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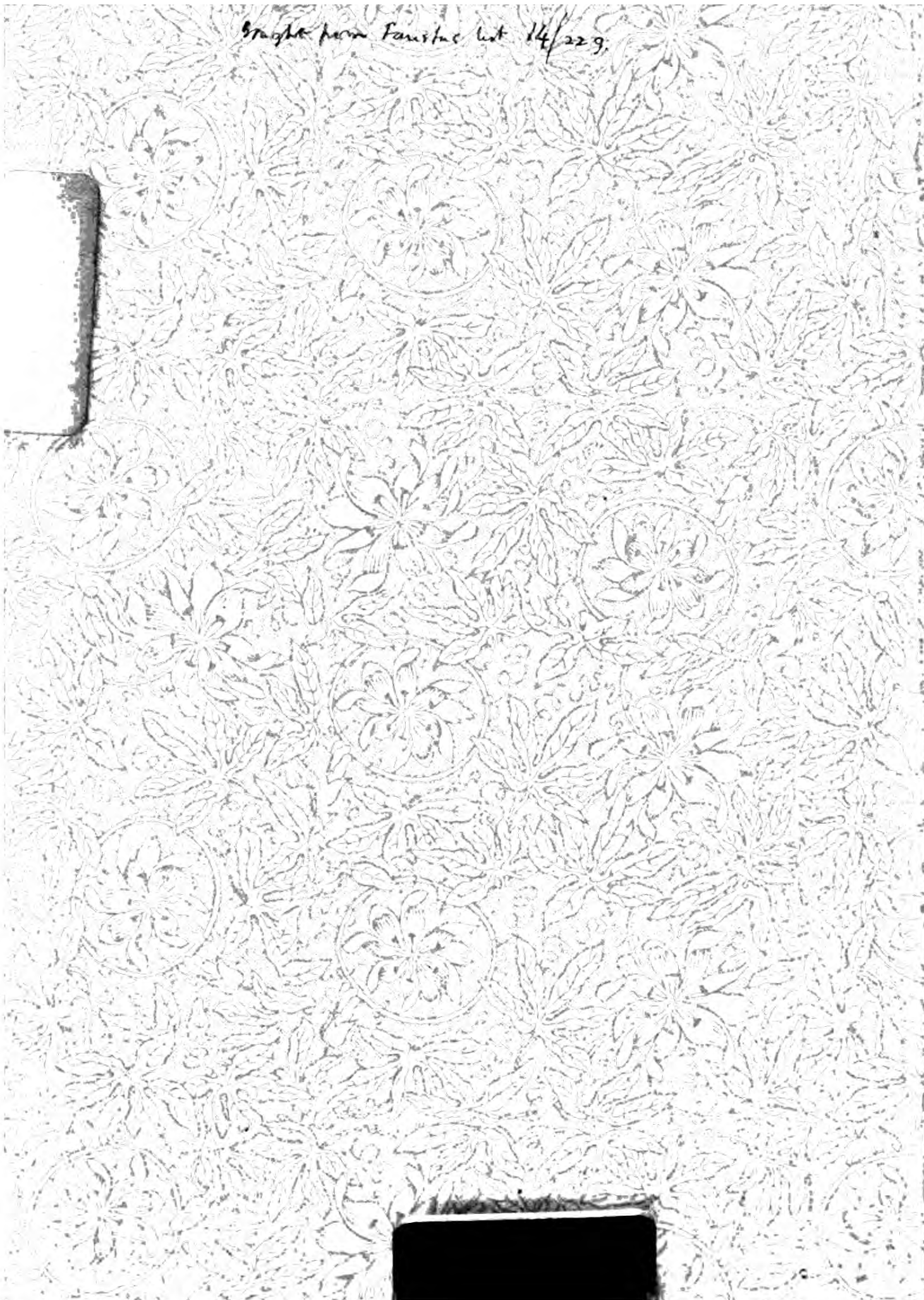
To All Christian People to whom these presents shall come
Greeting Sir Robert Dukinfield of Dukinfield in the County of
Chest. Shire. And Robert Dukinfield of Copthall in Salford in
the County of Lanc. Gent. And William Buckley of Dukinfield
and Copthall and Greeting Whereas Daniel Fogdale of
Manchester in the County of Lanc. afe. Esquire in his last Will
In and by his last Will and Testament Dated Oct. 22. Anno Dom.
1702: duly revealed (amongst other things therein bequeath'd)
did give the Sum of One Hundred pounds to or for the use of the
Poor of Dukinfield And therein also did Name and Appoint the
S^r. Robert Dukinfield Together with M^r. Sam^l. Angier and John
Chorlton and M^r. James Coningham (which three last Men aforesaid
are since deceased) to be Trustees for the said Hundred pounds
to dispose of the growing Interest of the same to the poor of
Dukinfield aforesaid yearly And also therein did give a further
power unto the said Trustees That when any one of them should
die that then the Surviv^{rs}. of them should Choose another in his
stead as in and by the said last Will and Testament therein
thereunto being had and made more fully and at large ap-
peareth. All which things the S^r. Robert Dukinfield and William
Buckley being duly elected and Chosen by the then surviving
Trustees in the Room and stead of M^r. Chorlton and M^r. Angier
deceased to do and Act as Trustees according to the power given
them by the said Will at by Two several and respective Instru-
ments in Writing given unto their hands and seals thereunto being
had more fully will appear. All which things since that time
of M^r. James Coningham death of the Trustees of the said
How ye that wee the S^r. Robert Dukinfield Rob^t. Dukinfield
and William Buckley surviving Trustees do hereby Nominate
and Choose Charles Dukinfield of Macclesfield in the County

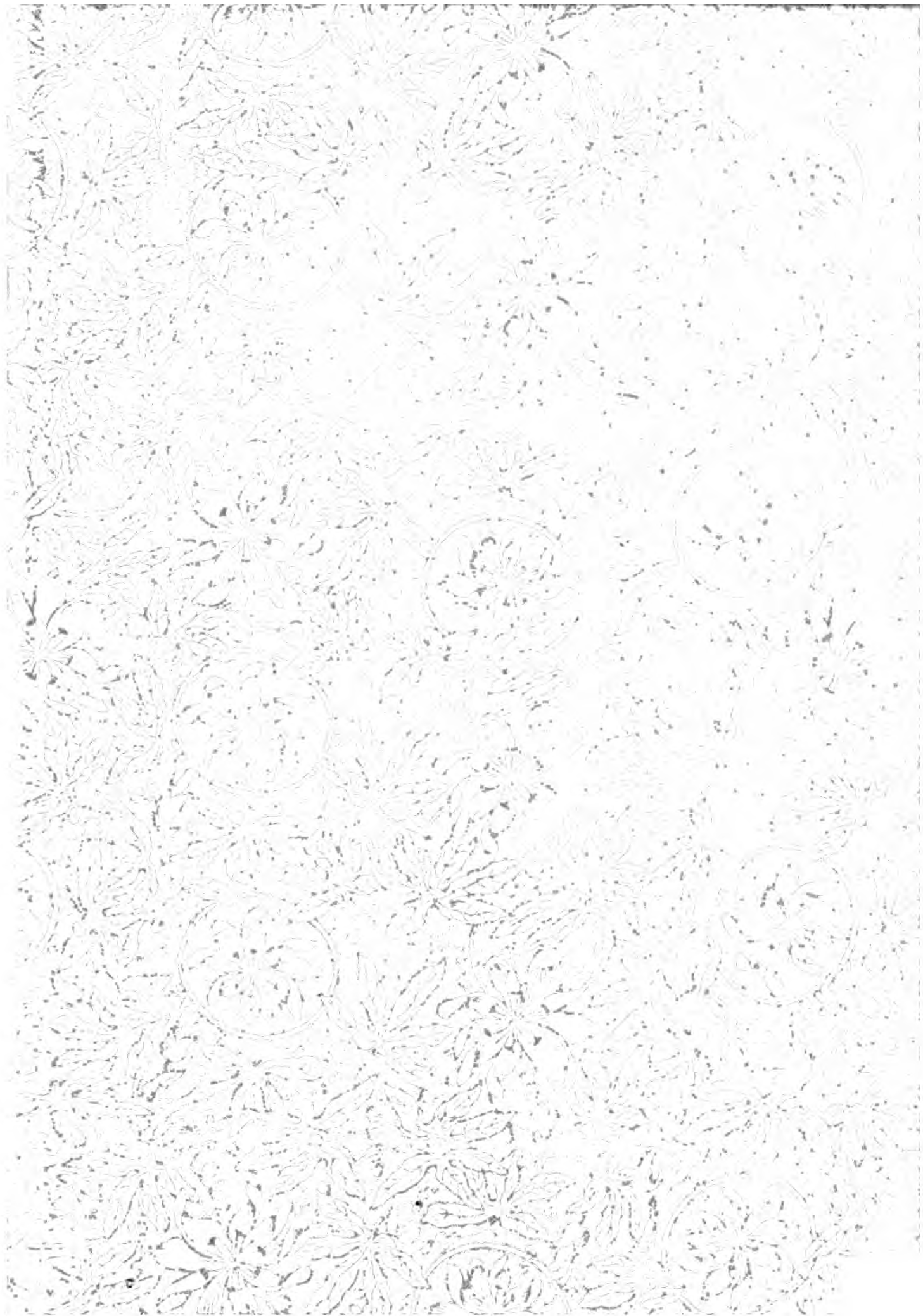
Historical account of Dukinfield chapel and its school

Alexander Gordon

and aforesaid
of the County
of Cheshire
Dukinfield
Dated the 22nd day
of June 1702

