without regard to the promise that not a hair of his head should be touched, the King sacrificed him on an altar of expediency. Strafford exclaimed,

lifting his eyes to heaven and putting his hand on his heart, "Put not your trust in princes nor in the sons of men, for in them there is no salvation."

There are words in Hunter's "Hallamshire" referring to the Civil Wars of the seventeenth century which are in striking contrast to much that has been affirmed by less unbiassed writers. He says:—

"We are now arrived within the sound of those wars which interrupted the peace that England had so long enjoyed, and were the occasion of infinite natural and moral evil, though they issued in the establishment of our free and envied Constitution, and in placing on the British throne for its protection, first, a Prince of the House of Orange, and afterwards the august family of Brunswick; for, however the truth may be disguised, there is no essential difference between the opposition which was made to Charles I. and that which in later times was presented to his son; and had James II. been successful in his war in Ireland, and had by force of arms regained possession of the throne, we might have had another Clarendon to have given us the history of another rebellion.

"In both instances there was much of private resentment and unworthy passion interfering with the great public principle on which the parties proceeded; there were some men who (as is the case in all unsettled times) sought to benefit themselves by engaging in the contest, and both parties showed too little willingness to come to a just accommodation when the sword had once been unsheathed. But the substantial question on which the parties were at issue, both in the time of Charles I. and of James II., was whether the ancient constitution of England had not left the Crown in possession of certain prerogatives, the exercise of which was incompatible with the safety and welfare of the subject. The powers of the ancient monarchy of England had been usurped in dark and barbarous ages by military chieftains or voluntarily conceded to answer particular purposes, which purposes no longer existed. In the

early part of the reign of Charles I. the controversy might be said to have begun when the people by their representatives in Parliament called for the reduction of the royal prerogative. The King heard with impatience requests which seemed to him to strike at the very root of his authority; and at last, weary with the importunity of his Parliament, he listened to those counsellors who advised him to assemble that body no more. For eleven years England had no Parliament. This of itself—to every man who wished not that his life and fortunes should be at the mercy of a single person—must have shown that the power of the Crown to summon, or to suspend the summoning of Parliament, required some regulation. But without a Parliamentary grant, even in those days, the King was unable to defray the expenses of the State, much more to take any active part in the contentions of the Continent. To supply himself with money, King Charles had recourse to the expedient of reviving obsolete powers of the Crown by which tyrannical princes in former times had enriched themselves at the expense of their subjects. Again was evidence afforded of the necessity of curtailing the Royal prerogative. Precedents were to be found for most of the King's measures—perhaps for all of them. But the times were changed, and just notions of civil liberty and the rights of the subject were pretty widely diffused. Nor indeed was it a difficult thing to convince most men that there could be no good and sufficient reason for calling upon all the gentry of the kingdom to take upon themselves the honour of knighthood, or to give subsidies under the name of loans at a time when there was no pretence of danger from abroad. The ship-money was at least of doubtful obligation, and at a time when men were becoming impatient of the acknowledged prerogative, it was not to be expected that they would acquiesce in the revival of those claims which, if they had ever existed as rights of the Crown, had long become obsolete. Accordingly, when the King's necessities at last obliged him to call Parliament together, the two parties found themselves at issue

on some of the most important questions of civil policy, which it was hardly to be expected could be decided but by the sword."

"But other things," Mr. Hunter goes on to say, "combined to produce the state of mind and feeling which was manifested. There was at that period a numerous party in the kingdom who, with an increase of civil liberty, wished also for a change in the ecclesiastical constitution of the country. They thought that the Reformers had not gone far enough; that many ceremonies were retained which became not the simplicity of the Gospel, and for which they contended that there was no Scripture warrant. Many went so far as to think that a church government similar to that which was adopted in Scotland and by some reformed churches abroad was more accordant with the apostolic form than the existing hierarchy; while others were for abolishing church government altogether, and leaving every congregation to manage its own concerns."

The above words, from a present-day point of view, afford little room for controversy. The next sentence I quote without entirely assenting. "The soundness of the principles on which the Presbyterians and Independents of those times acted, is much more problematical than that of the doctrines of political freedom for which others contended, and which were indeed no more than were a few years afterwards acknowledged by the estates of the realm to be fundamental principles of the British constitution, when the nation's controversy with the house of Stuart was brought to its final issue."

Comparing the two problems—civil freedom and religious liberty—I venture to affirm that the latter is a sound principle, and more easily proved to be fundamental than the former; and that bad as was the conduct of Strafford, that of Laud was worse.

In the Introduction to Fox's History of James I. (Brodie, III., 99), the question of Strafford's guilt is discussed thus: "That he told the King that he might use his prerogative in

raising money, and was absolved from the rules of government, is indisputable: indeed he admitted that he mght have used thus his prerogative, and his quibble about the meaning of the words never could have been seriously listened to, when it is considered that the advice was given because the legal mode (of raising money) had proved ineffectual. If this be established, what related to his bringing over the Irish army was of no importance. He who recommends the adoption of an arbitrary course, and that particularly of taking the money of the subject by violence, necessarily calculates upon either having already a sufficient force to effectuate the object, or on being able to command it. Therefore, the conclusion is inevitable that Strafford either was prepared to introduce the Irish army, or flattered himself that the executive had strength to carry through the measure without its assistance. Surely then, whatever may be said of the Bill of Attainder, it must be admitted that he committed the most aggravated treason against the state, and that there would have been a deplorable defect in the constitutional system if criminality of so horrid a dye—partly acted upon too—had been permitted to escape punishment in a country where the heavy penalties of justice were severely visited on each petty offender."

That Lord Strafford, making every allowance for the peculiar circumstances of Ireland, abused the high powers entrusted to him, is beyond dispute, and not less certain is it that in exacting ship-money he did that which was a violation of the fundamental laws of the kingdom. From the evidence produced on his trial, and still more from his private letters since brought to light, it is quite as certain that it was his constant aim to subvert the dominion of the laws, and to substitute the tyranny of a single will in its place. "If this was not treason," says Dr. Robert Vaughan, "it was, perhaps, high time it should be made such, since few treasons had equalled it in atrocity. That the Earl of Strafford deserved to die, according to the most acknowledged principles of society, was the sincere

conviction of nearly all those men who had shown any real concern for the public welfare, and their object was to conform the technicalities of the law to the moral character of the case."

The dealing with Strafford by a Bill of Attainder has been censured by some men of strong views in direction of liberty, as a departure from the sacred rules of justice. They have questioned the justice of the act on the ground that it was retrospective—the making of a law for a purpose referring to a past offence. They say to *warn* is the end of punishment. In reply it is asserted that to warn is not the *only* reason for punishing. An incorrigible offender needs to be removed from the community that it may not suffer further by his conduct. A powerful and unscrupulous statesman, who could not be displaced as in these days by a vote of no confidence, had to be dealt with by such measures as were available, and with a severity commensurate with the enormity of his offences, even though it were certain that his fate would not deter others from imitating his example. There are times when an Act of Parliament has to be passed to suspend the *Habeas Corpus* Act, and thus interfere with one of the fundamental rights of Englishmen: that a trial by twelve of their compeers shall, without delay, follow their being taken into custody by an official of the Government. Nobody argues that this power of Parliament should never be exercised. If the Legislature, in order to reach a peculiar form of delinquency, may be justified in suspending a statute, may not the Legislature be justified, while pursuing the same end, in creating a statute such as the exceptional circumstances of the case require?

The historian Hallam remarks: "They who grasp at arbitrary power: they who make their fellow citizens tremble before them: they who gratify a selfish pride by the humiliation and servitude of mankind; have always played a deep stake, and the more invidious and intolerable has been their pre-eminence; their fall has been more destructive and their punishment more exemplary. Something beyond the retirement

or the dismissal of such ministers has seemed necessary to 'absolve the gods' and furnish history with an awful lesson of retribution. The spontaneous instinct of nature has called for the axe and the gibbet against such capital delinquents." My opinion is that, assuming that 'the axe and the gibbet' are necessary and expedient in any case, not only the Earl of Strafford but the King, his master, "died justly before God and man."

There was perhaps this difference between the two cases of capital punishment for high treason—in the one, that of the Earl, it was *right* and *expedient*, while in that of the other, the King, it was right but not expedient. John Goodwin, the philosophic historian, writing before the Restoration, remarks: "The notion was everywhere prevalent that a Sovereign could not be called to account—could not be arraigned at the bar of his subjects. And the violation of this prejudice * * gave to his person a sacredness which never before appertained to it. Among his own partisans the death of Charles was treated and spoken of a sort of deicide. It may be admitted as a universal rule that the abrupt violation of a deep-rooted maxim and persuasion of the human mind produces a reaction, and urges men to hug the maxim closer than ever. I am afraid that the day that saw Charles perish on the scaffold rendered the restoration of his family certain." [John Goodwin, the philosophic historian who was deprived of his church living (Coleman Street, London) in 1645 for refusing to administer the Sacrament to his people promiscuously. He wrote a vindication of the death of Charles I. He was excepted out of the Act of Indemnity.]

Not long after Strafford's death, Parliament mitigated his sentence as regarded his children; thus they were not disinherited. He married three times—first a lady of the noble house of Clifford, secondly Arabella, daughter of Holles, Earl of Clare, the mother of his one son and several daughters.

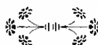
When the division of the Yorkshire estates of the Wentworth family took place, and the obelisk to mark that division was erected on the Barnsley road, the Tankersley portion fell to the share of the Wentworths of Wentworth Woodhouse, the head of which is our much-respected neighbour, Earl Fitzwilliam.

The prefix *Sir* seems to call for a remark. The honour attached to the knighthood conferred by the Stuart kings has to be measured by the qualifications of the recipients of the honour. "In the year 1630, Anthony Bentley, of Ovendon, gentleman, paid £10 composition money for not receiving the order of knighthood at the coronation of Charles I." "In 1630 Henry Cockcrofte, of Mayroides, in the county of Yorke, gentleman, paid the sum of £15, and it was discharge of a composition by him made with His Majesty's Commissioners for compounding the fines and forfeitures for not attending and receiving the order of knighthood at His Majesty's coronation, according to the law in that case provided." James I. notoriously offered rank and titles for money. In six weeks he created more than two hundred knights. He instituted the title of baronet, and the charge he made for it was £1000. His son Charles II. called upon all the gentry of the kingdom to take upon themselves the honour of knighthood, and fined those who refused. Every man holding lands to the amount of £40 per annum who failed to present himself to the King at his coronation to receive the order of knighthood was fined.

The practice was introduced by Henry III., but until the age of the Stuarts little more than a form was the summons issued. The means resorted to for raising money rather than have recourse to Parliament were most tyrannical and disgraceful. Richard Chambers, a merchant of London, daring to appeal to the laws of his country against the unauthorised demands of the Crown, was fined £2000, and sentenced to be imprisoned until he made submission before the Star Chamber, the Council and at the Exchange. These terms were not

complied with, and after being twelve years in prison he found himself completely ruined. He said before the Star Chamber that the traders of Turkey were not more screwed up than the merchants of England. It is strange the Long Parliament did not have regard to the petition of the "sturdy Puritan" for redress.

"The civil authorities, after the example of the spiritual, had managed to convert the sins of the people into a source of revenue by admitting a host of delinquents to compound for their offences." (Brodie, ii., 276-278.)



CHAPTER IV.

HOWSLEY HALL AND OTHER REMAINING 17TH CENTURY BUILDINGS IN THE DISTRICT—MORTOMLEY HALL, CHAPELTOWN HOUSE, &c.

The family abode in this district next in importance to the hall at Tankersley and the mansions of the Mounteneys, would be, in the 15th and 16th centuries, Howsley Hall, which in the reign of Edward IV. was the property of that monarch's chancellor, Thomas, son of Sir Thomas Rotheram and Archbishop of York, the worthy and illustrious prelate, who was born at Rotherham, who founded a college there, and who rebuilt the church. In his will, dated 1498, he says he bought for cxl. lib. the Barnes estate of Robert Shatton, and, of Sir Thomas Wortley, Housley Hall, for cxx. lib.

The mother of the Archbishop Thomas de Rotheram was of the family of the Scots, of the parish of Ecclesfield, and to a member of that family, John Scot, his cousin, the estate descended by his bequest, and thence to Alice Scot. She, in 1560, married Thomas Howsley, of the family of that name, which long before had owned it. At an early date in the history of the parish of Ecclesfield a John Howsley is mentioned as the owner of lands within the bounds of Chapel in that parish. Mr. Hunter, in his reference to this estate, takes us back to the 12th century. He says: "Maud de Lovetot, the great heiress of Hallamshire, granted by deed, without date, to John Camerario all the lands which were Josselin de Burne's, in Burne, in Chapel, which lands in process of time came into possession of the family of Howsley, who seated themselves there, and from whom the capital messuage or seat was called Howsley Hall." There was a deed as early as 1436, in which the trustees of a John Howsley grant to John Howsley and Joan his wife, for their lives, and

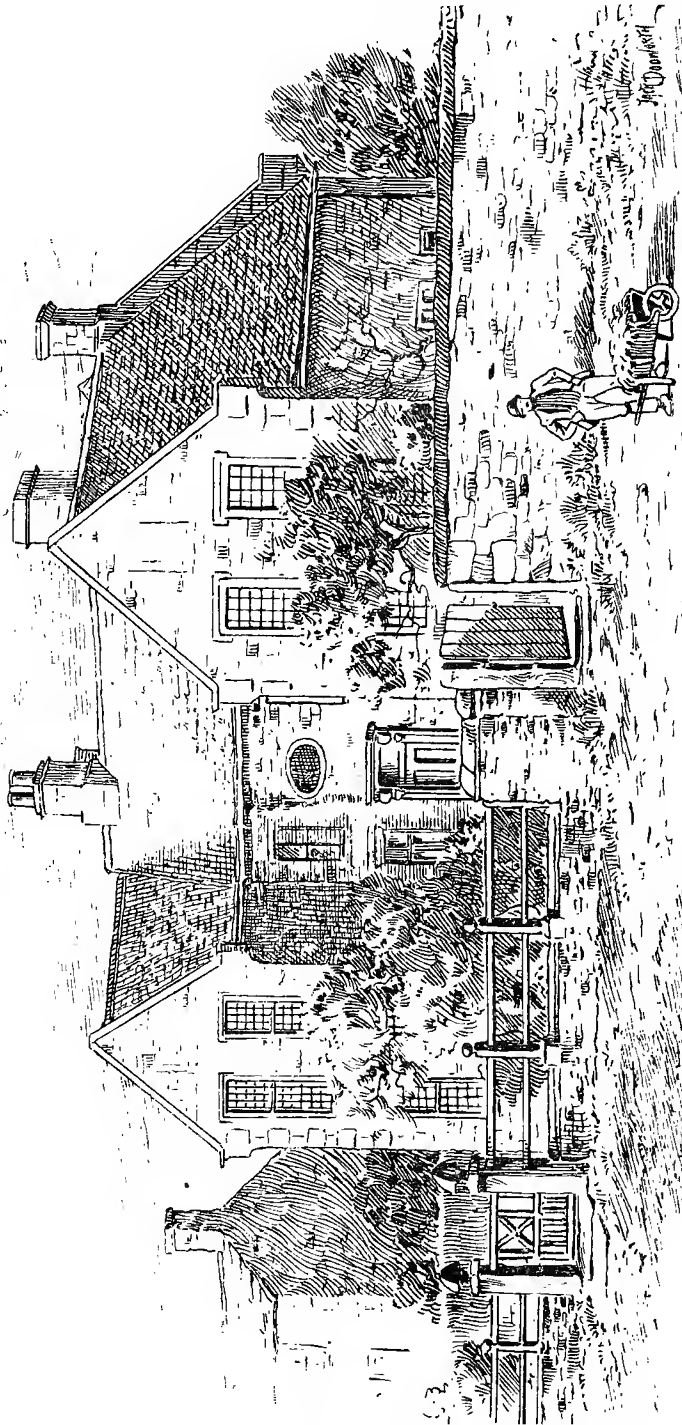
to William their son after them, and then to John, his brother, all the lands of the feoffment of the said John Howsley within the bounds of Chapeltown.

In 1505 the name of John Howsley appears, and a Thomas Howsley in 1532, but neither of these could be, at those dates, in possession of the hall at Chapeltown, for the Archbishop died in 1500, and the Alice Scott to whom, by his bequest, John Scott, his cousin, it descended, did not marry Thomas Howsley, of Howsley Hall, until May 14th, 1560. How the estate, and at what date, passed into the possession of Sir Thomas Wortley, of whom the Archbishop bought it, does not appear, but it is clear that sixty-two years before the date of Archbishop Rotheram's will it was in the possession of the Howsley family. The children of Thomas Howsley and the Alice Scott, whom he married in 1560, were Elizabeth and Anne. The former was the wife of Gilbert Dickinson, who, in the reign of James I., lived at Howsley Hall, and for whom and his wife, Dodsworth mentions there was an inscription on the wall of Ecclesfield Church over a pew, of date 1601, and he says it was appointed by the Earl of Shrewsbury. This Gilbert Dickinson was the brother of Francis Dickinson, of Rotherham. The younger daughter Anne was married in 1594 to Gerard Freeman, who died in 1637, leaving Howseley Hall to his son, named Howsley Freeman, aged 36. From this son the estate descended three generations later to Captain Howsley Freeman, of the militia, who had no sons, and whose three daughters, namely, Grace, wife of Richard Brown, of Aberford; Lydia, wife of John Lambert, of Leeds; and Margaret, became his heirs. They divided the property into three portions, for which they drew lots. The Howsley Hall estate fell to the lot of the eldest daughter, Grace. She left it to the daughter of her sister Lydia, and this niece, Lydia Lambert, and her husband, Mr. John Mackereth, of Wakefield, clerk, having complied with the condition that she and her husband should change their names

to Freeman, became, in 1787, owners of the estate. She lived until 1837, but did not reside at the hall, but at Howsley Cottage, Ridal Mount, Ambleside, and her ancestor's antique Chapeltown dwelling was let, either divided or as a whole, to various tenants, namely, Mr. William Froggatt, whom she appointed executor; Mr. Henry Longden, Jun., Mr. Matthew Chambers, Sen., in 1818; Mrs. Thomas Chambers, after the death of her husband in 1814; Mr. Campsall, the surgeon, and Mr. Warburton, Mr. Froggatt's son-in-law, who had a boys' boarding school there. When Mrs. Freeman died it was found that she had left the Howsley Hall estate to the Right Hon. James Stuart Wortley. Of him his cousin, the Earl of Wharncliffe, bought it. There is a paragraph in Dr. Gatty's volume, "A Life at One Living," which says: "I remember Mr. Wortley telling me that Mrs. Freeman's unexpected legacy of her property at Chapeltown (for he had no acquaintance with the lady, who lived and died at Ambleside) reached him in a curious manner. A letter was delivered at Wharncliffe House, London, addressed to himself, but with a postage of five shillings upon it. Thinking it was probably a monster advertisement, or a hoax, he refused to open it, and it went to the dead letter office. But in a few weeks he received a letter from the solicitor at Ambleside, to whom it had been returned, which ultimately ensured it a very cordial welcome. The parcel-letter contained the title deeds of the estate, which is now, by purchase, in the possession of the Earl of Wharncliffe" (p. 49).

Mr. Warburton's widow was married to Mr. Swallow, the father of the present Mr. Swallow, J.P., of Mosbro', the owner of cottages near to the Howsley Hall Park, and which were built by Mr. Froggatt. Of this Mr. Swallow's progenitor there will be mention further on in connection with the Chapeltown Furnaces.

"The first Howsley Freeman and his son Thomas compounded for their estate under the Commonwealth. Their delinquency was that they did collect money for the service



against the Parliament, but were comprised within the Articles of York. They petitioned April 14th, 1649, desiring consideration of their timely tender to the power of the Parliament, having, ever since July, 1644, attended the confirmation of those Articles. They compounded for an estate of which the father was seized in fee (the son having only an expectation thereof), of messuages and lands in Ecclesfield Parish, and a cottage in Rotherham, worth £52 per annum. Their personal estate was £48, their debts were £350, their fine £156."

The Gilbert Dickenson who married Elizabeth Howsley, and had previously lived at Barnes Hall, would be descended from the Gilbert Dickenson and his wife who (Dodsworth mentions) had a pew in Ecclesfield Church over which—on the wall—was an inscription of date 1601. This husband of Elizabeth Howsley had to answer a charge brought by Richard Lord, Vicar of Ecclesfield, for what is now called "practical joking." He was concerned with others in the killing of deer in Wharncliffe Chase, pulling down paling in the park, and otherwise grossly insulting Sir Richard Wortley.

In Ecclesfield Church there are the following tablets:—
"Sacred to the memory of Miss Margaret Freeman, who departed this life the 6th March, 1783, at Bombay, in the East Indies. Her disconsolate mother erected this monument as a memorial of the virtues of the best of daughters.

"Sleep on, blest creature, in the grave,
My sighs and tears cannot awake thee;
I shall but stay until my turn,
And then, O then, I shall o'ertake thee."

"Here lieth the remains of Howsley Freeman, of Howsley Hall, who was interred March 5th, 1783, aged 71 years; also Grace Brown, his sister, who was interred July 8th, 1787, aged 73 years; also Lydia Lambert, his sister, who was interred December 28th, 1792, aged 77 years; also Margaret Freeman, his sister, who was interred March 31st, 1795, aged 76 years; also the Rev. John Lambert, his nephew, who was interred November 30th, 1817, aged 69 years."

"This tablet, to the memory of Mrs. Lydia Mackereth Freeman, was erected by William Frogatt, of Howsley Hall, in this parish, whom she appointed (Executor).* She died at her residence, Howsley Cottage, Ambleside, Westmoreland, March 2nd, 1837, was interred at Troutbeck, in the said County, and was the last of the family of Freemans, of Howsley Hall."

On what was formerly a part of the park of Howsley Hall, are Almshouses founded by this Mrs. Ann Freeman, who died March 2nd, 1837. In the centre is a large reading room or chapel intended to be used every Wednesday afternoon for a service for the benefit of the inmates, for which Mrs. Freeman instructed her executors to invest £300 in Government Stock. The other annual income of the charity from an endowment of £2,114 15s., amounts to about £70, devisable among the occupants of the said tenements. She left £100 in Consols, standing in the name of the Vicar and Churchwardens of Ecclesfield, the interest to be distributed among the poor by the said Vicar and Churchwardens. Her reasons for leaving her estate in Yorkshire to the Hon. James S. Wortley, are thus stated in her will (proved May 31st, 1837) :—

"And whereas I feel a strong desire that the family estate of the Freemans should at all times be kept in the style suited to the station which that family has filled in the world, and as a strong attachment formerly existed between my late uncle Howsley Freeman, late of Howsley Hall, Esquire, deceased, and the grandfather of the present Lord Wharncliffe, I have selected a member of the house of Wortley to succeed to my estates in Yorkshire, . . . not doubting that he will prove himself a worthy descendant of that honourable house, and a suitable representative of my own family, &c."

In the garden at Howsley Hall, there was a cork tree, a unique specimen in this district. It was blown down by a storm of wind on the 24th October, 1868. The tree was (in

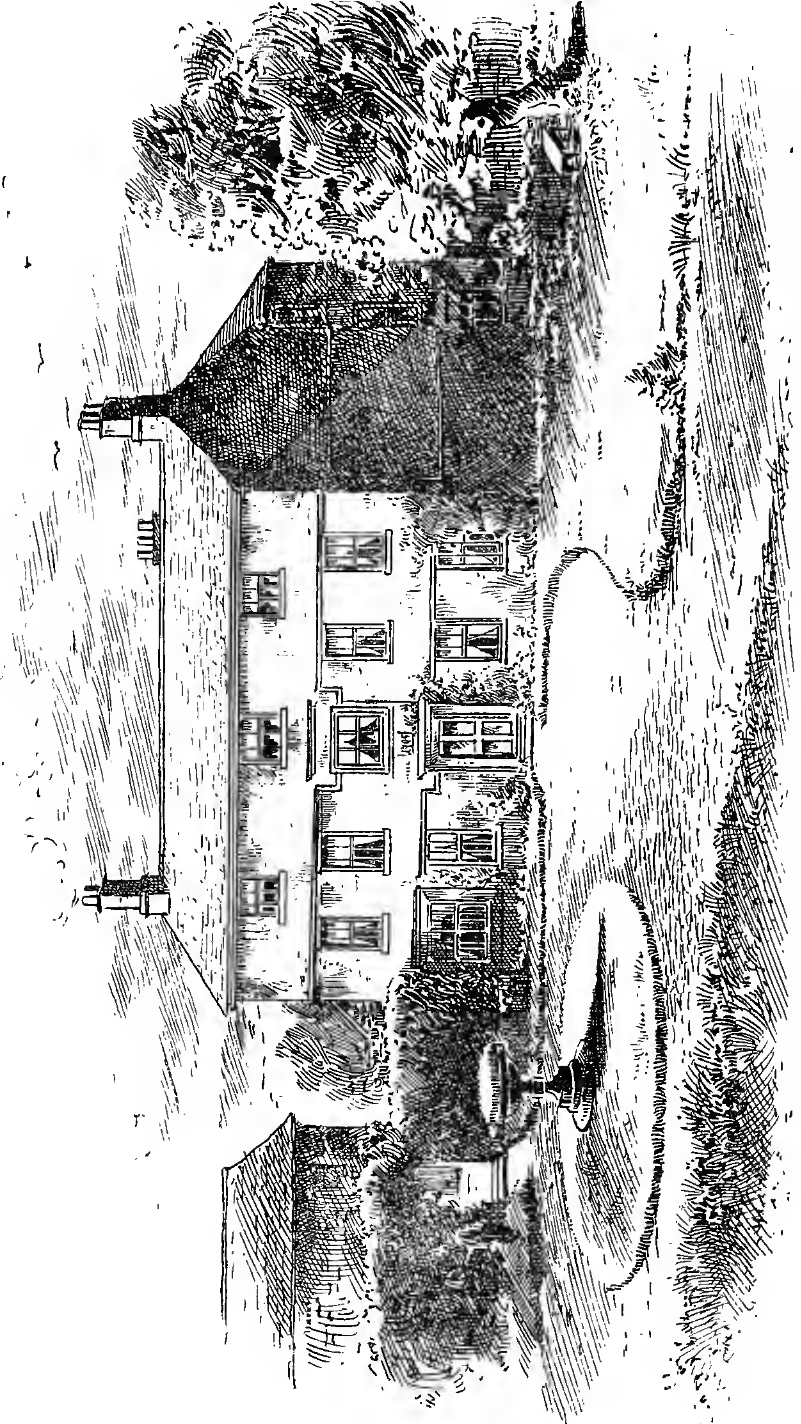
* This word is not on the tablet, but seems to be implied. He was not related to her. There was left him, for his life, the rental of three farms, tradition says, for reasons arising out of his marriage.

its prime) not less than 35 feet high, with branches extending 12 to 15 feet. The bark—that is the actual cork—varied from two to three inches. There is no record of its age, but it was thought by Mr. George Parker, Lord Wharncliffe's woodman, to be about 120 years old when blown down.

