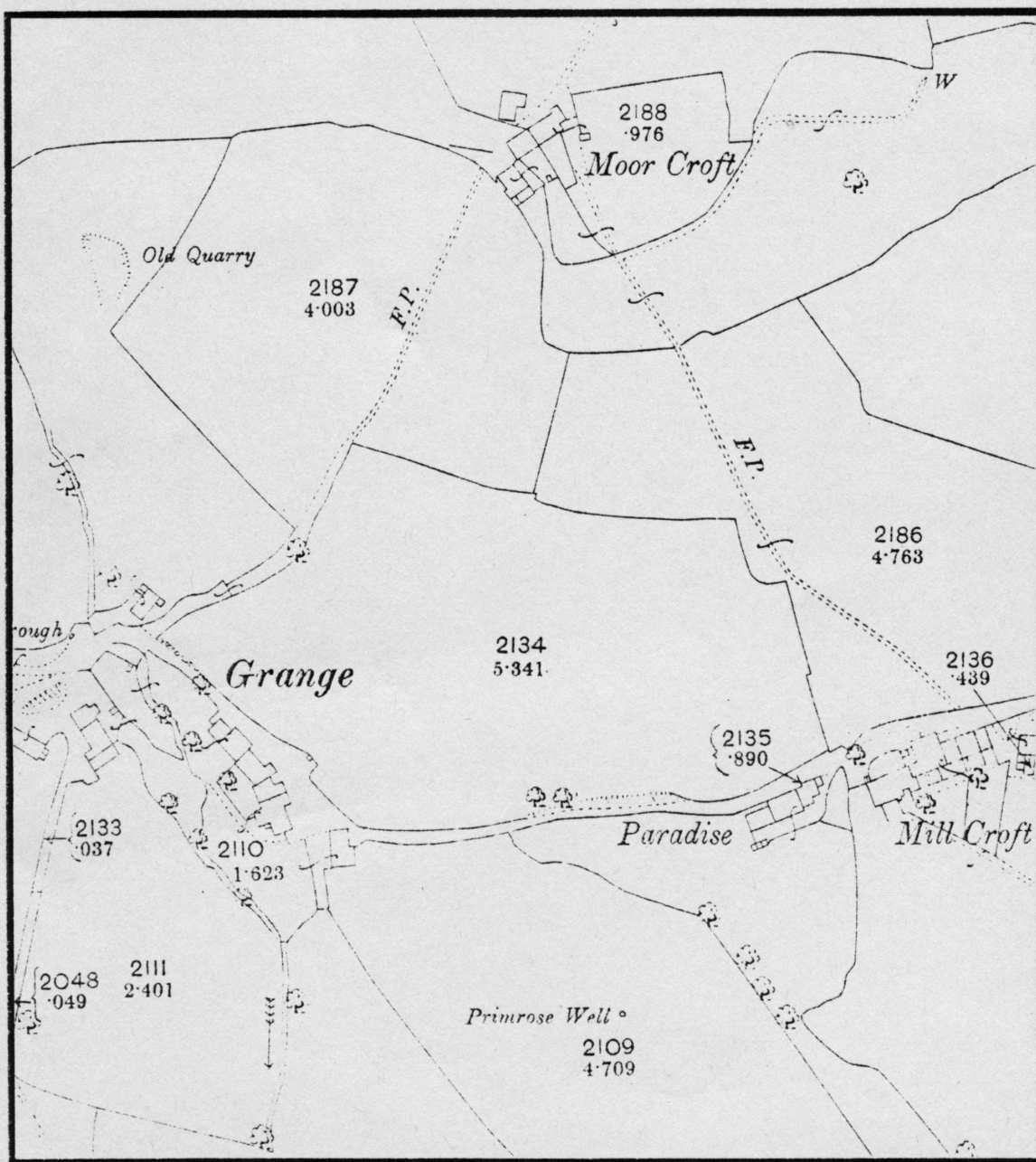


Saddleworth Historical Society Bulletin



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LOCAL CHARACTERS OF SADDLEWORTH

I came to live in Saddleworth when I was just a teenager. There were still several eccentrics and unusual characters living around Denshaw and Grains Bar, where I spent my time in those days.

In the last century had been built the large reservoirs which lay along the Huddersfield Road. The contractors for these works brought with them an army of workmen; engineers, builders, but mostly "navvies". These people, especially the navvies, brought their families and a small school was built up in Ripponden Road, which even today goes by the name of "Navy Schoo". A schoolmaster was provided by the contracting company.

Several of these families stayed behind when the work was finished, and form the nucleus of this collection of "characters".

There was "COCKNEY HARRY", who was a sober and industrious man most of his time, and in this thrifty way he saved and saved his bit of money. Then, I suppose when his savings were burning his pocket, he would go on "the booze". He would visit one of the local hostelryes and stay there spending his money until it was finished. I've heard it said this often took several days and nights. His family still has many members who live in the district.

I remember "TEA TIME". I suppose he was the original "pack man" of Denshaw. He used to drive a small governess' cart and pony to distant places, like Shaw, all loaded up with drapery, to call upon his customers. Many is the time I've watched, from a little hillside, his return from his wanderings. The pony would be tired, and to encourage her, her owner could be heard saying, "Come on now - it's tea time".

An old man, I was specially fond of went by the name of "JIMMIE O'PAPPIES". His real name was Hill, and he lived in a little cot by the Tame, near Slackcote. Where he came from nobody knew, but living with him was a peculiar gypsy-like female, and a little girl. I remember that he played an accordin and he used always to come and play for my father at Christmas and New Year. He and his little girl used to sing the old seasonal songs in our house, and my father felt he got good value for the half crown it cost him. In the grouse season he used to live on the moors up by Rag Stones in a mud hut he had made. Many were the brace of grouse he brought down, and he always had a ready market in the towns for his birds. The story goes that the post man met him coming up Horest Lane, and said he had a letter for a Mr. James Hill and who was he? "Pappy" pondered a while after the couple had parted and then ran to the postman and said, "Perhaps it's for me!!" - and it was. My husband remembers when "Pappy's" squeeze box set their feet "a dancing" at the Co-op hall, and Jimmie would play all night.

A character I remember very well was the "MIDNIGHT MILKMAN". He used to set off around eight o'clock in the morning on his rounds. I've seen him "livering" milk out at Werneth Fire Station and he never returned until almost time for evening milking. Some said he had several calling places, but of these I do not know. He had another nick-name - that of "COWD WATTER BEN," and it was said he always left his cans uncovered if there was rain about. I never heard of him having any customers in Denshaw.

My mother-in-law used to tell us of an old man who lived in a hovel up by Dowry Castle. He always had a sack of coal in his shed, and when he was cold, he used to put this bundle on his head and chase around his habitation until he was warm. The coal was never put on a fire. This character (I think his name was Shaw), was fond of oatmeal porridge, and he used to walk to Milnrow because the oats sold there were a halfpenny a pound cheaper than at Junction.

The nickname "OVVERTIME BEN" explains itself. This man's wife was an obsessional house cleaner, and people said he was more comfortable at work than he was at home. But he had his share of happiness, for she died several years before he did, and he married again.