Sample from Faustus list 14/229

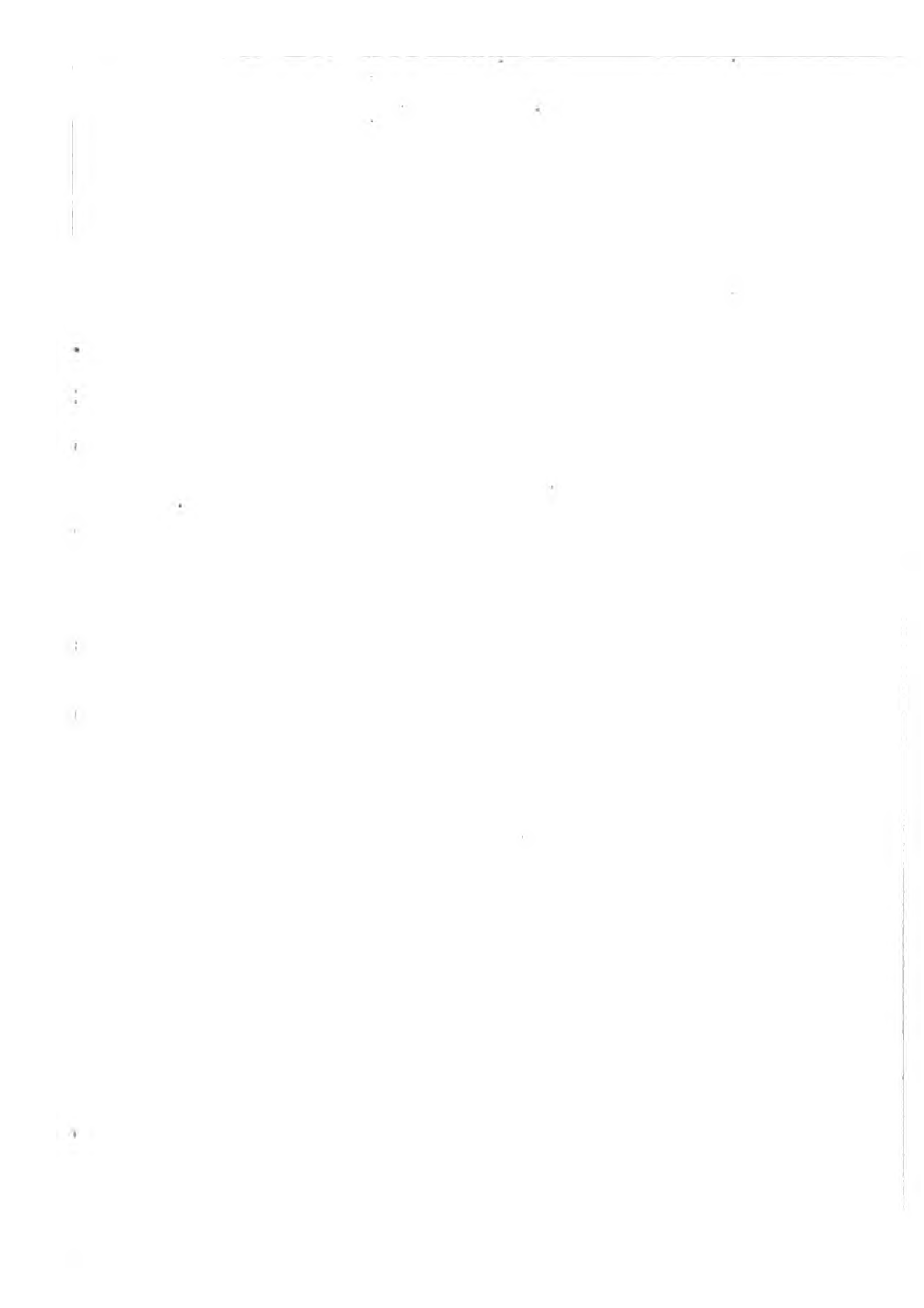


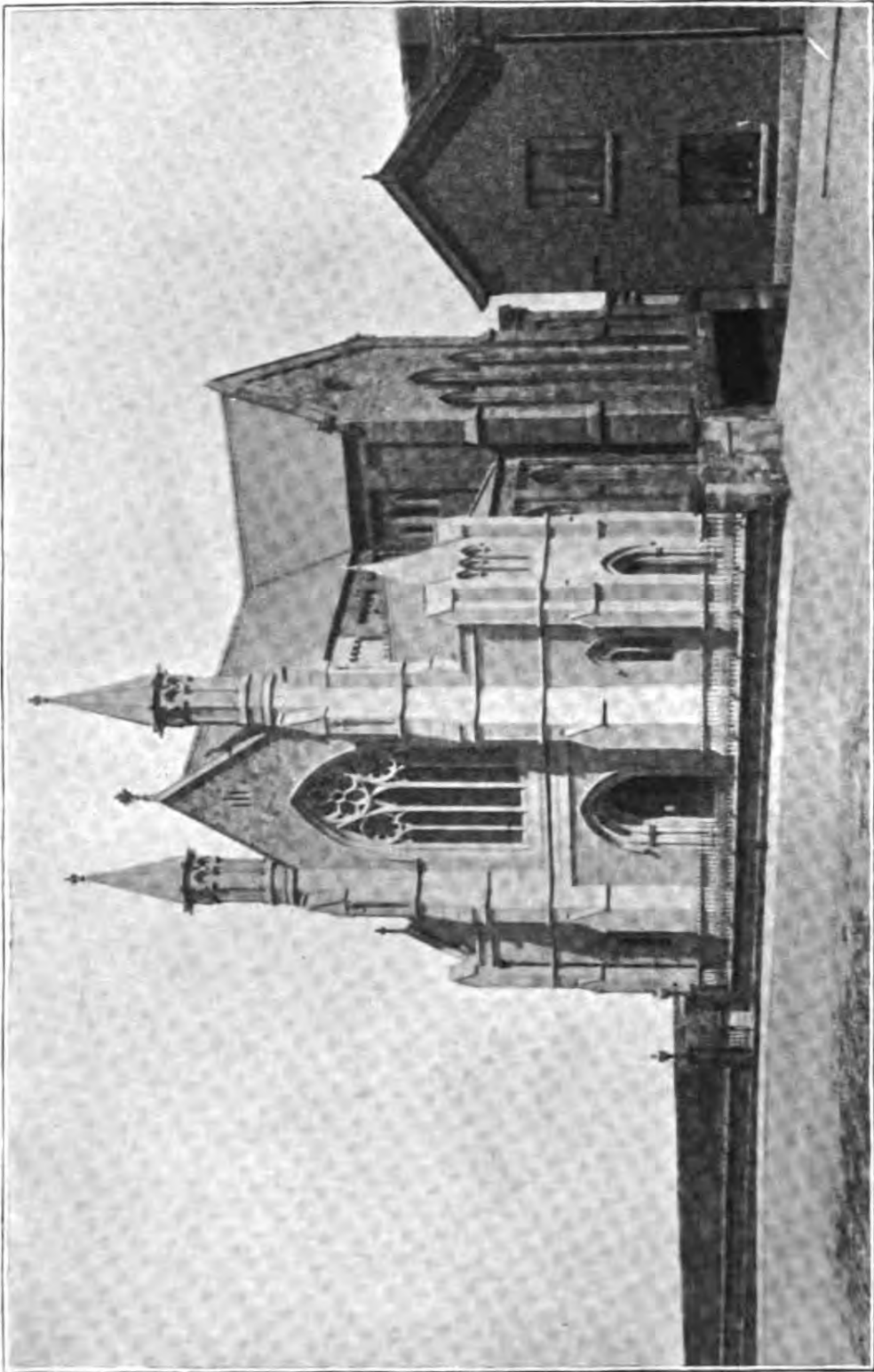


G.A. Chesb.

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DUKINFIELD CHAPEL, 1893.

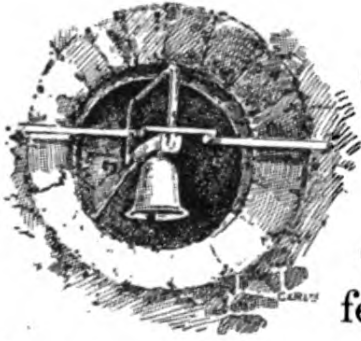
HISTORICAL ACCOUNT
OF
DUKINFIELD CHAPEL
AND ITS SCHOOL.

COMPILED AND EDITED
BY
ALEXANDER GORDON, M.A.

PRINTERS :
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1896.



PREFACE.



In the following pages an attempt is made to recover the history, and indicate the present activities, of an ancient Non-conformist Congregation. Some features of its story may claim to possess a more than local interest.

The narrative of improvements in the Chapel and Schools, since 1881, has been mainly supplied by Rev. H. S. Tayler.

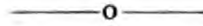
For the earlier history, in addition to authorities specified in the text, obligation is especially due to the following publications :—

William Hampson's "History of the Presbyterian Chapel, Dukinfield," and "Fragments of the History of Religious Denominations in Dukinfield," in the *Monthly Repository*, 1823 and 1825; Rev. R. B. Aspland's "History of the Old Nonconformity in Dukinfield," in the *Christian Reformer*, 1845; Ormerod's Cheshire (Helsby), 1883, vol. 3, part ii.; Glover and Andrew's "History of Ashton-under Lyne," 1884; Rev. B. Nightingale's "Lancashire Nonconformity," 1893, Vol. 5.

The aim has been, however, to employ wherever possible, original documentary sources, rather than later accounts.

A. G.

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NONCONFORMITY AT DUKINFIELD.



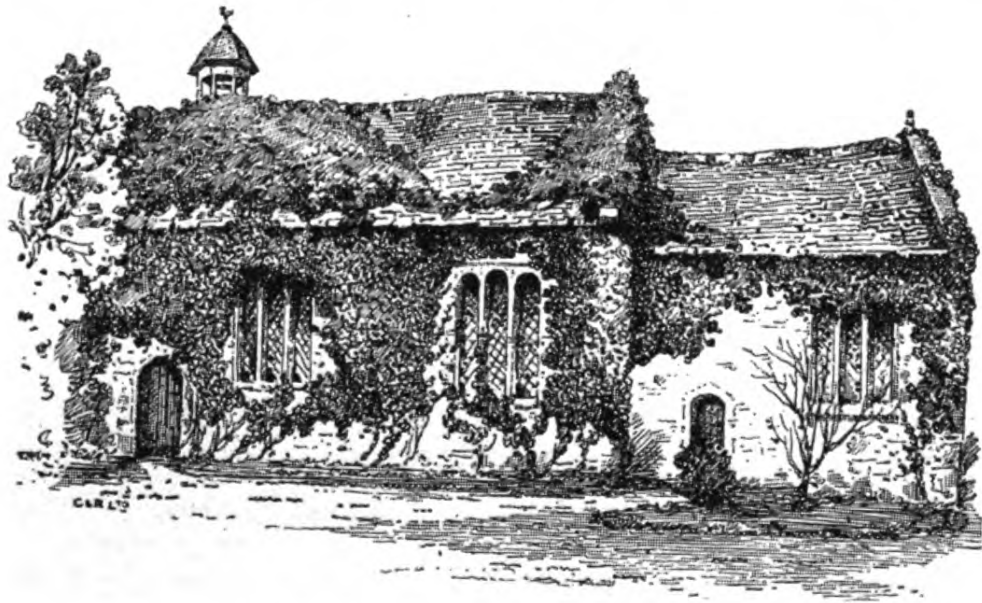
DUKINFIELD, which in the seventeenth century was a hamlet in the parish of Stockport, may claim a place of some distinction in the ecclesiastical history of England, owing to its early connection with three movements of prime importance to the religious life of our country, namely :—**1. Congregationalism ; 2. Quakerism ; 3. Antitrinitarianism.**

At a later period it acquired a further distinction by becoming the seat of one of the earliest of those **Moravian** Societies in the North of England, which were an offshoot of Methodism.

Four sections of Nonconformists may accordingly regard this township with peculiar interest.

In the history of the earlier Puritan period, prior to the Long Parliament (1640), Dukinfield plays no part. It was included in the large parish of Stockport, and the rectors of Stockport were continuously Puritans from the appointment of Arthur Storer, M.A., in 1593, if not earlier. There can be no doubt that the services held in the small gothic chapel,

erected in the time of Henry VII., still standing, and attached to Dukinfield Old Hall, were Puritan in their character. But this will not entitle Dukinfield to claim (as *e.g.*, Toxteth Park can claim, from 1618) to have originated a local Puritan movement within the Established Church. The chapel was a private oratory, the second erected on the same spot; the first, built by John de Dokenfield, had been licensed as a private oratory on 10th October, 1398. It has never been under the episcopal jurisdiction of the Diocese of Chester, though it is said to figure in the official list of chapels of ease to Stockport.‡



DUKINFIELD OLD HALL CHAPEL (BEFORE 1872).