During the years 1808 until 1811, while the eldest son of Mr. Henry Longden, one of the partners when the Thorncliffe Works were started, was residing at Howsley Hall, it was the birthplace of the present Mr. William Longden, and his sister Mrs. Joshua Moss. It was when Mr. Matthew Chambers, sen., removed from Low Moor to take part in the management of the Thorncliffe Works, after the death, in 1817, of his father, that Howsley Hall became his residence. Afterwards he removed to Chapeltown House, which he took on a lease for 21 years, dated February 2nd, 1826. The widow of his elder brother, Mr. Thomas Chambers, also resided at Howsley Hall. Mr. Campsall, the surgeon, lived there until he bought the house at Chapeltown lately pulled down by the Midland Railway Company in constructing their branch line between Wincobank and the Thorncliffe Works.*

Mortomley, near to Chapeltown, on the north-west, has a history which goes back to 1227. The following is Mr. Eastwood's account of the hamlet:—"It is mentioned among the estates of Lord Furnival in 1365, and again among those of William de Furnival in 1365, as yielding 50s. per annum. In both cases it is spelt Northumley. If this be the true form, it seems to point to the etymon, North-holm-ley, similar to Bright-holm-ley, in the chapelry of Bradfield. In 1227, Jeremiah de Morthumley was witness to a deed of John de Midhope. In the same century Gerard de Furnival granted to Ralph Wortley lands in Troghesels, and lands of Ralph Duddefyn in Mortomley, with common of pasture in Ecclesfield and Mortomley; and, among the Cottonian Charters, a

* In the cottage near to Howsley Hall lived for a time John Sheldon, the father of Jabez and Benjamin Sheldon, well-known in this neighbourhood.



deed of 4 Henry IV. (1403) mentions that Nicholaus de Mortumley quitclaims to Arnald Wyke, Vicar of Ecclesfield, and John Raynold, chaplain, a messuage and three plots of land in Waldershelf, which formerly belonged to Adam de Sewynok. In a deed of 27 Henry VI. (1449), William de Brekersherth de Rotherham gives to John Talbot, Knt., of Salop, all his lands in Mortomley, which he had of John Boton, of Rotherham."

The present Mortomley Hall, of which there is here a sketch, was built on the site of the older house by John Parkyn, in 1703, who put that date and the initials of his own and his wife's names over the door. The older house, part of which remains, had long been the home of the Parkyns. As far back as 1567 they owned the estate. In the time of Henry VIII. lands at Mortomley were held by Robert Parkyn (as evidenced by proceedings in Chancery of date 1602), and from him the property descended through ten generations of the name to Miss Catherine Parkin, who became the wife of John Jeffcock, Esq., J.P., brother of the late William Jeffcock, Esq., of High Hazles, the much respected first Mayor of Sheffield. The son of that lady, the Rev. John Thomas Jeffcock, M.A., F.S.A., Rector of Wolverhampton, Prebendary of Lichfield, compiled for Mr. Eastwood a pedigree of the Parkins which shows that William Parkin, Esq., who married, first, Mary, daughter of Lionel Copley, Esq., of Sprodborough, and secondly, Catherine, daughter of Patientius Warde, Esq., of Hutton-Pagnel, died, aged 60, on May 2nd, 1757, without issue, and that his entailed estates at Mortomley and Darley descended to a nephew, Thomas Parkin, who married a daughter of William Wilkinson, of Crowder House, and from that Thomas Parkin to his grand daughter, Mrs. Jeffcock, sole heiress of her father, after the death of her brother. This family of Parkyn, which was settled at Mortomley Hall in the reign of Henry VIII., dates back in the female

line through ancestors bearing the names Adams, Castleford, Rockley, &c., to Swain, the son of Ailric, the son of Rychard Aschenald, Lord of Staincross,* &c., in the time of Edward the Confessor.†

In Ecclesfield Church, in the south choir, is a tablet inscribed thus:—"Sacred to the memory of Thomas Parkin, late of Mortomley Hall, in this parish. He was born January 21, 1770, and departed this life June 15, 1808, aged 38 years." "And near this place lie interred the remains of William Parkin, son of Thomas Parkin, Esq., and last male heir of the family; he was born October 9, 1807, and died, much lamented, aged 17 years, January 17, 1825. He was a youth of virtuous and pious principles, and of amiable and endearing manners. He bore a long affliction and much acute suffering with Christian patience and fortitude, and died in hope of a joyful Resurrection into eternal life."

In the nave of the church is the following: "Here lieth interred the body of Mary, wife of William Parkyn, gentleman, of Mortomley, daughter of Lionel Copley, of Sprotborough, Esqre., obt Oct. ye 26th, 1736, æt 34."

"Here lieth interr'd ye body of William Parkyn, Esqre., of Mortomley, Obt. ye 2nd of May, 1757, aged 60."

"In memory of Thomas Parkin, Esqre., who departed this life April 16th, 1776, aged 46 years."

"Also Hannah, the wife of the aforesaid Thomas Parkin, Esqre., who departed this life Novr. the 23, 1790, aged 58 years."

"Also of Catherine Parkin, one of the daughters of the above named Thomas and Hannah Parkin, who departed this life the 23rd day of June, 1804, aged 42 years."

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*A district which includes the Parish of Tankersley.

†I may add, as an item of genealogical interest to those whom it may concern, that Catherine Jeffcock, the grandmother of Mr. John Jeffcock, of Cowley, and his three brothers, was daughter of a race whose descent is traced to a possessor of land granted by Roger de Laci, who died October 1st, 1211. (See Whitaker's History of the Parish of Whalley, p. 316, 1800 edition).

"Sacred to the memory of Thos. Parkin, Esqre., late of Mortomley, who departed this life June the 15th, 1808, aged 38 years.

> "Through death's dark vale we hope to find the way
> To the bright regions of eternal day;
> Life's but a moment: death that moment ends;
> Thrice happy he who well his moment spends,
> For on that dreadful point eternity depends."

Mr. William Parkin, by his will in 1757 left £50 for the purchase of Communion plate, and the articles that bequest provided are a solid silver flagon and four solid silver plates. On the flagon is inscribed: "This given to Ecclesfield Church 1759 by the late William Parkyn, Esqre., of Mortomley Hall, by will, for the Communion table." Upon the plates there is this inscription: "Given by will to Ecclesfield Church by William Parkyn, Esq., of Mortomley Hall, 1759."

William Parkin, of Mortomley, also by will in 1757 left £50 charged upon the Mortomley estate, the interest to be paid to the schoolmaster of Lound School for teaching six poor children of Mortomley and Mortomley Lane End.

Formerly belonging to members of the Parkyn family who resided at Horbury, was Greg House, near the Sheffield and Barnsley road, "a complete specimen of a farm-house of the period about 1680. Paul Parkyn, of the Horbury, died seized of it in 1751. The name is said to be a contraction of Gregory House, from a family still numerous in that neighbourhood, which has a considerable local reputation for musical talent."

Preserved among the papers of Mr. Thomas Parkin, of Mortomley, is a list of his pack of hounds, the members of which were sent to "Summer" with various persons. For tenancy of some sort, Mr. William Parkin, at Mortomley, in 1771, paid £4 5s. to the Duke of Norfolk.

As a memorial of Mr. Parkin Jeffcock, who lost his life in his heroic effort to rescue miners at the time of the Oaks Colliery explosion, was erected, 21 years ago, St. Saviour's Church at Mortomley.

High Green House, where for some years in the middle of this century Mr. George Chambers resided, is associated in local records with the names of Sylvester, Phipps, Reresby and Foster. In 1637, Elizabeth Stones, widow, and her son Ralph, were joint occupiers of High Green Farm. The name Silvester occurs very frequently on the parish records; the earliest being Robert, buried 1583; and Edward, in 1594, churchwarden, and, in 1616, Feoffee. The latter is described in the Parish Register as "of Hyegrene," in September, 1599. I surmise that his residence would be the present High Green House (or one on the same site 300 years ago), and that afterwards, in 1670, it would be in that "sole house of importance," in what Mr. Eastwood calls "that straggling hamlet." By Edward Sylvester, of the Tower of London, one of the High Green family, was founded the Mortomley Lane End hospital. He was probably brother to John Sylvester, of Burthwaite, in the parish of Darton, near Barnsley. Mrs. Anne Sylvester, spinster, sister to the above John and Edward, by will dated August 14th, 1711, left "the income of two hundred pounds to be given and distributed yearly some time before Easter, at the discretion of the trustees, to the Poorhouse-keepers within Greno Firth or Quarter, and that the income of the residue or remainder, be it more or less, be employed in putting forth of poor children belonging to the aforesaid Firth or Quarter to trades; the vicar of Ecclesfield for the time being to be always a trustee, and the rest to be nominated by my Executor, John Silvester, of Burthwaite, in the parish of Darton and county of York, Esquire. The "residue or remainder" was about £100, and the whole of Mrs. Anne Sylvester's bequest to the parish was laid out in purchasing a farm at Whitley.

In that hospital are seven rooms for seven poor men or women of the parish of Ecclesfield, respect being had to those who live on the north side of the parish, and who are entitled nearly to 30/- or more if the estate produces more.

Mr. Nicholas Silvester was to have the patronage during his life, and then the vicar and churchwardens of Ecclesfield.

There is a monument in Ecclesfield church of a George Phipps, senior, of High Green, who married Susanna, the daughter of Immanuel Knutton, the vicar of that parish, during the Commonwealth. She was buried at Ecclesfield, June 19th, 1720, aged 70 years. In 1649 there was living at Holbrook, near to High Green, a Thomas Phipps, who owed £100 to Mr. Dickinson, of Howsley Hall.

High Green School, which has recently fallen into the hands of the Ecclesfield School Board, was originated by a member of the Reresby family. The report of the Charity Commissioners for 1839 states that "Ann Reresby, by will dated June 23rd, 1801, bequeathed to the Rev. Samuel Phipps, Samuel Tooker, Esq., and Mr. John Foster the sum of £500, the interest thereof to be applied to the education of any number of poor girls not exceeding thirty within the several places called High Green, Thompson Hill, Potter Hill and Mortomley. In an old cottage or school-house children were being taught by a Mrs. Elizabeth Arthur, and for the benefit of this school Mrs. Ann Reresby gave £200. Mr. John Foster was the trustee who received the money, but before he had invested it he died. His heir, in 1839, conveyed to William Smith, of Barnes Hall, Esq., "a cottage at High Green, with croft, formerly in the occupation of John Foster, deceased, afterwards of John Foster of Lingodell, and now, or late, of George Chambers. This cottage and old school-house together occupied 362 square yards." The rent was paid to the master, and in 1862 amounted to £2 12s.

In 1840 (Dec. 31) Mr. Smith conveyed the above to George Chambers, Thomas Chambers, Thomas Newton, William Smith, jun., John Jeffcock, and John Bower Foster, in trust for school uses, and in or about 1843 the present school-house was built, at a cost of £600, on another site containing 2420

square yards, let by the Duke of Norfolk, Oct. 6, 1842, for 99 years, at an annual rent of 5s., to George Chambers, Thomas Newton, Thomas Chambers and John Chambers. The amount for the building of it was raised by voluntary subscriptions and grants from the British and Foreign School Society, hence it has been known as "The British School."

Mrs. Reresby was the last, according to her epitaph, of a very ancient family in Yorkshire, which family is said to have come into the county from Ashover in Derbyshire. Its origin has been traced to a place of the name in Lincolnshire. Mr. Eastwood says:—"There was a Ralph Reresby who is said to have married a daughter of Ralph de Normanville, of Thribergh, of which place in 1328 Sir Adam Reresby was owner as heir to his uncle. In the thirteenth generation from him was Leonard, son of Godfrey and nephew of Sir Thomas Reresby, who died in 1619. This Leonard Reresby is described as of Ecclesfield. Two more generations are given in the pedigree, in the second of which Mary, daughter of Leonard Reresby the younger, married William Sitwell, of Sheffield, Sept. 21, 1693, from which connection the present Sir Sitwell Reresby Sitwell, of Renishaw, Bart., derives one of his names."

On a brass plate in the north aisle of Ecclesfield Church there is the following inscription:—"Ann Reresby, spinster, died the 24th day of September, 1802, aged 77 years. Her extensive charities will be long remembered and felt, and the aged occupants of the Lane End Hospital and the Charity School for poor girls at High Green bear testimony to her benevolent heart. She was the last of the ancient and respectable family of Reresby in this county."

At High Green House was resident for forty years, holding the office of coroner, Mr. John Foster, a gentleman belonging to an old-established family in this district.* He died October

*He was uncle to, and his house at High Green was for some years the home in his youth of my relative the late Mr. Joseph Foster, Town Councillor and High Bailiff of Doncaster, who liked to tell of his Lound schooldays, and of the bear-baitings he witnessed at High Green.

4th, 1822. He was associated with the musical reputation for which this neighbourhood has some claim, for he was a composer and an enthusiastic player of the violoncello. "Mr. Foster, about the year 1820, published a volume of sacred music of his own composition. One of the tunes, called *High-Green*, is considered to have very great merit."—(*Eastwood p.* 548). He married the daughter, Sarah, of a Mr. Phipps. She died September 24th, 1809, aged 66. One of their sons, Joseph Foster, was the father of Thomas Wood Foster, of Ecclesfield, surgeon, who died December 18th, 1852, aged 39 years, leaving a son, Arthur Reresby Foster, and two daughters.

Lound School, built upon land given by George Allen, of Chapeltown, a tanner, had its origin in the will of Mrs. Anne Sylvester, a maiden sister of John Sylvester, Esquire, of Burthwaite, in the parish of Darton, in this county. In that document, dated August 14th, 1711, she left £100 in these words:— "I give and bequeath the income of one hundred pounds for teaching so many poor children to read as the executor hereafter named, together with the feoffees in trust, shall think convenient, belonging to Chapeltown, Mortomley Lane End and Burn Cross, provided that the inhabitants of the above-named places shall erect a school-house in some convenient place for that purpose; the Vicar of Ecclesfield for the time being to be always a trustee, and the rest to be nominated by my executor, John Sylvester, of Burthwaite, in the parish of Darton, and county of York, Esq." A stone preserved from the old school building, and which is to be seen over the main entrance of the present school, has upon it, "Mrs. Anne Silvester by will, August 14th, 1711, left £5 per añn for teaching poor children of Grenoforth, and £15 per añn to be divided amongst the poor, and to put out children belonging to the same." During more than a century this simple establishment, opened on the 9th April, 1716, was the regular school for poor children of the Grenofirth quarter of the parish of Ecclesfield; and, as there was no limit to the admission of

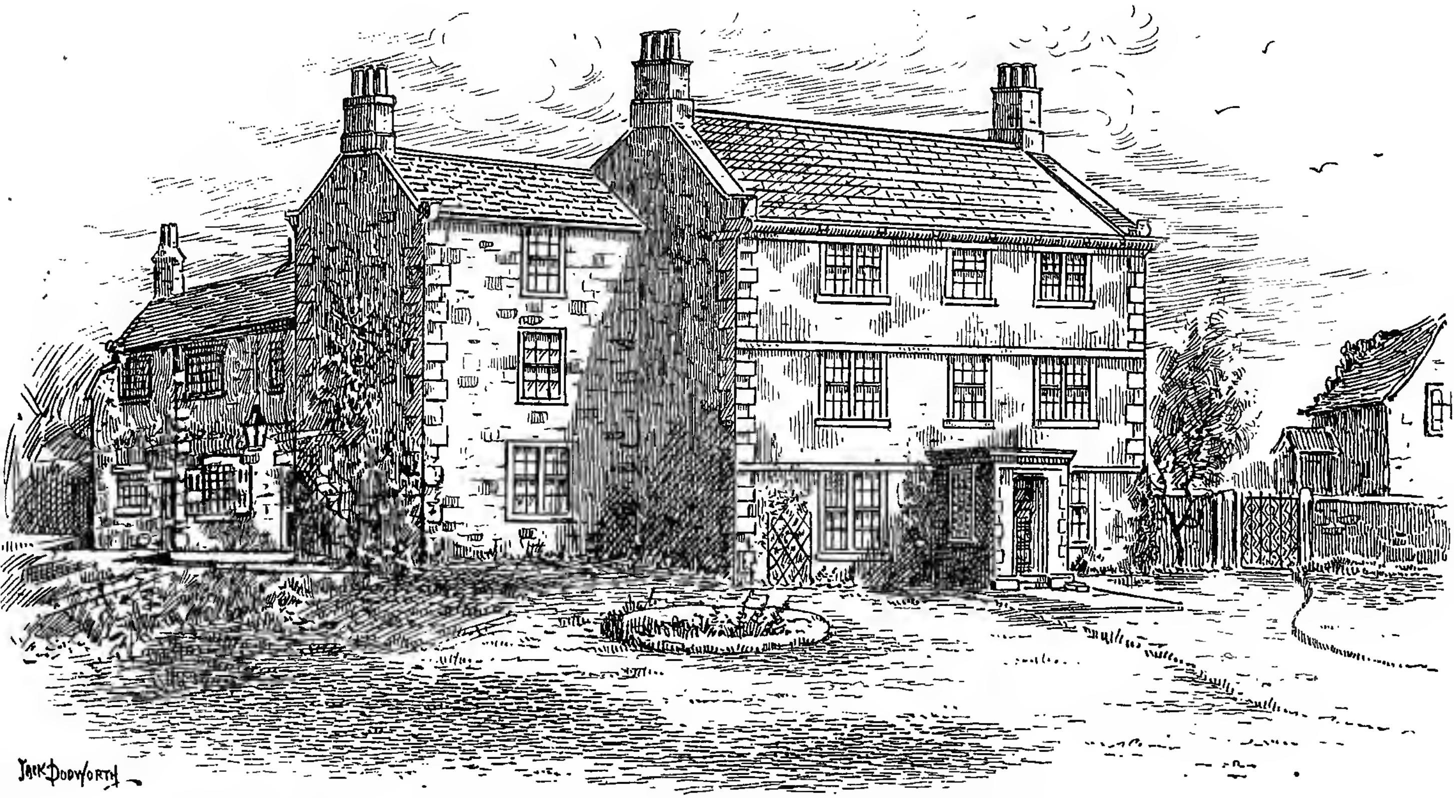
scholars, in addition to those who were taught *free*, it was often very numerously attended. The children were taught "to read the bible, and learn the catechism and the elements of writing and arithmetic"; and once every year they were publicly catechised in the Parish Church, at Ecclesfield, by the Vicar, the *ex-officio* trustee.

Grants of money by the Privy Council and the National Society having been obtained for the re-building of the school, so that it could be used as a place of public worship, the first stone of the existing edifice was laid in November, 1844, by Lord Wharncliffe, and it was opened in 1845 for 276 scholars. From that time the building was used for public worship, until the Rev. John Kidd, the first incumbent after the village was made into a separate ecclesiastical district, built a school near Cowley, which he used for divine service in preference to the one at Loundside. In 1859, on November 3rd, was laid the first stone of the St. John's Church, consecrated on the 28th November, 1860. This church is scarcely old enough to be included in antiquarian researches, but in its grave-yard is the tomb of the late Mr. Thomas Newton, who, after the death of his father, Mr. George Newton, in 1825, was head of the firm of Newton, Chambers & Co., and there are buried the earthly remains of those of his family who have passed away, namely, Mrs. Newton his wife, his eldest son George, and his youngest daughter Mary Harriet, also his brother George Newton, who died at Staindrop Lodge, in 1863, also of Mrs. Thomas Chambers (Mrs. Thomas Newton's mother), who died June 4th, 1865, aged 85 years. In that churchyard was also buried the widow of Robert Chambers, the second son of Mr. Chambers, senior. She, Sarah Gregory, and Robert Chambers were married February 17th, 1793. She survived him until June 4th, 1865, attaining the extreme age of 94 years. One of the smaller windows of the Church is of stained glass, in memory of Matthew Edward Chambers, who died March 18th, 1875, younger son of Mr. Matthew Chambers, of Barbot Hall.

The present vicar, the Rev. William Micklethwaite, was appointed in 1857. He is one of the family referred to in the following paragraph of Mr. Hunter's History of South Yorkshire (p. 293, vol. 2).—"Here," Swaithe Hall, "was also a family which derives its name from the place, and who appear as witnesses or principals in very early charters. It afterwards belonged to the name of Micklethwaite, one of whose co-heirs married an Elmhurst, Richard Elmhurst, of Houndhill, married Margaret, daughter of Richard Micklewaite, of Swaithe Hall, his first wife."

Allen is a name which appears frequently in connection with Chapeltown in the last century. To the Allens belonged, for at least two hundred years, Chapeltown House. When, a few years ago, Mr. George Dawson was negociating with Major Allen for the purchase of it, mention was made of the fact that it had been the property of the family of the Allens for two hundred years. From a Mr. Thomas Allen, of Huddersfield, the house was taken on lease, in 1826, for twenty-one years, by Mr. Matthew Chambers, senior, at whose death, in 1828, his son Matthew removed into it, and remained the tenant until he had Barbot Hall offered to him by Earl Fitzwilliam, in 1847. Miss Allen, the last of the family, resided at Chapeltown House before she removed to Highfield, Sheffield, some time previous to 1826. Her monument in Ecclesfield Church bears the following inscription:—"Sacred to the memory of Mary Allen, spinster, late of Highfield, near Sheffield, and heretofore of Chapeltown, in this parish, last surviving child of the late Mr. John Allen,* of the latter place. She died on the 4th of December, 1836, in the 76th year of her age, and was interred in the cemetery of this church in the same grave with her father of pious memory. In all the relations of life she exemplified in no ordinary degree the power of Divine Grace, by which she constantly sought to be guided. This monument was erected by the children of a deceased sister, whose early loss to them she had supplied with all the tenderness of a mother."

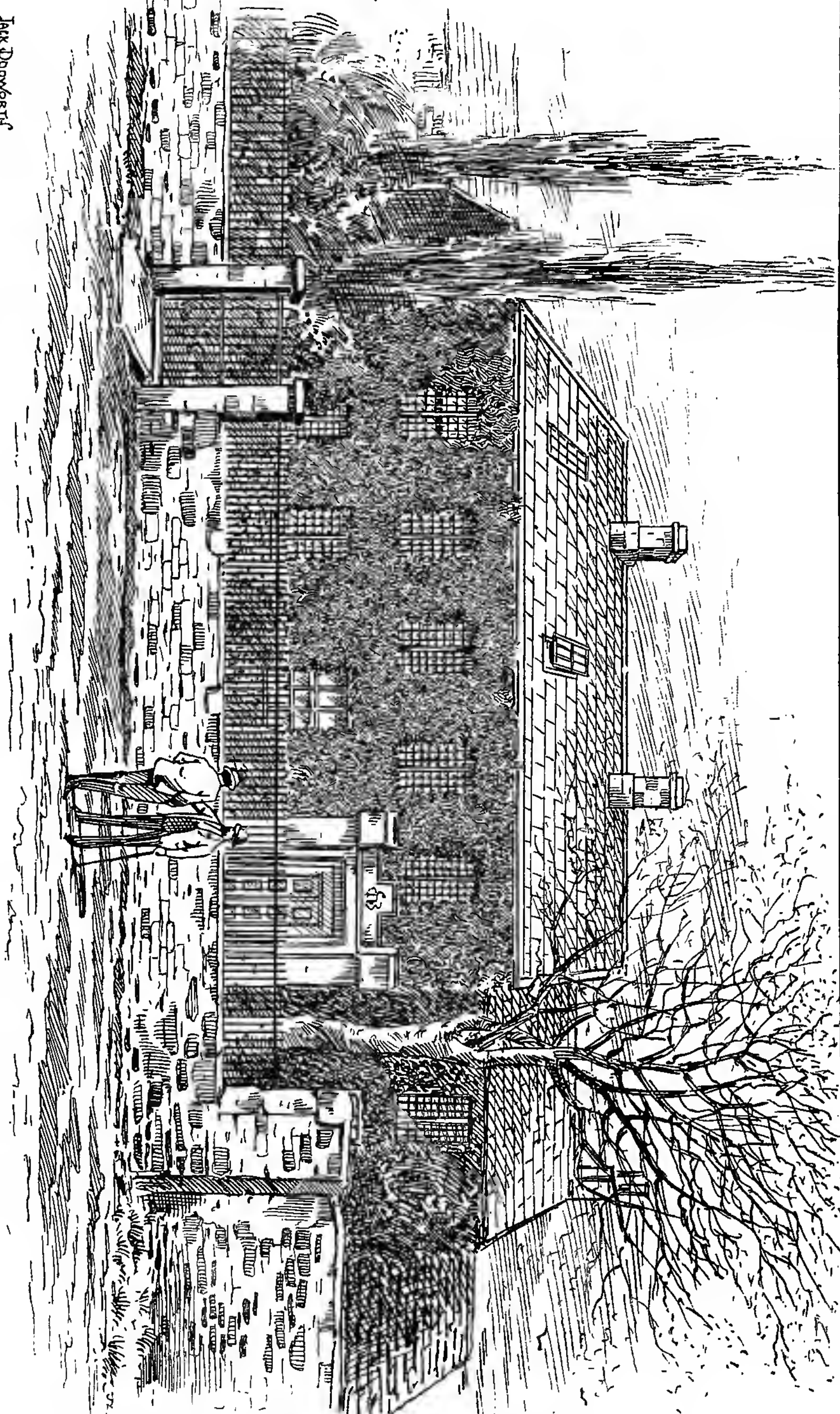
*This John Allen died August 7th, 1807, aged 78 years.


JACK DODWORTH

One of the family of the Allens married Susanna, daughter of Joseph Scott, of Alverthorpe, near Wakefield, gentleman, and grandfather of the late Joseph Scott, of Woodsome and Badsworth, Esq. Others are mentioned on tombstones in the churchyard at Ecclesfield, the earliest being in 1722. They seem, says Mr. Eastwood, to have been connected with the ironworks at Chapeltown.