I remember "GINGER HARRY". He was a huge man - they don't come so large nowadays and he possessed a great red beard. One day as teenagers, my brother and I went to a farm sale, and Ginger Harry sat near us on a small hen-coop labelled "Lot 18". We watched fascinated as the auctioneer approached that number. Lot 16 was sold, Lot 17 and then a search was made for Lot 18 - but with no joy. So the auctioneer went on to Lot 19, and when the sale was over "Ginger Harry" picked up the coop and carried it off to Wham, where he lived. He had had a profitable day at the sale.

The road sweeper was always known as "JACK O'ABS", his brother was JIMMIE O'ABS, and their father was AB-O'JOHN'S. Actually their family name was Shaw and as boys they lived at Mantley Farm.

When I was a teenager, a local trouble maker lived at Heights. He it was who served his so-called friends with a pie and then told them it contained a dog he had accidentally shot. He farmed Friarmere and was always "at outs" with the neighbours because of his sheep wandering. He had a life long feud with a family along Noddle Lane, and one day he stood in the garden of their house brandishing a gun, challenging the sons to "come out and be shot like a man". My own father complained to this former licensee that his sheep was eating our rhododendrons and he replied "Tha mustn't let 'em eat rhododendrons - it'll kill 'em".

I knew an old man who lived in a house now derelict, on the way to Heights Church. I won't tell you his name because his daughter, who was a nice girl, still lives. This old man was the soul of meanness an many stories are told of him. His daughter bought a piano, and when it was delivered by horse and cart up that steep narrow lane, he turned it back because the carriage needed to be paid. His wife was buried in Heights Churchyard, and he heard neighbours scandalising because the grave had no stone. He remedied this when he covered the grave with a stone gate post he had dug up close to his home and carted up the hill. This man owned several cottages which stood in Bow Street, Oldham, at one time.

And now. Did any of you know "Ted O'Follies"? Folly Farm stands at the entrance to Bishop's Park. The story goes that as a young man he had a sweetheart who loved him "not wisely but well". A paternity order was put before the court and both participants attended the hearing. Ted was ordered to pay 7/6d a week. As the girl was leaving, her one time swain approached and said "Eh! th'art bonny, come on - let's make it fifteen bob a week!"

A. Gartside.

LETTER TO THE EDITOR

Dear Sir,

With reference to your recent publication of Daniel Nield's radical pamphlet of 1795, I would like to draw your attention to the following minute in the Saddleworth Vestry Book for 21 April 1794 (Manchester Central Library Archives).

"It being the opinion of this meeting that it is necessary for some Plan to be adopted for the better employment of the Poor of this Parish and Township; it appearing from the observations now made, that if the master Manufacturers would employ the poor belonging to the said Parish and Township, in Preference to others, there would be a sufficiency of labour to enable them to live more comfortably than they do at present.

Resolved: That a committee of 5 persons, to be chosen from each Meer within the said Parish and Township, shall be appointed to examine the nature of the case, respecting the Relief and employment of the poor, and be stiled a committee of Assistance to the Churchwardens and Overseers of this Parish and Township, who are to adopt such Plan as they may be apprehensive will be serviceable to the Poor, and be the means of reducing the Taxes".

It is clear from this minute that Nield's "Plan" was not formulated in a vacuum nor merely against a general background of industrial depression. It seems probable in fact that Nield was writing in a specific attempt to influence the committee set up by the Vestry.

Hence, Nield's attempt to demonstrate a community of interest between the wage-earning and land-owning classes in opposition to the manufacturers was not merely an airing of traditional late 18th century radical sentiment, but echoed the tone of the discussion in the Vestry. Here too, observers were inclined to lay the blame for the condition of the poor at the door of the manufacturers and the crippling level of the poor rate on the landowners made a telling argument in favour of Nield's community of interest.

However, despite the shrewdness of Nield's arguments and his skilful manipulation of both the Bible and Adam Smith's Political Economy, his pamphlet seems to have made little or no impact and no allusion is made to it in the Vestry minutes.

M.A. Smith.

EDITOR'S NOTE

Mr. Smith is currently researching the churches of all denominations in Oldham and Saddleworth between 1780 and 1865 and would be glad to hear from any reader in possession of any printed or manuscript material on their histories. He can be contacted at 199, Broadway, Chadderton, or at Jesus College, Oxford.

DANIEL NIELD, THE MAN AND HIS PURPOSE. AN ANALYSIS OF THE "ADDRESSES"

The Introduction to the Addresses to the different classes of men in the Parish of Saddleworth, August 1795, recently reprinted by Saddleworth Historical Society, relates that "Surprisingly little is known about the author of this pamphlet, Daniel Nield", apart from the fact that he was a "surgeon", an "itinerant lecturer on 'Natural and Experimental Philosophy'", and involved in "radical politics". Moreover, he wrote the Addresses during a time of "hardship", though not "starvation", in an area "dependent on the textile industry" and where "one section of the clothiers" increased broadcloth output by over 30%. It was against this background, and with this image of Nield in mind, that the reader was to view the whole question of poverty and distress in the parish as he read the Addresses.

The purpose of this article is to extract an image of Nield, not by imposing a pre-formed image on the text, but by examining how the text reflects contemporary socio-economic changes and how Nield himself saw the plight of the working class in relation to Saddleworth society. In this way, it is hoped, conclusions will be reached, not only regarding what type of man Nield was and his purpose in writing, but also the nature of the Addresses themselves.

The author does suggest an involvement in the medical profession with phrases like "I have visited patients" (p.7), and "I attended a man in a putrid fever" (p.7). According to Nield, the working class used to be in a healthy situation: "Most working families were well provided with the necessary materials and utensils for carrying on the woollen business and a considerable number had some property besides" (p.6), but over a period of three years fortunes had changed to such an extent that the working class found it "morally impossible to pay their rents" (p.6), lived in dire poverty and ill-health, and the odious journey to the workhouse became more of a reality. Their misfortune seemed to impinge on Nield's conscience: "My motive for writing the subsequent Addresses, was to do my share, as an individual, towards rescuing the working class from their present state of distress" (Preface). It is through visiting the homes of the working class in the course of his profession that Nield confronts the problem of poverty and distress, and hopes that the publication of the Addresses will achieve a similar purpose in the hearts of other "classes" by becoming a decisive instrument in motivating interest towards the working class. He identifies with the labouring poor, not only by sharing their concerns, but by being their spokesman: "This, gentlemen, is the language of the working class" (p.8). Although he is not a member of the labouring class himself, he appears to share the same antagonism towards the master-clothiers, the "tyrants" or "merciless employers", who opposed the printing of the pamphlet. Yet this position does not automatically earn him the title "radical" for there is evidence within the text to suggest otherwise.

Nield was writing during troubled times. The fear of dangerous and revolutionary ideas spreading from France has already been described in earlier articles in this Bulletin, and various meetings held in Saddleworth, particularly those held under the leadership of clergymen, denounced the holders of these evil ideas and burnt their books, especially the Rights of Man by Thomas Paine. This fear was expressed nationally by a severe censorship and by anti-revolutionary Acts suppressing public meetings. Yet this type of repressive thinking is evident in the Preface to the Addresses. The meeting on Platt Hill could take place only if it was "well managed", frequented by "punctual and honest persons", and nothing "of a political complexion" discussed. It appears that writing the Addresses represented

the totality of Nield's commitment to solving the problem of distress in the parish: "If it please any ... if it be of no use, I must be satisfied with the consolation of having done what was in my power to relieve the parish". It seems that Nield was not in favour of radical working class politics but only supported "every justifiable method of advancing their wages" (p.14), a conclusion also to be drawn from his discussion of the distribution of wealth within the parish.