Still less can Dukinfield be connected with the original Separatist movement, which began under Mary, and of which one congregation (founded in Southwark by Henry Jacob, in 1616) survived to the Commonwealth period.

‡ Edwin Butterworth's *Histor. Account*, 1842.

But with the opening of the Later Puritan period, marked by the assembling of the Long Parliament on 3rd November, 1640, Dukinfield at once becomes prominent as the scene of new religious movements. This is due to the labours of a remarkable man, Samuel Eaton, who, though not usually reckoned in the ministerial succession of Dukinfield Chapel, is the true founder of the local Nonconformity, placed, by the erection of the Chapel, on a permanent basis.

SAMUEL EATON, M.A. (1597-1665), was a Cheshire man of good family. His father, Richard Eaton, B.D., was Vicar of Great Budworth, Cheshire, in which parish Samuel, third son of Richard and Elizabeth Eaton, was born, at the hamlet of Crowley. Educated at Magdalene College, Cambridge, he graduated B.A., 1624; M.A., 1628; took Anglican Orders, and was beneficed as Rector of West Kirby. John Bridgeman, then Bishop of Chester, had some sympathy with Puritans, and did not act against them until compelled; he "loved neither to threaten nor to strike, but when he did strike, he did it as effectually as if he loved it."—*Halley*. For nonconformity in the matter of ceremonies he suspended Eaton in 1631. Next year Eaton went to Holland, and there became a Congregationalist. The climate not suiting him, Eaton came to London, and associated himself with the Southwark congregation above mentioned, of which John Lothrop was pastor. On Lothrop's emigration to New England (1634), Eaton ministered to the Southwark Separatists. He had already been imprisoned in Newgate as "a schismatical and dangerous fellow," and was subjected, for contumacy, to fines amounting, so he tells us, to £1,550, and charged upon his estate at Wirrall. In 1637 he accompanied his eldest

brother, Theophilus, and a younger brother, Nathaniel (his father's sixth son), to New England. Theophilus Eaton (1590-1658) "was a merchant of great credit and fashion" (*Cotton Mather*), a pioneer of mercantile enterprise in the Baltic and North American seas, and first Governor (1639) of the colony of New Haven, an office to which, by a unique distinction, he was annually elected till his death. Nathaniel Eaton (1609-1674) was the black sheep of the family; he was president-designate of Harvard, an office for which his habits unfitted him; he led for a time a wandering life; obtaining degrees (Ph. D. and M.D.) at Padua; he conformed at the Restoration, held preferments, persecuted Nonconformists, and died in a debtors' prison.

Samuel Eaton declined an invitation to settle permanently at Boston. To England he returned with the intention of gathering a company to colonise Toboket (afterwards Branford, Conn.), of which he had obtained a grant. He reached England shortly after the opening of the Long Parliament. His sermon at St. John's, Chester, on 3rd January, 1641, at once attracted attention by its opposition to prelacy and the prayer book. (*See Sir Thomas Aston's Remonstrance against Presbitery, 1641*). This was followed up by similar utterances at Knutsford, and (in August) at Great Barrow, near Chester. It is probable that he had a hand in the Cheshire petition (1641) against episcopacy. Extracts from his sermons were appended to the counter-petition (1642) from Cheshire in favour of episcopacy.

Eaton found a patron in Colonel Robert Duckenfield (1619-1689), who made him his chaplain, placing at his disposal the chapel at Dukinfield Old Hall.

Seat of long ancestry, the wise, the brave,
 The generous, the determin'd to be free,
 How much, neglected mansion, now the grave
 Of former greatness, owe we unto thee?
 How much of legal right and liberty
 (Infring'd by sov'reign rule) was then maintain'd
 When civil discord and dissension reign'd,
 And Patriot valour kingly power withstood,
 And Freedom's robe was stained by patriot blood ! †

Here Eaton organised a Congregational Church, probably before the end of 1640, or early in 1641. Edwards (*Gangraena*, 1646, *iii.*, 165) speaks of it as "the first Independent Church visible and framed, that was set up in England, being before the Apologists came from Holland, and so before their setting up their churches here in London." Now the "Apologists" (so called from their "Apologeticall Narration," 1643) began to return in 1640; one of them, Philip Nye, arrived in England at Easter, 1640, but none appear to have reached London till after the opening of the Long Parliament; the first Congregational Church subsequently set up in London seems to have been Henry Burton's, at St. Matthew's, Friday Street, on his appointment to the lectureship there, in October, 1642. Edwards' account may therefore be accepted as correct.

CONGREGATIONAL CHURCH AT DUKINFIELD. 1640.

Eaton's Church at Dukinfield was thus the earliest of the Congregational churches of the new foundation, as distinct from those of the elder Separatists. Among the original

† From William Hampson's "Sonnet to Dukinfield Hall" (1825); the concluding lines, referring to the desecration of the Chapel, are omitted, as happily no longer applicable; though unfortunately the restorers of the building have shut off the chancel by a wooden partition. The Old Hall has lost its moat and avenue of trees, and parts of its structure are in bad repair. South of the Chapel may be seen (forming the end gable of a row of houses) the fine front of the Hall barn, with an inscribed stone dated 1736, and bearing the initials of Sir Charles and Lady Dukinfield, surmounted by the Dukinfield crest.

members, who "joyned in the foundation of the church," were "four preachers." It was organised with a teacher (Eaton), a pastor (Timothy Taylor, M.A., 1613-1681) and elders. Taylor was a son of Thomas Taylor, Vicar of Hemel Hempsted, Herts.; he was educated at Queen's College and St. Mary's Hall, Oxford, where he graduated M.A., in 1634; he took Anglican orders, and was beneficed as Vicar of Almeley, Herefordshire. Suspended for Nonconformity, he ministered for three years at Longdon, Staffordshire, a peculiar, exempt from episcopal control. He then joined Eaton.

If we now ask in what respects the constitution of Eaton's church differed from that of the Presbyterian churches which soon sprang up in his neighbourhood, the points of difference will be found to be mainly these.

First, it was non-parochial, being a gathered church, its membership open to all approved persons, irrespective of their place of residence. The Presbyterian churches were strictly parochial, though, in the unwieldy parishes of Lancashire, subordinate chapelries were sometimes treated as distinct parishes, as recommended in the Lancashire Survey of 1650.

Secondly, it assigned the offices of teacher and pastor to distinct persons, and gave the first place to the teacher, whose work was not confined to the particular congregation; he was a public preacher in the sense of evangelising the neighbourhood, wherever he had opportunity. This, however, was no strong mark of discrimination between Congregational and Presbyterian churches; the latter often had a lecturer or lecturers, in addition to the pastor, while in the former it did

not always happen that the offices of teacher and pastor were both represented.

Thirdly, the congregation was autonomous, being amenable to no superior jurisdiction, though it was its duty, in cases of difficulty, to seek the advice of neighbouring churches. But this was in strict accordance with the older English Presbyterian theory, as represented by Travers, Cartwright, and Bradshaw ; it was the main point on which English Presbyterianism, with its purely advisory synods, differed from the Scottish model, whether as existing in Scotland itself, or as imported, with substantial modifications, by the Long Parliament in 1646.

Fourthly, the congregation transacted all its affairs in meetings of its whole membership, the pastor and teacher being simply members with the rest ; whereas the distinct mark of the Presbyterian system is the delegation of church government, in ordinary cases, to a body of elders, over whom the minister presides, but with only a casting vote.

Fifthly, in addition to the stated teacher and pastor, the services of "gifted brethren" were not only permitted but encouraged in the Congregational churches ; an extension of the "liberty of prophesying" which Presbyterians abhorred.

When the tentative Ordinance for the division of England and Wales into Presbyterian classes was passed by the Long Parliament on 6th June, 1646, a petition from Lancashire (presented 25th August) prayed for the speedy carrying out of this scheme of church government. In the following month (September, 1646), an "anti-petition" was promoted in

Cheshire. This purported to come from "the peaceable and well-affected, that desire liberty of conscience," and was largely signed. "It was framed and set on foot," says a Lancashire Presbyterian in a letter of 10th October, 1646, "by the members of the church at Duckingfield, but I am confident they admit to sign it Seekers, Soul-sleepers, Anabaptists, rigid Brownists, etc." He adds that "Master Taylour and Eaton are wonderfully active both in Cheshire and Lancashire," (*Gangraena*, iii., 167). The "anti-petition" was much attacked. Henry Root (1590?-1699), the Independent, who had been minister of Gorton Chapel, and was now at Sowerby, defended it in "A Just Apology for the Church of Duckenfield," 1646.

The Dukinfield "anti-petition" formed a barrier to even the nominal establishment of the Parliamentary Presbyterianism in Cheshire. Not even this was attempted. Though there were but about half-a-dozen Congregational Churches in the county, their influence in behalf of liberty of conscience was strong. Nor were the Presbyterians in the county desirous of breaking with the "learned, godly and charitable" among their Congregational neighbours. On 6th July, 1648, fifty-nine Cheshire ministers signed an "Attestation" of adherence to the Solemn League and Covenant. They were Presbyterians in theory, moreover they feared Independency as leading to too wide a toleration, and as "a tender nurse and patroness to heretical opinions of all kinds." Yet they expressed a hope that "the godly, both Presbyterians and Independents, will be so wise as to beware of such a breach as may incourage and confirm their enemies, whether Popish, prelatical or profane, against them both." Plainly the Cheshire Presbyterians were

not in love with the Parliamentary Presbyterianism; for this (contrary to the Scottish theory and practice) gave a largely preponderant representation to the lay eldership in every church court, and made Parliament itself the final court of appeal in all church matters

After the execution of Charles, a new form of allegiance was offered to the nation, known as the Engagement, promising fidelity "to the Commonwealth as it is now established, without a King or House of Lords." All ministers were required to subscribe this by 23rd March, 1650. The Solemn League and Covenant (1643) had bound those who took it to maintain the monarchy; the Engagement was not easy to reconcile with this. Eaton wrote a letter to a friend dealing with this difficulty; the letter was copied and widely circulated both in Cheshire and Lancashire. It was published, with supplements, in July, 1650, under the title, "The Oath of Allegiance and the National Covenant proved to be Non-obliging." The Engagement, after all, was taken by few Presbyterians; as for Congregationalists and moderate Episcopalians, they had comparatively little scruple about it.

In this state of things Cheshire was ripe for a county organisation on a wider and freer basis than that of the Parliamentary Presbyterianism. The model followed was Baxter's Worcestershire Agreement, published in 1653. This association was purely voluntary; it consisted of ministers only; they met for religious exercises and mutual advice without claiming any jurisdiction. Matters of church polity were left to the individual congregations, which might be organised on the presbyterian model, or on the congregational,

or on the old system of churchwardens, which Baxter himself preferred. A Cheshire Association of this kind was mooted at Wilmslow on 14th September, 1653, and carried into effect at Knutsford on 20th October. Hence, when Cromwell, on the failure of any general scheme of church government, appointed a body of Triers (20th March, 1654), and Expurgators (28th August, 1654), representing all denominations, to license fit ministers and remove inefficient ones, the plan was well received in Cheshire. Among the assistant commissioners for the county, Samuel Eaton, the Congregationalist, sat with John Angier, the Presbyterian, and Richard Heyrick, then also a Presbyterian, but a conformist to Episcopacy in 1662. These three gave their approbation to Henry Newcome, at Stockport, on 9th January, 1657.