Thomas Allen, gentleman, married, first, Gertrude, daughter of Thomas Steade, of Onesacre, and by his wife, Elizabeth Creswick, of Boroughleigh, had issue John Allen, whose grandson was Benjamin Haigh Allen, of Greenhead, Esq., J.P. He married, secondly, Elizabeth, daughter and finally heiress to Robert Middleton, of Eyam, and had a daughter Sarah, who married the Rev. John Carver, Rector of Whiston and Treeton, and from them descended John Carver Athorpe, of Dinnington, Esq., J.P. Members of the Allen family "are said to have lived at the old-fashioned substantial house at the cross-roads in the middle of the village." Thus Mr. Eastwood describes the building where is now the post-office and where Mr. Gradwell has a grocer's shop. The portion of the premises on the south side here shown, covered with ivy, and now known as Ivy House, is the residence of Mrs. John Gibson. For many years the building has been owned by the Thorncliffe Company. It was there they formerly carried on a retail business to supply their workmen with groceries, drapery goods, &c.

Mr. George Allen, who gave the land for the building of the Lound School, opened April 9th, 1716, was a tanner, and no doubt had his home either where is now the post-office or at Chapeltown House. There are names of persons mentioned whose abodes cannot be identified. For the White Lane Coalpits and coalpits at Mortomley, Edward Wingfield and Thomas Ragge paid rent to the Earl of Shrewsbury—for the former ten, and the latter forty pounds per annum. That was in the year 1637, in the reign of Charles I., when the Atter-



cliffe forges would no longer be in the hands of the Earl for his own benefit, but let to tenants; and the question arises—Was coal then used for smelting the ironstone obtainable in the neighbourhood of Chapeltown? In that year, 1637, Zachray Parkin paid a coal royalty to the Earl of Shrewsbury of forty shillings, and in 1711 seventy-five shillings were paid by John Parkin.

The name Falding has been known in this district since the middle of the last century. It appears in the Ecclesfield list of churchwardens. John Falding was warden for Grenoforth in 1731, "William Falden" in 1754, Wm. Falding in 1846, and Joseph Falding in 1852. Two bachelor brothers of the name are said to have built the house at Chapeltown recently demolished to make way for the branch line of the Midland Railway Company, and which, after Mr. Darwin left it, became the residence of gentlemen of the medical profession, namely, Dr. Campsall, Dr. Aveling, Dr. Stone, Dr. Samuel Drew and Dr. Snadden. The site of the old Mount Pleasant Chapel, built in 1805, was a croft owned by a Mr. Falding. At Greenhead, Loundside, Burncross and Ecclesfield the Faldings have been owners of house property. Greenhead Cottage has upon it the date 1838, and initials J.M.F., indicating that it was built by Joseph and Mary Falding. This Mrs. Falding and Mrs. Horsfield were the two sisters who erected in Ecclesfield Church a monument to the memory of their brother, and which is thus inscribed:—"Sacred to the memory of Thomas Cliffe, schoolmaster, late of Whitley Hall, in this parish, who died April 6th, 1824, in the 29th year of his age. He owed his elevation in life chiefly to his pious habits, with persevering industry and high attainments in literature. When these seemed to promise him continued prosperity, a short illness removed him from his earthly prospects, deprived his friends of a most affectionate relative, and the rising generation of a kind and intelligent instructor.

"Triumphant Death exulting seized his prey,
And as we wept his trophies waved on high;
But virtue lives: the vanquished makes his way,
Is conqueror crown'd and reigns beyond the sky.

His two sisters erect this tribute of affection in commemoration of his many excellencies."

Of the member of the Falding family who was for the the greater part of his life connected with the Rotherham Independent College, first as student and afterwards as principal, the Rev. H. H. Oakley uttered, from his pulpit at Broompark Congregational Church, words which show what he thought of his old tutor from a student's point of view :—

"Dr. Falding impressed and influenced his fellow men, whether they were students in the College or fellow citizens in the town, less by what he did or gave than by what he was. It was as a noble character more than as a noble thinker or worker that he won the reverent esteem of all with whom he had to do. Goodness—not birth nor wealth, nor brilliant parts, much less any artful pandering to popular ignorance or prejudice—was the pedestal on which, to the eyes of his fellow worshippers and fellow citizens in general, the doctor stood conspicuous and eminent. Dr. Falding entertained a fatherly solicitude for the true success of his students in the work of the Christian ministry. In these traits of character all saw Dr. Falding's best equipment for the delicate and responsible office, the duties of which he discharged so faithfully, so discretely, so efficiently, and so long; and in which, however valuable his services of other kinds and in other fields, his noblest and most fruitful work was done. Dr. Falding was a conspicuous example of patient continuance in well being. He had in a very eminent degree the grace of steadiness—much of his strength lay in this; much ot the beneficence of his influence came from this source. He was not given to change, neither did he meddle much with them that were. He had certain principles clearly apprehended and tenaciously held on which he ruled his conduct. He believed in the power and ultimate victory ot truth, and in steady believing labours. He held nostrums of all kinds in abhorrence. Nothing made him so angry as to see people run after practisers of a mere

Dr. Falding, born at Chapeltown June 14, 1818; died December, 1892.

trick, or follow some may-be self-deluded advertiser of short cuts to the millennium. Charlatancy in literature, in religion and in politics was amongst the few things which could move him to show temper. He believed in progress, but he was slower and surer than some in making up his mind what progress was. As a result, every year of his long life improved his record, added weight to his opinion, and increased his power to present persuasively with that moderation of tone and statement which is born of long conviction, and is of all things the most convincing—the truth by which he lived."

Gills is an old Chapeltown name of some prominence. Nicholas Gills in 1644 was churchwarden for Grenoforth, and one of the same name in 1693. In 1735 Nicholas Gills, of Chapeltown, by will dated October 20th left, amongst other things, "100£ for teaching six poor children, born of honest parents in Grenoforth Quarter, till such times as they can read well in the Bible, and also towards apprenticing the same to honest trades." On his tombstone he is described as a "Nail Chapman, of Chapeltown, who departed this life the 5th of March, $173\frac{5}{6}$, aged 79." Vicar Steer says: "He died an old bachelor worth £2000, which he had got himself, and with a fair character."

In the Ecclesfield Register is the following entry, 1605, Nov.: "Nychn̄s fil. Nicholī Gyiles & Margaretæ vxoris eius et neptis eius de Chappell bapt. x° die."

The name Almond is also an old one in this neighbourhood. Mr. James Almond, the present Mr. John Watson Almond's father, lived on the premises now called Ivy House, and also owned the property adjacent, where is Mr. Beard's shop, and the building where Mr. Barton had a school, and where the first Wesleyan Methodists in this hamlet worshipped. Paul Almond, of the same family, lived at the Farmstead, at Greenside, lately occupied by the Whittakers.* The public-house, the Norfolk Arms, at the end of Warren lane, of which Mr. J. W.

* He was Churchwarden for Grenofirth (for Mr. Freeman), in 1773. In 1767 and 1768, Philemon Almond, of Hole House, was Grenofirth Warden.

Almond is landlord, is a very ancient habitation, some portions of it being four centuries old. The "White Horse" public-house, in the Market place, the property of Launcelot Iveson, Esq., has upon its signboard the date, 1720. The other old house, the "Wagon and Horses," is no doubt as ancient. The house in Station road, near where was the toll bar, and which pleasantly faces the wood, was the residence of Mrs. Brothers, the widow of an officer in the army, and sister of Mr. James Malam, who was much at Thorncliffe in connection with the first use of coal-gas for lighting purposes. She and her four sons, Orlando, Valentine, Colin and Horatio; and her two daughters, Rebecca (Mrs. Darwin) and Rosalind (Mrs. Wilson) were well-known in this neighbourhood fifty years ago.

The old brick house at Greenside, pulled down by Mr. Dowson, and on the site of which he built the villa which has lately been purchased with a view to its being converted into a much needed hotel, was the residence of Mr. George Hall, a maltster, brother of the late Rev. Francis Hall, Vicar of Greasbro'. There was a rector of Tankersley named Francis Hall, who in 1773 sold the estate of his family, Nether Swaithe, to Major Milner, of Burton Grange.

CHAPTER V.

Barley Hall.—Methodism at Thorpe, High Green and Chapeltown.

"To uphold the integrity of the Christian dogma, to trace its workings, and to exhibit its adaptation to human thought and human welfare in all the varying experience of the ages is, in my view, perhaps the noblest of all tasks which it is given to the human mind to pursue. This is the guardianship of the great fountain of human hope, happiness and virtue."—W. E. Gladstone, *Contem. Rev.*, July, 1875 (p. 144).

Alluding to the forty-eight years during which the Rev. James Dixon was vicar of the parish of Ecclesfield, Mr. Eastwood says: "It was rather a period of the Church's slumber, and if a cloud was over the ecclesiastical affairs of Ecclesfield, it shadowed also the whole northern province. John Wesley could not move as he wished within the Church, so he found scope for his energies beyond the pale of her discipline; and connected with that extraordinary man's visit to Sheffield at this time was the foundation of Mount Pleasant Chapel at Loundside." Not irrelevant to this chapter is the question, "How came there to be over ecclesiastical affairs that cloud, hiding the light from heaven which reveals that 'God was in Christ reconciling the world unto himself?'"

We are told that Mr. Dixon "was chaplain to the Marquis of Rockingham, which caused him to be a great deal at Wentworth House, where he met the celebrated Rousseau, and came under the influence of the false conclusions of that talented man. No doubt the thought of the age was tainted by the sceptical theories of Paine, Voltaire, Rousseau and Spinoza, and other learned writers, who, because Christianity reveals mysteries which reason apart from faith has not the power to reach, were unreasonably and foolishly its opponents. At that time, of the state of religion in England we know that Bishop Butler wrote: "It is come, I know not how, to

be taken for granted by many persons that Christianity is not so much as a subject of enquiry, but that it is now at length discovered to be fictitious, and accordingly they treat it as if, in the present age, this were an agreement among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." But there was a cause more likely to have produced the condition of ecclesiastical affairs which Mr. Eastwood describes as a state of slumber—a cause traceable to the character of the government of the disreputable and ill-advised King Charles II., to whom is unquestionably applicable the familiar line—

"The evil which men do lives after them."

It suits the purpose of some historians to make no mention of the fact that the reaction brought about by the Restoration included not only the suppression of the eccentricities of the Puritans, but of the godliness (ūsebīa), the fountain forth from which spring virtue, morality and good citizenship.

Alluding to the time when the Directory of the Westminster Assembly was substituted for the Book of Common Prayer, Mr. Eastwood says: "In 1645, Jan. 3, an Ordinance of Parliament took away the Book of Common Prayer and established in its stead the 'Directory for the Public Worship of God in the Three Kingdoms.' This was followed, Aug. 23, by another Ordinance 'for the more effectual putting in execution the Directory.' Henceforth to use the Book of Common Prayer in any public place of worship or in any private place or family within the Kingdom was punishable by a fine. Then came a time of hypocrisy and violence, during which the voice of the Church of England was silenced and Presbyterianism, after trying to bring a spiritual despotism into every parish and household, was in its turn obliged to yield to Independency—'a hydra of many heads.'"

I remark (being free equally with Mr. Eastwood to introduce an ecclesiastical opinion) that in comparison with the times preceding and immediately subsequent to the Commonwealth era, the description of it as "a period of hypocrisy and violence" cannot be justified. Surely it is true that Royal and Episcopalian tyranny had been far in excess of the indefensible restrictions of religious freedom of the Long Parliament. As to the forbidding of the use of the Prayer Book may be cited as a set-off the expulsion, in 1768, from St. Edmund's Hall, Oxford, of six University men for reading and expounding the Scriptures and for being so Methodistical as to offer extempore prayer, one of the six being the Rev. Thomas Grove, who became the minister at the Masborough Independent Chapel. It is surely a fact that the religious principles openly professed and acted upon by the adherents of Independency were the very opposite of those which allow of persecution.

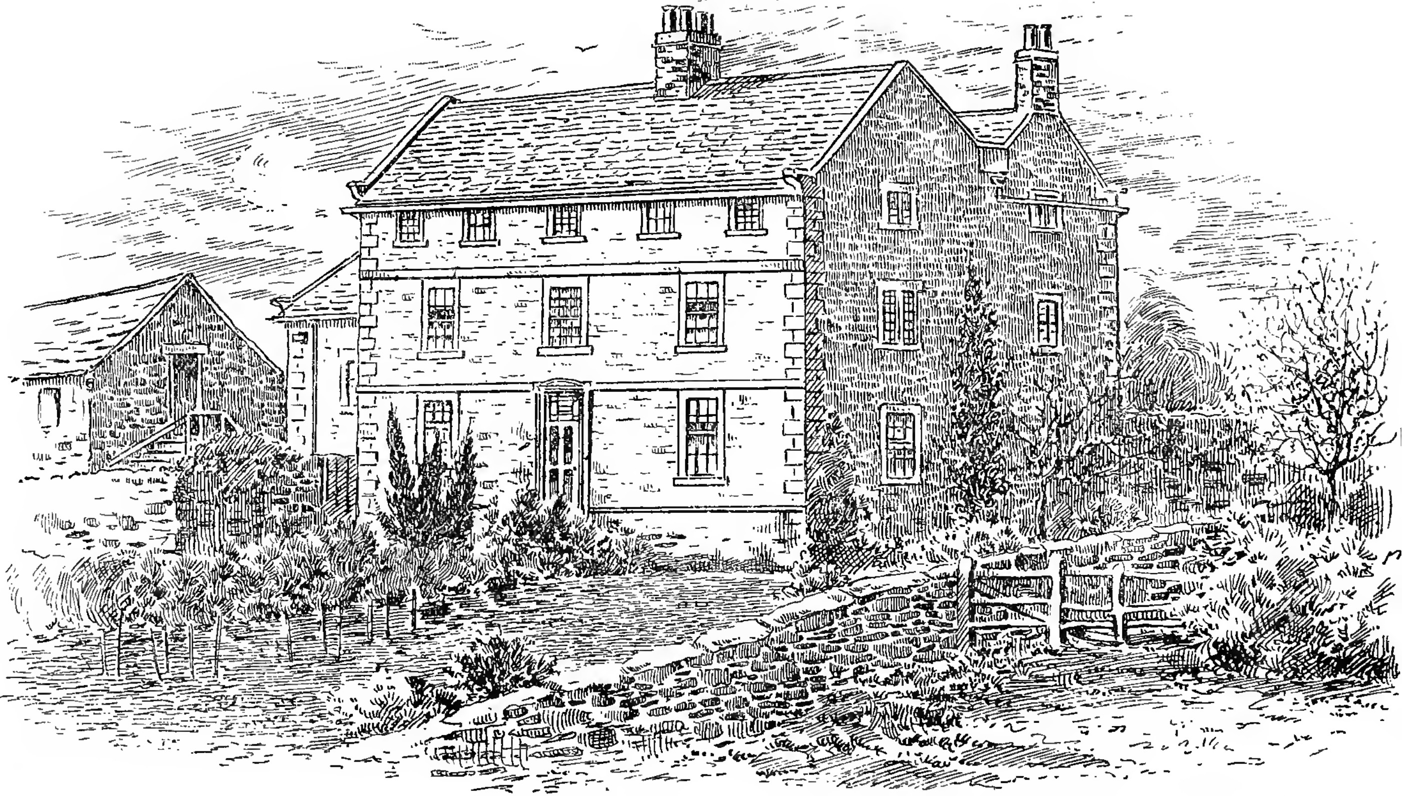
Roman Catholics, Anglicans, Presbyterians all sanctioned the enforcement of religious belief by the State, as did not the Independency hydra which had Milton for its champion. It is necessary to regard Cromwell as a hypocrite in order to be in accord with the tone of Mr. Eastwood's comments. A fairly accurate knowledge of what Cromwell wrote and said and did and of the public events of his day should surely forbid a candid student of history repeating that slander. It is one of very many groundless assertions to which is applicable the remark, anent another matter, of Mr. Froude, who says: "Loose statements of this kind, lightly made, fall in with the modern humour. They are caught up, applauded, repeated and pass unquestioned into history. It is time to correct them a little." I venture the opinion that, if the time of the reign of Charles II. had been no more a time of "violence and hypocrisy" than was the time of the Commonwealth, there would not have been such a cloud overshadowing ecclesiastical affairs. The men removed from their pulpits in the time of Cromwell were interfered with because they failed to show they were

competent to do the work for which they had been appointed. That has never been said of those who were ejected when the Act of Uniformity was passed and put in force. Speaking generally of the two thousand who gave up their livings (as men are not wont to do merely from "a spirit of opposition") rather than be false to their convictions, they were not shepherds dismissed because they were not fitted to tend their flocks. Mr. Eastwood, having quoted from Collier's strongly-coloured "Ecclesiastical History," says: "These sweeping statements coming from the opposite party, must doubtless be accepted with a reservation; such names, for instance, as Heywood and Baxter can never be mentioned without respect, as being those of truly pious, conscientious men, whose great object was the spiritual welfare of their fellow men, and who spared no pains and shrank from no hardships in trying to attain that object. Others endured hardships too, but in many instances worldly motives and thè spirit of opposition shine through and woefully detract from the merit of their proceedings." It is more easy for those who fail to see the merit of the proceedings of the "separatists" to attribute worldly motives to them than to show good grounds for the suspicion. After losing most of its best ministers in 1662, the State Establishment did little to instruct the people religiously in accordance with the teaching of Christ and His apostles. What was done was by various sorts of Evangelists, chiefly outsiders, who were not merely Christians in name, as evidenced by their lives, but showed that they knew by personal experience the saving truth underlying the formularies of Christianity, and were active and zealous in its dissemination.

In tracing how the influence of Methodism reached this district, which a cloud is said to have shadowed, we find there is mention in the last century of the visits of eminent and zealous men who came to preach the "Word of God" (the same divine message but with fewer human perversions than that which Archbishop Rotheram had, three centuries before,

by his will provided that the provost of his new college at Rotherham should preach in the parish of Ecclesfield as well as in that of which he was a native). To High Green often came Grimshaw, the vicar of Haworth, and occasionally heard there were the stirring appeals of George Whitfield. At Barley Hall, on the opposite side of Chapeltown, year after year were uttered earnest Gospel words by that "extraordinary man," as Mr. Eastwood designates him, John Wesley, and sometimes those of his brother Charles Wesley. George Whitfield, on returning to England from America in 1741, declared his full assent to the doctrines of John Calvin, while Mr. Wesley professed an Arminian doctrine. The difference in the views of these two great evangelists caused a separation. The Methodists were thus divided, one part following Mr. Wesley and the other Mr. Whitfield. They were, however, agreed on the question—What can the Gospel of the New Testament do for humanity? They both emphasized in their preaching the fall and depravity of man, the atonement, restoration through the merits of a crucified Saviour, repentance and regeneration. They preached in a popular style, with eloquence, vehemence and enthusiasm, their zeal presenting a marked contrast to the philosophical indifference of most of the established clergy. Whitfield, the boldest of the apostles of Methodism and the most eloquent, often collected hearers in fields, churchyards and even at fairs, in numbers estimated at from ten to twelve thousand. The distinctive character of Methodism is not so much in its doctrines as in the application of them: the bringing out of creeds—what is divinely true—into the minds and lives of men that they may be saved. The fruits of Whitfield's preaching were perhaps not less than those of Wesley, but the latter reaped what they both had sown. He had the organising skill of the illustrious general of his family whose name, Wellesley, had not been shortened to Wesley.

"The rise of Methodism," says the writer of an article in one of our Encyclopedias, "was a revival of religion in


JACK DODWORTH

England. Since the Reformation there had been no such efforts made in the cause of religion ; no preaching so awakening, so little sectarian ; no preachers with more zeal, singleness of purpose, and power of exhortation. It awoke the slumbering Church from its lukewarmness, and Dissenters to more bold and united efforts of Christian zeal. It addressed the ignorant, the poor, the hardened, in such a manner as to interest their feelings and command their attention. It has done much and is doing much to instruct as well as to excite them. It made its way at first through persecution and outrage, and after spreading over its native country, it has established missions in the most distant parts of the old and new world.*

The distinct affirmation of this quotation is too obviously true to be questioned, although Methodism may be open to the animadversions of those who dislike, in religious advocates, what is irregular and thought to be extravagant. Of course what is of sterling value in Methodism is to be judged of in the light of the teaching of Christ and his apostles, apart from the theology and ecclesiasticism which have come down to us from other sources.

Evidence as to what John Wesley believed and preached may be found in a summary written, in the year 1771, by the Rev. John Fletcher, vicar of Madeley, who says:—"For above sixteen years I have heard him frequently in his chapels, and sometimes in my church ; I have familiarly conversed and corresponded with him, and have often perused his numerous works in verse and prose ; and can truly say, he maintains the total fall of man in Adam, faithfully points out Christ as the only way of salvation, and holds, as a fundamental doctrine, holiness of heart and life ; holds that without the grace of God man has not the ability to take any one step towards his recovery ; that faith is the only means of receiving

*Dr. W. F. Collier's school book, "History of the British Empire," alludes to the work of Wesley and Whitfield thus:—"To these two men our country owes much, for they led the van in the revival of religion of which in the present day we are reaping the harvest" (p. 279).

Christ and the benefits of his righteous life and meritorious death; and that genuine faith produces the aspiration to be holy in heart and life. He preaches a fuller salvation than most professors expect to enjoy in this world—that God can so shed abroad His love in human hearts by the Holy Ghost given, as to sanctify wholly, soul, body and spirit. He holds also a general redemption and its necessary consequences. With Paul, he asserts that 'Christ tasted death for *every* man'; with John, that 'Christ is the propitiation, not only for our sins, but also for the sins of the *whole* world'; with Peter, that 'the Lord is not willing that any should perish, but that *all* should come to repentance.' He accepts, as based upon gospel truth, the invitation, 'Whosoever will, let him come and take of the water of life freely.' After Christ's example and command, he preaches the gospel to every creature—that Christ is a king as well as a priest; that all are under a law to Him; that all who will not have Him to reign over them will be slain; that He will judge the secrets of men, and will be the author of eternal salvation to none but them that obey. He knows the word *grace* necessarily implies the freeness of a favour; and the word *will*, the freedom of choice. When the will is touched—as he knows by blessed experience—by divine grace, and yields to the touch, it is free to good as it was before to evil. He believes that none are converted but those who have a free will to follow Jesus. He supposes he can as soon find a stone without gravity as either a good or a bad man without free-will. As a consequence of the doctrine of general redemption, he lays down two axioms—first, all our salvation is of God in Christ, and therefore of grace; secondly, all our condemnation is of ourselves, by our unbelief and avoidable unfaithfulness. The first he builds upon such Scripture as, 'No man cometh unto me except the Father draw him'—'Christ is exalted to give repentance'—'Faith is the gift of God.' The second he founds upon such passages as, 'This is the condemnation, that light is come unto the

world, and men loved darkness rather than light'—'Ye always resist the Holy Ghost'—'See that ye refuse not Him that speaketh from heaven'—'Ye will not come unto Me that ye may have life.'"

In the light of the New Testament I see nothing in the above to object to. The man who thus believed had, as had the Apostles, a leverage by which to move the world, without the aid of a clear insight as to what the Sovereign Ruler had predetermined before the foundation of the world.

About twenty-six years ago, at the opening service of the new Wesleyan Chapel at Warren, I heard preach the Rev. Romily Hall, who about that time was President of the Wesleyan Conference. When I heard him announce his text, Romans viii. 29, 30, I was reminded of a conversation I had had with him a short time before at Lane End House, and I wondered what he was going to say about the doctrine of Election, that fruitful ground of polemical discussion; but he said: "Underneath these words there is a mine of endless controversy, but I am not going down to that strata. I shall confine my remarks this afternoon to what is on the surface." Had he explained the doctrine of predestination as the mother of John Wesley understood it, I could have assented without caring to determine whether her theological view agreed with Wesleyan Methodism or modern Calvinism. She says in her letter of date August 18, 1725, addressed to her son John when he was about twenty-two years old, "I firmly believe that God from all eternity has elected some to eternal life; but then I humbly conceive that this election is founded on His foreknowledge, according to Romans viii. 29, 30. Whom, in His eternal prescience, God saw would make a right use of their powers and accept of offered mercy, He did predestinate and adopt for His children. And, that they may be conformed to the image of His only Son, He calls them to Himself, through the preaching of the Gospel, and, internally, by His Holy Spirit, which call they obeying, repenting of their sins and

believing in the Lord Jesus, He justifies them, absolves them from the guilt of all their sins, and acknowledges them as just and righteous persons, through the merits and mediation of Jesus Christ. This is the sum of what I believe concerning predestination, which I think is agreeable to the analogy of faith, since it does in nowise derogate from the glory of God's free grace nor impair the liberty of man. Nor can it with more reason be supposed that the prescience of God is the cause that so many finally perish, than that one knowing the sun will rise to-morrow is the cause of its rising."

The late Mr. Spurgeon, after having preached in a chapel lent to the Baptists by the Wesleyan Methodists, said, "I have to express, for the loan of this building, our thanks to my good brother who occupies this pulpit. The only difference between him and me is that he thinks a man divinely regenerated can fall off the rock, and I don't think he can." Brought into a concise utterance, so as to be thus illustrated, never before were the diverse theological views of Calvin and Arminius. Surely Whitfield and Wesley need not have separated "one from the other," as did Paul and Barnabas, if that were all about which they disagreed. "Christ sent me not," said Paul, "to baptise, but to preach the gospel." The two Methodist evangelists might have said something of the same kind and acted upon the conviction, without the world being any the poorer.

The preaching of John Wesley in America did little good, for the reason he gives. When he returned he discovered that he who had been voyaging to convert others had never been converted himself, and he felt, as he observed, "a want of the victorious faith of more experienced Christians." This conviction was strengthened by a Moravian missionary, Peter Boler, with whom he had much intercourse. At length, according to his own statement, on the 24th of May, 1738, at a quarter before nine in the evening, while hearing, in the Society in Aldersgate street, someone read Luther's preface

to the Epistle to the Romans, the eyes of his soul were suddenly opened. To have his faith strengthened he went to the Moravian Brethren at Herrnhut and remained there until September. Then he commenced the systematic labours which made him the patriarch of the great religious bodies known in these days as Methodists. "Wesleyan Methodism," says Everett, "is deeply indebted to Moravianism, and it will admit of a doubt whether it would ever have been what it is had it not been for the instruction which Mr. Wesley, under God, received from the Moravians."