Saddleworth at the turn of the 19th century was experiencing the effects of an incipient industrialised society. The phenomenon of the increase in the factory system in the late 18th century, and the beginning of the decline of the thriving domestic industry, have been well documented - especially by the late Bernard Barnes - and this view of the changing mode of production is reflected in the Addresses. The benefits machinery brought to the production of cloth were going into the hands of the master clothiers, "a few individuals" who were trying to impose a monopoly on the woollen trade of the parish. "It appears that the great masters (or those who are doing business on an extensive scale) are combined together for two purposes, viz. to keep wages low and to break you little clothiers; they are striving to get the business into as few hands as possible and then their will, will be the law, without a remedy" (p.23). Nield is not, however, against the introduction of machinery - unlike a large number of working class contemporaries - since he acknowledges its benefits throughout the Addresses. Unlike the "tyrants", he wants the benefits of machinery to be realised by the working class, but only to the extent that "the price of labour ought to keep pace with the price of provisions" (p.13). In other words, he believes in the non-radical maxim, "that reasonable industry ought to be rewarded by reasonable maintenance" (p.17), never advocating workers' total participation in the profits of industry, or complete control of the means of production - the accepted meaning of the word "radical". The absence of a "radical" critique on Nield's part meant that his appeal to the groups or "classes" in the parish was based on moderate and reasonable arguments which he hoped would incline them to help improve the lot of the labouring poor.

As the title page carries a quotation from the prophet Jeremiah, our first preoccupation will be to determine how Nield uses the Bible to achieve his purpose.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbours' labour at reduced wages, and giveth him not for his work".

This quotation from Jeremiah 22:13 proclaims that poverty and oppression are opposed by the the prophet, and, as he is God's spokesman, the reader should understand that God does not sanction some people becoming rich by depriving others in the process. This evil is not seen as being on a spiritual level but is identified as economic - an accumulation of wealth by one man whose "house" and "chambers" represent capital assets, while "labour at reduced wages" represents the exploitation of the only economic asset available to the "neighbour". The reader of the Addresses, assuming he is of a Christian disposition, cannot exploit others if, for example, he is a "master clothier", nor condone the exploitation of others if he is a member of the "yeomanry" or "shopkeepers, innkeepers" class, for it contravenes the will of God. Nield here shows that poverty is not a godly state and refutes a commonly held view amongst his Christian contemporaries that economic poverty could be used by the poor as a means to salvation in the next life. His argument is not as that of "Leveller", "Digger" and "Ranter" leaders of the 1640's, who used the Bible to buttress their demands for the re-making of the social-political contract, but is addressed to a specific evil.

In order to give a more specific application to the words of the prophet, Nield has deliberately inserted "labour at reduced wages" for "services without wages", and alters the biblical context of slavery to one of industrial exploitation. Throughout the Addresses, Nield tampers with, adapts and even invents biblical texts in order to condemn the "master clothiers". The strength of the biblical ideas and condemnations would have the desired effect of impinging upon the consciences of the various classes of men to whom the Addresses were directed, so that they might be motivated to try and secure a better wage-structure for the working class. This intention becomes more evident when it is appreciated that Nield also uses biblical language, as opposed to Bible quotations, to express his distaste for the "tyrants".

Nield describes the master clothiers as "minor Pharaohs" (p.14). By the use of this imagery, whatever biblical condemnation is associated with the Egyptian ruler who kept the Jews in slavery is transferred to the master clothiers. The use of the term "minor" appears to condemn the master clothiers in a manner which far exceeds that of Pharaoh himself. In the context of a society where slavery was part of everyday life, a master could treat his slave as he wished, but those who treated slaves in a just manner were highly regarded. The master clothiers had now assumed a similar role in an industrial context. They too treated people in an indiscriminate manner, by withholding money from them, yet theirs was a lesser basis of power - hence the derisory term "minor".

"For though Pharaoh denied his workmen straw, we do not find that they were either short of victuals or clothes; but this is so far from being the case with the working class of Saddleworth, that there are but very few of them who have a sufficiency of either" (p.14).

There is no doubt then that Nield's religious message, disposed throughout the Addresses, is similar to the denunciatory pronouncements of the Old Testament prophets and is important to the text. Nield himself is, however, doubtful if the message will be heeded: "There is one thing more to add, which will have greater weight with true Christian spirits (if any such be to be found) ..." (p.15). Its effectiveness rests on the depth of the reader's biblical knowledge, a knowledge which a number of biblical allusions severely test. The power of the message appears to be overstressed when compared to Nield's limited objectives. He is not seeking equality for workers - a total liberation from their economic plight - and never once suggests that the biblical texts denounce the whole socio-economic structure as being a basis of inequality.

This plea to Christian readers is paralleled by one to educated and reasonable readers familiar with secular literature. Throughout the Addresses there are quotations from famous and not so famous literary figures, all of which exhibit two important characteristics. Firstly, they have a prominent position within the text: they appear on the title-page and at the beginning of three of the four Addresses, and those in the body of the text are printed in a way which makes them immediately obvious (p.7). Secondly, they are exact quotations, for whether from Shakespeare, Dryden, Pope or Goldsmith, or a poet called Thompson or even a "Gentleman", they all exhibit a particular view of poverty and distress which Nield does not need to adapt.

The use of quotations highlights Nield's acquaintance with literature and enhances his position and authority in his readers' eyes, but the quotation from Dryden on the title-page illustrates the importance of their positioning in the text.

"....Many things, impossible to thought,
Have been, by need, to full perfection brought,
The daring of the soul proceeds from thence,
Sharpness of wit, and active diligence".

This quotation, based on reason and not on religious or moral grounds, introduces the positive side of the Addresses. Nield is pointing out to his readers that, according to Dryden, thought in isolation is unable to comprehend "many things", but "need" fills these intellectual shortcomings. "Need" then is something positive: it adds to thought and, by describing it as such, the idea of "need" being a terrible or negative condition is avoided. This positive statement will enable the reader, from the start, to have a more reasonable attitude to the question of "need" in the parish, which Nield describes throughout the Addresses. Placing the quotation directly beneath the long title to the Addresses "shewing...the Necessity of supporting the Plan laid down for augmenting the price of labour in the Woollen Manufactory; describing the distressed Situation of the Parish...", Nield is hoping that "need" or "necessity" will bring his readers' thoughts "to full perfection" and "active" support of "the Plan". The use of Dryden's quotation is not simply literary embellishment but is directly related to Nield's purpose.

In appealing to the working class in "Address Second", Nield for once uses a prose quotation from Goldsmith. Whilst the use of prose may have been a concession to this group, the quotation contains a long and complex sentence which the uneducated or partly literate "industrious" would have found difficult to comprehend. His highflown and even poetic style, evident in such sentences as "Your merciless employers are (at the same time) gormondizing the fruits of your labour" (p.16), and "Slumber no longer in the drowsiness of want" (p.17), suggests that even the "Address" to the "industrious" was in fact aimed at those in a position to help raise the level of wages, rather than the wage-earners themselves. When addressing the "industrious", Nield does not advocate radical change. The final sentence of the "Address Second" confirms the opinion that he was proposing no more than a reform of the practice of low wages and not a radical critique of Capitalism itself:

"You ought to do your work agreeably to the directions of the masters, while reasonable industry will procure a good maintenance, and no longer." (p.20).