We must now go back to note the occasion which brings Dukinfield into prominent connection with the Quaker movement under George Fox (1624-1691).

FIRST PREACHING OF GEORGE FOX. 1647.

In 1646 and 1647, George Fox was on his religious travels in the Midland counties, not yet "joined in profession of religion with any," but seeking spiritual experiences, and trying the alleged wonder-workers of the time with that strong mixture of mystical apprehension and sure good sense which always characterised him. He was not the poor lad which some have fancied him ; he had independent means, and when he left home he carried "a greate deale of gould and sillver about him." He heard in 1647 of "a woman in Lancashire that had fasted two and twenty days." To see this woman, whose father was "high in profession" of Puritanism, he came

into Lancashire ; but his curiosity was soon satisfied ; he at once decided that “she was under a temptation.” Returning southward, he “went among the professors at Duckenfield.” Two things may have drawn him thither. By this time he “regarded the priests [the parochial clergy] less, and looked more after the dissenting people.” Hence the Congregationalists of Dukinfield would have an attraction for him. Moreover, in the summer of 1646, there had occurred a mysterious incident in the Chapel at the Old Hall, which had roused much attention, and had been thought to presage that the Independents were “greedy of a warre,” which would “prove their ruine.” “As Master Eaton was preaching, there was heard the perfect sound as of a man beating a march on a drum ; and it was heard as coming into the chappel, and then going up all along the ile through the people, and so about the chappel, but nothing seen ; which Master Eaton, preaching, and the people that sate in the several parts of the chappel, heard ; insomuch that it terrified Master Eaton, and the people caused him to give over preaching and fall to praying ; but, the march still beating, they broke up their exercise for that time, and were glad to be gone.”—*Gangraena* iii., 164.

Fox had doubtless heard this story, nor would he regard it as improbable. At Dukinfield he “declared truth ;” some were convinced, “but the professors were in a rage, all pleading for sin and imperfection, and could not endure to hear talk of perfection, and of an holy and sinless life.” “This,” says Sewel, “by what I can find, was the beginning of George Fox’s preaching, which, as I have been credibly informed, in those early years chiefly consisted of some few but powerful and

piercing words, to those whose hearts were already in some measure prepared to be capable of receiving this doctrine."

An alleged "tradition" specifies Hall Green, midway on Dukinfield Brow, as the scene of Fox's preaching "mounted on the stocks"; but this tradition, first mentioned in 1825, seems to be of modern origin, and is exceedingly improbable. Open air preaching was not Fox's method. His plan was not to preach at large, but in meetings of persons already assembled for religious purposes. It is true that, from 1653, he occasionally held meetings at market crosses. But it is in harmony neither with his own account, nor with his habitual practice, to suppose that at Dukinfield he "declared truth" elsewhere than in the congregation assembled at the Chapel by the Old Hall. The liberty accorded to "gifted brethren" would open the way for him there more readily than in the "steeple-houses," which at one time he persistently invaded as an unlicensed intruder. It was "to some Friends who called themselves Elders of the Church of Christ" at Dukinfield that, some years later, appeal was made by Quakers in "Nineteen Queries," to which Eaton furnished an "Answer," in 1654.

In 1825 a house was still indicated at Dukinfield as that in which "the Friends' meetings were first held," but by that time there were no Friends resident in the village.

ANTITRINITARIANISM IN DUKINFIELD. 1653.

Probably through Colonel Duckenfield's influence, Eaton was appointed public preacher to the garrison at Chester, a post which entailed frequent absences from Dukinfield. By

1646 he had established a Congregational church in Chester, to which he ministered, still however retaining his Dukinfield charge. During his absences, his place was supplied by "gifted brethren." Among them was William Barrett, of Stockport, whom Newcome calls a "busy, pragmatical man." Martindale, who had no love for lay preachers, says that their best man was "many degrees below Eaton," and some were "bitter, presumptuous fellows," the authors of "scandalous breaches," and guilty of "printing one against another." Taylor, the "pastor" of the church, did not get on with them. He was dismissed in 1650, went to Ireland, and was minister of Carrickfergus 1650-1660; ejected at the Restoration, he preached privately at Carrickfergus till 1668, when he became colleague to Samuel Mather, at New Row (afterwards Eustace Street †), Dublin, in 1668; he died in this charge in 1681. On Taylor's dismissal, Eaton resigned his connection with Chester, and returned to Dukinfield. Early in 1650 he was succeeded at Chester by John Knowles. Knowles had been originally a lay preacher among the Congregationalists at Gloucester. Here he became acquainted with John Bidle, who left Gloucester in 1646. Like Bidle, he had become an Antitrinitarian, through his own independent study of the Greek text of the New Testament. His opinions, however, were of the Arian, not, like Bidle's, of the Socinian type. The

† Eustace Street was built 1728, and to its ministry Dr. Martineau was ordained in 1828. The congregation, originally at New Row, was Independent from its foundation in 1660. But in 1702, the minister, Nathaniel Weld, an Independent, wanted to join in the persecution of Thomas Emlyn for Unitarianism. By a discreditable manoeuvre, a voluntary meeting of Presbyterian and Independent clergy was now represented as being a "Presbytery," having powers of jurisdiction. Henceforth New Row forgot its first love, and began to talk of its "Presbyterian forefathers."

Parliamentary Committee at Gloucester examined him on suspicion of unsoundness, when he admitted that he had been troubled with "questionings" as to "the Godhead of the holy Ghost," but gave reasons for being now satisfied in that article. However, he left Gloucester for London, where he lodged with Edward Atkinson, an Antitrinitarian, in Aldersgate Street. Joining the parliamentary army, he belonged in 1648 "to the life-guard of his excellency Sir Thomas Fairfax." He still continued to preach, and published in 1648, "A Modest Plea for Private Men's Preaching." At Chester, he became at once popular and outspoken. A contemporary speaks of him as "a formidable and blazing comet," and says that "in public sermons, private conferences, and by a manuscript," he "denied Jesus Christ to be the Most High God." Eaton, who issued three publications against Knowles ("A Paper concerning the Godhead of Christ," 1650; "The Mystery of God Incarnate," 1650; "A Vindication, or further Confirmation," 1651), was instrumental in his removal from Chester by November, 1650. He left for Gloucester, and thence for Pershore, where he lived quietly, but in 1665 was arrested, and suffered nearly a year's imprisonment for his heresy. See further in *Dict. Nat. Biog.*

It would appear from Eaton's dedication of the "Mystery of God Incarnate," that "the Saints of Jesus Christ in and about Chester," did not regard the heresy of Knowles as any insuperable bar to his continuance as their minister. Eaton's attempt to get them to withdraw from Knowles' ministry was "fruitless." He therefore accomplished the removal of Knowles from them. "Your affection," he says, "to his person and parts would certainly be a snare to many of

you, and inslave you to his doctrine, which was not like to want a specious presentment to commend it to you." This is significant of the state of opinion and feeling in 1650 among the Congregationalists of Chester ; and though we have no evidence that this laxity had already spread to Dukinfield, it is clear that it soon did.

The Dukinfield church became seriously divided ; Eaton, with his adherents, considering themselves the church, removed to Stockport, where the church was reorganised in the Grammar School. The date is not given, but it was certainly before 5th June, 1653, for Eaton, by that date, describes himself as "Teacher of the Church of Christ heretofore meeting at Duckenfield, now in Stockport." In the same year, 1653, Adam Martindale published a little work entitled "An Antidote against the Poyson of the Times." It is in the shape of a catechism, defending the doctrine of the Trinity, and we learn that the publication was called for by heresies then appearing among the Independents at Dukinfield. From the issue of this publication we may gather something more than the mere fact of the existence of Antitrinitarian opinion at Dukinfield in 1653. We may safely infer that it had got among the "gifted brethren," and that Martindale feared its spread to his own parish of Rostherne. When Eaton, and the approved members of his church, transferred their religious services to Stockport, they left behind them a little knot of independent spirits, called by Glover "the church of the gifted brethren." (*Hist. of Ashton-u-Lyne, 1884, p. 225.*) This residuary church, if not actively bent on spreading heresy, must have been fully tolerant of the Antitrinitarian opinion which they harboured in their midst.

We may conclude, then, that Antitrinitarianism, which must have been known at Dukinfield in 1650, was advocated by lay preachers in the Chapel at Dukinfield Old Hall at least as early as 1653. Out of London, this is the earliest known instance of a constituted church, avowedly non-Trinitarian. Probably the movement was suppressed at the Restoration in 1660. But heresy of this sort does not die in a hurry. Its existence at Dukinfield, as an early leaven, is not without significance.

EJECTION PERIOD AND TRANSFER TO DENTON.

1660-1681.

For some seven years Eaton continued to minister to the Dukinfield-cum-Stockport church, meeting in the Grammar School. Here, says Wood, in his tart way, "he feather'd his neast, and was held in wonderful esteem by the faction." (*Ath. Ox.*, *ii.*, 231.) Calamy enters him as ejected from Dukinfield (which he places in Lancashire), and says "he was turn'd out of the publick exercise of his ministry in 62." Urwick, to correct this, makes him ejected from the Stockport Grammar School "by the Act of Uniformity, in 1662." (*Nonconf. in Cheshire*, 1864, p. 290.) But unless he were Master of the Grammar School (which does not appear) there was nothing for the Act to eject him from. It is much more probable that Wood is right in saying that "after his Majesties restauration, being silenced and forced thence, yet he carried on the trade of conventicling in private, and was thereupon brought several times into trouble and imprisoned." This would fix 1660 as the date at which leave to use the Grammar School was withdrawn. "He afterwards attended

on Mr. Angier's ministry at Denton," says Calamy. This will refer to attendance during church hours, and is quite compatible with what Wood says of his "conventicling" at other times. It is compatible also with the continued existence of the Congregational church "in private" during Eaton's life.