The rise of the "United Society of People called Methodists" Mr. Wesley describes as being in London in the latter part of the year 1739, when eight or ten persons called upon him for advice, and out of which rose the class meetings. About that time he began a course of incessant labour, preaching often three or four times a day and visiting prisons and other places in the metropolis, and in the country where he knew there needed a distribution of the bread of life. He accepted an invitation from Whitfield to join him at Bristol, and in May, 1739, the first stone of a Methodist meeting-house was laid in that city. Difficulties arising as to the liability of the trustees nominated, in regard to the expenses of the erection, Mr. Wesley was induced to take himself the responsibility, and thus was laid the foundation of the unlimited powers which he had in connection with all the operations, architectural and ecclesiastical, which he sanctioned. All chapels were vested in him or in trustees bound to give admission to the pulpit only as he should direct.

The dislike of ministers of the Establishment to join in the work he was doing obliged him to appoint lay preachers to itinerate among his societies. He kept in his hands the power of nominating those preachers, and thus, as the societies multiplied, his authority received indefinite augmentation. The progress of his cause was favoured by the strict and orderly discipline established, commencing in the classes

and ending in the annual conferences of the preachers. The whole was wisely designed to bind, harmonize and consolidate.

He was almost perpetually travelling, and his religious services, conducted while he was engaged in literary and controversial work, were almost beyond calculation. The approach of old age did not in the least abate the zeal and diligence of this "extraordinary man."

In the "Methodist Magazine" for 1825 (p. 386) appeared the following description of John Wesley, written by Joseph Benson. No wonder that the extraordinary man's labours were productive of great results: "I was constantly with him for a week. I had the opportunity of examining narrowly his spirit and conduct, and I assure you I am more than ever persuaded he is *a none such*. I know not his fellow—first, for abilities, natural and acquired; and, secondly, for his incomparable diligence in the application of those abilities to the best of employments. His lively fancy, tenacious memory, clear understanding, ready elocution, manly courage, indefatigable industry really amaze me. I admire, but wish in vain to imitate his diligent improvement of every moment of time; his wonderful exactness even in little things; the order and regularity with which he does everything he takes in hand; together with his quick despatch of business and calm serenity of soul. I ought not to omit to mention (what is very manifest to all who know him) his resolution, which no shocks of opposition can shake; his patience, which no length of trials can weary; his zeal for the glory of God and the good of man, which no waters of persecution or tribulation have yet been able to quench. Happy man! * * * thou shalt rest from thy labours, and thy works shall follow thee!"

His death took place March 2nd, 1791, in the 88th year of his age. He had a countenance in which mildness and gravity were blended, and which in old age was extremely venerable. In manners he was social, polite and conversable, without

gloom or austerity. In the pulpit he was fluent, clear and argumentative, often amusing, but never aiming at, or reaching, like Whitfield, the eloquence of passion.

John Wesley was a successor of the apostles, not because he was ordained by his Grace John Potter, Primate of all England, but because to show forth God in Christ reconciling the world unto Himself was his heaven-appointed vocation!

We do not know that he ever preached at Chapeltown, but he never came into this part of Yorkshire without visiting the Thorpe Hesley homestead, known as Barley Hall, and while Mr. and Mrs. Johnson were there to welcome him. That house became the head-quarters of a numerous society.

As early in his career as when he was about thirty years old he was at Wentworth, for his father, in 1733, had occasion to consult some books in the library of the Marquis of Rockingham, and he was accompanied by his son John, then resident at Oxford, where he had begun to be distinguished. On the Sunday of the week they were at Wentworth he was asked to take part in the service at the church, and he preached. There was present on that occasion Mr. Birks, a resident at Thorpe, and with him his son Samuel, a boy eight years old—the same Samuel Birks whose likeness when ninety-five years old is shown in "Everett's Methodism in Sheffield." There was also present at that service Mr. John Duke, one of Mr. Wesley's local preachers in 1742, the grandfather of Mr. John Duke who afterwards resided at Barley Hall, and gave the bells which have lately been removed from the old to the new church at Wentworth. Mr. Everett says (p. 52): "One of the early seats of Methodism was High Green, about a mile from Thorncliffe. Both David Taylor and John Nelson had visited it, and were entertained by Mr. Joseph Smith, a farmer, in whose house they preached, and where a society was now formed consisting of ten or twelve members." Of Mr. Whitfield's first visit to High Green, in 1743, he thus writes: "When Mr. Whitfield first visited these parts he was met by Mr. S. Birks (of Thorpe)

and Mr. John Johnson (of Barley Hall) at Rothwell, near Wakefield, and they acted as guides to him to High Green, near Thorncliffe, where he slept all night at Mr. Joseph Smith's. He set off next morning to Rotherham, and preached there in a large orchard; thence he journeyed to Sheffield." He was in this neighbourhood in 1746, and preached to an immense concourse of people on Sheffield Moor, from the text, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Mr. Grimshaw, of Haworth, who was united with the Methodists as far as a clergyman could be, began about the year 1747 to itinerate, and very often preached at High Green. He is said to have preached outside his own parish about 300 sermons annually. He died of a fever, April 7th, 1763, aged 54 years. In visiting a person thus stricken he caught the disease. Two years after his death the little society at High Green was dispersed, for when Mr. Joseph Smith was no longer there to open his house to Mr. Whitfield, Mr. Grimshaw, Mr. Edwards (of Leeds), Mr. John Thorpe, Mr. William Green, Mr. Joseph Rose, and other preachers, there were not the facilities for holding the services. It had been one of Mr. Thorpe's favourite places. He generally preached there on Sunday morning at eight o'clock, and often on Saturday evening. At Charlton Brook, near to High Green, was born, Oct. 30, 1745, Mr. Thomas Cooper, a member of the Methodist Society for more than half a century, and whose father, John Cooper, was the first class-leader at Potter's Hill. James Bailey, of Potter's Hill, was in the habit of going with his brother, his sister and others to Thorpe, Greasbro' and the Holmes to hear the Word of God preached. Alice Murfin, when the only Methodist in Rawmarsh, and before there was a society at Rotherham, used to walk to Barley Hall.

When David Taylor commenced his career as a preacher he had no connection with Mr. Wesley, and probably had never heard of him. The name Methodist was not known here when David Taylor, in 1738, first preached in a barn at

Thorpe Hesley, and made the acquaintance of Samuel Birks of that village, to whom we are indebted for some particulars of the early history of his spiritual instructor, imparted to Mr. Everett by Mr. Birks himself. "David Taylor," he said, "came to Sheffield from Leicestershire. He lived in the family of Lady Betty Hastings, as butler. His attention was first directed towards personal religion by the circumstance of her ladyship's chaplain having one day been absent at the time of evening prayers. After the family had waited some time, someone said, 'Who is to read prayers?' The reply from several persons was 'David Taylor.' With hesitancy and diffidence he took his stand at the desk, and the idea of assuming, though only for an occasion, so sacred an office, made a great impression upon him. On leaving the service of Lady Hastings he resided in the family of Mr. Wardlow, of Fulwood, probably as a friend, as he had saved a little money; and he was travelling about as a religious teacher too frequently to have been a person whose services at home would be constantly required. Mr. Wardlow was a Dissenter, and when David Taylor began to pray and exhort in private houses, his doing so better accorded with the views of Mr. Wardlow than might have been had Mr. Wardlow been a member of the Established Church. People assembled around him in little groups, the tidings were borne to others, and public attention was attracted. One of the principal places of his early labours was Heeley, then about a mile from Sheffield, where was formed what may be considered the first Methodist Society in those parts."

The parents of Mr. Birks, of Thorpe, when he was twelve years old, being on a visit to some relations at Heeley, heard David Taylor preach, and gave him an invitation to come over to the village of Thorpe; and they sent their son on a pony, and with a horse to convey the preacher. The result was that something like a society began to make its appearance.

Mr. Wesley, whose way was well prepared in these parts, first visited Sheffield June 14th, 1742. In his diary he says:—"Having a great desire to see David Taylor, whom God has made an instrument of good to many souls, I rode to Sheffield, but not finding him there, I was minded to go forward immediately; however, the importunity of the people constrained me to stay, and preach both in the evening and the following morning." David Taylor returned home in time for them to meet. Mr. Wesley proceeded to Barley Hall and preached there in the afternoon. He was there received as "an angel of light" by Mr. Johnson.

Charles Wesley was at Barley Hall in 1743, and David Taylor with him, who, in the assault made upon them, was wounded in the head by a stone, and lost his hat.

In the year 1744, Mr. Charles Wesley's coming to Barley Hall was the occasion of "a violent outbreak on the part of the local opponents of Methodism. On its becoming known that he was to preach there, the prime movers in the opposition gathered their forces in the village of Thorpe Hesley, through which he would pass on his way to the hall. The plan was for one division to line the edges on each side of the road in advance, and the rest to close up the rear immediately the preacher and his party had entered the lane. Mr. Charles Wesley appearing, accompanied by Mr. Birks and a few other friends, they were met by a shout from the mob in front; turning to escape they found the way of retreat cut off by the enemy in the rear, who had left the edges and blocked the lane. Now was the time, if help must come at all; and come it did from an unexpected quarter. Mr. Birks' son Samuel, a sturdy young fellow of eighteen, who had gone earlier to plough than usual, in order to be at the preaching, was at that moment bringing home his team along the lane in the direction of the mob. Guessing the state of affairs, he mounted one horse, led a second, and driving two abreast before him, dashed—with crack of whip—into the midst of the fray, and the mob

broke and fled. Mr. Wesley lost his hat, but with his handkerchief tied over his wig, and by going round by Chapeltown, he reached Barley Hall in time to preach, as arranged, at one o'clock in the afternoon, young Birks being one of his hearers.

Mr. John Wesley's journal shows that he was at Barley Hall in 1743 and also in 1744, 1745 and 1746. On May 13, 1747, in the evening, he preached at Sheffield, and on the 14th rode to Barley Hall and there preached. At 3 o'clock next morning he set off for Leeds to see Mr. Perronet, who was ill of a fever; arrived there between 7 and 8 a.m., preached at noon in Leeds, and then hastened back to Barley Hall, where, at 7 in the evening, he again preached, his text being "Glorify God with your bodies and your spirits which are God's." This journey means 50 miles on horseback; but the next day he was mounted again, passing through Sheffield, Chesterfield, Mansfield, Nottingham and forward to Markfield, scattering as he went along conversational blessings.

In that year (1747) a son of Mr. John Johnson, of Barley Hall, was married to Margaret Lomley, the daughter of a Christian man who was steward of Mrs. Finch, of Thryborough Hall. On their marriage they came to reside at Hoyland, and opened their door for the Methodist preachers. Of these good people the clergyman officiating at Wentworth was pleased to propagate a false report, for which he got rebuked by the Marchioness of Rockingham, who made it her business to inquire as to the credibility of the report, and found it to be the invention of the malevolent. She had a high respect for the Johnson family.

After that date there is no mention for several years in Mr. Wesley's journal of his having visited this neighbourhood. In 1752 he writes of Sheffield: "All is peace here since the trial at York, when the magistrates gave orders that the meeting-house which the mob had pulled down was to be rebuilt. He preached in the shell of the new building after an absence from the town for upwards of two years. In that year

(1752) he visited Rotherham for the first time. William Green and his good wife had made every preparation for him. In his journal the following year (1753) Mr. Wesley wrote: "It being still sultry, I preached at Barley Hall under a shady tree, and in an open space at Rotherham in the evening." In 1755 he was at Sheffield and Rotherham, and no doubt at Barley Hall.

Some time previous to this the Marquis of Rockingham, his lady, and Earl Fitzwilliam's father attended a service at Mr. Johnson's, Barley Hall, and heard Mr. James Kershaw preach. In 1757, on Wednesday, July 27th, Mr. Wesley preached at noon at Barley Hall and the same evening in Sheffield.

At Wentworth House, in the year 1760, one public day when there were visitors present, one of them introduced the subject of Methodism, expressing astonishment that the Marquis of Rockingham should suffer the Methodists to plant societies on his estates. After listening for some time to opinions pretty freely expressed, and during which a request was made to his lordship to employ his power and influence to check the progress of such schismatical proceedings, he dismissed the subject with: "You converse like country gentlemen. Are you not aware that the Methodists preach immediately under His Majesty's eye?" (This would be George II., who died October 25, 1760.)

On Monday, July 27, 1761, Mr. Wesley preached at Barley Hall, and on Wednesday, the 29th, at Woodseats and at Sheffield. On Thursday and on Friday he preached in the shell of the new octagon house at Rotherham. His preference for that form of construction for the chapels he appears not to have retained.

In 1764 he was at Sheffield, and he preached at Rotherham. The story of the donkey coming into the chapel there is told in connection with the visit. The chapel in Mulberry street, Sheffield, which afterwards became the printing premises of the *Sheffield Independent* newspaper, would be the building in which Mr. Wesley says he preached on March 26th, 1766.

"On February 18th, 1769," writes Mr. Everett, "good old Mrs. Johnson, of Barley Hall, took her flight to the Paradise of God." At what date her husband died there are now no means of ascertaining. With emotions of pleasure he says he "visited the venerable domain where this pious pair lived and died, and where Mr. Wesley and the first Methodist preachers found a temple and a home," of which he rejoiced to be able to bring away a sketch for insertion in the history he was preparing. Prior to Mr. Johnson's occupation of the house and farm they belonged to a Mr. Hague, a tanner. Mr. Johnson, who succeeded him, carried on the skinning business exclusive of tanning. Mr. Bowers was the next occupant, and then Mr. Ellis. Mr. and Mrs. Johnson were originally "Dissenters," and were brought among the Methodists through the instrumentality of David Taylor.

June 28th, 1780, Mr. Wesley's birthday, he was in Sheffield. In that year, Sept. 4th, he wrote from Bristol the following letter to the leaders at Sheffield:—"My dear Brethren,—Let the persons who propose to subvert the Methodist plan by mixing men and women together in your chapel consider the consequences of so doing. First, I will never set foot in it more; secondly, I will forbid any collections to be made for it in any of our societies. I am, my dear brethren, your affectionate brother, JOHN WESLEY."

He wrote, Feb. 10, 1781, to Samuel Bardsley, one of the Sheffield ministers, "I did not doubt but you would agree with the people of Sheffield. They are a loving and affectionate people." His last visit to this part of Yorkshire was in 1786, when 83 years old. He was in Sheffield several days. Tradition says that he went to Wentworth House, accompanied by Mr. Birks, of Thorpe, and that when they were leaving Mr. Birks asked Mr. Hall, the steward, if it would be agreeable for Mr. Wesley to pray with the family before he left. Permission was courteously given, the household summoned and the prayer offered. From this, his last visit to Barley Hall is less uncertain

than was supposed by the writer of the following paragraph in the *Weekly Independent*, accompanying a sketch of that old homestead: "Probably Mr. Wesley was not there after the death of Mrs. Johnson in 1769. Meeting-houses led to the disuse of private dwellings as preaching places. Three Methodist chapels in Thorpe show that Barley Hall had long ago done its work. But, even with collieries invading its silence, it keeps its touch and air of the past. One almost expects to see steady-going, clean-shaven men, in old-world dress, step up to the preaching; or equally staid women, in "coal scuttle" bonnets and long black cloaks, wend their way hither of an afternoon to Mrs. Johnson's 'class.' But they do not come! and the old house seems to be wondering why."

Charles Twigg, in his "Village Rambles," mentions that his grandmother heard Mr. Wesley preach at Hoyland in August, 1772, from some stone steps at the end of what is called Tithe Lathe, formerly a tithe barn, and now made into cottages, and says that in the afternoon, after thus preaching at Hoyland, he arrived at Thorpe.

Probably owing to Chapeltown being so near to Barley Hall, Wesleyan Methodism did not get located here in the lifetime of John Wesley. The earliest record I have met with of a Methodist service in the village, refers to William Green having preached in 1765 from the text, "Ye must be born again." A person living in 1822 heard the sermon.

The first place of meeting which the Wesleyans had in Chapeltown was an upper room, or warehouse, near the present post-office, the one in which Mr. Barton had his day school.

In Mr. George Newton's diary there is the following entry:—"Mr. Longden being a local preacher in the Methodist connexion, as soon as we got a covered building in Thorncliffe we opened a door for the preaching of the Gospel, which through the Divine blessing was the means of working a great reformation in the neighbourhood. It was soon admitted into the local preachers' plan, and has since that

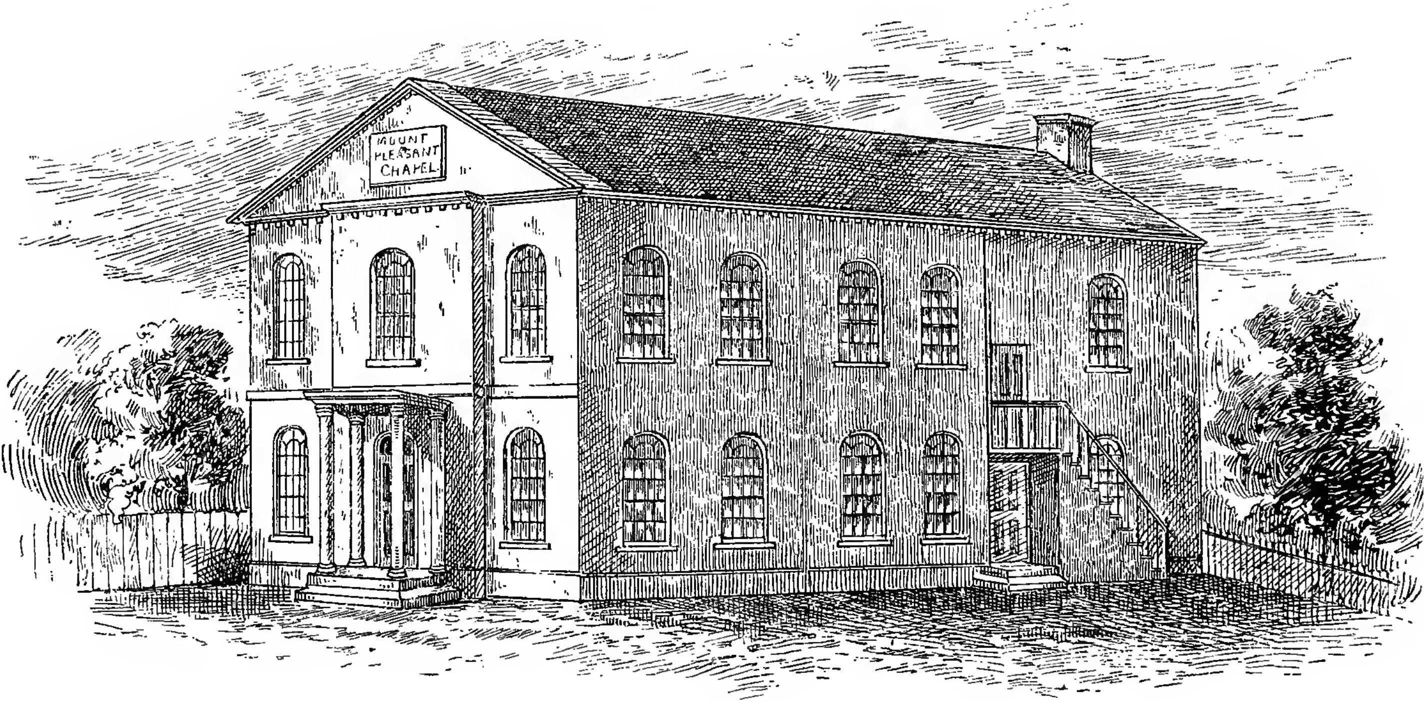
time been regularly supplied. Very many have had abundant cause to praise the Lord for the unspeakable privilege; and surely when we reflect on the kind and gracious dealings of our heavenly Father towards us, we must allow that we were bound in gratitude to contribute to the utmost of our power to the advancement of His cause and interest in the world." *

"In the Spring of 1805 we commenced the building of Mount Pleasant Chapel, and collected about £500 for that purpose. When it was completed, the seats were entirely let. It was opened on Sunday, May 11th, 1806, by the Rev. William Jenkins, who to a crowded congregation preached an excellent sermon from Isaiah ii. 2, 3, 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.'

"The Society (which had been meeting in a warehouse at Chapeltown, and which had been stationary for some years at about 45 members) was soon doubled. Our contributions increased, and we got the travelling preachers to supply, at first every third Sunday and in a short time every other Sunday, so that the work of the Lord prospered and our privileges and comforts increased.

"On January 18, 1807, we established a Sunday school in the chapel, which in a short time amounted to three hundred children. In a few months, however, the novelty having subsided, they decreased to about two hundred, which continued stationary for several years. It has proved a great blessing to the neighbourhood and an unspeakable advantage to the children."

* The first sermon was preached in the warehouse chamber at Thorncliffe, on March 12th, 1801, by Rd. Reece. His text, " The desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts,"—*Haggai* ii. 7,—was to be seen inscribed on a window pane in that chamber until the time of the fire, by which wood models, &c., were destroyed, about the year 1845.


MOUNT
PLEASANT
CHAPEL

The society of 45 persons which Thorncliffe Methodism numbered in the early years of its history, included names which witness to the fact complained of by the Coroner, Mr. Foster of High Green House, that the founders of the Thorncliffe Works had brought "a lot of Methodists into the neighbourhood."* Naturally the influence of Mr. Longden a Thorncliffe partner, and one of Mr. Wesley's foremost local preachers, tended to this. At the village of Eyam, in Derbyshire, which he often visited, as it was then included in the Sheffield circuit, there lived a worthy class-leader named John Sheldon, and his second son, John, when a young man of about 20 years, at the suggestion of Mr. Longden, applied at Thorncliffe for employment as an iron-stone miner.

Thus in the beginning of the year 1796, the John Sheldon who for 50 years was the leader of the singing at the Wesleyan services (and whose portrait the late Mr. Thomas Newton got painted and gave to Mr. Benjamin Sheldon), came to Chapeltown. In the spring of that same year, the Eyam class-leader, the father of that John Sheldon, followed to work at Thorncliffe, and in 1797 brought here his family. Here he lived until his death in 1820, at the age of 78 years. In 1802, his son John, the choir official for so many years, was married to Elizabeth Windle, and of the faithful services of sons and grandsons of theirs, both the business at Thorncliffe and the Methodism of the neighbourhood have on record highly honourable mention. In the late Mr. Thomas Newton's memoir of this John Sheldon, read by the Rev. James Sugden on the occasion of his funeral sermon being preached in the old Mount Pleasant chapel to a crowded congregation, May 10th, 1855, there appear the following remarks:—"He was almost the last link of a race of class-leaders whose names will be remembered with interest by many in this congregation, as Longden, Chambers, Sheldon (senior), Fullelove, Booth, Bamford,

* Hostile as he was to Methodism, he was shrewd enough to appreciate what was excellent in Mr. Newton and Mr. Longden, for in his will he appointed them his executors.

Stanley, &c." "Since the lead-miners were drowned out, other Derbyshire men were probably by the same influence led, about this period, to engage themselves at the neighbouring works."

At Grindlelow, near to Eyam, was William Bamford, a weaver, who came to Thorncliffe and became a class-leader. He was married to a Mary Longden, and their eldest child Eliza became the wife of Benjamin Myers, who for many years lived in the Thorncliffe yard, and was caretaker of the works.

John Fullelove, referred to above as a class-leader, was employed at Thorncliffe almost immediately after the works were started. He was born at Thorpe Hesley, Dec. 14th, 1759, and died at Lane End, Chapeltown, April 1st, 1825. In the Wesleyan Methodist Magazine for January, 1826, there appeared an obituary notice of him, signed "Thomas Newton," which contains words not unworthy of being reproduced in these "Old Time Memories." "At the age of about ten years he was put apprentice to a nail maker at Chorlton Brook, the John Cooper who was (as mentioned on page 130) the first class-leader at Potter's Hill. He was a steady, well-disposed lad, but as he grew up he became somewhat loose in his morals, and was addicted to cock-fighting, a practice of which after his conversion he spoke with abhorrence and detestation. When about twenty-five years of age, he was married; soon after which he began again to attend the ministry of the gospel, and in about two years obtained peace with God through our Lord Jesus Christ. This happy event occurred about thirty-eight years before his death, and he never turned back again to sin and folly, nor is it known that he ever lost his evidence of the divine favour. He was a man of good sense, of a social and communicative disposition, a good husband and an affectionate father, remarkably industrious and strictly honest."

In the latter part of his life he had charge of the garden at Staindrop Lodge, Mr. Newton's residence, and that of another of the Thorncliffe partners; and about eight years

before his death, "a gentleman (from London) who was a dealer in seeds, called at his house one Sunday for the purpose of business, when Mr. Fullelove was engaged at the Sunday school. A message was sent to him, and his reply was, "Tell him that his money is ready for him, that he may have it in the morning as soon as he pleases, but that he cannot have it to-day." On the following day John walked to Rotherham, and paid the money. The next journey, the traveller mentioned the reproof and acknowledged the justice of it.

In the Mount Pleasant Chapel, opened in 1806, the learned Dr. Adam Clarke is known to have preached at least once, for in his life (p. 433) there is on record his own mention of the fact. He writes: "I went to Thorncliffe, where, instead of thirty or forty shillings, I had eleven pounds for the missions." This was in May, 1832.

It is not generally known that Mr. James Silk Buckingham, one of the members of Parliament for Sheffield after the Reform Bill of 1832 had enfranchised the town, was a man who exercised his gifts as a local preacher. On one occasion he came over from Dodworth and preached in Mount Pleasant Chapel.

In that old chapel often would the service be conducted by the Rev. William Morley Punshon, D.D., for, as one of the ministers of a Sheffield circuit which included Thorncliffe, he was resident for twelve months at Chapeltown, occupying part of Chapeltown House. Both as a preacher and a lecturer he was a celebrity to be remembered by all who had listened to his felicitous and eloquent words.

The poem he wrote when the news reached him of the passing away, on Sunday, April 30th, 1854, of James Montgomery, goes far to show not only that he was himself a poet, but that—

> The inspiration is not absent here,
> Which, as a zephyr, in the atmosphere,
> As the Æolian harp the silence breaks,
> Breathes music when emotion thought awakes.

Having regard to the date of that poem, there may be indulged the surmise, that it would be in Dr. Punshon's abode at Chapeltown that he wrote :—

"'Twas then, when toil had laid him down,
And meek devotion knelt to pray;
And the glad sun sat, like a crown,
Upon the forehead of the town—
A poet pass'd away.
No more, alas! the fragrant air
Shall be with that high music blent;
The heavenly harpers could not bear
The minstrel from their host to spare;
God touched him, and he went.
Green be his grave! the charter'd wind
Shall play around its flowery sod;
His clay must be to earth consign'd,
But angels have his victor-mind,
Borne heavenward up to God."