Apart from his use of literature, Nield's Addresses reflect another established genre: social and economic tracts. Throughout the text, he gives his readers a detailed picture of the extent and causes of poverty and distress in the parish, and this outlining of regressive social and economic trends would appeal to reasonable readers acquainted with this popular form of writing. For example, pages 9 - 13 give a factual account of the economics of cloth production in the parish, from the initial processes to the marketing stage, shewing that compared with 1792 prices, workers were getting 19s. 4d. less per piece. Moreover, from June 1794 to June 1795, those who had worked for wages had lost a total of £14,875, while the masters had "accumulated considerable fortunes". According to Nield, this situation was unjust because "The labouring part of mankind support every other part, either directly or indirectly" (p.13). This statement not only highlights Nield's concern for the poor, but shews that this concern was based on an economic analysis of the situation. His analysis is supported by two quotations from Adam Smith:

The property which every man has in his own labour, as it is the original foundation of all other property." (p.13).

In the inferior employments, the sweets of labour consist altogether in the recompense of labour." (p.13).

Nield here appropriates the concept of the labour theory of wealth to secure a just wage for the workers in Saddleworth. This was not a radical conclusion, however, for Neild was not advocating that since all wealth was a result of the industry of the labouring classes they should have all the profits of their labour; his was rather a philanthropic appeal for workers to receive sufficient wages to keep pace with inflation, and his "Plan" a means of keeping wages at a realistic level.

The first part of the "Plan" was "for the purpose of manufacturing Woollen cloth in Saddleworth" (p.27) - an alternative manufacturing system "capable of doing business in such a manner, as will set at defiance all the oppressive masters in the parish." (p.15). However, as the shares were to be £5 each, this alternative means of production would have been in the hands of rich parishioners rather than under the control of the working class. The latter would have been "auxiliary" rather than "primary" subscribers (if they could afford to subscribe to all). As a result, their influence would have been minimal and returns nominal since their portion was only a subsistence wage - scant reward for a class that supports every other part of mankind. The investors, on the other hand, could expect a reduction in the level of poor rates, "will have a superior chance of becoming agents for the society" (p.15), and the possibility of a 30% return on their investment.

The second part of the "Plan", the "Relieving Fund", was to allow a greater degree of workers' control. It has all the hallmarks of the type of relief funds already in existence. It is possible that the introduction had been gleaned from such a document, for the use of the possessive pronoun "our" in the phrase "in order to recover our former and accustomed prices..." (p.29) is odd in a text where Nield, the educated, probably middle-class philanthropist, has distanced himself from the working class he seeks to help. Because the fund was to be controlled by the working class and it was to be directed towards paying those unemployed through lack of work or refusal to work for low wages, it was to be financed by the working class themselves. This indicates that workers' actions, per se, were mistrusted by the other classes in the parish and, within this ethos, workers may not have found the fund attractive. By the 1820's, the working class in Saddleworth had, with the inauguration of the Saddleworth Weavers' Union, come to that level of consciousness where they felt that only they themselves could improve their lot. Well-meaning members of other classes, guided by their individual ideas of right and wrong (which they also wished to impose on the working class) were now no longer needed as their spokesmen.

The Addresses were therefore the work of a man deeply concerned with the condition of the working class of Saddleworth at the close of the 18th century. Their purpose was to promote a plan which the author believed was necessary to relieve the plight of the working poor. Whilst the plan was somewhat idealistic and based on a sense of social and economic justice, its administration would have been in the hands of those motivated more by eliminating workers' discontent and reducing the crippling poor rate rather than an altruistic concern for raising workers' wages. In promoting his plan, Nield describes the changes that were taking place in industry with the increase of machinery and the emergence of a new class of master clothiers who seemed to have no feelings for the class whose labour led to their own accumulation of wealth. It was these people whom Nield harangued and condemned and, in rejecting the uncaring aspect of the capitalist ethic, he called upon the power of biblical and secular literature for support. Nield never questions the structural inequalities inherent in Capitalism itself, and, throughout the Addresses, the underlying theme is that if the workers of Saddleworth had been in the habit of receiving subsistence wages, the pamphlet would never have been written.

WORK CREATION IN THE THIRTIES

Around the beginning of the year 1939, during the time of mass unemployment in Oldham, the Corporation took on the task of cleaning out all the slurry from a small lodge at the top corner of the Strinesdale Reservoir where the tributary Medlock entered.

At that time, the people who were out of work and had drawn all their dole money, were subjected to a means test. This consisted of an official from the local unemployment office visiting their homes where anything of value, other than the bare necessities, was to be sold. Afterwards, they were allowed a few shillings per week to buy food, but the allowance did not cover the cost of clothing or other essentials. After a long period of time on this means test, the male member of the household would be given ten weeks work to boost his morale.

It was a number of these men who were engaged to make up the work force for the cleaning of the lodge. The weather at that time was the hardest to be witnessed for many years, and the horses and carts removing the sludge left ruts so deep that it was impossible for them to pass until they left the lane, the horses being unable to get the wheels out of the tracks. The men had to be working by eight in the morning until four in the afternoon with just half an hour's break at mid-day. They were so weak that they were unable to push the strong wooden wheel-barrows made heavier by the wet even before any sludge was put in them. They were ill-dressed for the job for there was no allowance for clothing, and many had holes in their shoes. Protective clothing was unheard of, let alone on free issue.

The lunch break was taken in a tool shed built of stone up to the supporting wall of the path known as "the lovers' walk" on the other side of the Reservoir. The regular workmen had made a wood-burning stove out of an old piece of mains water pipe in order to keep warm while they ate their food. Planks of wood were arranged around it for seating. Most had very little to eat, one or two had but dry bread, one only a dinky pie, others nothing at all. They could not buy extra food to bring with them as, working a week in hand, as it was known, they were without money for the first week. On seeing their plight, all the regular men put extra food into their own lunch boxes to make sure that these men had something to eat.

All were suffering from sore hands, the blisters hanging off them like bags of water. When they burst it looked like meat in a butcher's shop. Many were carried off the job never to return, unable to take the strain.

This story is quite true. I was the driver of one of the horses and carts on the job. I also remember a familiar sight during the summer months on nice days when the farmers were hay-making. A well dressed man with a pair of binoculars used to walk the country lanes around the farms to spy on the men hay-making. He was the manager from the Oldham Employment Exchange. If he saw anyone who was attending his office, their benefits were immediately withdrawn.

A. Owen.

Springhead.

THE ENCLOSURE OF HARROP EDGE

Saddleworth Surveyed, the collection of maps published by Saddleworth Historical Society for the 1983 Saddleworth Festival of the Arts, includes a reconstruction of the enclosure map of Harrop Edge based on a rough tracing found amongst the papers of Joseph Bradley (Saddleworth Historical Society Archives H/JB). The tracing gives a list of purchasers of the various lots, but the residences of these individuals were not given. A recent deposit of documents to do with Saddleworth enclosure includes the official Book of Sale of Harrop Edge, giving a more complete list. It is reproduced here in order to update the information given in Saddleworth Surveyed. The document is to be added to the existing collection on enclosure in the Society's Archives (H/EA).