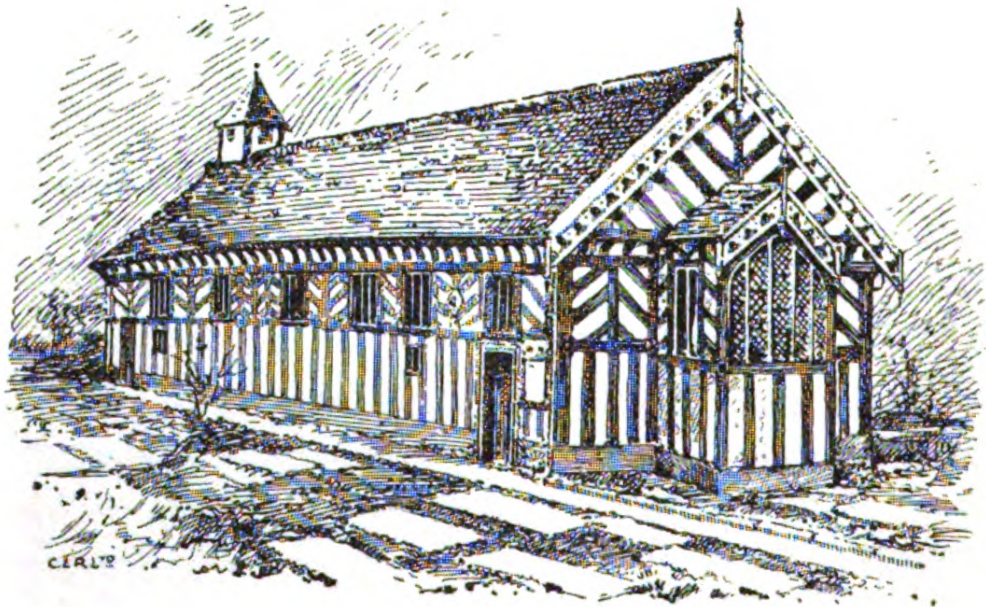
It is curious that no Nonconformist writer says anything of Eaton's subsequent persecutions. But to this period (1660-5) we may perhaps refer the clandestine services in the open air, of which William Hampson has preserved the memory. "Tradition," he says, "can yet [December, 1823] point out the place in a neighbouring wood, where, on days set apart, under the watch of sentinels, and at night-fall, when they were less likely to be observed, the proscribed ministers were met by their faithful adherents, when the pious service of prayer, praise, and exhortation had no other walls to surround it but the oaken thicket, and no other roof for its protection but the canopy of heaven."

Eaton died at Bredbury on 9th January, 1665, and was buried on 12th January, at Denton Chapel, according to Henry Newcome, though the burial is entered in the Stockport register. His widow died at Stockport on 30th March, 1681, and was buried on 2nd April at Denton Chapel.

The following is a list of his works :—

1. "A Defence of . . . the Congregationall-way," &c., London, 1645 (by Eaton and Taylor).
2. "The Defence of . . . the Congregational-way Justified," &c., London, 1646.

3. "The Oath of Allegiance and the National Covenant proved to be Non-obliging: or, Three Several Papers," &c., London, 1650.
4. "A Paper concerning the Godhead of Christ," &c., London, 1650.
5. "The Mystery of God Incarnate," &c., London, 1650.
6. "Vindication, or further Confirmation of . . . the Divinity of Jesus Christ," &c., London, 1651.
7. "The Quakers Confuted," &c., London, 1654.



DENTON CHAPEL (ST. LAWRENCE'S).

JOHN ANGIER, B.A. (1605-1677), minister of Denton, was an Essex man, born at Dedham. He was educated at Emmanuel College, Cambridge, and trained for the ministry under various Puritan preachers, including the famous John Cotton, at Boston, Lincolnshire. He received Anglican

Orders, without subscription, in 1628, from Lewis Bayly (*d.* 1631), Bishop of Bangor, author of the "Practice of Piety." In September, 1630, he accepted a call to Ringley Chapel, in the parish of Prestwich, Lancashire. Here he was a neighbour of Bishop Bridgeman, and was often called in to pray with Bridgeman's sick wife. Laud, however, had his eye upon Angier, who never conformed to the ceremonies, and Bridgeman told his neighbour he must suspend him, but would wink at his getting another place, "anywhere at a little further distance." Suspended in 1632, Angier was at once called to Denton Chapel, in the parish of Manchester, and there he remained till his death, though twice excommunicated, and his congregation often disturbed. Saint as he was, he was no ascetic; at his daughter's marriage to Oliver Heywood, in 1655, he entertained a hundred guests, saying, "he loved to have a marriage, like a marriage." In politics he was a strong Royalist; in theory of church government, a Presbyterian; he sometimes acted officially as moderator at meetings of the Manchester classis, and was always a moderating influence in cases of difference of judgment. For his Presbyterianism was of the suasive rather than of the coercive type; and he was ready to make terms with Independents. To the earlier period of his Denton ministry belong his two publications: 1. "Lancashire's Valley of Achor," 1643 (anon.); 2. "An Helpe to Better Hearts for Better Times," 1647.

On the passing of the Uniformity Act of 1662, Angier neither conformed nor was ejected. His personal reputation, which made him "the idol of Lancashire," had something to

do with the forbearance shown to him. Yet there was another cause, more widely operative in Lancashire and Cheshire than seems to be generally known. Denton, though a famous, was by no means a solitary instance of the retention, for some time, by Nonconformists of a chapel connected legally with the Establishment. Atherton, Birch, Chadkirk, Cockey, Gorton, Hindley, Ringway, Rivington, and Walmsley are instances which might easily be added to. The fact is, these chapelries were of no value, regarded as livings. So long as the local gentry remained attached to Nonconformity, it was worth no man's while to seek to dispossess the Nonconformist incumbent. The profits of Denton chapelry, according to the survey of 1650, consisted of a house and garden, worth sixteen shillings a year, and the interest on a capital sum of £5. All else in the way of emolument was derived from the voluntary contributions of hearers.

It would seem that both sections of Eaton's old flock attended the ministry of John Angier at Denton. Nor, after Eaton's death, did they make any effort to maintain among themselves the peculiarities of Congregationalism, or the heresies of the "gifted brethren." "By difficulty and sufferings," says Calamy, "they were brought off from their heat and rigors, and wrought into a better temper."

Angier had successive assistants at Denton Chapel, the last of them being his nephew, Samuel Angier, founder of the permanent Nonconformist cause at Dukinfield.

SAMUEL ANGIER (1639-1713) born at Dedham in 1639, was the son of Bezaleel Angier, a rich clothier. His tombstone



SAMUEL ANGIER.

erroneously gives 28th October as the date of his birth ; in his register he himself records that his birthday was 28th August. He was educated at Westminster School, under Busby, and matriculated at Christ Church, Oxford, on 8th December, 1658. Next year the famous Independent, John Owen, D.D., was deprived of the Deanery of Christ Church, in favour of Edward Reynolds, the Presbyterian. Young Angier (himself ejected from a studentship in 1662) was a protégé of Owen, lived in his house at Stadhampton, Oxfordshire, and assisted him in private preaching. For Owen "he always retained a most profound respect." On 15th February, 1667, he came to



HYDE HALL, DENTON.

Denton as assistant to his uncle. Denton Chapel was not the only place at which he preached, for on 30th September, 1672, he took out a license as a Presbyterian, under the Indulgence, to preach at the house of Jane Hyde, of Hyde Hall, in

Manchester parish (near Denton, not the one at Hyde). He was ordained, with two others, on 29th October, 1672, in the house of Rev. Robert Eaton (minister of Stand) in Deansgate, Manchester. John Angier took part, with four other Nonconformist ministers, in this ordination, the first held in the North of England since the Uniformity Act. It was a result of the Indulgence of 1672; but it is certainly remarkable that, of the persons ordaining, two were incumbents of parochial chapels, while of those ordained one was intended for service in a parochial chapel.

Upon John Angier's death (1st September, 1677), the parishioners, joined by inhabitants of Haughton and Hyde, presented a petition to the patrons, praying for the appointment of Samuel Angier. Nothing came of this. The Warden and Fellows of Manchester College appointed John Ogden, a Conformist. Angier transferred his services to a barn at Denton, and made an effort to retain the "little parsonage." Ogden soon gave up the contest, and was replaced by Roger Dale, who obtained the chapel and parsonage, but does not appear to have been steadily resident, for he complains that, in his absence, as previously in Ogden's, Angier had been brought in "both to preach funeral sermons in the chapel, and to make long speeches at the grave-side of his own composure."

Samuel Angier now lived at Dukinfield. At what date he fixed his residence there is not clear. All the local historians place it immediately after his uncle's death, relying on the fact that his Register begins on 28th August, 1677, with the baptism of John, son of Sir Robert Dukinfield. This, however, was just *before* his uncle's death; nor is the



Charles II

CHARLES by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, etc. To all Mayors, Bailiffs, Constables, and other Our Officers and Ministers, Gentry and Military, whom it may concern, Greeting. In pursuance of Our Declaration of the 15th of March, 1671. We have allowed, and We do hereby allow of a Room or Assembly in His Majesty's Chapel of Whitehall, for the use of the Parliament commonly called *parliament* to meet and assemble in, in order to their publick Worship and Devotion. And all and singular Our Officers and Ministers, Ecclesiastical, Civil and Military, whom it may concern, are to take due notice hereof: And they, and every of them, are hereby strictly charged and required to hinder any tumult or disturbance, and to protect them in their said Meetings and Assemblies. Given at Our Court at Whitehall, the 30th day of September in the 24th year of Our Reign, 1672.

By His Majesties Command,

John Angier

John Angier

This Indulgence granted to the Hon. John Angier, was afterwards purchased by Peter Lambaquer from the original document by Muller & Co. London, England, through Messrs. G. & J. G. & Co. London, 1791.

JOHN ANGIER'S INDULGENCE LICENSE.

place of baptism stated. The earlier children of Sir Robert had been baptized at the churches of Ashton or Stockport. What is certain, from his diary, is that, at some time prior to 1681, Angier lived in an old house at Dukinfield, which in 1603 had been in the occupation of Thomas Hooly. He rented this house from Benjamin Walker, of Ashton (*d.* 4th Feb., 1682) and afterwards from Walker's widow (*d.* 17th June, 1682). Their son, Charles, had been baptized by him on 13th January, 1678. Later he acquired an estate, perhaps the same property, in the township of Dukinfield, subsequently known as "Angier's tenement." † Here, on the suppression of the barn at Denton, he conducted his services.

RETURN TO DUKINFIELD. TOLERATION.

UNION. 1681-1691.

At the close of 1680, a Bill for the relief of Protestant Nonconformists from the penalties of the repressive legislation of 1662-70 passed both Houses of Parliament, and was expected to receive the royal assent. But on 14th January, 1681, Charles II. prorogued Parliament without taking any notice of this Bill. The five following years covered the sorest period of suffering which the Ejected Divines were called to experience. Hitherto the policy of the Parliament had been a rigid Uniformity, in view of the dangers of Popery and anarchy; while the policy of Charles had been that of indulgence, with an eye to the relaxation of the laws against Roman Catholics. Now that the Parliament was willing to exempt Protestant Nonconformists from penalty, Charles

† His father, from whom he inherited property, died on 30th Oct. 1678, aged 66.

drew in, and the justices took their cue, not from Parliament, but from the Court. The repressive laws were put in force with added severity. Charles hoped that the persecuted Nonconformists might ask, or Parliament offer, a toleration inclusive of Papists.

This state of things will explain the suppression of the Denton barn, and the retirement of Samuel Angier to his own premises at Dukinfield. In 1680 (or probably, according to present reckoning, at the beginning of 1681) Angier was excommunicated at Stockport Church. The first meeting for worship in his dwelling-house at Dukinfield was on 29th May, 1681. By the exercise of great care, and the holding of frequent services, the Conventicle Acts could be evaded; but only four persons, in addition to the household, were legally entitled to assemble. Thus, for more than five years, Angier's position was one of much anxiety and peril. † He had occasional services in a barn in Henshaw Lane, between Newton and Dukinfield.