At the recent annual united gathering at Mount Pleasant Church, in connection with the Thorncliffe Wesleyan Methodist Circuit, the Chairman congratulated the friends present on the position of Wesleyan Methodism in the district. He said: "more than usual interest was attached to their gathering that evening, from the fact that their church had reached its centenary. It was just 100 years since the founders of the Thorncliffe Ironworks introduced and established the present Wesleyan brotherhood at Thorncliffe. The year 1793 saw Messrs. Chambers, Newton and Longden start business at Thorncliffe, and as soon as the firm got a covered building they opened it on Sundays for Divine Service. In 1805 the first Mount Pleasant Wesleyan Chapel was built, and two years later saw the birth of their beloved Sunday School. Since that time Wesleyan Methodism had continued to prosper, until at the present time they had flourishing societies at High Green, Ecclesfield, Warren, Piley and Westwood, sprung from the parent society at Thorncliffe. He contended that the material prosperity of Thorncliffe, Chapeltown and surrounding districts was in a large measure due to the influence which the Wesleyan Church had exercised."

CHAPTER VI.

Old-time Memories of Thorncliffe, its Ironworks and Collieries, and their Antecedents.

In the year 1793, under a cliff, and at about the centre of a triangle, of which the villages Chapeltown, High Green and Tankersley form the corners, and where at that time the park of Tankersley touched the rivulet which separates the Wapentake* of Strafford and Tickhill from that of Staincross, was obtained from Earl Fitzwilliam a well-selected site for the erection of the works which bear the name Thorncliffe. The centenary year of these works having been reached, it seems to be fitting that some account should appear of their rise and of their progress in the early stages of their history, and of the men who founded and carried on the business. The names of these and their relation to each other genealogically are here shown, also portraits of two of the three original partners. I regret that a likeness of Mr. Chambers is not obtainable.

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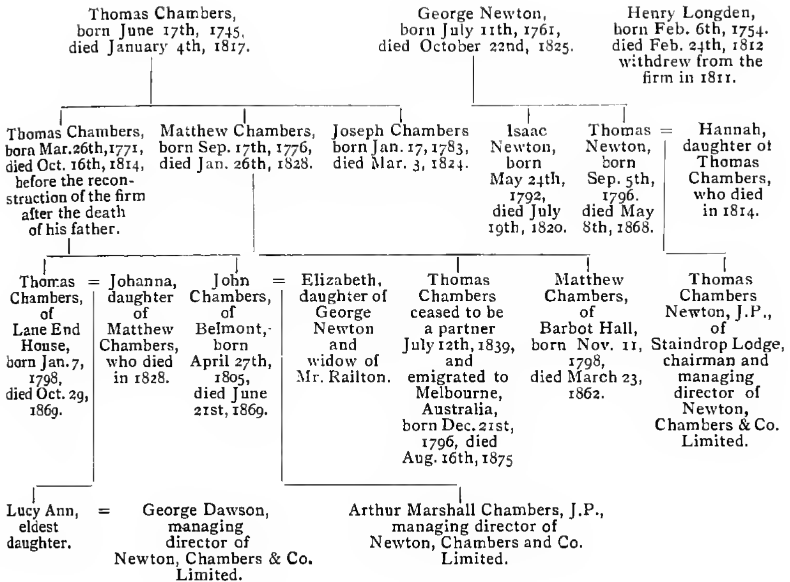
*It is not easy to explain why the divisions of Yorkshire are called *Wapentakes*, while in other counties *hundreds* is the word used. The ceremony of touching armour, from which comes the word Wapentake (*weapon-touch or weapon-take*) would not be peculiar to the Anglo-Saxons who gathered in this part of the country at their *genotes*, or assemblies for discussing public affairs. Claro Hill, between Borough Bridge and Wetherby, was the place where the freemen of this district met, and when the president of the assembly had taken his place, touched his spear, in accordance with the laws of King Edgar.

George Newton, born 1761, partner from 1792 until his death in 1825.



The iron-works at Thorncliffe and Chapeltown, and the collieries there and at Tankersley, Hoyland Common and Thorpe Hesley, transferred in 1881 by the trustees of the late Mr. Thomas Newton, of Mr. Thomas Chambers, of Mr. Matthew Chambers, and of Mr. John Chambers, to Messrs. Newton, Chambers and Company Limited, were referred to by the *Sheffield Independent* newspaper, at the time of that transferrence, as having long been regarded as "amongst the largest and most successful commercial undertakings in Yorkshire; and as having had an important and permanent influence upon the entire neighbourhood, and upon the trade of the country."

The size of the concern has recently been considerably augmented by the annexation of the Grange Colliery, at Dropping Well, on the estates of the Earl of Effingham and the Earl Fitzwilliam.

What Thorncliffe was in 1881 may be judged of by the prospectus issued at the time the trustees of the deceased partners

were taking steps towards the formation of a Limited Company. That prospectus contained the following particulars:—

"The business was founded in 1793, and has been gradually brought to its present high development and reputation by the energy and integrity of three successive generations of proprietors.

"The average annual output of coal for the last three years has been 612,000 tons; the output in 1880 was 620,000 tons, and during the first nine months of the present year it has amounted to no less than 553,000 tons. The second Rockingham Pit, which is already sunk to the 'Silkstone' seam and provided with permanent engines, can be completed at a cost of about £20,000, by which it is estimated that the output will be increased to upwards of 800,000 tons per annum. The manufacture of coke forms an important item in the economy of the business. There are 311 ovens, producing over 2,400 tons per week of the best quality for Bessemer, steel-melting and blast furnace purposes.

"The iron-works consist of the Thorncliffe and the Chapeltown works, including two large blast furnaces of the best modern construction, which yield annually 31,000 tons of pig-iron; extensive foundries, in which about 13,000 tons of pig-iron is converted into castings; and a large and complete engineering plant, embracing all necessary machinery for the manufacture of boilers, roofs, bridges, etc.

"These works are well known for the manufacture of all kinds of gas-making apparatus; also for lighter goods and cooking apparatus of various kinds, including the well-known 'Thorncliffe Patent Range.' The iron-works sales for 1879 amounted to £198,000, and for 1880 to £210,000.

"Twelve miles of railway belong to the firm, the rolling stock consists of 4 locomotives and above 1,200 railway wagons, of which upwards of 500 are the absolute property of the firm.

"The farms consist of 600 acres, with the requisite farmsteads and buildings.

Henry Longden, born February 6th, 1754, Thorncliffe partner from 1793 until 1811.

"The freehold estates cf the firm comprise 180 acres of land, and the Silkstone, Thorncliffe and Parkgate seams of coal lying under about 70 acres thereof; a large workmen's hall, and 165 houses and cottages; also 20 acres of land near Buxton, giving an abundant supply of the best limestone.

"There are also 85 houses and cottages held under lease, at low ground rents."

The total amount of the verified valuation in this prospectus, dated October 26th, 1881, was £448,963.

The founders of the business were Mr. Thomas Chambers and Mr. George Newton. These two names stand alone at first in the record of its origin, but almost immediately after they had resolved on the project, Mr. Newton's friend in London, Mr. Maskew, consented to join them as a "sleeping partner," and the firm became Maskew, Chambers and Newton. There was, however, an unforeseen difficulty in the way of his continuing his connection with the undertaking, for his partner in London did not favour the venture of Mr. Maskew on an enterprise for which he had no experience or technical knowledge that would be available, and he had to withdraw, or sever his connection with his London partner. Some one with capital to take Mr. Maskew's place was thus wanted, and at length, Mr. Henry Longden was admitted into partnership, and the firm became first, Chambers, Newton and Company, and when, three or four years afterwards, in January, 1796, Mr. Longden received, by the bequest of his uncle, Mr. John Turner (the West India merchant who resided and had his counting-house in the Hartshead, Sheffield) the capital he had been led to expect and relied upon, it placed him at the head of the firm of Longden, Newton, and Chambers.

The following extracts describing the origin of the business are from the newspaper article before quoted: "The works have from the most unpretending beginnings gone on developing and extending, until, having outgrown the ordinary limits of private enterprise, it has been decided to transfer them to a limited company."

"In the latter half of the last century there was in Workhouse croft (Sheffield), at the north of Queen's foundry yard, a small establishment in which Messrs. George Newton and Charles Hodgson carried on business together as manufacturers of spades, shovels, trowels, and similar goods. They were well known as industrious, honest men ; they made a good article, and their business so increased that larger premises were needed. They entered into a contract with one William Cooper to erect for them 'two dwelling-houses, a warehouse, and suitable workshops on Pond hill, near to the Duke of Norfolk's coal yard,' and to their new premises the firm removed in 1791. Towards the close of the next year Mr. Thomas Chambers, who had been some years in the service of Messrs. Smith, Stacey & Co., iron-founders, of the Queen's foundry, Paradise square, informed Mr. Hodgson that he was about to leave his situation, and that he wished to commence business on his own account, or in connection with a friend who could advance a few hundred pounds for that purpose. The result of further interviews was, that Mr. Newton severed his connection with Mr. Hodgson—who, it may be mentioned was an ancestor of the Messrs. Hodgsons, corn millers, of Rotherham—and entering into partnership with Mr. Chambers and Mr. Maskew of London, there was established the firm of Maskew, Chambers and Newton. They purchased property on Snow hill, together with land extending to Furnace hill, and there in December, 1792, they commenced the erection of the Phœnix foundry. The work of building proceeded so rapidly that they were able to commence the casting of goods on the first of March, 1793. In that year Mr. Maskew withdrew from the business, and Mr. Henry Longden, grandfather of the present Mr. H. Longden, who then lived in Meadow street, joined the firm, and it was carried on as Chambers, Newton & Co. Business prospered, and looking round to see in what way it could be further extended, they decided if possible to commence the manufacture of iron."

"One day—still in 1793—Mr. Chambers and Mr. Newton took a ride with the intention of applying to Mr. Bowns, of Darley Hall, Bank Top, near Barnsley, steward to Earl Fitzwilliam, for a site on which to erect blast furnaces. Little did they imagine what would be the great and far-reaching results from that quiet afternoon's ride. They met Mr. Bowns on the road, and having acquainted him with the object of their journey, he referred them to Joseph Hague, steward of the colliery at Westwood, thinking that that locality would suit them. Mr. Hague, however, pointed out Thorncliffe as much preferable to Westwood, being in close proximity to the estate of the Duke of Norfolk, on which iron-works and collieries had been conducted for at least a century. On the 7th December, 1793, the partners met Mr. Bowns by appointment at Thorncliffe, and, after fixing on the spot most suitable for the erection of their works, terms were proposed and agreed upon for a lease for 21 years."

Supplementing the foregoing extracts, which in most respects are in accordance with my own researches, I take up the story.

Mr. Thomas Chambers—one of the founders of the Thorncliffe business, and whose connection with the iron trade commenced at the Holmes, near Rotherham, where were the blast furnaces of Mr. Samuel Walker—was born at Rawmarsh, on the 17th of January, 1745. The entry in the register of baptisms there, dated February 21st, 1745, shows that he was the son of John Chambers, of Rawmarsh. The register of burials at Rotherham church evidences the death of his first wife Elizabeth, who died, when his age would be about 23 years, on the 20th of December, 1768. Six months afterwards, on the 22nd of June, 1769, he was married at that church to Hannah Oxley, the daughter of Robert Oxley, of Greasbro'. The entry in the register describes him as Thomas Chambers, widower, married by banns to Hannah Oxley, spinster, by J. Loyd; and the

witnesses were Joseph Lodge and John Bagshaw, probably the father of the Thomas Bagshaw whom he appointed one of his executors. There is the register of Hannah Oxley's baptism at Rotherham church, March 10th, 1744, so she was a few months older than her husband. There is in existence no portrait of Mr. Chambers. Tradition says he was "a fine-looking man. I regret that I never enquired while there were persons living who knew him, what he was in appearance. There is no one to be met with now who is old enough to be likely to have seen him, as he died seventy-six years ago. An old workman, Joseph Lax, of whom I sought information, said, "I do not remember what he was like, though, when a little lad, I suppose I sometimes saw him, but I have not forgot that when he died, a man came into our house at Tankersley farm, where my father was bailiff, and said, 'T'oud maister's dead !'" I imagine him to have been rather a tall man with dark hair and eyes, for the six grandsons of his whom I knew were, when in the prime of manhood, of that sort. Up to the time of his sudden death, at the age of 72 years, he took an active part in the management of the business. Before the house* in the Thorncliffe foundry yard was built, which for some years was his residence, he would more frequently walk than ride the seven miles between his two places of business. I infer that he was a man strong both physically and mentally. He would be forty-eight years old in the year 1793 when the Thorncliffe works were started.

At the foundry, mills, and smelting furnaces of Messrs. Samuel Walker and Company he seems to have acquired knowledge and experience, which he had the energy to make good use of. Leaving their service (owing to a dispute in the pattern-making department, about the infliction of a fine of one shilling for the breaking of one of the tools he

*Afterwards his son Thomas, and his grandson Thomas Chambers resided there. In 1829 the house was divided, part being used as a counting-house, &c. It has now altogether vanished.

worked with), he found employment at the Queen's Foundry of Messrs. Smith, Stacey and Company, situated at the corner of Queen street and Workhouse croft, Sheffield. That he was a man whose services, skill and character his employers at Rotherham appreciated, may be inferred from the efforts they made to induce him to return. Mr. Walker went over to Sheffield to see him, but the means used to get him back to Rotherham were not successful. How many years previous to December, 1792, when he entered into partnership with Mr. Newton, were spent at the Queen's Foundry is uncertain. Messrs. Hodgson and Newton's place of business being adjacent to that of Messrs. Smith, Stacey and Co., that contiguity led to Mr. Chambers becoming acquainted with his future partner, Mr. Newton.

The business of Mr. Hodgson and Mr. Newton was extended to include the sale of cutlery, tea, &c. They also erected, at Nether Slack, Owlerton, a plating forge and tilt, paying for the stream £45 a year. This extension absorbed more capital than they had command of, though they were assisted by Mr. Maskew to the extend of £2000. The war with France made trade bad, and they had to contract their sphere. It was at this point of time, Dec., 1792, that Mr. Thomas Chambers intimated to Mr. Hodgson his intention to leave the Queen's Foundry and begin business, leading to the separation of Mr. Newton from Mr. Hodgson and the establishing of the firm of Maskew, Chambers and Newton, in connection with the ambitious smelting-furnace-building designs of Mr. Chambers.

As has been mentioned, Mr. Maskew's project was disliked by his London partner, and Mr. Maskew was compelled either to withdraw from it or sever his connection with Mr. Hetherington. The French Revolution's interference with trade made the finding of a partner to take the place of Mr. Maskew somewhat difficult. At length Mr. Longden, Mr. Newton's class-leader, became the substitute.

Mr. George Newton, who, in conjunction with Mr. Thomas Chambers, commenced the business the centenary of which has led to the publication of this volume, was a gentleman of whose life and character many particulars are on record. In the possession of his grandson, T. C. Newton, Esq., J.P., are his diaries and memoirs of his life written by himself; and in the "Wesleyan Methodist Magazine" for the month of November, 1826, there is an obituary notice of him, evidently written by some one who knew him well. He was born July 11th, 1761, at Staindrop, a small market town in the county of Durham, thirteen miles west of Darlington. His father carried on business at Staindrop as a manufacturer of a woollen cloth called "cheney," which was sent to London and exported to places abroad, where it was used for bed-hangings, etc. He, the cheney manufacturer, married the widow of Mr. Robert Burrow, of Brancepeth, near the city of Durham. Of the eighteen children born of this marriage only three survived their childhood, John, George and Tobias. The second name is the one with which Chapeltown became familiar.

Of the brothers of Mr. George Newton something is known, because he refers to them and their adventures in his autobiographical records. John, the oldest, was unheard of by his family for six years, and he was supposed to have lost his life in connection with the Lord George Gordon riots in London, in 1780, which Charles Dickens has so well described in "Barnaby Rudge"; but it turned out that he had been "pressed" for a soldier and sent to the East Indies. He was heard of as being alive and well there in 1797, and not afterwards. Of Tobias it was known that he was engaged in the war against Hyder Alli and his son Tippoo Saib, and that he died in Calcutta, June 10th, 1790.

From the time of Mr. Newton's removal, on the 27th of October, 1800, from Sheffield to Greenhead, Chapeltown, may be dated the project of building the Mount Pleasant Chapel, which was accomplished within a few years. He was one of

the most prominent promoters of the cause of Wesleyan Methodism in the district, contributing liberally both money and personal service.

In 1806 Mr. Newton obtained from the Duke of Norfolk the lease of an acre of land at Mortomley Lane End, upon which he built Staindrop Lodge. He removed from Greenhead into his new residence in October, 1807. Afterwards the freehold was purchased, and Staindrop Lodge is now the property and home of his grandson, Mr. Thomas Chambers Newton.

What that home was to the gentleman who built it we can picture from the memoir of him in the "Methodist Magazine," which says: "As his circumstances improved he gratified his love of reading by procuring a choice collection of books on science and divinity. Few men of business at that day had so good a library, or made so good a use of it. His memory was very tenacious, and his mind was richly stored with knowledge of the most valuable kind. To this was added a communicative disposition, which rendered him a highly interesting companion. In the latter part of life his increasing deafness interfered with his joining in general conversation; when with particular friends, he would, however, exert himself to take part in the discussion of any interesting topic. His ear was ever open to the prayer of distress and the cry of suffering. None who applied to him for relief, and were worthy of charity, were ever dismissed without a timely supply. Though discriminating in his liberality, he had a heart which devised liberal things. He was truly a benevolent man, and contributed to nearly all the charitable institutions which have emanated from the ingenuity and mercy of Christians in the present day. In conducting his worldly affairs he was systematic and accurate, punctual and diligent, expeditious and persevering. Few men have been able to get through so much business, yet he never seemed in a bustle, but went about his many engagements in a calm,

collected and cheerful manner. His improving circumstances produced no change in the simplicity of his manners or in the humility of his heart. He could condescend to men of low estate, and perceived virtues in many of the poorest of the flock of Christ which abased him in their presence and excited him to abound in love and good works. He never assumed airs of importance or ventured into the dictator's chair. On all occasions he was meek and affable, uniting the ease and courtesy of a gentleman with the familiarity of a friend and the piety of a saint." The hymns which he wrote for special occasions may not be of any particular poetical merit, but they show that their author had culture and intelligence. He is described as having had a good constitution and excellent health until he was about 52 years of age. At this period he received an injury in the casting house to one of his legs. The wound, through neglect at first, was difficult to deal with. It laid the foundation of a series of complaints which terminated in his death in his 65th year, Oct. 22, 1825. The late Joseph Lax, one of the workmen, speaking of his funeral, told me he went with it to St. James' Church, Sheffield, along with a number of other lads.

Mr. Henry Longden, who took the place of Mr. Maskew, of London, soon after that gentleman had withdrawn from the firm of Maskew, Chambers and Newton, was a native of Sheffield, the son of a man born at Ecclesfield. In the "Life of Mr. Henry Longden," published in 1813, the date of his birth is stated to be February 6th, 1754, after his father had established himself in business at Sheffield as a manufacturer of table knives. The son, who was a partner with Mr. Chambers and Mr. Newton when the Thorncliffe Works were founded, was placed in his youth as an apprentice with a razor manufacturer. The memoir of him contains extracts from his diary and letters which show what he was in the early years of his life and before religion began to influence his conduct.

Mr. Longden's wealthy uncle, Mr. John Turner, watched with interest his nephew's career, and showed his willingness to help him by lending him, on two occasions, £500, and when the time came for him to be consulted respecting the proposal of Mr. Chambers and Mr. Newton that Mr. Longden should join them, he was acquiescent, promising that his two nephews should be participants of the property he was possessed of. They—Mr. Longden and Mr. Binney—were, when he died, the chief beneficiaries under his will, and the capital of the business carried on at Furnace hill and Thorncliffe was augmented by Mr. Longden's share, in accordance with the expectation of Mr. Chambers and Mr. Newton when they arranged for Mr. Maskew's withdrawal. They did not, however, expect that Mr. Longden would have to wait until Mr. Turner's death before he received the assistance his uncle had led him to anticipate.

In the "Life and Times of John Wesley," by the Rev. Luke Tyerman, mention is made of the preaching of Mr. Henry Longden, at Barnsley, in the year 1783, when a man, who had resolved to murder him, "ran up to him while preaching and aimed a blow which would probably have been fatal, but Longden leaped aside and providentially escaped."

The last fifteen years of Mr. Longden's life, that is from 1797 until 1812, "he was not," as is stated in his Memoirs (p. 119) "occupied with any personal attention to business." Those who bore the burden of the management did so well with what Mr. Longden had invested that during that period his capital was more than doubled. When he retired in 1811 it amounted to £25,222, which was paid to his executors by instalments of £3,000 a-year.

January 26th, 1798, he wrote in his diary: "Went to Thorncliffe and met the happy praying colliers. They appear to be men after God's own heart. I felt much enlargement in praying for Mr. N. and his family."

Mr. Longden preached in 1790 at Darfield, standing upon a wall opposite the Church, and between the rectory and vicarage. (That parish is peculiar in having both a rector and a vicar to officiate in the same church.) He had ridden from Sheffield, so as to be in time to conduct the service at 9 o'clock in the morning, and after having had some refreshment at a public-house, he asked the landlord to show him a convenient place where he could preach, and the said wall was pointed out. The singing soon brought to the spot a large company. The two clergymen, disapproving of the intrusion, took steps to disturb the service; one of them ordered the bells to be rung, and the other mounted his horse and galloped up and down the street to disperse the people if possible. Mr. Longden however persisted, and the congregation heard, notwithstanding the interference, an earnest appeal which produced upon the conscience of some of them the same effect which Paul's preaching, in the open air, by a river side, had upon the heart of a Lydia, at Philippi.

On page 206 of Mr. Longden's memoirs there appears the following paragraph, which it is due to his memory to quote:—"Some years ago a friend wrote to him, faithfully declaring that he was afraid he was not sufficiently liberal. His remarks upon this letter in his journal are as follows: 'I find, upon examining my cash book for the last six months, I have given to the poor exclusively, one-seventh part of my income. Perhaps my friend is right: it is possible that I ought to give much more away than I do; but my dear friends do not know that I am prohibited, by our articles of co-partnership, from receiving more than simple interest of my capital in trade. Add to this, that the supplies of another mercantile concern into which I was persuaded, contrary to my judgment, have been nearly ten times as much as the original contract; and these supplies have been necessarily taken from time to time from my yearly income.'"

In writing of Mr. Longden's character as a companion and friend, his biographer says:—"He was formed for society, possessing strong sense, an enlarged mind, an uncommon flow of spirits, and a most affectionate disposition; hence his company and friendship were in extensive request. Nor was he averse to social intercourse: happy himself, he loved to be surrounded with cheerful countenances, provided only that the cheerfulness arose from such a source as was consistent with the religion of Jesus Christ. He possessed a fund of most interesting anecdotes; and when in company with a small number of friends he would open out his store in a manner peculiar to himself, and excite sensations in his hearers of delight and sympathy which it is impossible to describe."

He was tall and remarkably well made; his figure was finely proportioned; and though at one period he rather inclined to corpulency, yet till he was worn away by illness he never lost the expression of great muscular strength, combined with great activity. His complexion was fair, and his manly countenance was unusually prepossessing. His voice was a full bass, and highly melodious; his ear for music finely correct. His monument in Carver Street Chapel is thus inscribed:—

"Near this place lie the remains of Henry Longden.

"He was a member of the Methodist Society thirty-five years. As a Christian his conduct was exemplary. As a class-leader he was affectionate and faithful. As a local preacher he was wise to win souls regardless of fatigue or danger. He was an honoured instrument of good in this and the surrounding circuits, turning many to righteousness. Two-and-thirty years, with unabating zeal, he preached a present, free and full salvation, through faith in the Atonement. He departed this life in the full triumph of faith, February 24th, 1812, aged 58 years.

"'Deo laus sit, et omnia honos.'"

Mr. Newton, in his diary, gives an interesting account of the circumstances in connection with the resolve of Mr. Chambers and himself to erect smelting furnaces; but he does not mention as one reason for acting upon their resolve, that the Sheffield iron-founders had difficulty in getting the pig-iron they required. The supply, although trade was bad, was not equal to the demand, and when that is the case prices usually

rise so as to yield a good profit. The design which had long been in the mind of Mr. Chambers corresponded with a thought in the mind of Mr. Appleby, who had a foundry near to the works of Mr. Chambers and his partners at Furnace hill, and while Mr. Chambers and Mr. Newton were looking out for a site for furnaces on the estate of Earl Fitzwilliam, Mr. Appleby was doing the same in Derbyshire and ultimately found one at Renishaw.

At that time the trade of the country was in a very depressed state. The French people, on the 21st of June, 1793, had put their king to death, and war had broken out between France and England. Mr. Newton's diary contains the remark, "It was a most enterprising thing which we did that morning when we rode to Wentworth to have an interview with Earl Fitzwilliam." They saw, at Wentworth House, the steward, Mr. Bowns, but the Earl seemed not to be there. Fortunately, however, for the success of their expedition, his lordship was not far off. Just as they were remounting their horses to return to Sheffield, he appeared in the stable yard, and there they had an opportunity of speaking to him, and of explaining their errand. Had they missed seeing him they would probably have failed to obtain what they wanted, for, as they learned afterwards, Mr. Richard Swallow, a gentleman well-known in connection with the iron trade of this district, had been making the same request, and though he had been hesitating to agree to the terms proposed, immediately after their visit he renewed his application, consenting to the terms for minerals previously offered. His delay in deciding perhaps influenced his lordship, for he gave Mr. Chambers and Mr. Newton a favourable reply. Impediments had to be encountered, but Mr. Newton says, in his description of that journey, that "the sequel fully proved the word of the nobleman to be as unchangeable as the laws of the Medes and Persians."

For a long time I wondered how it was that Mr. Chambers' and Mr. Newton's application for the Thorncliffe site was so favourably entertained by Earl Fitzwilliam, as I supposed they

would be strangers to his lordship; but I discovered, in searching the Rotherham Church registers, that Mr. Chambers' second wife, Hannah, was the daughter of a Robert Oxley, of Greasbro', which village is on the Wentworth Estate, and, thus, Mr. Chambers would not be unknown at Wentworth House.