Book of Sale of Harrop Edge

<u>Lots</u>	<u>No.</u>	<u>Measure</u>	<u>Purchasers' Names and Residence</u>	<u>Price per Acre</u>
1	37	12 3 29	Messrs. Bell & Lawton	£30-0-0
2	36	12 2 10	John Wrigley, Dobcross	30-0-0
3	35	11 1 25	John Harrop do	30-0-0
4	34	10 3 30	do do	29-0-0
5	33	11 0 33	Edward Brown do	21-0-0
6	32	11 1 15	John Roberts Linfitts	18-5-0
7	31	10 3 33	Edmund Buckley Banks	15-15-0
8	30	10 0 35	James Shaw Dale	14-5-0
9	29	13 2 5	Ralph Whitehead & J. Broadbent	13-10-0
10	28	6 2 14	John Lees Hilltop	24-0-0
11	27	8 0 22	do do	25-10-0
12	26	8 2 22	John Schofield B. Nook	25-15-0
13	25	4 0 10	James Broadbent	32-0-0
14	24	3 2 34	John Schofield B. Nook	38-5-0
15	46	9 2 3	Thomas Harrop Dobcross	28-0-0
16	47	8 0 31	do do	30-0-0
17	48	8 1 26	John Harrop do	24-0-0
18	49	8 2 22	do do	20-0-0
19	50	8 3 26	do do	20-0-0
20	51	9 1 2	do do	13-5-0
21	52	9 2 24	John Roberts Linfitts	12-0-0
22	53	9 3 31	Daniel Wrigley Delph	10-15-0
23	54	9 3 14	Mr. Eccles Manchester	10-15-0
24	55	9 2 12	do do	20-5-0
25	56	8 3 21	Willm Broadbent Carr	22-0-0
26	57	6 3 8	John Whitehead Manchester	30-5-0
27	58	3 2 14	John Wrigley Hollingreave	30-0-0
28	59	5 1 1	Henry Whitehead Dobcross	25-5-0
29	60	3 3 24	John Wrigley do	51-0-0
30	61	2 1 0	John Rooth Brownhill	23-0-0
31	41	1 3 9	Thomas Harrop Dobcross	11-0-0
32	39	0 1 26	do do	20-0-0
33	44	4 0 31	John Harrop do	35-0-0
34	45	2 1 10	John Wrigley do	36-0-0
35	38	5 1 35	Thomas Harrop do	43-0-0
36	1	0 1 20	Benjamin Whitehead	43-0-0
37	2	0 3 36	John Roberts Linfitts	43-0-0
38	3	0 3 33	James Shaw Dale	43-0-0
39	4	2 2 19	do do	53-0-0
40	5	4 1 12	do do	61-0-0

41	7	1 0 21	John Schofield Sandbed	75-5-0
42	8	1 3 17	James Milnes Millcroft	63-0-0
43	9	4 1 17	John Harrop Dobcross	64-0-0
44	10	0 3 11	do do	20-0-0
45	11	1 3 11	James Rhodes Old Hey	28-5-0
46	12	0 2 30	Robt. Bradbury Castle Hill Court	60-5-0
47	13	1 0 22	John Schofield B.Nook	30-0-0
48	14	1 0 6	John Harrop Dobcross	30-0-0
49	15	1 0 32	John Gartside Yeoman B.Nook	72-5-0
50	16	0 1 3	Joseph Schofield B.Nook	72-0-0
51	18	3 0 33	James Schofield B.Nook	24-5-0
52	20	0 1 10	Wm. Rhodes Castle Hill Cote	54-10-0
53	21	0 2 6	John Gartside Victualler B.Nook	82-5-0
54	22	1 0 6	William Greenwood Delph	60-0-0
55	23	3 3 5	John Schofield B.Nook	<u>31-10-0</u>

Amount of Sales by Auction £ 7,906-11-10

By Private Contract

<u>No.</u>	<u>Measure</u>	<u>Purchasers' Names and Residence</u>	<u>Price per Acre</u>
6	0 0 23	John Schofield Sandbed	43-0-0
17	0 0 30	James Schofield B.Nook	72-0-0
63	0 1 21	Elias Broadbent Carhead	16-0-0
F &c	0 3 27	John Broadbent Marslands	10-0-0
42	1 1 8	Henry Whitehead Dobcross	20-0-0
40h	0 0 30	do do	35-0-0
40h	0 2 30	John Harrop do	35-0-0
g	0 0 24	Joshua Radcliffe Bowkhous	30-0-0
19	0 3 0	Benjn Schofield Castleshaw	16-0-0
p	0 3 0	Edmund Wrigley Knoll	24-0-0
c	0 0 2	Thomas Harrop Dobcross	30-0-0
e	0 0 12	do do	30-0-0
d	0 0 4	do do	30-0-0
a	0 0 9	James Holden Little Moor	30-0-0
b	0 0 4	James Holden (paul's)	30-0-0
62	9 1 1	Ralph Lawton Delph	
39	0 0 6	Thomas Harrop Dobcross	20-0-0
x	0 0 4	do do	30-0-0
43		James Wild	
nn	0 0 12	Preston Esq.	<u>32-0-0</u>

Amount of Sales by Private Contract £242-7-7½

Defaulters at Bleakley Nook

John Gartside Yeoman	78-1-0
James Schofield (by auction)	69-19-0
do (by private contract)	12-3-0
William Rhodes	15-6-7½
John Gartside Victualler	39-19-8½
William Greenwood	<u>56-1-0</u>
	£271-10-4

Other Defaulters &c.

John Harrop Esq., Dobcross	0-1-11
John Schofield (deducted for the fence adjoining Pack Horse Stone Quarry)	10-0-0
Thos. Harrop Esq	0-0-2
Danl. Wrigley	49-6-3
John Lees	100-0-0
John Broadbent Marslands	8-4-9
Benjn. Schofield	12-0-0
James Holden	15-0
	<u>180-8-1</u>

Overpaid at the Sale of Harrop Edge

William Bell	0-0-8
John Schofield Sandbed	0-12-0
	<u>12-8</u>

OLD SADDLEWORTH

This is part of the work being carried out on a Gazetteer of Saddleworth by the Historical Society. As more of this work is completed, details will be published in future editions of the Bulletin.