The turn of the tide was in 1686, when James II. claimed a royal prerogative of dispensing with the penal laws. Angier must have watched the course of affairs closely. James' Ecclesiastical Commission was appointed in September, 1686. His dispensing licenses were not granted till January, 1687; nor was his Declaration for Liberty of Conscience issued till 4th March, 1687. But Angier fitted up his Dukinfield barn, turning the hayloft into a gallery, and began public worship as early as 10th October, 1686. The Manchester barn, the

† His mother died 21st February, 1682, aged 63.

precursor of Cross Street, † was not opened till 31st July 1687. Angier's congregation must have been drawn from a wide area. Roger Dale complains that the Denton people resorted to it, and gave their contributions, "the ancient and usual wages of the Chapel of Denton, to supply the barn at Dukinfield."

Legal Toleration was secured to Protestant Dissent on 24th May, 1689, and then, no doubt, the Dukinfield Barn was duly registered as a meeting place for Protestant Dissenters. For more than twenty years it served as the religious home of the congregation. Angier, in his register, speaks of it as "my chappil." If we ask why no license was obtained for the old Chapel at Dukinfield Hall, the answer is that, as the presumption was that it had been consecrated, it could not be licensed for Dissenters. This difficulty occurred in other cases; it prevented, for example, the licensing of Birch Chapel. Sir Robert Dukinfield had his private chaplain at the old Hall, but whether the family worship was in the Hall Chapel does not appear. ‡ Except as a place for interment (Sir Robert and some of his family were buried there) and for very occasional services (Rev. R. B. Aspland once preached in it), it is probable that the Hall Chapel was disused from 1660, till, after restoration and the addition of a new structure at right angles with the original nave and chancel, it was opened as Dukinfield Old Hall Congregational Chapel on 13th July, 1873.

† Angier preached at Cross Street Chapel on the first Wednesday after it was opened, namely on 27th June, 1694.

‡ "Mr. Baggot, Chaplain at Sir Robert Dukinfield's, bur., October 10th [1725]." *Dickenson's Register*. Baggot was succeeded by John Chorley, who became minister at Monton in 1729, the year of Sir Robert's death.

In Ireland alone was Toleration of Protestants (not granted there till 1719) unaccompanied by doctrinal restriction. Toleration in England was not only withheld from Roman Catholics ; it was safeguarded by subscription to the doctrinal articles of the Established Church ; it was forfeited by preaching or writing in denial of the doctrine of the Trinity. To this last proviso it does not appear that any Nonconformist openly objected ; though it is well known that among the General Baptists and Independents there were ministers of Antitrinitarian opinions. The subscription was, however, scrupled at in several quarters by men whose orthodoxy was above suspicion. Philip Henry frankly declared that he could not subscribe even to the Bible itself "without a candid construction," if it were to be "taken strictly and in the letter, in those places which seem contradictory." Baxter's published "Explication" of the sense in which he subscribed the articles, practically amounted to the upsetting of some of them, and to a suspense of judgment respecting others.

The effect of placing Antitrinitarian worship under a ban was not healthy. It could not stay the progress of opinion ; but it hindered the open and full expression of liberal thought within the churches. Moreover it fostered the growth of Deism, a purely intellectual movement of free thought, apart from religious fellowship of any kind. Clubs for mere theological discussion were legal ; heretical worship was illegal ; and the enforced substitution of debate for devotion produced its natural consequences. Similarly, the effect of refusing toleration to Roman Catholic worship was to infect the Establishment with a morbid sacerdotalism, which was not allowed to find its proper outlet.

Toleration was immediately followed, as indeed the Indulgence of 1672 had been followed, by endeavours to promote a Union between the Presbyterian and Congregational denominations. In 1672 a united lectureship had been established in London, and was still maintained. In 1689 a common fund was started, and it was proposed to form a corporate Union of the ministers of the two bodies, sinking denominational names and peculiarities, and meeting as United Brethren. The model followed was practically that of the Worcestershire Agreement, which, as we have seen, was adopted in Cheshire in 1653. The Union was effected in London in 1690; in Norfolk as early, if not sooner; in Cheshire, March, 1691; in Lancashire, with its strong Presbyterian traditions, not till 1693.

Ruptured in London almost as soon as made, the "Happy Union" has often been treated as a purely abortive scheme. But it had a very real existence in most of the English counties. In Cheshire the Meeting of the United Brethren lasted as a separate organisation till 1765, when it was amalgamated with the Lancashire Meeting, owing to a common interest in the recently formed Widows' Fund. The amalgamated body was henceforward known as the Provincial Meeting of Lancashire and Cheshire, which consisted exclusively of ministers till 1826, and did not admit lay delegates till 1856. The introduction of lay delegates gave the meeting for the first time a Presbyterian character. It has been officially known, since 1870, as the "Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire."

The Cheshire Meeting, of which Samuel Angier was one of the founders in 1691, was (like that of Lancashire in 1693) established on a doctrinal basis. The Scriptures were acknowledged as "the word of God, the perfect and only rule of faith and practice." Of five specified formularies one was to be owned as "agreeable to the said rule;" namely, the doctrinal articles of the Church of England, or the Westminster Confession of Faith, or the Assembly's Larger Catechism, or the Assembly's Shorter Catechism, or the Westminster Confession as revised by the Congregational body at the Savoy. Practically the Shorter Catechism was most widely accepted as the standard of Nonconformist orthodoxy.

One effect of the "Happy Union" was permanent, in London as elsewhere. It obliterated the older distinction between Presbyterians and Independents, founded on a radical difference of church polity. Little remained of the Presbyterian polity save insistence upon certain conditions of entrance to the ministry. No one was admitted to preach as a candidate, till examined and certified as to his learning and ministerial gifts; or to act as pastor and administer the sacraments, till duly ordained. To both these stipulations all who entered the county unions agreed. Licensing candidates, and ordaining ministers, became in fact the chief business of the Cheshire Meeting, as its minutes show; and its first scribe was Gamaliel Jones, a Congregational divine.

NEW MEANING OF PRESBYTERIAN.

But in course of time the old names, Presbyterian and Independent, were revived in a new sense, as indicating

divergent attitudes towards questions of doctrine. The range of opinion had been from the first much wider among Independents than among Presbyterians. At the one extreme, the Independents tolerated, if they did not encourage, an ultra-Calvinistic orthodoxy, denounced by the Presbyterians as Antinomian. At the other extreme, some of the Independents developed unorthodox views of the doctrine of the Trinity. The rupture of the "Happy Union" in London was due to controversial attacks made by Presbyterians on the alleged Antinomianism among Independents. In 1693 the Independents formed a fund of their own. Henceforth what had been the common fund was known as the Presbyterian Fund. Up and down the country were congregations aided by these funds; they were classified in the London books as Presbyterian or Independent, according to the fund with which they were connected, irrespective of their history. Usually the congregations in the county unions remained connected with the older fund. This was so in Cheshire. Hence, though (as we have seen) there was never any organised Presbyterianism in Cheshire, yet at the beginning of the last century every Dissenting congregation in Cheshire was styled Presbyterian in the London books, because all were connected with the older fund. Even the congregation of Gamaliel Jones at Hatherlow was so styled. So were Congleton and Dean Row, though these were distinctively Independent foundations. If we ask what type of doctrine was favoured at this early date by the Presbyterian fund, the answer is that it was a mean between extremes. To use a composite expression, common then and long afterwards, and introduced by Dr. Daniel Williams into the trusts of his foundations, the theology of the United Brethren was "orthodox and moderate."

BUILDING OF DUKINFIELD CHAPEL. 1707-1708.

Colonel Robert Duckenfield, the stout old Republican, who had brought Independency to Dukinfield in 1640, and had tolerated Antitrinitarianism in his chapel, died at Dukinfield Hall soon after the passing of the Toleration Act, namely, on 18th September, 1689, and was buried at Denton. The old ballad (1659) had sung of him :

“ Duckenfield, steel was never so true,
And as wise as ever was Toby.”

His son Robert (*d.* 6th November, 1729, aged 87), who, for his services as a Royalist, had been made a baronet on 16th June 1665, was a mainstay of Angier's congregation. From Sir Robert Dukinfield the congregation received the gift of a site for their chapel, and a great part of the building materials. According to the then custom of the manor, the land was granted on a lease for three lives (renewable) at an annual rent of “sixpence, if demanded.” The indenture bears date 7th April, 1707, and names the following nine trustees :—

Robert Dukinfield, of Manchester, gent. [*b.* 7th July, 1687 ; *d.* May, 1748.]

Samuel Leigh, of Dukinfield, yeoman.

James Beswick, of Dukinfield, tailor [*d.* 2nd January, 1739, aged 58.] †

John Kenworthy, of Staley [*d.* 17 July, 1710, aged 60.]

Thomas Turner, of Godley, yeoman.

John Thorniley, of Hyde, yeoman.

† In 1717 Leigh's year's rent, payable to the Dukinfield Estate, was £1 12s. 5d.; Beswick's was only 2s. In that year the highest rent was paid by Abram Ogden, £2 11s. 6d., and the lowest by Thomas Harrop, 1s.; except a chief rent of 4d., paid by Widdow Lilly.

John Wright, of Ashton-under-Lyne, yeoman.

Joshua Tayler, of Ashton-under-Lyne, yeoman [*d.* 20th July, 1708.]

William (son of John) Walker, of Ashton-under-Lyne, yeoman. *

The three lives were those of

Charles Dukinfield, of Macclesfield, Esquire [*b.* 18th November, 1670 ; succeeded his father as second baronet ; *d.* 23rd February, 1742.]

John Dukinfield, of Bristol, Merchant [*b.* 12th August, 1677 ; *d.* 1741.]

Robert (son of John) Dukinfield, gent. [*d.* 1757.]