It was on the 13th of December, 1793, after having on the 7th of that month arranged with Mr. Bowns, the steward, as to the site and the price of the minerals, that an agreement was signed at the Angel Inn, Sheffield, promising a lease for 21 years. Evidently the actual obtaining of that lease from Earl Fitzwilliam was not a matter of urgency, for it was not until the 12th of August, 1797, after more than three years of the term had expired, that the document was signed. Instead, therefore, of being for 21 years, it was for a term of 18 years, namely, from March 25th, 1797, until March the 25th, 1815.

The terms of that first lease were £70 per acre for the 2ft. 6in. bed of coal, £90 for the 5ft. seam, and £140 per acre the iron-stone. Those prices were no doubt fair and liberal, but not so favourable as those which, in 1746, Mr. Walker got from Lord Effingham. The situation of the works in Mr. Walker's case, near a navigable river, was much to his advantage. His castings were conveyed by barges direct from the Holmes to the Humber, and thence without reshipment to the Thames. He was especially favoured by having the confidence of the Marquis of Rockingham, who helped him when he needed capital, and no doubt said a good word for him at the Admiralty and the War Office.

The services of an experienced foreman of the name of Joseph Hague were secured for the new undertaking, and forthwith, on New Year's Day 1794, operations at Thorncliffe were commenced, a sough or drain being first constructed. On the 27th of April, 1795, the first furnace was put into blast.

There is extant a memorandum of the quantity of iron produced weekly after the first furnace was got to work, and some letters which show the market value of pig-iron in 1793.

Although of the twelve or fifteen thousand pounds inherited by Mr. Longden by the bequest of his uncle a large portion was available for the Thorncliffe extension of the firm's business, more capital was soon needed, and Mr. Robert Scott, of London, a friend Mr. Newton had known for some years, was taken into partnership, and also his brother, Mr. John Scott. The firm then became Longden, Newton, Chambers and Scotts. This new partnership was for 21 years from January 1st, 1799.

Mr. Robert Scott, who became "a sleeping partner" in the Thorncliffe firm in the year 1799, and who continued to have a considerable amount of capital invested there long after the death of Mr. Longden and Mr. Chambers, and for several years after the death, in 1825, of Mr. Newton, was the friend in London to whom Mr. Newton was indebted for his initiation into the principles of Wesleyan Methodism. As he states in one of his letters, he was induced to comply with the wish of Mr. Newton and his partners that he should join them, in order to promote the interests of his brother, Mr. John Scott, who, having also a share, would give personal service. The latter, however, in the course of a few years sold his share to his brother and returned to London. Mr. Robert Scott in the latter part of his life resided at Pensford, near Bristol. Dr. Adam Clarke and he were on terms of affectionate intimacy, and there are published letters referring to Mr. Scott written by that eminent minister, which help us to estimate the influence which Christianity, in the form of Wesleyan Methodism, had upon the Thorncliffe partners in the early days of its history.

On Thursday, the 19th of February, 1801, a time of great distress and high price of provisions, there was a distribution made to the workmen at Thorncliffe of rice, and a vessel in which to cook it. To every man was given 1 lb., with 1 lb. for his wife and half-a-pound for each of his children, also a five quart "Digester," an iron vessel for boiling, invented by Dr. Ure, and of which, at that time, the firm were making a

considerable quantity. I have the list of the recipients before me, and it is evidence that the names of many of the present residents in the neighbourhood are linked by honourable descent with those connected with the business at Furnace hill, Sheffield, and Thorncliffe ninety-two years ago. The cost of the donation was £35, and the number of the recipients 514, of whom 102 were wives and 253 children.

During the first few years of the Company's history the ordinary foundry operations of the business were carried on at the Phœnix Works, Furnace hill, Sheffield, and only the smelting and mining done at Thorncliffe. On October 27th, 1800, Mr. Newton and his family removed from Sheffield to Chapeltown, where they occupied the house at Greenhead, now the residence of Mrs. Thomas Gibson. Then was commenced the erection of casting-sheds and other buildings at Thorncliffe, and such good progress was made with them that in June, 1802, the premises at Sheffield could be quitted and disposed of.

After that date, for the business which had to be transacted in Sheffield, the rendezvous of the partners and others who drove into the town, and those whom they had to meet, was the King's Head Hotel, in Change alley. The landlord reserved for their use on market days what got to be called the Thorncliffe room. The dinner provided every Tuesday (at which, for many years, there was almost always present a Mr. Newton or a Mr. Chambers) became an institution of note in the town, and continued to be so until, by the death of Mr. Thomas Jessop, the president, that "Birthday Club" dinner collapsed, and could not be resuscitated. That historical house of entertainment, however, still finds the accommodation the Thorncliffe Company requires, as it did ninety years ago.

At the house at Greenhead Mr. Newton resided until his new abode, Staindrop Lodge, was ready. The date on the walls of this substantial, commodious and pleasant habitation is 1807.

In the year 1806 was obtained from the Duke of Norfolk a lease of the minerals on the farm of Mr. John Foster, of High Green, consisting of the Bromley or Silkstone coal, and the Claywood or Gallery Bottom ironstone. They first attempted to win these minerals by means of a water-wheel, but that plan was not successful.

I have at hand a printed list of prices, dated January 1st, 1807, of foundry products. It may be interesting to persons in the trade to know something of the prices charged at that period. For wheelbarrow wheels, was charged 18s. 8d. per cwt.; for anvils, from 14s. to 16s. 4d.; for sad-irons, 23s. 4d.; for sash and clock weights, 14s. Six months' credit given, or five per cent. allowed for prompt cash. The list is headed, "Longden, Newton, Chambers and Scotts, Thorncliffe Iron-works, near Sheffield."

It was soon seen what sort of men they were who had come into the neighbourhood, and who had commenced at Thorncliffe their new works. Mr. Foster, the coroner, who lived at High Green House, and occupied some pasture land underneath which lay some of the minerals first used, did not like the intrusion. It is said of him, that, seeing Mr. Chambers talking to the men who were beginning to sink a pit, he exclaimed, "What the devil are you going to do here?" The answer was, "With God's blessing, Mr. Foster, we are going to get a bit of coal and ironstone;" and it is a part of the story that the Coroner then said, "There now! see that! I'm swearing and you're praying!"

As soon as the first of the newly-erected workshops was finished building, a service was held in it, conducted by Mr. Longden.

After the withdrawal, in 1811, of Mr. Longden, and the disposal by Mr. John Scott of his share to his brother, Mr. Robert Scott, the invoice heads of the firm show that it was styled, Chambers, Newton and Scott. Mr. Chambers died in 1817, and on the 1st of January, 1820, the signature of the

firm was changed to Newton, Scott, Chambers and Company, the name Chambers representing sons of the deceased's first partner of that name.

After the death of Mr. Chambers in 1817, and his eldest son, Mr. Thomas Chambers, junior (who had taken an active part in the management of the business), having died three years previously, the chief control rested upon Mr. Newton, assisted by Mr. Matthew Chambers, a younger brother of the son who had died. For some years Mr. Matthew Chambers had been at Low Moor, obtaining employment, knowledge and experience at the large works of Messrs. Hird, Dawson and Hardy; and when his father died, he came to Chapeltown, and was resident at Howsley Hall, until he removed to Chapeltown House. The two sons of Mr. George Newton—Mr. Isaac and Mr. Thomas—also assisted in the management.

On January 1st, 1820, a new partnership was constructed, and a new lease for 21 years obtained from Earl Fitzwilliam. The firm then were, Mr. George Newton, Mr. Robert Scott, Mr. Matthew Chambers, Mr. Joseph Chambers, Mr. Isaac Newton, and Mr. Thomas Newton. As Mr. Robert Scott had in 1810 bought for £3,150 his brother's one-ninth share, Mr. J. Scott's name was not in the new list of partners.

Mr. Joseph Chambers had the management of the branch establishment at Chapeltown, where the firm supplied their workmen with groceries, and the various articles of food, clothing, &c., which the sole retail shop of a village was wont to provide when there were no railroad facilities as now for travelling to a neighbouring market town. The old-fashioned system of paying by ticket was then in vogue.

In the year 1810 the colliers at Thorncliffe combined for an advance of wages. This is evidenced by a charge made by the lawyer, Mr. Charles Brookfield.

In the year 1820, on the 19th of July, a terrible disaster occurred at the Thorncliffe Foundry. There was being cast, for Messrs. Armitage of the Mousehole Forge, near Sheffield, a

shaft 18 feet 9 in. long, 16 in. diameter, octagon; and weighing about five tons. The pit in which it was to be cast was 15 feet deep. The sand was rammed close up to the boxes, 10 or 11 feet. When the metal had been poured in the mould nearly to the top, there was a terrific explosion. The lowest box burst. The event occurred during a thunder storm, and in the presence of several of the partners, one of whom, Mr. Newton's son Isaac, lost his life, and eight of the workmen.

Mr. Isaac Newton in trying to get out of the way fell down on his back, and the liquid metal, falling in showers all around, so severely burnt him that he died five hours afterwards. The partners, Mr. Newton, senior, Mr. Matthew Chambers, senior, and Mr. Thomas Newton, escaped uninjured. Mr. Matthew Chambers, junior, had his face and hands burnt, but not seriously.

The men who lost their lives were, Jonathan Windle, junior, and his son Alfred, James Nixon, Mŏses Pingston, two brothers of the name of Hurst, James Oxley and his son Isaac, and Henry Hall, a young man just out of his apprenticeship, who had come to the works to take leave before he returned home.

I am told that the pit in which this shaft was being cast was over the sough or drain made when the works were first started, and the water in it was in contact with the bottom of the pit; that it was a dry sand casting; that there was only sand of the thickness of three inches in the box, which gave way; and that the foreman was blamable. Mrs. Batty, who had a high reputation for her practical skill in dealing with ailments, attended Mr. Isaac Newton during the few hours of his terrible suffering.

Jonathan Windle, senior, who was called upon to mourn over the loss of his son and grandson, was one of a number of the Thorncliffe workmen for whom the partners had a sincere feeling of respect and kindly regard. When his death occurred, in October, 1830, the following paragraph, supplied by the late Mr. Thomas Newton, appeared in a Sheffield newspaper :—

" On Thursday last, in the 79th year of his age, Jonathan Windle, at the house of his son-in-law, at Birdwell, near Barnsley. He entered the service of the Thorncliffe Company 28 years ago, and continued with them, giving satisfaction by his uniform and steady conduct, until he was obliged by growing infirmities to retire, about five years ago. He was a man of peace, and much respected for his good nature and friendly disposition. He had been a consistent member of the Methodist society 36 years, and died, as he had lived, in the enjoyment of true religion. He has left a numerous progeny behind him, consisting of 8 children, 59 grandchildren and 6 great-grandchildren. His remains were borne to the family grave at Ecclesfield by eight of his grandsons, accompanied by a large concourse of friends and fellow workmen."

The death, in the prime of manhood, of Mr. Thomas Chambers, the eldest son of the first of that name at Thorncliffe, was an event which deprived the business of an active, shrewd and industrious manager. His conspicuous shrewdness got him the sobriquet among the workmen of " Long-headed Tom." His eldest son, the Thomas Chambers of the third generation, was about 19 years old at the time of his father's death, and he was in the course of being trained in an old-established ironmongery house with which the firm did business. Without waiting for the completion of his term of apprenticeship, his grandfather and Mr. Newton, seeing that it seemed desirable that he should be transferred to Thorncliffe, arranged that his younger brother, George Chambers, should take his place as an apprentice. Thus it was that Mr. Thomas Chambers, of Lane End House, who for many years was prominent at Thorncliffe, first became connected with its management.

In 1825 Mr. George Newton, who had been at the head of the business for some years, died, at the age of 64 years. In 1827, after the death of the three original partners, viz., Mr. Thomas Chambers, Mr. Henry Longden and Mr. George

Newton, and the death also of Mr. Joseph Chambers and of Mr. Isaac Newton, there remained only Mr. Thomas Newton, Mr. Matthew Chambers, senior, and Mr. Robert Scott. Mr. Matthew Chambers was at the close of his life, for he died in 1828, and Mr. Scott was 75 years old, and wished to be paid out. The question therefore of a new partnership was of pressing urgency; but before anything could be arranged the demand of Mr. Scott had to be dealt with. Mr. Scott, through his agent, asked for a larger sum than his partners thought he was fairly entitled to, and Chancery proceedings were commenced.

It is an interesting page in this history which tells of Dr. Adam Clarke becoming arbitrator in the dispute, whereby heavy lawyers' bills were averted. It was complimentary to Dr. Clarke that he should be invited to look into the affairs of the Company and decide what would be a fair amount for Mr. Scott to receive, and sagacity was shown by the men who proposed that he should be asked to be umpire.

The learned doctor was far away in the north of Scotland when his name was mentioned, and Mr. Chambers of Lane End was sent to seek him. The result was that he awarded to Mr. Scott two thousand pounds less than he had asked for.

Mr. Scott died a few years after, at the advanced age of 82 years. There is mention of him in the life of Dr. Adam Clarke, as the gentleman to whom the doctor first appealed, after he had persuaded the conference at Bristol, in 1822, to send two preachers to the Zetland Islands, and promised to be responsible for the money required to sustain them.

The writer of that memoir says, "There lived at that time at Pensford, near Bristol, a gentleman of great honour and piety, Robert Scott, Esq., who, with his excellent lady, was always willing to help the preachers in their enterprises to make the Saviour known to the nigh and the far-off. Mr. Scott gave the promise of a hundred pounds per annum for the support of the missionaries, and of ten pounds towards every chapel to be built

in the Islands. In fulfilling this promise, he always exceeded the amount at first stipulated, while his admirable wife and her sister, the late Miss Granger, of Bath, added handsome donations." This Mr. Scott bequeathed £3,000 in trust for the Zetland mission, and Dr. Clarke was one of the trustees.

As the business established at Thorncliffe is a product of Wesleyan Methodism, and as Mr. Robert Scott was so well known to Dr. Adam Clarke, we can conceive how likely the doctor would be to comply with the request that he would undertake this friendly office. It would be in 1828 that this occurred, for it was in that year the doctor made his second and last visit to the Shetland Islands, where he was "hard at work" from the 18th of June until the 18th of July, helping the missionaries Messrs. Dunn and Raby. What is said in the memoir of this eminent man will illustrate his fitness to be umpire in a business dispute:—

"As a pastor he inculcated the most inflexible principles on the subject of commercial integrity. In preaching one Sunday morning at the old chapel in Spitalfields, on the 15th Psalm, he laid great stress on the relative duties laid down for the guidance of men of business. In that Psalm there are the words:

"'Lord, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbour. In his eyes a reprobate is despised; but he honoureth them that fear the Lord. He that sweareth to his friend, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.'—*(Revised Version.)*

"An eminent merchant who had heard the sermon overtook him on the way home and observed, 'Mr. Clarke, if what you have said to-day in the pulpit be necessary between man and man, I fear few commercial men will be saved.' Dr. Clarke

replied, 'I cannot help that, sir! I may not bring down the requirements of infinite justice to suit the selfish chicanery of any set of men whatever; it is God's law, and by it will men be judged.'"

Political economy is not a science which prescribes, but describes what is prevalent in business transactions. We are often reminded of this, but we rarely meet with a protest by a Christian writer upon that science against self-interest and the desire for wealth being the guiding principle with that portion of mankind which professes to be swayed by the teachings of morality and religion. Why should not a treatise upon that science tell us not only what is, but what should be? It is undoubtedly true that the leaven of Christianity and morality works among all classes of business men. Would it not be well, that it may work less slowly, if Christian political economists had the courage of their convictions and were to insist, as did Dr. Adam Clarke, upon the obligation which rests upon Christian men of business so acting that as far as they can prevent it, self-interest rather than Christian rectitude shall not be the dominant rule; that when the good and the bad, the selfish and the unselfish, come to act in a mass, self-interest shall not carry the day, and so hasten the time when the economic assumption that it always does carry the day shall no longer hold good?

The dissolution of the partnership of the old firm of Newton, Scott, Chambers & Co., after Mr. Scott had been paid out, took place on the 1st July, 1831, and was advertised in the *Sheffield Iris*, November 15 of that year. The persons whose names were attached to the deed of dissolution were:—

THOMAS NEWTON THOMAS WHEATLEY SAMUEL OWEN	Executors of George Newton, (who died Oct. 22, 1825.)
ROBERT SCOTT	(died aged 80, Jany. 28, 1832.)
THOMAS BAGSHAW	Executor of Thomas Chambers, (who died Jan. 4, 1817.)

Dr. Adam Clarke

THOMAS CHAMBERS (grocer) MATTHEW CHAMBERS WILLIAM CHAMBERS THOMAS CHAMBERS (son-in-law)	Executors of Matthew Chambers, (who died Jan. 26, 1828.)
THOMAS CHAMBERS (grocer) T. ALDAM THOMAS NEWTON	Executors of Joseph Chambers, (who died March 3, 1824.)
THOMAS NEWTON	

Mr. Thomas Newton and Mr. Robert Scott being the only personal partners whose names are attached to that deed, and as, after the retirement of Mr. Scott, only Mr. Newton remained, the immediate arrangements for the formation of a new partnership had to be considered. Then commenced the firm whose designation was Newton, Chambers and Company, consisting of Mr. Thomas Newton, of Staindrop Lodge, the father of the present Mr. T. C. Newton; Mr. Thomas Chambers, of Lane End; Mr. Thomas Chambers, of Chapeltown and afterwards of Melbourne; and Mr. Matthew Chambers, then of Chapeltown House and afterwards of Barbot Hall. Afterwards Mr. John Chambers, of Belmont, became a partner. Mr. Thomas Chambers, who had managed the branch business at Chapeltown, withdrew from the firm in 1839, and in 1852 with his large family emigrated to Australia.

For several years after the invention, in 1792, by a Mr. Murdoch, of an apparatus for the manufacture of coal-gas, and the demonstration of its utility by Messrs. Boulton and Watt, at Birmingham, in 1802, at the festival of the Peace of Amiens,* Parliament opposed the general adoption of the invention. But the time came when a demand for light thus produced was widely heard of. By this, about nine or ten years after the works were started, a large amount of business was brought to Thorncliffe. In connection with Mr. James Malam, who had made himself acquainted with the details of the invention as developed at the Soho Works in Birmingham,

* The Peace of Amiens was concluded on the 27th of March, 1802, and ratified on the following May the 13th.

the firm promptly adapted their appliances for the production of every part of a gas apparatus large or small, and also for supplying pipes and lamp posts for the streets. London, Brighton, Yarmouth, Hamburg, Riga, and scores of towns in this and other countries have been supplied with coal-gas by the aid of the skill, labour and enterprise of this Yorkshire iron-foundry. Gas was first used in the streets of London in 1807. The quantity of coal sent away now to feed the retorts of gas-works in London and elsewhere, is something like half a million tons a-year.

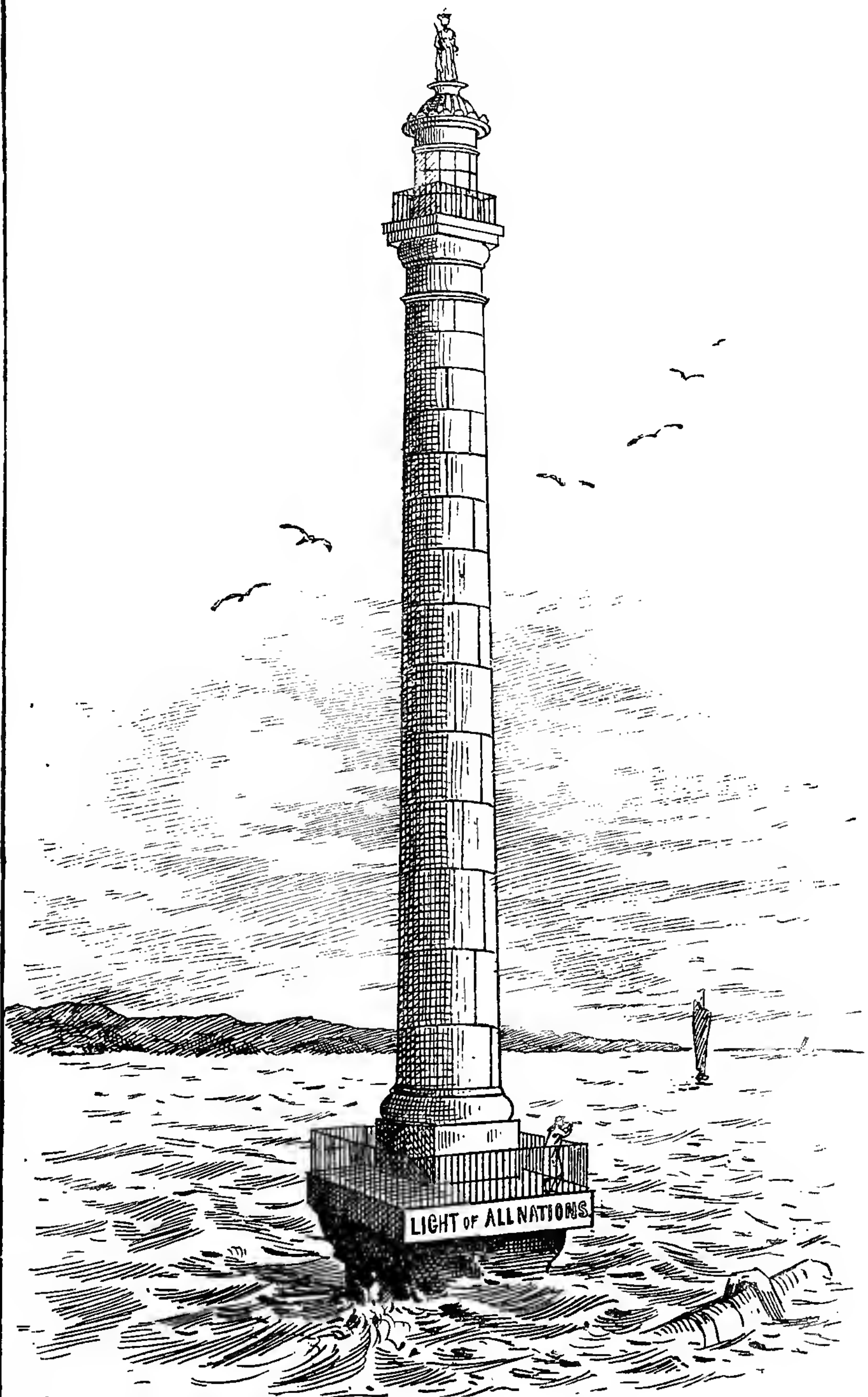
After the close of the Peninsular war, and the final defeat of Napoleon Bonaparte at Waterloo in 1815, the diminution in the demand for cannon caused the Walkers of Rotherham to look for orders in other directions. They undertook to make the iron three-arched Southwark bridge which crosses the Thames, and at Thorncliffe were cast some of the parts of that bridge.

There have been great changes in the smelting of iron, as well as in the converting of iron into steel since the beginning of the present century. Some years after the three blast furnaces were erected at Thorncliffe, the hot blast process was invented by Mr. James B. Neilson. As elsewhere, when that invention was made known and tested, the cold blast was discontinued — not however because the hot blast produced better iron, but because of the saving of fuel; for in the old process, the best part of the ore being most easily melted, it constituted the product of the cold blast furnaces, the inferior portions of the ironstone remaining in the scoria.

In 1841 Messrs. Newton, Chambers & Company had the contract for supplying castings for the construction of an iron lighthouse on the Goodwin Sands, to the design of the patent of Mr. William Bush, civil engineer. This copy of the engraving of the structure proposed, shows what it was intended to be. It was to consist of circular hollow castings of considerable diameter, rising one above another and bolted

together through flanges, with a circular staircase inside; the lowest casting let down through the sand to the rock, or such foundation as might be found, and that lowest one and those upon it as high as where the top of the pedestal would rise above the surface of the water, filled up with solid material; above the pedestal the castings to be of slightly diminishing diameter to the apex. The work of erecting the lighthouse was carried on until the pedestal appeared above the surface of the sea, ready for the superstructure. Unfortunately further progress was interfered with. A thunder-storm of exceptional violence occurred, and the weight of the upper part not being upon the base under water, the latter was disturbed by the storm. The Trinity House authorities had misgivings, and would not go on with the project. They resolved to let floating lights suffice to protect vessels coming near to those dangerous sands, and to-day there is no lighthouse.

The "strike" of the Thorncliffe colliers which began in the spring of the year 1869, was a serious affair. It is supposed to have shortened the life of both Mr. Thomas and Mr. John Chambers. It lasted from March, 1869, until August, 1870. For seventeen months, more than a thousand miners refused to work not only because the wages offered did not satisfy them, but because the managers of the collieries declined, at the dictation of a committee of Union men at Barnsley, to alter two of the long established modes of conducting their business, namely, to make the weighing of coal 20 cwt. to the ton instead of 21 cwt. the rule at all the pits, and to have the colliers' wages reckoned every week instead of every fortnight. The furniture of the lower rooms of thirty new cottages, erected at Westwood for the new hands, having been destroyed, a troop of soldiers were brought from Sheffield, and were, along with forty policemen, located in the neighbourhood for six months to protect the men brought to the collieries to take the place of those who refused to work, and the old hands, about a hundred, who had not consented to join the Union. The "black sheep," as


LIGHT OF ALL NATIONS.

they were called, could not pass to and from their work—could not even attend the funeral of one of their children—without the risk of being abused or murdered. The Union spent £17,000, and the cost to the firm would not be less. In the Workmen's Hall a temporary floor was placed on the level of the gallery, across the large room, and iron beds were hired and put there for the soldiers.