PARADISE

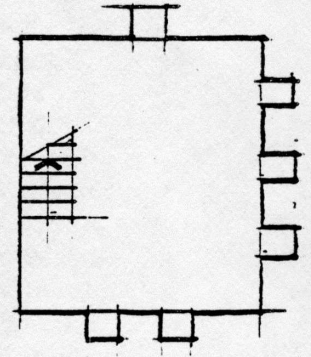
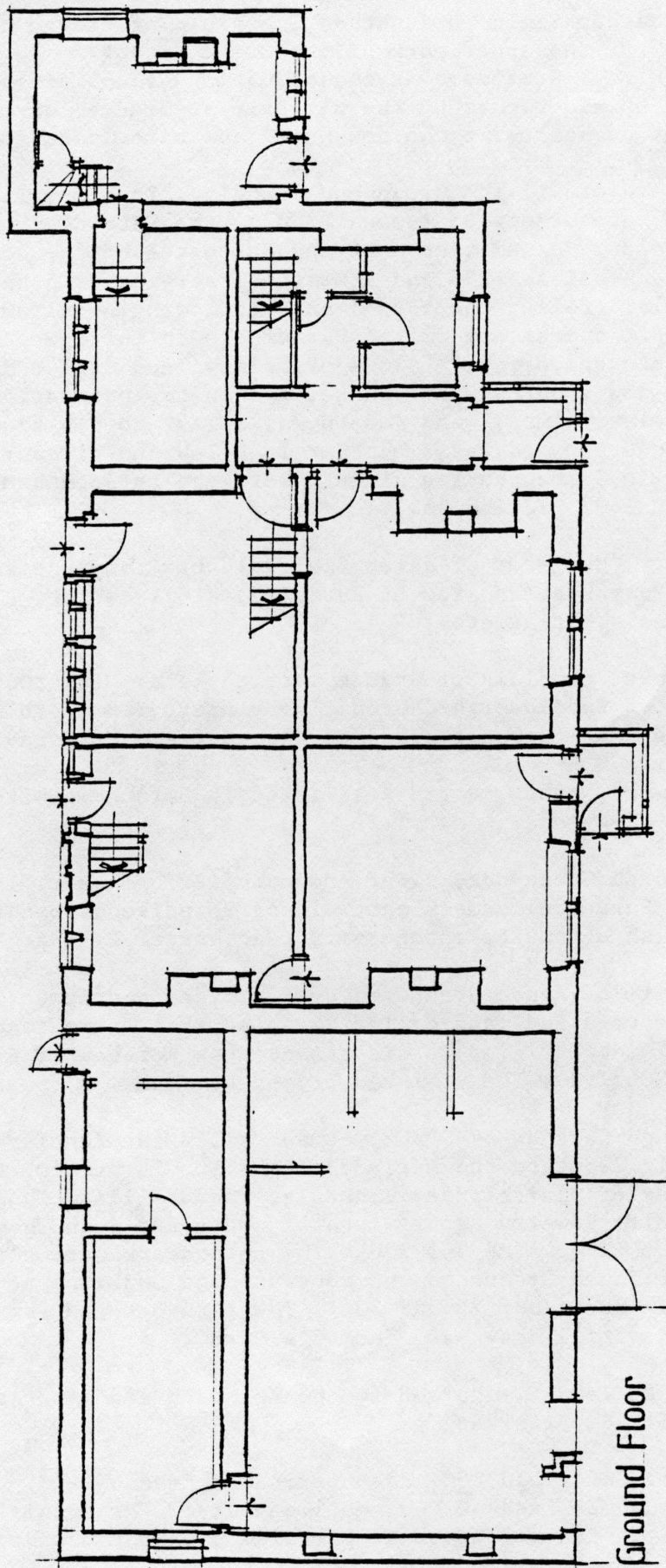
Grid Reference SD 989090

Location South side of Millcroft Lane in the Castleshaw Valley,
between Millcroft and the hamlet of Grange.

Description: Large two-storey house, probably erected 1801, with recessed flat-mullioned windows, except for those of the south-facing ground-floor rooms which were of a size to accommodate sash windows. The entrance appears to have been through the narrower part of the building, under which there is a fine cellar, but doorways have been inserted on the south front and in the thirteen-light window facing Millcroft Lane when the house was divided into cottages. The barn is attached on the west end where there is no break in the masonry, but the single bay cottage on the east end is later and of a different stone.

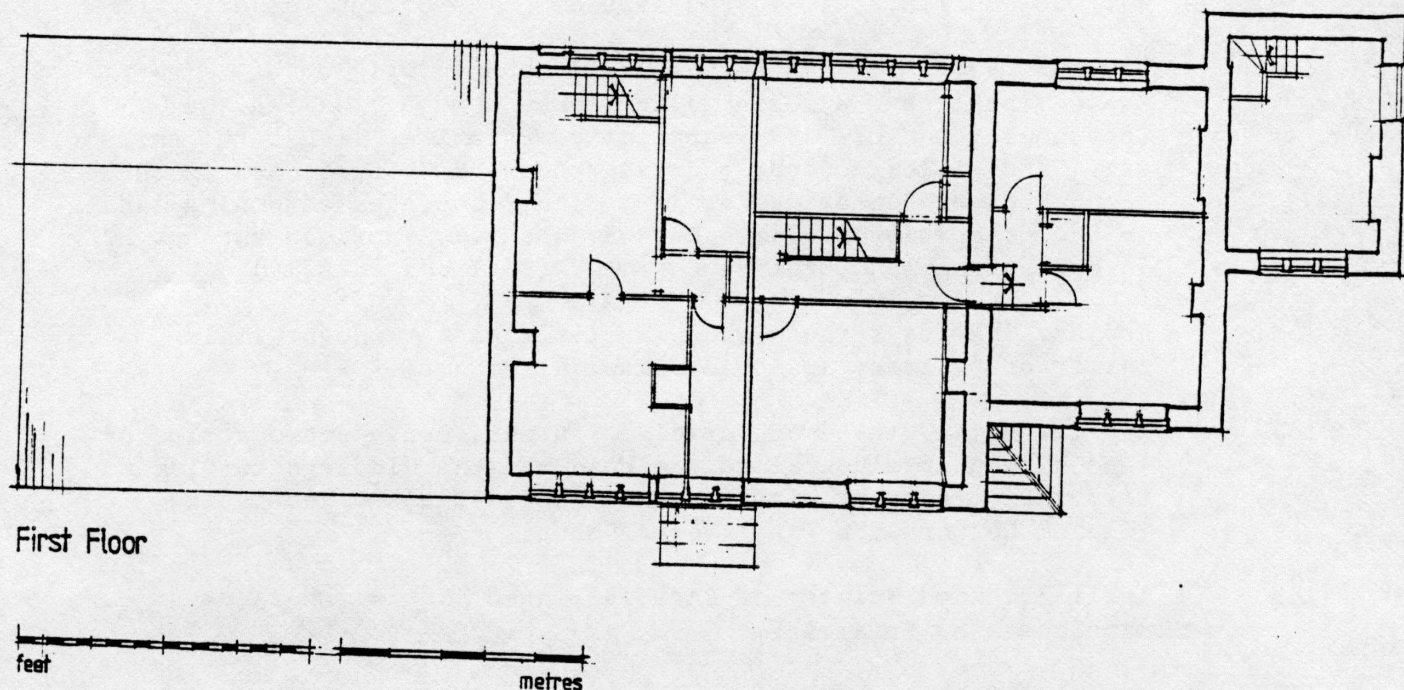
History: 1801 Sept. 10. Lawrence Schofield of Grange yeoman sells to William Greenwood of Delph shopkeeper a messuage at Grange commonly called the Upperhouse, with the upper end of the barn and the shippon at its east end, with the Garden Field, Hodge Bank, Wood, Lower part of the Great Meadow, the Ridding, and 1½ gates in the Oxhey (West Riding Registry of Deeds EK 139 198). Lawrence Schofield had recently inherited this portion of the Schofields' ancient holding at Grange. His brother Jonathan Schofield occupied a similar farm and the two shared the barn which still stands beside the lane between Paradise and Grange.