The trust was for an "intended chappell or meeting place" which was to be "erected, built and lycensed," and to be "to and for the use of a Protestant Presbyterian minister of the Gospel of our Lord Jesus Christ, dissenting from the Church of England." The minister was to be qualified according to the Toleration Act, and to be "called, elected and approved by the major part of the brethren who are communicants of that congregation that there do usually attend." This last provision, wherever it occurs, appears to be a concession to Congregationalism ; the electing constituency, on the Presbyterian system, being the stipend-payers. †

The building was begun in 1707, and this date is inscribed upon a stone now placed over the Vestry door. It was com-

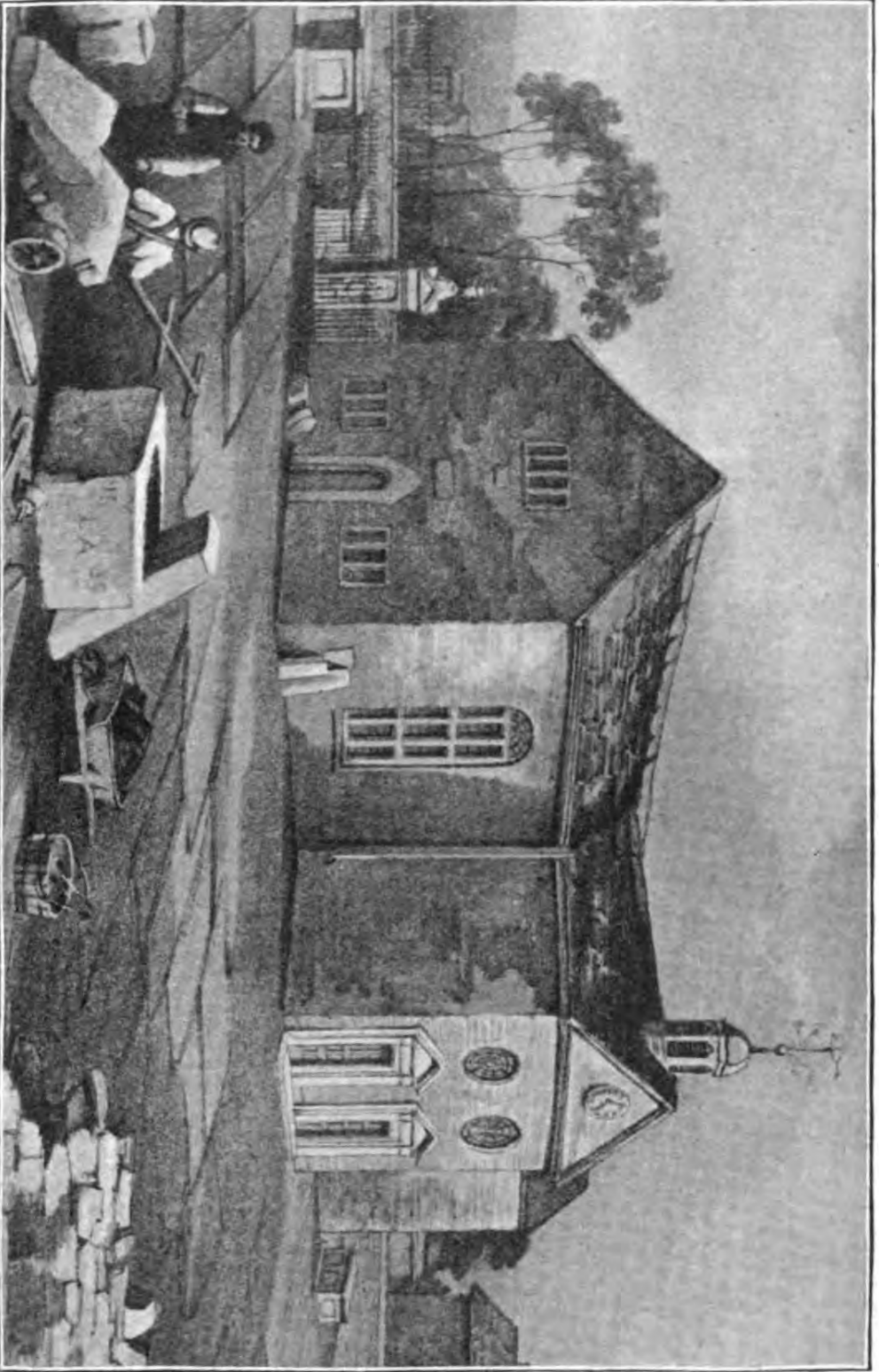
* In 1722 William Walker's rent at Ashton was 3s. a year for a dwelling-house, backyard, and croft. This William Walker was the father of John Walker (1720-1805), who was brought up a churchman, but gave up a business life to enter the Dissenting Ministry, and was the first to lead Dr. Priestley "astray from the paths of orthodoxy."

† For the existing Trust, see p. 73.

pleted in August 1708. This grey stone building, called in after years the "White Chapel" and "t'Owd Chapil," was of oblong form, running north and south, parallel with the road. In front was a central projection, with doorways to the gallery and the belfry. The main entrances were at the north and south ends. The pulpit was in the centre of the east wall; on either side the rows of pews faced each other, as still at Macclesfield, Hale, and Knutsford. Behind the pulpit was added (1823) a semi-circular portion, built out as a Vestry, surmounted by an Organ Gallery. Previously the Vestry and Singing (afterwards Organ) Gallery had been placed at the north end of the oblong.

Standing at the summit of Dukinfield brow, amid its burial-ground "planted with firs" it is no wonder that the building commanded attention, as "a striking object from the vicinity." (*Aikin's Forty Miles Round Manchester*, 1795, p. 453.)

The first service in the Chapel was held on Thursday, 19th August, 1708, when a thanksgiving sermon was preached for the victory won (11th July) by Marlborough and Prince Eugene over the French army (in which the Old Pretender held a command) at Oudenarde in East Flanders. It would appear that this thanksgiving service (held in obedience to royal proclamation), was expected to attract a larger company than the barn would hold; hence the Chapel was used, though barely ready. The regular services began on Sunday, 29th August, 1708. The first baptism in the chapel was on 12th Sept., 1708. The first burial in the chapel-yard was on 3rd Feb., 1709. For over 130 years this building served as the shrine for successive generations of worshippers, till it was at length dismantled by storm, early in 1839.



DUKINFIELD CHAPEL, 1708-1839.

It is interesting to note that in this same year, 1708, was erected the neighbouring chapel at Gee Cross. Its first minister, John Cooper (1681-1731), was married at Wilmslow on 29th June, 1705, to Angier's second daughter, Anne (*b.* 28th Oct., 1681, *d.* 11th March, 1728.)

ANGIER'S MINISTRY IN DUKINFIELD CHAPEL.

1708-1713.

For the latter years of Angier's ministry there are two sources of information, a memorial tribute in the Minutes of the Cheshire Meeting, and a short notice in Calamy. Both are apparently from the same hand, that of "a near relation," possibly Cooper. "His sight decayed many years before he died." Hampson states that Angier's notes in his interleaved Bible cease in 1697. "As long as he was able, he diligently wrote sermons as if he had been a young man. When he could no longer read or write, he had those around him that read to him and wrote for him; and then he entertained himself with the frequent repeating of the greater part of David's Psalms and Paul's Epistles, which he had committed to memory." He was "an excellent scholar," "a great valuer of Bible knowledge," an "exact" and "lively" preacher. Of his theology, we are told that he was "a zealous asserter of the doctrine of free grace" and of "justification by faith only." Of his character we are assured that "he lived as he spoke, and spoke as he lived." He declined to draw up an autobiographical account of his ejection and sufferings, having no wish to leave on record anything that would "blacken the characters of some that were dead and gone," and of "some still living."

Angier's purblindness, latterly almost amounting to blindness, did not interfere with his ministerial work. He took part in an ordination at his own house on 29th March, 1710, when Gilbert Taylor was ordained to Tintwistle. There



is no mention of his having any assistant. He made his will on 4th July, 1712. In the year of his death he presented to the congregation a silver communion cup, which is still in use. It bears the following

inscription:—“*Donum Samuelis Angier V. D. Mi. Ecclesiae apud Dukinfield 1713.*” He continued to preach to the very close of his life, conducting the services for the last time on Sunday, 1st November, 1713. On the following Saturday morning he was taken ill, and died on the evening of Sunday, 8th November, 1713, having completed his 74 years in the previous August. He was buried in the chapel-yard on 11th November, when the funeral sermon was preached by Jeremiah Aldred (1660-1729), minister of Monton Chapel, from II. Cor. i. 12, “Our rejoicing is this, the testimony of our conscience,” &c.

Angier married Anne, daughter of Oswald Mosley, of Ancoats. She died on 24th July, 1690, and was buried in Manchester on 26th July. His two sons, Bezaleel, a London physician (*d.* August 1717), and John, a Bristol merchant, erected the tomb, in the chapel-yard, which bears a Latin inscription to their father's memory. His elder daughter,

Margaret, married (4th July, 1704) Ralph Lathropp, a minister in the neighbourhood of Manchester, who removed in 1708 to Wem, and in 1716 to Ledbury. His second daughter, Anne, has already been mentioned. Angier's portrait has been, since 1860, in the keeping of the minister of Dukinfield Chapel for the time being. His manuscript diary for 1682, is in the possession of John Hargreaves, Esq., Rock Ferry. † His register, which is full of quaint allusion to contemporary events, extends from 28th August, 1677, to the entry of his own burial on 11th November, 1713. After that date, unfortunately, there is no extant register for a period of 49 years, the gap being very imperfectly filled by irregular account books.

MINISTRY OF WILLIAM BUCKLEY, THE ELDER.

1714-1752.

WILLIAM BUCKLEY (1690-1752), the successor of Samuel Angier, was probably a native of Dukinfield. He possessed, we are told, "a patrimonial estate in the township" adjoining to the Dukinfield Hall Estate. In his youth he formed an attachment to a daughter of Sir Robert Dukinfield, but for some reason the marriage was forbidden, and the lady died of a broken heart. † Subsequently he married Sir Robert's half-sister, Judith (born 12th March, 1690) posthumous daughter of Colonel Duckenfield by his second marriage (in 1678) to Judith, daughter of Nathaniel Bottomley, of Cawthorne, Yorkshire.

‡ The following entry in this diary has not previously been deciphered: "June 7th [1682], I Betted a guinea wth Sr Robt yt he would not be marryed in four yeares to come: Or as much time as since his ladyes death which is 3 years and more yn nine moneths." The wager was lost. Sir Robert's first wife died on 19th August, 1678; he married his second on 7th August, 1683.

† Sir Robert's daughter Anne became (19th November, 1719) the second wife of Thomas Colton, M.D., minister of St. Saviourgate Chapel, York; and his daughter Jane married (2nd October, 1735) John Chorley, minister of Monton Chapel.

Where Buckley was educated for the ministry does not appear. His brother-in-law, Joseph Dukinfield, † was entered (18th July, 1695) as a pupil of Richard Frankland at Rathmel. Cooper, Angier's son-in-law, was entered (5th May, 1699) as a pupil of Frankland's successor, John Chorlton, at Manchester. It is possible that Buckley was also a pupil of Chorlton, or of John Coningham, his colleague and successor. No account of him speaks of his learning, but it was competent to the production of a Latin thesis. He appears to have succeeded Angier after a very short interval, and there is no mention of his having previously ministered elsewhere. His ordination took place at Knutsford on 15th June, 1714, when, in addition to the Cheshire ministers, there were ministers present from Lancashire, two of whom (Aldred, of Monton, and Christopher Bassnett, of Liverpool) took part in the ceremony, with Matthew Henry (then of Hackney), Adam Holland, M.D., of Macclesfield, and Gamaliel Jones, who preached the sermon from Matt. v. 14, ["A city that is set on an hill," &c.] Buckley's thesis was an affirmative treatment of the question, "*An Jesus Christus sit verus Deus, Deo Patri co-essentialis?*" (Is Jesus Christ very God, co-essential with God the Father?) This proves his Trinitarianism at the outset of his ministry; nor is there any evidence of a subsequent change of opinion, though his ministry of 38 years covers the period during which Arianism was gaining ground in the old Dissent.

Early in Buckley's ministry an endowment was created by one of the founders of the Chapel, James Heywood (*d.* 7th

† He was Minister of Whitby about 1702, but conformed before 1707; held the livings of Thirsk and Feliskirk; married (1717) a rich widow; died in April, 1739, aged 58.