The contributor to Dr. Gatty's edition of Hunter's Hallamshire, who writes about the trade of the district, in the Chapter upon the "Expansion of the Town and Trade of Sheffield," seems not to have sufficiently considered certain credible statements, some of which are to be found in the work which he supplements. "In the middle of the last century," he says, "there were forges at Attercliffe, Mousehole and Wadsley, which annually made 520 tons of bar iron. Up to this period, however, the iron trade, in its larger sense, had never been known here. What was at first an air bloomery was afterwards blown with bellows, by which a stronger and surer draught was obtained; and the blast furnace did not come into use until coal was employed in melting the ore, about a century ago. The iron, which abounded in the district, was never worked for any castings of great dimensions, though small foundries existed in the town." * * * "It must be acknowledged that Samuel Walker was the real founder of the iron trade in these parts." In these paragraphs there seems to be an under estimate of what was done at Chapeltown and Wortley, long before Mr. Walker's time. The writer seems not to have known, or borne in mind, that the Duchess of Newcastle, in her memoirs of her husband, mentions that the Duke, while at Sheffield, during the civil war, finding there were ironworks in the neighbourhood which could produce cannon and other implements of war, ordered some to be made. Nor has that writer remembered that of the Attercliffe works Mr. Hunter writes:—"These forges are perhaps the oldest in the neighbourhood. Till the time of James I. they were in the

hands of the Earls of Shrewsbury, and worked for their benefit. Afterwards they were leased to Captain Copley and others." In his "South Yorkshire," Mr. Hunter mentions that from Captain Copley the ironworks at "Chapeltown Furnace," "Rotherham Mill," and "Wadsley Forge" passed into the hands of William Simpson of Renishaw, Francis Barlow of Sheffield, and Dennis Heyford of Millington, County Chester, in the reign of Charles II. (about 1678). It may fairly be surmised that the cannon and other implements of war which the Duchess of Newcastle says her husband ordered to be made at ironworks in the neighbourhood of Sheffield, were not the product of a place where an iron trade was not in existence. The "Chapeltown Furnace," as the foundry was called, which was in connection with the Attercliffe forges, was owned by the same person who owned Sheffield Castle, which the Duke of Newcastle had charge of, and, therefore, it is probable that that would be the foundry where the cannon were made. The words of that contribution to Dr. Gatty's edition of the History of Hallamshire which affirm, "The blast furnaces did not come into use until coal was employed in melting the ore, about a century ago," were written under date 1869, not 1819, the year when Hunter's preface is dated. The furnace at Chapeltown would be smelting with coal for fuel before the year 1769, for there is a Report of a Committee of the House of Commons on Patents which states that it was in 1619 that Lord Edward Dudley took out a patent for the process he invented for smelting iron-ore with pit coal instead of wood, and that it was about a century afterwards that its use became general. The dearth and scarcity of fuel caused by the use of wood in smelting iron was complained of in the early part of last century, and by about the year 1740 the cutting down of trees for that purpose was generally discontinued, and Lord Dudley's process adopted. In that year the quantity of pig-iron produced in England and Wales was about 17,000 tons, from 59 furnaces, of which number Chapeltown

Furnace would be included. Smelting by coal made no very rapid progress until the steam engine was employed to maintain the blast. The first steam engine was applied to a cotton mill in 1785. The first in Manchester was in 1789; in Glasgow in 1792; in Sheffield in 1786 (erected by Beilby and Proctor, opticians). In 1700 the estimate of coal raised is 2,612,000 tons, in 1795 10,080,300 tons, in 1892 191,954,908 tons.*

The diary of John Hobson, of Dodworth Green, published by the Surtees Society, is evidence that there was a smelting furnace at Chapeltown belonging to the Duke of Norfolk in 1726. There is an entry in that diary, of March 16th, 1726, which says: "At Barnsley, where it is reported for certain that Mr. Edward Wortley has taken the Duke of Norfolk's iron-works, viz., Chapeltown Furnace, Wadsley and Attercliffe Forges." The furnace that was there in 1726 would not be different from that for which rent was paid in 1712 by "Mr. Simpson, Mr. Fell and partners."

Searching for information respecting the Chapeltown Furnace, with the knowledge obtained from the diary of John Hobson, of Dodworth Green, dated 1726, I can better understand the evidence supplied by the old rent books in the Duke of Norfolk's office, where I found that on February 24, 1712, tenants who are styled "Mr. Simpson, Mr. Fell and partners," paid £80 5s. as the annual charge for "forges, furnaces, &c." In 1720 Mr. Fell paid for forges, furnaces, &c., the same sum, and in 1729 the rent received from Mr. Fell for the same was £100. His firm continued each year to pay £100 until 1768. In 1772 a rental of £106 was paid by Clay & Co. for "forges, furnaces and slitting mill." In 1780 Mr. Richard Swallow paid for "forges, furnaces and slitting mill" £87, and in 1797 he was the tenant of the same at the same rental. That the word "furnaces" in these entries refers to those at Chapeltown is clear, because the number on the map at the place where the Chapeltown furnaces are indicated corresponds with the number in the rent book.

* Of which more than 40,000,000 tons, including cinders, were exported.

To this Mr. Richard Swallow was bequeathed, by the widow of Mr. John Fell the younger, the mansion called Newhall, which he had built near to the Attercliffe forges, on the opposite side of the River Don. Both the father and the son prospered in connection with those works, and the latter placed his handsome brick house, with its spacious gardens, within the sound and the reach of the smoke of those ironworks where he and his father had acquired their wealth. Mr. Fell, junior, died May 17, 1762, without a son to inherit, and leaving a widow, who died January 29th, 1795. The senior Mr. Fell, before he removed to that side of Sheffield, had been a clerk at the Wortley Forge when it was in the hands of Mr. Heyford. Mr. Swallow and his son both resided at Newhall. The latter was married to a sister of Mr. Hugh Parker, of Woodthorpe. I suppose he would be the Mr. Swallow who in 1793 applied to Earl Fitzwilliam for the Thorncliffe site.

Wortley Ironworks, situated on the estate of the Earl of Wharncliffe in the lordship or township of Wortley, and thus in the parish of Tankersley, have been in continuous occupation during the last four centuries. On a wall in the forge may still be seen a sculptured representation of a tilt hammer, with the initials S.W. and the date 1713, when the works were enlarged and improved. A further testimony to the antiquity of the works, and bearing date anterior to this, is the following inscription, still legible on a gravestone in Wortley churchyard: "Here lies the body of Francis Askew, of Upper Forge, hammerman; died October 24th, 1669." Although smelting of iron-ore with coal in blast furnaces seems not recently to have been done at Wortley as at Chapeltown, no doubt there were there bloomeries formerly in which the process of smelting was carried on.* In the adjacent woods large quantities

* As foreign iron came into use in Sheffield—which it appears to have done as long ago as 1557, imported from Denmark and Spain—"the smelting of iron ceased to be carried on in the town, though it flourished in the neighbourhood." In what other neighbourhood besides Chapeltown, I am unable to affirm on reliable evidence.

of scoria have been found. About a century ago the Wortley Works were owned by Mr. James Cockshutt, F.R.S., civil engineer, at one time a partner of Crawshay, the original founder of the great Welsh iron industry. Mr. Cockshutt at the Wortley Ironworks had one of the first mills for rolling with grooved rolls; and "pig-iron," either from his own smelting furnaces or purchased, he "puddled." He was one of the pioneers of improvement in the manufacture of iron, being amongst the first to appreciate the inventions of Henry Cort nearly a century ago. Mr. Thomas Andrews, F.R.S., M.Inst.C.E., is the present proprietor of these works.

"The probabilities are strong," writes Mr. Hunter, "that before the Norman invasion, and even while the Romans had possession of the island, the iron mines of Sheffield afforded employment to a considerable number of persons. Domesday must be considered as neutral on this question; and in almost the very next in chronological order of the records from which we obtain our knowledge of the early state of this neighbourhood, about the year 1160, we have notice of pretty extensive ironworks established by the monks of Kirkstead." The site of these ancient works in the township of Kimberworth is on high ground two or three miles eastward of Chapeltown, and underneath that spot are the workings of the Grange Colliery, which the Thorncliffe Company have recently annexed. Thus, not only are the Chapeltown Ironworks antecedent to operations begun by Mr. Chambers, Mr. Newton and Mr. Longden, a century ago, but the much older works, carried on by the monks as long ago as the twelfth century, are linked with Mr. Hunter's short sentence on page 428, "In the neighbourhood of Chapel Town are extensive ironworks."*

The whereabouts of the place in the parish of Kimberworth selected by the monks for their ironworks, was to me, for many years, an unsolved problem. The Rev. J. Stacye

*Had the Thorncliffe Works been not in the Wapentake of Staincross, but in the Hallamshire about which Mr. Hunter was writing, probably "extensive" would not have been the only descriptive word he would have applied to them.

thus comments upon Mr. Hunter not having defined the two properties respectively conferred on the monks by De Busli and De Lovetot :—" Considerable misapprehension seems to have arisen from its not having been sufficiently borne in mind that two distinct properties were given to the monks of Kirkstead, in the neighbourhood of Kimberworth,—the one (in the parish of Ecclesfield) the donation of William De Lovetot, of the hermitage of St. John (the Baptist) and its lands, with the additions made by his son Richard; the other (in the adjoining parish of Kimberworth) the grant of Richard de Busli, of 'unam managium in territorio de Kimberworth,' *i.e.*, of one homestead, with leave to erect forges and dig for minerals in his whole manor here. Hence this latter establishment has been looked for near the site of the present grange (formerly the residence of the Earls of Effingham), where (or near to where) the hermitage seems to have stood; whereas there can be little doubt that the forge premises of the monks were a mile or so to the east of this, on the most lofty situation in the neighbourhood, as would be necessary for the smelting of the metal, before artificial blasts were used (and, he might have said, because the minerals were there). Indeed it seems pretty certain that the very building erected about A.D. 1160, agreably to the charter of De Busli, still remains, and a very curious and interesting building it is. It is of most massive construction, and retains some of the small original Norman windows. (Those on the north side have not been disturbed). The south side has been a good deal altered, and many insertions have been made, some indeed of very early date. The whole hill side on which it stands is covered with large heaps of cinders, from which the whole joint property seems to have derived one of its names, viz., Synocliffe, Scenocliffe or Senecliffe, while the other designation of Thundercliffe, *i.e.*, the (or th') Undercliffe Grange, was properly applicable to the grange situated in the valley beneath. In the Vol. Eccl., Henry VIII., it is returned as one property, thus, 'Sinecliff firma grangix £4.'

It seems not improbable that the Kirkstead monks introduced the iron trade into the neighbourhood."

The charter is extant in which Richard de Busli, a nephew—according to Thornton—of Roger de Busli, "with the consent of his wife Emma and her heirs, gives to the monks of Kyrkstead, 'unum munagium in territorio de Kymberworth,' and gives leave to erect four forges, two for smelting iron and two for fabricating (ad fabricandum) whenever they may please; to dig for minerals through the whole territory of the said vill sufficient for the two fires, and to collect dead wood sufficient for the four fires."

Later, when the Lovetots had succeeded to De Busli, there is a grant from Richard de Lovetot in which he gives "to God and the church of St. Mary at Kyrkestide, and the monks of the same place, the hermitage of St. John in the parish of Ecclesfield, with all the land which his father gave and which he gives in addition, bounded by the landes of Richard de Busli in Kimberworth and of Jordan de Reineville of Cowley."

Respecting that hermitage, Mr. Hunter says, "In that retired part of the parish of Ecclesfield where it adjoins the manor of Kimberworth, a religious solitary took up his abode." His example followed by others, a hermitage became established dedicated to Saint John the Baptist. The first William de Lovetot settled certain lands upon the hermitage, and to this gift his son Richard made a small addition. In his time the hermitage lost its inhabitant, and Richard gave it with all its appurtenances to the monks of Kirkstead, for 'his own health, and of William his son, Cecilia his wife, and others.' The monks of this Lincolnshire house * * found it expedient to erect a grange for the residence of their tenant or bailiff who had the oversight of these outlying lands and ironworks."

It seems to me that is not the only way of accounting for the substantial building on Thorpe Common, which is not yet quite a ruin (but I am afraid soon will be, for I see holes in the roof which were not there a year or two ago). Some of

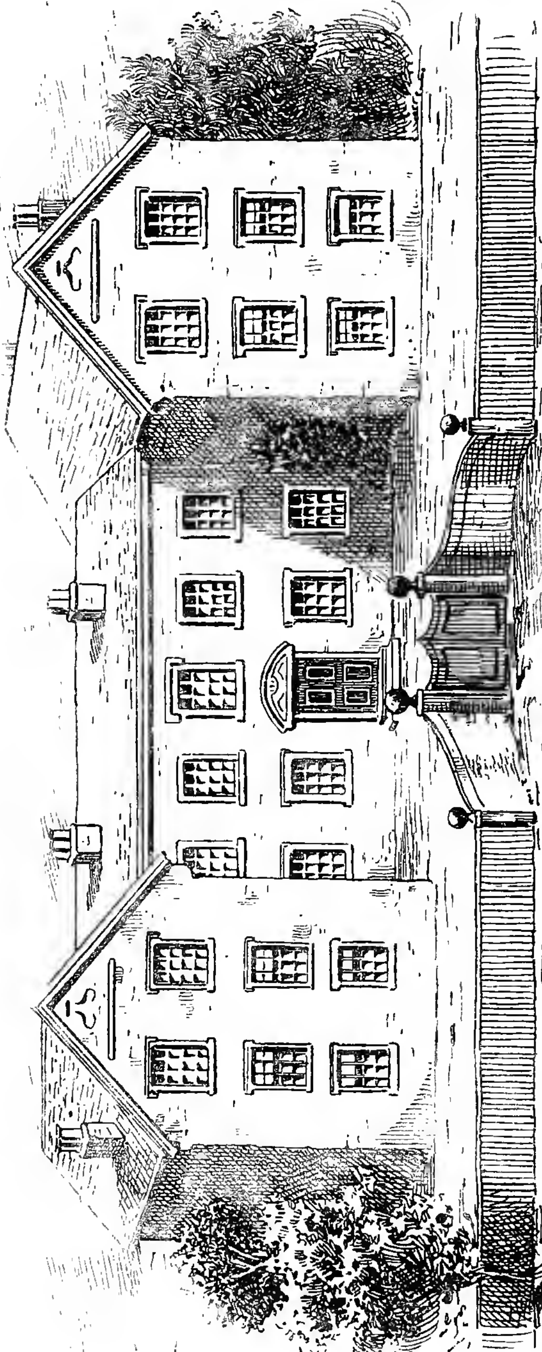
the monks would probably be there themselves, for they were not forbidden, as monks were afterwards, to trade with iron, wool, &c., because they were getting inconveniently wealthy by embarking in business undertakings.

William de Lovetot was buried at Worksop about the year 1100. Richard his son, who gave the hermitage estate, was living in the year 1161, in the reign of Henry II., for in that year he had a dispute with the priory of Ecclesfield as to the extent of their respective rights and territories. He says in his deed in favour of the monks, "I have given, and all the land that was that of Robert de Gras, to the church and monks of St. Mary of Kyrkestede, free and quit from all secular service and custom and all exaction, for the welfare of myself, and William my son, and my heirs and brothers, and for the souls of my father and mother and Cecilia my wife, and all my ancestors, and they shall cause a monk to serve there at the chapel (that is at the chapel at the monastery at Kirkstead)."

Mr. Eastwood says, "Grange lane and Grange mill take their name from a grange to which Grange lane directly leads, and which is now called Parkgate farm. A very little examination takes away all reasonable doubt of its being the original grange of the monastery of Kirkstead, which is known to have been somewhere near here, though its site has hitherto been placed half-a-mile lower down in the valley, near to where now stands the mansion of the Earl of Effingham, where, or near to, was another grange (Thundercliffe) and where doubtless was the hermitage of St. John the Baptist, which formed the nucleus of the possessions of Kirkstead* in these parts.

"A visit to the Grange, now called Parkgate farm, will well repay those who are curious in the ancient architecture of five or six centuries ago. * * The beams and lintels are of oak, still perfectly sound and of amazing thickness, most of them

* The ruins of Kirkstead Abbey are to be seen between Horncastle and Tattershall.

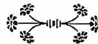


being a foot-and-a-half in depth and the same in breadth. The door-ways and square-headed trefoil windows, also present certain peculiarities of construction which fix their erection at a very early date."

Of those monks whose abode, when they were engaged in their mining and smelting and "fabricating" operations, is to be seen to-day near the Sportsman's Inn on Thorpe Common, nothing is known, not even their names. How long they were thus personally engaged is uncertain. It could not be after the year in the reign of Edward III. when ecclesiastics were forbidden to meddle with trade and commerce—that is, between 1327 and 1377—but the Abbey might have leased the works to tenants, as they did their land in the parish of Ecclesfield.

A sketch of this very ancient building is placed as a frontispiece to this volume, because it is the oldest. Indeed there is no roofed ruin so old in this part of England. There is a tradition that it has been used as a prison. It would not be an unsuitable place for the custody of captives who, during the many wars in which the people of this land have been engaged, had the ill-luck to lose their liberty, but there is no evidence in support of the tradition. Kirkstead Abbey held the property in Ecclesfield and Kimberworth for at least 365 years—that is from A.D. 1160 to 1525. In the latter year it had passed to the Crown, for a lease for ninety-nine years was then granted to Nicholas Wombwell. In proof of this the collector of the King's rent, Michael Wentworth, gives a receipt for rents received in the seventeenth year of the lease—that is, 1542, 33 Henry VIII. The property is described in the Lord Treasurer's Memorandum, 33 Henry VIII., thus: "Scenecliffe Grange in parochiis de Ekkilsfeld et Rotherham." Before the expiration of that lease the Crown granted the Grange on the site of the hermitage of St. John the Baptist and other property of the Kirkstead monks to Thomas Rokeby, the elder brother of Archbishop Rokeby. This was in 1537. The house which came to be known as TH'UNDERCLIFFE

GRANGE, and which passed to the Wombwells, was rebuilt or enlarged by Thomas Wombwell in the year 1575. In the hall of the old mansion, a sketch of which is here given, were his arms, impaling those of Arthington, and the initial letters T.W. A.W. 1575. Afterwards it became possessed by a family of the name of Green, in which it appears to have remained for six generations. At length it was sold by a Dr. Green to Mr. Hugh Miller, of Shiregreen, who left it to his brother, who sold it to Thomas, the third Earl of Effingham, the owner of considerable property in the township of Kimberworth. The Earl pulled down the house about the year 1777, and built, not on the same site, but just outside the parish of Ecclesfield, and on his Kimberworth estate, the present mansion close under the park wall. By the boundary brook is the Grange Mill, on the very spot where the Kirkstead monks had their mill seven hundred years ago.



CHAPELTOWN RESEARCHES.

CHAPTER VII.

Notes Biographical of the Thorncliffe Partners. Supplementary to the Previous Chapter upon Old-time Memories of Thorncliffe.

Mr. Thomas Chambers, senior, who was one of the founders of the Thorncliffe Works, and whose name is at the head of a pedigree specifying the names of more than two hundred descendants, died seventy-two years ago, having nearly reached his seventy-second birthday anniversary. His tomb is in Ecclesfield churchyard. He was thrice married. The mother of all his children was Hannah, his second wife, who died April 17th, 1802. After she was taken from him he remained a widower until about 1805, when he married the daughter of William Green, of Rotherham, a man of considerable prominence in the early days of Methodism. He had a school at Rotherham. Sons of Mr. Samuel Walker were his pupils. William Green's second wife, the mother of Mrs. Chambers, was a person of whom much that is interesting has been written. Mr. Everett, in his History of Wesleyan Methodism in Sheffield, says: "Mrs. Chambers, of Rotherham, and Mrs. Bagshaw, of Rotherham, were the daughters of the second wife of William Green, of Rotherham. After his first wife's death in 1747, he married Miss Jane Holmes, the daughter of a Mr. Holmes, the cousin of a gentleman of that name who resided at Syke House, near Doncaster, and whom Mr. John Wesley frequently visited." On page 73, he writes: "Of Mr. Holmes (Mrs. Green's father) whose death John Nelson simply notices, it may be proper to say a little more. He was a branch of an ancient family whose ancestors came from Normandy with William the Conqueror. The eldest branch of it, now nearly extinct, enjoy considerable estates in Holderness, which were granted to them by that prince."

William Green's daughter Rebecca, Mrs. Chambers (who survived her husband 18 years, and was buried at Rotherham, June 12th, 1835) was a worthy adherent of the Methodism which canonized her mother "that saint of God," as Everet designates her, and of whom Mr. Henry Longden, in his diary, March 28th, 1798, writes: "I rode over to Rotherham to see Mrs. Green. In the midst of her sore afflictions, long confinement, and loss of worldly goods, she is all resignation, all patience, all meekness, overflowing with heavenly love. I was indescribably happy while I heard her gracious words. What a holy ambition has this venerable saint—to be conformed to the image of her dear Lord in all things." A note at the bottom of the page on which the above appears, says: "It is a lamentable circumstance that no memoirs were written of this great and good woman, that her virtues were not recorded for the example of ages to come" (p. 142).

Mr. Chambers' eldest son, Thomas, who died in his father's lifetime, did not attain to the position of a partner, as he probably would have done had he been living when the firm was re-constructed in 1820. Nor did the second son, Robert, who was also employed at the works, but went away. The wife of the former occupies a foremost place in "Old Time Memories of Thorncliffe." The memoir of her, written by her friend Miss Bennet, supplies many particulars of the family history with which her long life was contemporaneous, for she lived to be 84 years old, the date of her death being March 8th, 1853. Of her husband, the memoir mentions his assiduous application to business in connection with the Ironworks, and that his life was shortened thereby. She describes him as "a man of a cheerful, but very easy temper, clever in his business, and most industrious in his habits." He died, aged 44, October 16th, 1814, three years before his father. In the spring of 1795 he, with wife and one child, removed from Sheffield to reside near to the Thorncliffe Works, and soon afterwards, when the health of Mrs.

Chambers, senior, began to fail (and she required the help of her daughter-in-law to receive and entertain persons who came on business), they had their home at the works in the same house. In the memoir of that daughter-in-law, Miss Bennet remarks: "Her commanding figure and unsophisticated deportment secured respect, which was manifested by the attention she received from many who visited the iron-works."

The husband's death "was followed by severe trials—the natural result of such a loss," but the widow was a person of great force of character and Christian faith. She never doubted that the Lord would provide for her and her large family, and, to use her own language, "so He did." "She roused herself and those of her children who were able to comprehend the extent of their loss: she informed them that their future welfare would depend on their own efforts; they responded to their mother's call with a firm reliance on the providence of God. They worked with undaunted courage, and evinced to her who had set them the example the highest respect and veneration." One of her children died of consumption, a daughter who had been engaged as an assistant in a school where she was very much respected on account of her amiable disposition and great industry in the discharge of her duties. Of the other children, Miss Bennet writes, "the widow saw each one of them taking a position in society equal to her most sanguine expectations. Her prayers had been graciously answered; her troubles on their account had been confined to their childhood." When the youngest became the wife of Mr. Thomas Newton, who succeeded his father in the firm, Mrs. Chambers gave up her residence and went to live with them at Staindrop Lodge.

Chambers is rather a common surname. Whether the origin of the name of this family be the Norman-French "Chambres," or the English word which means a room in a house, is uncertain. One member of it, the late Mr. Chambers of Lane End, was remarkably like the brothers William and

Robert Chambers, the Edinburgh publishers. From whatever family branch sprang the Thorncliffe Mr. Chambers' father, who settled at Rawmarsh in the early part of last century, the son had the school education and technical industrial training in his youth which enabled him to ascend the first steps of a prosperous business career.

Like his partner Mr. George Newton, Mr. Chambers when a young man was not a Wesleyan. He attended the chapel at Masbro' built by Mr. Walker, near his residence—the chapel where Thomas Grove, and previously John Thorpe, preached Calvinistic doctrines.

One day when I was driving through the hamlet of Bradgate, near Masbro', having with me the late Mrs. Wright, sister to Mr. Matthew Chambers, of Barbot Hall, she remarked, "this is where our grandfather Chambers lived." This was, for me, interesting information; and I said, "and it is where *my* grandfather lived. We are now passing the very house altered into two cottages. From the age of twenty-one years (up to which time he was at school) he was book-keeping and surveying in the service of Mr. Samuel Walker, and your grandfather, twelve years his senior, would be about that time engaged model-making at the ironworks of that enterprising gentleman. Yes! in this hamlet, near neighbour to Mr. Chambers, would be resident Mr. Matthew Haberjam or Habersham*, who came from Handsworth or

* The orthography of this surname is extremely irregular. The name of this member of the family is on his tombstone "Habershon," but in his agreement with Mr. Hirst it is "Habersham," and in the register of his baptism "Haberjam." He was the second son of Mahlon Haberjam, of Handsworth, whose great-grandfather lived in that parish in the reign of Elizabeth. In the Harleian MSS., where is mention of the family arms, the name is "Haberiam." In the Lancashire records, since the time or Henry VIII. it has been "Habergham" or "Habersham." In 1369 it was written "Habringham;" in 1358 "Habrincham," Roger de Laci, who died 1211, granted land in Hambringham to Matthew de Hambrigham. Whitaker says: "I have no hesitation in referring the original spelling to the well-known Han or Hambrig." The Hanbrig water was a small spring of alcali water between Burnley and Townley. Thus a hamlet near a bridge over that spring would be Ham-brig-ham. Hambrig Eaves, says Whitaker, means ground surrounding a principal mansion. The old Habergham Hall was described to me in 1856 by an aged man who remembered it.

Handsworth Woodhouse to manage the colliery of Mr. John Hirst of the Clough, and my grandfather Matthew Habershon, until his marriage in 1785, the year after the death of his father, had his home here." The fact that thus contemporaneous and known to each other in those days were our Christian grand-sires, suggested a thought akin to the one expressed upon another page. They both aspired to be accounted worthy to be, by their fidelity to their risen Saviour, partakers of the resurrection life; and we could think of them as being together with Him, and many friends from whom we are parted, in the place He went away to prepare in the spiritual paradise of His Kingdom.

Mr. GEORGE NEWTON.

(Portrait shown page 144).

Mr. Newton records of himself, in the manuscripts which I have had the privilege of inspecting, much that is interesting in connection with the period of his early manhood in London, which began in 1781. He mentions that the journey by stage coach from his home, in the county of Durham, to London, commencing on a Wednesday (October 17th), ended on the following Friday evening, at about nine o'clock, at which hour he found himself at the "George and Blue Boar," in Holborn.

After for a time travelling for the firm of Messrs. Flower, Creak and Worstead, tea dealers, No. 69, Cornhill, he agreed with Messrs. Hetherington and Maskew, wholesale tea merchants, of 34, Nicholas Lane, to enter their service. Thus commenced his acquaintance with Mr. Maskew, who afterward became so truly his friend.