- 1802 March 22. William Greenwood of Delph shopkeeper conveys the upper part of the barn and a small piece of land next to it called the Garden Field to Jonathan Schofield of Grange clothier, in exchange for the upper part of the Great Meadow. (EM 124-5 167-8). Greenwood is consolidating his holding, and, as he gives up his rights to the old barn at Grange, we may assume that he has built the new house and barn at Paradise.
- 1816 Feb. 3. Death of William Greenwood of Delph. In his will of the same date Greenwood leaves £300 to the Methodist Chapel in Delph. He had been a strong supporter of the local Methodist cause since 1795 and a memorial service held on the 16th March 1816 filled the chapel to overflowing. William Greenwood left the estate called Paradise with the common rights thereto belonging, a close of meadow land called Marled Earth Foot, and a cottage at Grange, all in the occupation of Mary Wrigley, himself and Joseph Mallalieu, to his brother Jonah. Jonah Greenwood was a butcher in Delph and already had an interest in Grange having given a mortgage to Jonathan Schofield in 1809 (FJ 469 565).
- 1822 May 29. Mary, daughter of James Schofield of Grange, bakestone maker, and Mary Winterbottom of Paradise, single woman, baptized at St. Thomas's, Friarmere.
- 1824 Aug. 31. James Schofield of Grange married Betty Winterbottom of Paradise at Saddleworth Church. The Winterbottoms probably occupied the small cottage added to the east end of Paradise.
- 1830 Jonah Greenwood, gent., Paradise, listed in Parson & White's Directory.
- 1835 Ratebook. Jonah Greenwood, owner and occupier of house, land and barn at Paradise. James Schofield of Paradise also charged for one eighth of the bakestone pit. (Manchester P.L. Archives).
- 1835 Feb. 7. Will of Jonah Greenwood of Paradise, gentleman. He left the messuage and land called Paradise in his own occupation and that of widow Wrigley to his tenant Hugh Kershaw of Slack, yeoman (MR 206 192). The will was proved at York.
- 1837 June 26. Hugh Kershaw of Slack, yeoman, sells the Bentley Meadow, 2a 1r 22p, and the Marled Earth Foot, 1a 0r 36p, to John Crossley of Scaitcliffe, Rochdale, Esq., William Thomas of Hathershelf, Sowerby, stuff manufacturer, and John Thomas of Howarth, butcher. (MR 363 350). The purchasers were the executors of Jonah Greenwood who continued to own land at Grange until 1887 (1887 29 539 306). The barn between Paradise and Grange is still known as "Thomas's Barn".
- 1839 Ratebook. Hugh Kershaw charged for house, barn and land at Paradise. (S.H.S. Archives).
- 1841 Census. James Schofield, 50, labourer; Hugh Kershaw, 75, independent; James Kershaw, 48, woollen weaver. From this it appears that the larger house at Paradise had been divided into two.



Cellar

FEBRUARY 1964



- 1841 Sept. 22. Hugh Kershaw of Paradise, yeoman, sells one eighth part of all that large piece or parcel of common or uncultivated land ... the Grange Hey containing 90 acres more or less, in the occupation of Samuel Gartside, to James Radcliffe of Junction, gentleman. (Oldham Corporation Water Works Deeds).
- 1842 Sept. 30. Sarah Ann, daughter of Mary Schofield of Paradise, baptised at Delph Independent Chapel (born 31 Dec. 1841).
- 1845 Ratebook. Owner Hugh Kershaw, occupier James Kershaw, of house and barn at Paradise.
- 1846 Oct. 26. Hannah, daughter of Mary Schofield of Paradise, baptized at Delph Independent Chapel (born 18 Oct. 1845).
- 1851 Census. James Schofield, 59, stone dealer, and Hannah his wife, 59; Betty Kershaw, 57, farmer; James Kershaw, 54, Farmer.
- 1852 Ratebook. Paradise owned by devisees of Hugh Kershaw; a house occupied by John Kershaw; another by James Schofield (listed elsewhere as proprietor of one eighth bakestone pit); a house, barn and land by Hugh Kershaw; and a house by James Kershaw. (Manchester Central Library Archives).
- 1861 Census. James Kershaw, 64, wool weaver; William Henthorn, 29, stone mason; James Schofield, 69, labourer.
- 1863 Voters list. Hugh Kershaw, Tunshill, Butterworth, for freehold buildings and land, Paradise.
- 1863 Jan. 16. Hannah Schofield, Paradise, 74 yrs., buried at St. Thomas's, Friarmere.
- 1868 Ratebook. Paradise owned by the heirs of H. Kershaw; a house occupied by Wm. Henry Schofield; a house barn and land by James Kershaw; and a house by Charles Kershaw. (Oldham Local Studies Library).

- 1871 Census. Fred Kershaw, 33, fulling miller; Charles Kershaw, 28, woollen finisher; Joseph Kershaw, 31, woollen weaver.
- 1871 Nov. 6. Heirs of Hugh Kershaw sell to Hugh Wrigley of Heights Chapel, publican, a messuage at Grange commonly called the Upperhouse, but of late years called Paradise, with barn, shippon, etc., and fields - Wood, $\frac{1}{2}$ Great Meadow, Riddings - now in the occupation of Frederick Kershaw, with 2 cottages adjoining late in the occupation of James Kershaw andSchofield but now of Joseph Kershaw and Charles Kershaw. (1871 685 281 314).
- 1881 Census. Charles Kershaw, 38, woollen finisher; Hugh Wrigley, 56, farmer of 7 acres; Joseph Kershaw, 41 joiner.
- 1889 May 11. Hugh Wrigley of Paradise, farmer, conveys two strips of land through fields called the Wood and the Riddings to Oldham Corporation for the pipeline from the Castleshaw Reservoirs. (Oldham Corporation Water Works Deeds).
- 1893 April 25. Hugh Wrigley of Paradise, aged 69 yrs., buried at St. Thomas's, Friarmere.
- 1900 Dec. 12. Alice Ann Wrigley of Cobblers Hill, Delph, spinster, (niece of Hugh Wrigley) sells to James Schofield of Paradise, farmer, the messuage called Paradise, with fields - Wood, Lower Part of Great Meadow, Riddings - formerly in the occupation of Hugh Wrigley deceased, now of the said James Schofield. (1900 54 1014 471). James Schofield was the son of Thomas Schofield, farmer and bakestone dealer, who had purchased many of the farms around Grange before his death in 1885. He was one of the last of this family to work the bakestone pit.
- 1919 Dec. 19. James Schofield, formerly of Paradise, now of Heights Lane, farmer, sells Paradise, and a farm at Moorcroft which had belonged to his wife, to Harold Thomas Mills. (1920 4 1151 392). Paradise has changed hands several times since. It was purchased in 1925 by Arthur Hughes (1925 83 689 233); in 1930 by Alfred Mason; in 1936 by Allen Mills; in 1944 by Oscar Louis Spedding; in 1949 by Jack Thompson; and in 1951 by Fred Tongue, father of the present owner.

The plans of Paradise have been prepared by Nick Wood of Lower Mantley Far, Denshaw.

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Oldham, 4EL

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SADDLEWORTH HISTORICAL SOCIETY

NEWSLETTER MARCH, 1984

We have decided to append the quarterly newsletter to each issue of the Bulletin, so I hope you find it before you ring up to ask where it is. Your committee feel that many of our activities and events go unrecorded and that this could be remedied by including the newsletter.

It is good to see that the Bulletin is on time this time. Julian Hunt has had a difficult job, since he took over as Editor, in clearing the backlog and he deserves our congratulations. We hope that the arrangements for typing and printing and collating will make his job much simpler for future issues.

Since the last Bulletin we have had three very interesting lectures given by Society members.