The business was partly managed by a merchant's clerk, a Mr. James Chadwick, a young man who was a hearer of the Rev. John Newton, St. Mary's Church, Walnorth. At the funeral of this young man Chadwick, Mr. Newton made the acquaintance of Mr. Robert and Mr. John Scott. They were Wesleyan Methodists, and Mr. Newton's intercourse with them led to a change in his religious views. Hitherto he had supposed that the Calvinistic doctrines of the Church of England, which

he heard preached by some of the most eminent evangelical preachers of the day, from both church pulpits and from those of Dissenters, were scriptural, although he was confused and uncertain as to what was affirmed of "election" and "predestination." He acknowledged, in a letter to Mr. Robert Scott, that "though he had a sincere respect for the ways of God and a love for His people, he was without being sensible of bearing any part or connection himself therewith or therein."

Mr. Scott, in reply, asked him to spend the next Sunday with him, and he took him to the City Road Chapel to hear Mr. John Wesley, who, from what Mr. Newton had heard said, held views to which he had an antipathy. In the evening of that day, just before leaving Mr. Scott's house, Mr. Newton noticed a book on the mantleshelf, entitled, "An appeal to matter of fact and common sense," by the Rev. John Fletcher, Vicar of Madely. This, Mr. Scott told him to put in his pocket and read at his leisure. Mr. Newton mentions in his diary the effect produced by the perusal of it. "The reading of that volume was to me as rivers of water to the thirsty soul. While reading it, light sprang forth as the morning, and the day-spring from on high visited me. I rejoiced with exceeding great joy, I felt in myself a new creation, I saw with new eyes, I heard with new ears, and I was convinced that 'the Lord is loving unto every man, and His tender mercies are over all His works.'"

It was a relief to him to be able to dismiss entirely the thought of what was called "the doctrine of reprobation" being true. Of course there is nothing of the sort in the teaching of our Lord, who said, "it is not the will of your Father which is in heaven that one of these little ones should perish"; who assured His disciples that God would save every man, if every man would submit to be made fitted for the life eternal. Nothing that expositors of Scripture say, nothing that any fallible apostle may seem to have said, can nullify the truth divinely revealed, that "upon him that willeth it is that God hath mercy." "Ye will not come unto me that ye may have

life." (John v. 40.) "As many as received him, to them gave he the right to become the children of God, even to them that believe on his name." "Born of God" are they who "believe on his name." (John i. 12, 13.)

Having reached the conclusion that the doctrines taught by the Wesleyan Methodists were nearer the truth than those preached by the evangelical theologians of the school of Owen, Doddridge, Watts, Toplady, Romaine, Whitfield and Rowland Hill, Mr. Newton took leave of his "Calvinistic friends," "all of whom, however," he says, "I still highly esteem and love for their works' sake; and, notwithstanding our differences in sentiment, I fully expect to meet in heaven."

In December, 1787, he joined a society of the Wesleyan Methodists in London. In the autumn of 1788, when 27 years old, he was engaged in making preparations for entering into business in Darlington, when he was suddenly deprived of the sense of hearing. It was some months before he recovered the use of one ear, and he was deaf of the other during the rest of his life. This deafness caused him to abandon his Darlington project. A train of providences he refers to as having intervened between this date and his being in business with Mr. Chambers in Sheffield. In that town Mr. Charles Hodgson resided, who had married Miss Marshall, Mr. Newton's cousin, and his journeying there led to his becoming engaged to Mrs. Hodgson's sister.*

From the house of Mr. and Mrs. Hodgson, on the 7th of June, 1789, Mr. Newton and the lady he had there seen and become devoted to, were married at the Sheffield Parish Church by the Rev. George Bayliffe. On the 12th of that month they travelled to London and occupied apartments at No. 6, City Road, until August 27th, when they removed to a small, neat, pleasantly situated but lonely house at Holywell Mount. "On the 4th of October thieves broke into the house

* Of this lady, Mrs. Thomas Chambers remarked in the hearing of her biographer, Miss Bennett, "My son-in-law, Mr. Newton, is just like his mother."

and," says Mr. Newton, "found a guinea, which was all they got; but we, alarmed to remain there, removed to 34, Nicholas Lane, to a part of Messrs. Hetherington and Maskew's house of business." There their first child was born, March 20th, 1790. About this time, the beginning of 1790, occurred changes which Mr. Newton thus describes:—"A few weeks after our marriage my hearing began to be restored. My brother-in-law, Mr. Charles Hodgson, had kindly offered me a share in his business—a manufacturing of spades, shovels, trowels, hinges, &c. About the beginning of 1790 we formed a connection upon the plan of my continuing in London; but he (Mr. Hodgson) had to travel, and we altered our terms, and it was arranged that I should remove to Sheffield and take an active part in the business." He here alludes to the generous assistance of a London gentleman, to whom he was beholden for much of his prosperity. He was one of the partners of the firm for whom he travelled, and the friendly feeling which existed had been brought about or augmented by a service which a religious motive had prompted. Mr. Newton, while on one of his journeys, took an opportunity in a letter to this gentleman of expressing his views on the subject which, to his own mind, had become, above all others, weighty and important. He had the satisfaction, not only of receiving a favourable reply, but, on returning home, of finding that what he had said was "a word in season." They went together to hear Mr. Wesley preach in the City Road Chapel, and the result of what Mr. Newton had ventured to say was that the gentleman and his wife and family were benefited. To this gentleman no doubt Mr. Newton is alluding when he writes: "My valuable friend Mr. Maskew generously assisted with a considerable sum of money to enable us to extend and improve our concern."

The removal to Sheffield was accomplished on the 4th of December, 1790. After a visit to Staindrop, Mr. and Mrs. Newton got settled by Christmas in a house at the corner of Edward Street and the Brocco. Afterwards they lived in

Meadow Street, near the house of Mr. Hoyle, from whom Hoyle Street is named. The manufactory of Hodgson and Newton was in Workhouse Croft, at the bottom of Queen's Foundry Yard, but the premises being too small, they got built by a Mr. William Cooper, two dwelling houses and workshops, &c., in Pond Hill. "We removed to our new house," says Mr. Newton, "Oct. 1st, 1791. Our second son, Isaac, was born there May 24, 1792, and baptised at the Parish Church June 20th." For the services at the opening of the Mount Pleasant Chapel, May 11th, 1806, he composed a hymn which contains the following verses:—

Hail, Sovereign, everlasting Lord!
Who giv'st command to preach Thy Word;
We come, obedient to Thy call,
And at Thy sacred footstool fall.

Come in Thy condescending grace,
And let Thy glory fill this place,
Which, now united we agree
To consecrate, O Lord! to Thee.

Among metrical productions of his which have been preserved are the following lines written while, in August, 1815, he was enjoying a sojourn at Scarborough:—

"THE HAPPY MAN.

Happy the man whose head is clear;
Happy the man whose ears can hear;
* * * *
Whose senses five are all complete
* * * *
With bones well formed, and sinews strong,
With healthy lungs and nerves well strung;
* * * *
Whose limbs are active, mind serene
And well-disposed and free from spleen.
Happy the man who, free from care,
Commits himself to God by prayer!
With sleep refresh'd, can early rise
To pay his morning sacrifice;
Then taste the sweets of early dawn,
In walk or ride across the lawn,
In meditation sweet—profound,
On fair creations ample round;
Combined with health, to point the road
From "nature up to nature's God!"
Happy who thus prepares his way
To meet the toils of every day,
With conscience pure, with temper even,
Serves God on earth and lives for heaven."

Miss Bennett mentions in her memoir of Mrs. Thomas Chambers that she spoke of Mr. Newton as "a very good and pious man." "I shall," she said, "always remember his kindness to me and my family. I loved Mr. and Mrs. Newton as a brother and sister; he was a sincere friend to my husband. When he went from home for change of air he would have my husband to go with him." In reply to my inquiry of an aged woman in the Sylvester Almshouses, Mrs. Elizabeth Grayson,* if she remembered old Mr. Newton, she said: "He paid for the schooling of a number of children at the day school of Mrs. Walbrun, at Mount Pleasant, and I was one of them."

Mr. HENRY LONGDEN.

(Portrait shown page 147)

It is probable that the early years of Mr. Longden did not in any way predicate the most prominent features of his subsequent life. Whatever his home-training, he does not appear, on the evidence of the several manuscripts from which was partly compiled the memoir of him published in 1813, soon after his death, to have been Godward in his youth. After narrating how he and companions as wicked as himself enlisted for soldiers, and how his father sought for him, liberated him and brought him back to Sheffield, he relates the following incident of his apprenticeship :—"My master and mistress were the reverse of each other in their tempers and dispositions. He was mild and pacific, dispassionate and sober; but she would alike disgust by her over-kindness or brutishness—ever contriving unnecessary rewards, or satiating her malice by revenge. At times my master sought quietness from home, and often would not return till two or three o'clock in the morning. It remained a mystery how he gained admission into his own house. The truth was I used to sit up in my room

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* The daughter of James Norbron and grand-daughter of John Faries, one of the first of the Thorncliffe workmen.

till all the family were asleep, and then return to the kitchen fire till my master tapped at the door, when I was ready to open it. One night my mistress resolved, if possible, to prevent my master gaining admission into the house as usual. She took the keys out of the locks and carefully secreted them. Afterwards I heard her cautiously creeping up to my lodging room to examine if all was right there. I leaped into bed and nearly covered myself, closed my eyes, opened my mouth, and was snoring when she arrived. Having looked at me, she turned about and said, 'Oh, I see YOU are safe.' To avoid waiting, as usual, I followed her so close as to be able to pass by her door just as she was shutting it. She heard a creaking, opened the door, and having a glance of something, pursued as quickly as she was able. There was no alternative, so I leaped into a brewing copper, which had some water in it, and was just composed when she arrived. I believe she looked everywhere but in the right place. Finding nothing, she felt alarmed, and, believing it to be something supernatural, she hastened to bed. As soon as I thought she was settled, I ventured to leave my cold retreat and dried myself by the kitchen fire. At two, my master tapped at the door. I had already unscrewed the lock with a knife, and I admitted him to his great satisfaction: I then screwed the lock on again, and went to bed. When of full age, I sat down seriously to consider the course of my future life. To continue in the business I had learnt would have been the most profitable; but when I recollected the age and growing infirmities of my father, and the gratitude and affection which I owed him as a son, I resolved to offer him my services to conduct and manage his business. He accepted my offer with readiness and great affection. By unremitting industry I soon found my father's trade to increase and prosper, and I look back upon the last year of my father's life, which I spent with him in this manner, with pleasing recollection. About six weeks before the death of my father I entered the marriage state. It was on this wise.

As I was walking one evening, in the country, I met two young women; as soon as I had passed them I found an involuntary and unaccountable regard for one of them—a regard which I had never felt for any other person. I paused, and 'lingering, look'd behind.' I would have followed them but durst not for fear of giving offence. I often walked on the same road hoping to see her again, but in vain; nor had I any reference or means of inquiring after her or her friends. Some months after this my sister told me she had invited a few female friends to tea, and she hoped I should make it convenient to be with them, to which I consented. What was my astonishment when I beheld her whom I had sought in vain. After mature consideration I offered myself as sacred to her, and some time after we were united in the bonds of holy matrimony, for which union I shall have cause to praise God in time and eternity. Her name was Ann Wood."

It was after their marriage that they both attained to that "assurance of faith" which was the theme of his preaching and a blessing to many whose minds he influenced. In 1778, when he was 24, he took for his motto, "Not slothful in business, fervent in spirit, serving the Lord."

From 6 a.m. to 4 p.m. his time was devoted to business, in which ten hours, he says, "besides managing my little business, I set myself to earn ten shillings, and this I did with great ease. My business prospered more and more; and there being but few in the same calling, I could choose my connections, which prevented much risk and trouble. I now had money to spare for the support of God's cause and for the relief of God's poor."

From 4 p.m. to 10 p.m. he made the hours sacred to religious purposes.

He describes his being urged to allow himself to be appointed a class-leader, which, he says, he "engaged in with much trembling, considering it by far the most important office amongst the Methodists."

His future partner, Mr. George Newton, was in his class, and in this connection they could not fail to become well known to each other. They were kindred spirits, and only upon one matter, which was one arising out of their connection with each other in business, do they seem to have held diverse views. As far as I can judge from their letters, &c., both were right.

What Mr. Scott was as to his Christian belief may be judged of by the letters respecting him written by his friend Doctor Adam Clarke. There is one which reads thus :—

"The next day I received a letter from Mr. Scott, and one from his wife, begging me to come and see him, as his life hung in doubt and he wished to see me before he died. I got into Bristol, Wednesday night, very late, and set off the next morning for this place (Pensford). I found Mr. Scott ill, but he would walk from room to room, talk about the things of God, and appeared as if he would yet weather a few storms. But he has continued to sink, and is now as low as well can be. But he is quite sensible, and is very happy in God. He seems to dwell in God and God in him. I have not found a greater evidence of complete salvation. His mouth is ever filled with the high praises of God for what He has wrought in and for him. He is full of admiration of the perfections of the Divine nature, and His wonderful condescension towards the fallen race of man. 'God is love' is a frequent ejaculation, and he seems to feed upon it as the very food of his spirit. He takes no food, but a little drink to wet his lips from time to time. This morning he performed the last act of his life, viz., signing a cheque for £50 for Zetland. He *would* do it, it being the last instalment, and, though he had only to sign his name, Mrs. Scott having filled up the cheque, he was at least a whole hour before he could do this. His right hand had lost its cunning, and its strength also. He will no more grasp a pen. Having loved Zetland, he loved it to the end. When he found he had succeeded, he spoke as well as he could these remarkable

words: 'There, for the work of God in Zetland I send my last cheque to heaven for acceptance, and the inhabitants will see that the writer will soon be there himself.' He is sinking very fast, and will to every human appearance keep his next sabbath in heaven. He said to the doctor 'my soul is perfectly resigned to the Divine will. I have a full assurance of God's love, and it is no odds to me whether I be found in this world or in the world of spirits an hour hence.' "

In another letter Dr. Clarke wrote, "I seem to have been brought here to learn to die, and the lesson before me is both solemn and instructive. Certainly Mr. Scott is dying a very noble death. May God make my last end like his."

Mr. MATTHEW CHAMBERS.

Mr. Matthew Chambers, the third son of Mr. Thomas Chambers, senior, was born Sept. 17th, 1776. On the 24th of May, 1796, before he was of age, he was married to Mary Louth. At the latter date the Phœnix Works at Furnace Hill, Sheffield, had been in existence three or four years, and he was employed there and had his residence in Smithfield, the street adjoining, where his son Matthew (afterwards of Barbot Hall) was born, as was also his elder brother Thomas. Mr. Matthew Chambers, senior, would, after the death of his father in 1817, occupy a position of considerable responsibility, his eldest brother's valuable services in the business having been terminated by his untimely death three years previously. In a letter which has been preserved, dated January 29th, 1817, the writer expresses some misgivings that Mr. Matthew might not prove so energetic and thrifty as his father was, at the same time hoping that Mr. Newton would find him careful and attentive in helping to manage the concern. He would then be 41 years old, and he would have had a good deal of experience, gained at Sheffield, Thorncliffe and Low Moor, for he went to the large ironworks at the latter

Matthew Chambers, Sen., born 1776, partner from 1820 until his death in 1828.

place to acquire knowledge that would be likely to be conducive to the prosperity of the Thorncliffe business. While he was residing at Low Moor, some of his children were sent to a school at Brough, a village seven miles from York, his son Matthew being one of them. His daughter Rebecca (Mrs. Wright) was born at Low Moor. He was living at Houseley Hall on the 24th April, 1818, as the diary of John Senior shows. The periodical journeys of Mr. Matthew Chambers, senior, to London used to be on horseback. I was told this by the late Richard Woodhead, who had many a time groomed the mare upon which he travelled, a fine animal which was thought much of, probably the one upon which the younger Mr. Matthew rode when he galloped to Sheffield in about half an hour, as I have heard him affirm, to summon a physician to attend his grandfather in the illness which proved fatal.

Mr. ISAAC NEWTON.

Mr. Isaac Newton, the second son of Mr. George Newton, admitted into the partnership on the 1st of January, 1820, was one of the nine persons who, on the 19th of July of that year, were killed at the foundry by the explosion in the casting of a metal shaft of five tons weight for the Mousehole forge. He was born May 24th, 1792, married to a Miss Wilson, and their residence was at Greenhead. They had no children. His funeral sermon was preached at Mount Pleasant Chapel by the Rev. J. P. Haswell, who soon afterwards married the widow.

Mr. THOMAS NEWTON.

Mr. Thomas Newton, of Staindrop Lodge—whose features and expression are, I think, fairly represented in the portrait annexed—the senior partner of the late firm of Newton, Chambers & Company, was the third son in the family of the Mr. George Newton who, with Mr. Chambers and Mr. Longden, founded the Thorncliffe works a century ago.

Thomas Newton, born September 5th, 1796, partner from 1820 until his death in 1868.

From what has been written of the senior Mr. Newton, it will be seen that his son inherited a name of good repute and prestige, and he did much to sustain what his father had founded, both of local family reputation and in the way of a business structure. His integrity, suavity, gentleness, and benevolence were evident to all who knew him.

His department at Thorncliffe was chiefly that of finance and the counting house,* and he had for his assistant cashier Mr. Burton. He took great interest in the affairs of the Wesleyan Methodist "Societies," and gave liberally towards the erection and sustaining of their places of worship and their Sunday schools. Especially was he generous in regard to the requirements of the community of Christians with whom he worshipped. For many years he was superintendent of their Sunday school. Owing in a large measure to his Christian liberality and that of his family, the Wesleyan Methodists here have now, for their use, the beautiful and substantial Mount Pleasant church, and the adjacent commodious school-rooms. Internally the church seems to be all that could be desired, excepting that there is too much light admitted behind the pulpit, the inconvenient effect of which is, that the features of the preacher's face cannot be seen; and if, in the removal of this defect, there could be accomplished the design to add to the ornate appearance of the interior of the building, by introducing three stained glass windows in memory of the three chief contributors to the cost of the church, future generations of worshippers will be likely to look upon what is thus done—if well done—with interest and approval.

It was not necessary for Dr. Gatty to mention Mr. Thomas Newton's name in describing how he got helped in 1844, in paying for the rebuilding of Lound School. The vicar writes: "I was their sole trustee, and I had my first experience of

*The late Mr. John Depledge was, when a boy, in the counting house, and I have heard him say that it seemed quite natural for Mr. Newton, when all was done and every one else had gone home, to say: "Now John, we'll ask God's blessing on our day's work."

building responsibility; for when I had collected all the contributions, I found they were £100 short of what had to be paid. This became known to a worthy old gentleman, who was not a churchman, but had a large and liberal heart, and he induced, by his own example, three friends to subscribe £25 each, which released me from the difficulty."* To whom but to Mr. Newton could these words refer?

At one of the meetings at Mount Pleasant, at which Mr. Chambers of Land End House presided, Mr. Newton, in proposing that the chairman should be thanked for his services in the chair, said, "We were together at school, we were trained together for business, we are together as partners, and I trust we shall be eternally together in heaven."

MR. THOMAS CHAMBERS.

Mr. Thomas Chambers, grandson of the first of that name at Thorncliffe, and who from the year 1829 until his death forty years afterwards resided at Lane End House, was known to be, by those who had transactions with the Thorncliffe firm, a fine specimen of the best business men of his age. He was shrewd, courteous, gentlemanly, energetic, industrious, and religious. For nearly four years I was in close contact with him. I saw him, not only daily in the counting house, but when not engaged with business affairs. I had often the pleasure of being his guest, and sometimes he would do me the honour to be mine. I have been with him when he was in London and at Scarborough, I was in his bedroom during the illness which proved fatal, and from my own observation I know him to have been a man whom his children, his nephews and nieces (he seemed to be uncle to every one) and his grandchildren have good reason to regard as one of the family not least worthy to be remembered and honoured. What he was in appearance at the close of his life is shown, but not very precisely, in the portrait annexed.

*A life at one living, p. 60.

Thomas Chambers, of Lane End House, born January 7th, 1798, partner from 1832 until his death, October 29th, 1869.

Mr. THOMAS CHAMBERS, of Melbourne, Australia.

Mr. Thomas Chambers, the eldest son of Mr. Matthew Chambers, senior, was a partner until July 12th, 1839, and had charge of the branch establishment at Chapeltown. In 1852, he and his family emigrated to Melbourne in Australia. He was born December 21st, 1796; married Mary Pollard, of Burnley; and died in Australia, August 16th, 1875, in his 79th year. His eldest daughter, Mary, married James Swift, brother to William Swift, of the Stamp Office in Sheffield, and of whom there is a monument in the Sheffield Parish Church. The widow of Mr. Thomas Chambers died in Australia, February, 1887, aged 83.

From his youth, until he left for Melbourne, he was closely associated with the Wesleyans at Mount Pleasant Chapel, and a class-leader.

Mr. JOHN CHAMBERS, of Belmont.

Of Mr. John Chambers of Belmont, I find I have at hand the following newspaper obituary notice, of date June, 1869:— "The announcement of the death of Mr. John Chambers, of the well-known firm of Newton, Chambers & Co., of Thorncliffe, will be received in a wide circle with deep regret. Mr. Chambers' health had been failing for some time past, and a few days ago he went to the English lakes to try the effect of a change of air and scene. On Saturday he was seized with paralysis at Ambleside, and died there yesterday, at the age of 64. Mr. Chambers had been all his life connected with the Thorncliffe Works, and upon him devolved the management of the colliery department. He was a practical miner—perhaps the only one among the coalowners of South Yorkshire, and thoroughly understood all the details of the trade. In early life he worked indefatigably, and by his personal superintendence and practical knowledge contributed in no small degree to the success of the Thorncliffe Company. For some time

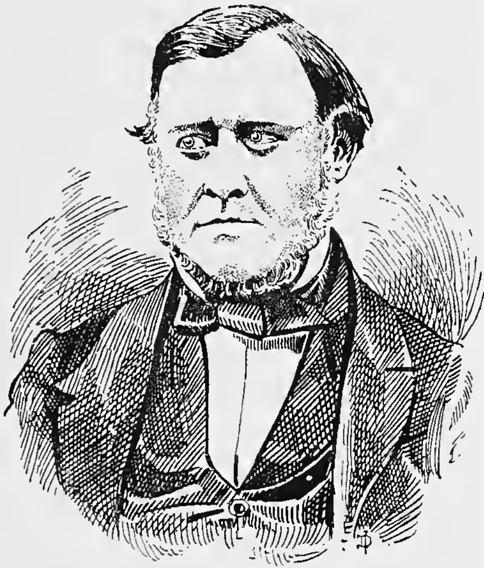
Thomas Chambers, born December 21st, 1796, partner from 1832 to 1839 died in Australia, August 16th, 1875.

John Chambers, of Belmont. born April 27th, 1805, partner from 1840 until his death, June 21st 1869.

past Mr. Chambers has been chairman of the South Yorkshire Coalmasters' Association. In all the relations of private life Mr. Chambers was most exemplary. The strictest conscientiousness marked all his dealings, while his disposition was singularly amicable. He was a leading member of the Wesleyan body, and contributed liberally to the support of the cause in his own neighbourhood. His loss will be severely felt by the firm of which he was a member, by the community dwelling in the neighbourhood of the works, but most of all in his own family circle. He married a daughter of the late Mr. G. Newton, of Thorncliffe, and left, besides a widow, four sons and one daughter."

Mr. MATTHEW CHAMBERS, of Barbot Hall.

Mr. Matthew Chambers, of Barbot Hall, near Rotherham, the second son of Mr. Matthew Chambers, senior, I ought to be able to say something about, for, in 1855, I was married to one of his daughters. I saw him first when, nearly fifty years ago he and I travelled together, inside a coach, from Gainsborough to Lincoln. Being unknown to each other, we passed the couple of hours almost in silence, as is the way with most English gentlemen unknown to each other as we then were. At the end of the journey, however, we met at the Saracen's Head Hotel, and became acquainted. He and Mr. Appleby had come to Lincoln about a gas contract. He there showed that if a straw on his path seemed to be an obstruction, it would be likely to perturb and irritate. But, after I had got to know him in after years, I found that the irritation-at-a-trifle, which was one of his characteristics, lasted only for a few moments. He was a high-spirited, well-intentioned and generous gentleman, attentive and competent as a man of business, and warm-hearted as a friend. His musical proclivities made him, in his own social circle, popular. He was never more complaisant than when he had between his knees his violoncello. His



Matthew Chambers, of Barbot Hall, born November 11th, 1798, partner from 1832 until his death, March 23rd, 1862.

quartette-party performances, at Barbot, when he got to visit him his musical friends—Mr. Stirling Howard, of Sheffield; Mr. Carr, of Wath; and Dr. Sewell, organist at the Rotherham Parish Church, were his delight. I have known one to begin after a mid-day luncheon and continue until noon the next, with limited intervals for dinner, supper, bed and breakfast. When, midnight arriving, Dr. Sewell had to tear himself away, without some favourite quartette having been gone through, Mr. Chambers would say: "Walk up here after breakfast, and we will have an hour or two more before we separate." He was professedly a churchman from the time of his marriage, but he always contributed liberally at the Mount Pleasant Chapel anniversaries. He was popular with the Thorncliffe workmen, many of whom were, and are, proficient amateur musicians. He would occasionally invite some of them to bring their musical instruments to his house, and join him in a homely concert. He was in the foundry at the time of the explosion in 1820, and sustained some injury, but he was soon after well enough to take a journey, for I find in John Senior's diary, "September 19th, 1820, Mr. M. Chambers, junior, went his journey." He was married, in 1826, to Miss Dodson, of Handsworth, two years before the death of his father, Mr. Matthew Chambers, senior, and the house they first occupied was one called "Carnac," at the western side of Ecclesfield. In 1828 they removed to Chapeltown House, and in 1847 to Barbot Hall. He was a man who attached great importance to habits of punctuality. He would leave Barbot Hall and pass through the village of Greasbro' with such regularity that the sight of his phæton in a morning indicated the time almost to a minute to those who saw him pass. He was churchwarden for Ecclesfield in 1827, and for Grenoforth in 1828, In Ecclesfield churchyard, beneath the shadow of some elm trees spreading their branches from the vicarage grounds over the boundary wall of the sacred enclosure, is his tomb. In conjunction with that tomb is the vault which I had constructed

for the remains of my boy Wilfred, and to that "quiet resting place" were brought from London those of my daughter Catharine Chambers in 1883, and of my beloved wife in 1887—the memory of whose presence in my home is still, as a ministering angel, helping to keep my thoughts in touch with the life revealed and promised for those who are "accounted worthy to attain to it by the resurrection from the dead," and which life, like that of the angels, is dependent upon no fragile "vesture of decay."

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