David Chadderton's lecture on the Stanedge Crossings which he gave in February is worthy of a place in the Bulletin. I hope he will eventually present an article for publication. It was unfortunate that the Oldham Chronicle was unable to give much space to the report of the talk but I understand that it was fully reported in the Reporter.

Jim Carr, the leader of the Archaeology Section, gave a wonderfully illustrated talk on the Romans in Italy. It left us with the feeling that we had shared his holiday in Italy and his enthusiasm for the work of the Romans. It got a much better write up in the Chronicle than David's talk.

At the last meeting of the Society we heard Dr. Des O'Brien give an interesting account of provision in the 19th Century Oldham for the care of the destitute and the poor of the district. The implementation of the New Poor Law Act of 1834 and all its implications in Oldham would make interesting reading in an article for the Bulletin and I hope that Des will find the time to write one.

Meetings have been extremely well attended. There were so many present for David's talk that we ran out of chairs and people were standing at the back of the Gallery. In the current programme below we look forward to two more talks by members.

Tuesday	The Post War Monte Carlo Rally
April 10th	Hartley Schofield

Thursday	Saddleworth Inventories, Court Rolls etc.
May 3rd	Alan Petford

We have been pretty low on social events lately. Could be due to lethargy in some of the ageing members of the committee. An infusion of enthusiasm is needed so if you have any ideas, or better still, if you are prepared to help by serving on the Social Committee, speak out!

Jim Carr is looking into the possibility of following a suggestion made by Jean Barnes for a trip to Wales and this will probably be on either Saturday June 9th or June 16th. If you are interested get in touch with Jim Carr (Saddleworth 3612) because the next newsletter may be too late to let you have details, and if any member would like to organise or help organise any particular outing this summer we always welcome suggestions. Please ring John Murray (Saddleworth 4493) after Easter.

John Murray tells me that the Bernard Barnes Memorial Fund continues to grow. It is now round about £1000. At a special meeting of the Committee early in March the aims and objects of the fund were decided upon. On the suggestion of the Charity Commission the Saddleworth Historical Society

Committee is to administer the fund to aid the advancement of local history and original research. The siting of a more permanent memorial in the form of a plaque has still to be decided, but members of the committee have been out and about looking for a suitable and fitting place.

The first Bernard Barnes Memorial Lecture is to be given by Dr. Pat Stonehouse on Friday the 21st September, 1984, at the Millgate Centre in Delph, entitled A Survey of the Pre History of Saddleworth.

Many of you will have seen the report in the Chronicle of the presentation made to the Museum by the City of Manchester College Geography Group of a picture and a plaque in memory of Bernard, which took place on the 20th of March. The painting is of Shore Mill, Delph, by David Ford and it can be seen at the top of the stairs in the entrance to the Museum.

The Archaeology Group welcome you to their meetings. The next one is on Wednesday the 18th April, 84, at the Swan in Dobcross, where they hope to arrange a summer programme and meeting places for outings on the 16th May, 20th June, and the 18th July. Ring Jim Carr (Saddleworth 3612) for further information.

There is to be a Flea Market at the Civic Hall in Uppermill on the 15th April, in aid of the Museum. Therese Porisse is organising a bric a brac stall. She tells me she has cleared out her own and several of her friends' houses of suitable material, so if you have any to spare, she would be glad to hear from you, Saddleworth 2062. Therese is also currently helping to organise a "Thé Dansant," to be held at the Museum Gallery on Saturday the 21st of July, 1984, so watch out for further details.

An exhibition in the Museum at present tells the history of the Delph Donkey in photographs. It has been mounted by Peter and Michael Fox who, I understand, may shortly be publishing a book on the subject.

For those who remember the saga of the horse trough at the Clarence Hotel, which was removed by the Brewery, there is an interesting sequel. Through the efforts of Stanley Broadbent, it is to be returned and set up at the Friezland Equestrian Centre, which is on the site of the old Friezland Goods Yard. Congratulations to Stanley!

Congratulations too, to David Chadderton for his actions on our behalf on Ash Cottage at Boarshurt. Several other organisations interested in the preservation of historic buildings joined in our objections and the developer has withdrawn his appeal against the refusal of planning permission to demolish the cottage. There is now a possibility that the cottage will be renovated by a housing association.

David reports, with pleasure, that in the course of his research in preparation for his talk on the Stanedge Crossings he found a copy of the 1807 Telford Report on the State of the Stanedge Canal Tunnel at the Kirklees Library in Huddersfield. He was allowed to take a photocopy and this is now in the Museum.

Whilst we are on the subject of congratulations they would certainly not come amiss in the case of a fellow members in Arden, North Carolina, U.S.A., Harold C. Wrigley, who has recently completed a remarkably detailed and extensive genealogy of the family and descendants of Jonathan Wrigley of Hollygrove whose grandson William Wrigley emigrated to America in 1822. It is a truly fascinating account 210 pages long with copies of wills, birth, marriage and death certificates, genealogical charts and photographs. Harold has favoured Anne and me with a copy and, no doubt, when we have thoroughly perused it we shall present it to the Society Archives. We hope they have survived the recent tornado in North Carolina without damage or loss.

Our Archivist, Cannon Airne of Lydgate and the Reverend John Sykes of Saddleworth were talking recently to two young divers from Leicester who have discovered a ship The Diamond which was wrecked off the coast of Cardigan Bay in 1825. Amongst the passengers lost in this wreck were two merchants from Saddleworth, John Broadbent aged 25 and William Wood aged 36. I gather that the divers have a fair amount of information about these people and wonder if there are any descendants or others with family connections who have any knowledge of the incident or the merchants. If there is anyone who could give information, hearsay or recorded, or would welcome information, would they please get in touch with Canon Airne or the Reverend John Sykes.

Julian Hunt has received some photographs from Mr. Clarence Butterworth via Mr. Snowden of Poulton-le-Fylde. One is of Critchley Cottage, formerly standing on Oldham Road, Grasscroft and another of the opening of the Yeoman Hey Reservoir. These are now in the Historical Society Archives.

Julian also reports that the Ammon Wrigley book should emerge from the printers some time in April or, to be on the safe side after making several similar predictions, in May. In order to get your copy at the earliest date and at a preferential price we enclose a reservation slip and recommend you to complete it and return to our editor.

Before the next newsletter I shall be drawing up a rota for Museum duty to cover the period from mid June to December. In order to lighten the load on some members who do more than their fair share of Museum duty I need more volunteers. If you would like to help please let me know at the meetings, by phone Saddleworth 3751, or by letter to 78 Oldham Road, Grasscroft. Or you could leave your name at the Museum.

Well, that's it. I hope I've remembered to include everything. If I haven't, let me know and I'll put things right in the next newsletter. I hope to see you at the meetings.

J.G. Parry

SADDLEWORTH HISTORICAL SOCIETY

"WITH AMMON WRIGLEY IN SADDLEWORTH"

by Sam Seville, edited by Bernard Barnes

A Personal record by Ammon Wrigley's son-in-law, illustrated with over 70 of his own photographs of the period

To: Julian Hunt, 151 Huddersfield Road, Diggle, Oldham OL3 5NU

Please supply _____ copy/copies of "With Ammon Wrigley in Saddleworth."

The book will be on sale at £2.95, but a pre-publication price of £2.50 is available to members, delivered free in the Saddleworth Area, but please add 70p postal charges for outside Saddleworth. Cheques made payable to Saddleworth Historical Society.

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