In All Christian Pious & whom these presents shall come
 After Sir Robert Dukinfield of Dukinfield in the County of
 Chester, Barr. and Robert Dukinfield of Chapel in Salford in
 the County of Lanc. Gent. and William Buckley of Dukinfield
 and Wark and Greenway to have as Daniel Wyld of
 Manchester in the County of Lanc. of a Legacy in English Law.
 In and by his last Will and Testament. Dated Oct. 22. Anno Domini
 1702: duly revealed (amongst other things therein bequeathed)
 did give the sum of One Hundred pounds to or for the use of the
 Poor of Dukinfield and therein also did name and Appoint the
 Sir Robert Dukinfield together with Mr. John
 Chorlton and Mr. James Conyngnam (which three last mentioned
 are since deceased) to be trustees for the said Hundred pounds
 to dispose of the growing Interest of the same to the poor of
 Dukinfield and yearly also therein did give a further
 power unto the said trustees that when any one of them should
 die that then the Survivors of them should choose another in his
 stead as in and by the said last Will and Testament therein
 therein being had and made more fully and at large app-
 eareth. All which the said Robert Dukinfield and William
 Buckley being duly elected and chosen by the then surviving
 trustees in the Room and stead of Mr. Chorlton and Mr. Conyngnam
 do hereby do and Act as trustees according to the power given
 them by the said Will at by two several and respective Testam-
 :ents in writing given and their hands and seals thereto being
 had more fully will appear. All which things since that time
 by James Conyngnam duce of the said last Will &c.
 Now we that were the said Robert Dukinfield Robert Dukinfield
 and William Buckley being duly elected and chosen by the then
 and Charles Charles Dukinfield & Macleodfield by the County
 of the said County to be a fourth trustee in the said last Will and
 of the said James Conyngnam do hereby do and Act as in and ab-
 the Management of the said Hundred pounds and growing Interest thereof
 according to the Trust expressed in us by the said last Will &c.
 our hands this 14. day of January Anno Domini 1710
 the witnesses
 Rad Scholchield
 John Seaton
 Robert Dukinfield
 Wm Buckley

APPOINTMENT

Of new trustee (1719) for the sum of £100 bequeathed (1702) by Daniel Wyld,
 for the benefit of Dukinfield poor. Among the signatures are those of Sir
 Robert Dukinfield, Robert Dukinfield, trustee of the Chapel, and
 Rev. W. Buckley.

April, 1719, aged 71). His name, and that of his wife Elizabeth (*d.* May, 1713, aged 70), are inscribed above the Vestry door. Heywood was a woollen draper; he seems to have married again, for his infant son died on 19th January, 1716 (*i.e.*, 1717, present reckoning). This loss may have prompted his pious beneficence. By deed, dated 21st January, 1717 (*i.e.*, 1718, present reckoning), he conveyed about 33 acres of freehold land for the benefit of the minister of Dukinfield Chapel, who was to be "orthodox and sound in the faith," † and qualified under the Toleration Act. At the close of Buckley's ministry, the estate yielded an income of £18 a year.

The congregation was now the third largest in the county, as shown by the return furnished to London by John Gardner, minister of Chester, on 11th January, 1718. Dean Row was then by far the largest of the Cheshire congregations, having a total of 1309 adherents, among them being 40 of the local gentry. Chester came next with 1000 adherents, including 30 gentry. Dukinfield had 793 adherents. ‡ Of these, 14 ranked as gentry (including a baronet and an esquire); 16 were tradesmen; and 76 were yeomen. As regards voting power, Dukinfield ranked an equal second. Dean Row mustered 142 county voters; Dukinfield and Ringway (now Hale) had each 96. § There is

† As this faith is not specified, the endowment comes under the protection of the Dissenters' Chapels Act of 1844.

‡ Gardner returned 887; I have corrected this by Hampson's figures, taken from a paper in Buckley's hand writing, from which it is easy to see how Gardner's error occurred.

§ It may be interesting to compare these figures with the corresponding returns for Lancashire. In the number of adherents, Dukinfield was surpassed by Cross Street, Manchester (1515), Bolton (1094), and Chowbent (1064). But, except Warrington (which had 82 votes for Lancashire and 19 for Cheshire), no Lancashire congregation reached the Dukinfield number of voters.

reason to think that these figures were fairly maintained throughout Buckley's long ministry. People came distances of eight or ten miles to attend the Chapel; and, in order to make sure of a seat, it was necessary to get there an hour before the time of service. So said aged persons in after days. At any rate, Buckley's popularity as a preacher was great, and his personal influence "almost unbounded." Hampson records the saying of one of his old hearers: "If he shook his stick at the Hall Green [where he lived] the boys trembled, as far as the Town Lane End." Buckley's last entry in the account book is dated 29th November, 1742. He died on 26th May, 1752, leaving a son, William, just of age. He was buried in the Chapel-yard, near to Samuel Angier. His widow died on 30th August, 1766, in her 77th year. Their daughter, Betty, died on 26th May, 1787, in her 64th year. Both mother and daughter were buried in the Chapel itself, under the "double pew," which belonged to the Dukinfield family. Another daughter, Sarah, married Robert Hyde, of Shepley, and had a daughter, Jenny (born 10th October, 1763, died 10th January, 1820), who married Alexander Egelsome, of Ashton-under-Lyne; Mrs. Egelsome, when left a widow, conducted a school in Golden Place, Oxford Road, Manchester (*Monthly Repository*, 1820, p. 54). Another daughter of Robert and Sarah Hyde, Hannah (born 1770, died 18th March, 1840), married William Hampson, who is mentioned later.

THE SALTERS' HALL DIVISION. 1719.

The Salters' Hall debates in 1719 had little direct influence upon the North of England. We have seen that the rupture of the London Union in 1693 did not extend to the

provinces. Nor was the breach at Salters' Hall the signal for religious controversy in the North. Ultimately, however, the effect of the Salters' Hall division was felt in the increased liberality of the administration of the Presbyterian Fund. Hence it may be well to correct some misconceptions as to the action of parties at Salters' Hall. These misconceptions turn on the supposition that, when the question of Arianism arose, the Presbyterians, as a body, were for including Arians, the Independents for excluding them.

The Arian controversy began with Thomas Emlyn (1663-1741) in 1702,† but did not become acute till the publication in 1712 of "The Scripture Doctrine of the Trinity," by Samuel Clarke, D.D. (1675-1727). On 13th February, 1718, Thomas Secker (afterwards Archbishop of Canterbury), himself then in strong sympathy with Arianism, writes that "Jerry Hunt [Jeremiah Hunt, D.D. (1678-1744), an Independent] publicly uses the Arian doxology." Later in the same year, the Presbyterians of Stoke Newington dismissed Martin Tomkins, their minister, upon suspicion of his Arianism. On 21st August, 1718, James Hartley, of Dublin, writes to Henry Winder (then of Tunley): "I am heartily concern'd to hear that several of the Dissenting Minist^{rs} in and about London have declar'd themselves Arians with regard to the Doctⁿ of the Tr——ty, I wish truth may be preserv'd." This statement is not confirmed by any declara-

† Emlyn had an English Presbyterian education; when in Belfast (1683-8) he preached with a license from the Bishop of Down and Connor, and did not communicate with the Irish Presbyterians; he was ordained (1691) by the Dublin ministers (a clerical union of Presbyterians and Independents), who at once resolved to dismiss him on his owning Unitarian views. His cruel persecution, on a warrant obtained by a Baptist deacon, is well known. When in London (1705-41) he had for some time a small congregation of his own, all other pulpits, except that of one General Baptist Church, being closed against him

tions of the Salters' Hall divines in 1719. On the contrary, even the Nonsubscribers affirmed: "We utterly disown the Arian doctrine, and sincerely believe the doctrine of the blessed Trinity and the proper divinity of our Lord Jesus Christ, which we apprehend to be clearly revealed in the Holy Scriptures."

The two points really decided at Salters' Hall were, first, the right of a congregation to withdraw its support from a preacher of doctrinal error; secondly, the right of a congregation to judge for itself what constitutes doctrinal error. On these points there was an absolute agreement; that is to say, the Independent principle, pure and simple, carried the day. What broke the conference into the two sections of Subscribers and Nonsubscribers was the question of legitimate mode and proper time for exhibiting the orthodoxy which all professed. The leader of the Subscribers was Thomas Bradbury (1677-1759), an Independent,† but most of the older Presbyterians (including a majority of Dr. Williams' Trustees) followed him. The leader of the Nonsubscribers was John Barrington Shute (1678-1734), afterwards Viscount Barrington, also an Independent, and a member of Bradbury's congregation. He was followed by a few of the older, and by most of the younger Presbyterians (some of whom shortly afterwards conformed), by the whole body of the General Baptists, and by Independents of the calibre of Hunt, Nathaniel Lardner, Moses Lowman, and David Jennings. Further, James Peirce (1673-1726), whose alleged heresy at Exeter was the occasion

† Bradbury had been assistant in the Presbyterian congregation at Newcastle-on-Tyne, and in 1699 had been invited as co-pastor to Cross Street, Manchester, on the recommendation of Lord Willoughby, but had declined.

of the whole controversy, was himself an Independent,† though holding very high (not technically Presbyterian) views on the subject of ordination and the ministerial office.

The upshot of the controversy was that congregations were left free to decide doctrinal questions for themselves. But the Congregational Fund, as its history would lead us to expect, favoured such as decided for what they deemed a higher orthodoxy; the Presbyterian Fund was more impartial. Hence, in process of time, the old denominational names seemed almost to have changed places. Independent, which under the Commonwealth had stood for toleration and variety, now came to mean theological conservatism. Presbyterian, which, theologically speaking, had meant doctrinal consensus, now stood for latitude. Nevertheless, throughout the last century, most of the leaders of doctrinal reform came from the Independents (or the Baptists). The greatest exception is John Taylor, D.D. (1694-1761), who, however, declined any denominational name. Nathaniel Lardner, D.D. (1684-1768), and Caleb Fleming, D.D. (1698-1779), were the first to pass from the old Arian to the modern Unitarian view of the person of Christ; Lardner refused incorporation with the Presbyterians to whom he preached; Fleming ranked as an Independent to the last. The most catholic-minded man of the last century was Philip Doddridge, D.D. (1702-1751), who described himself as "moderately inclined" to Congregationalism. Hugh Farmer (1714-1787) whose arguments first made decisive inroads on the older supernaturalism, was

† Peirce was admitted a member of the Independent Church at Stepney, on 11th February, 1697; Bradbury, on coming to London was admitted a member of the same church on 13th October, 1704.

not only an Independent but a Coward Trustee. That the ideas of these men fructified in the congregations called Presbyterian was due to the promotion among them of a fresh spirit of inquiry, which Joseph Priestley, LL.D. (1733-1804), originally an Independent, aroused and stimulated.

MORAVIANISM AT DUKINFIELD. 1738.

During Buckley's ministry occurred the introduction of a new element in the religious life of Dukinfield.

The founder of the Moravian cause in the North of England was Benjamin Ingham (1712-1772), a native of Yorkshire, a graduate of Oxford, and a member of John Wesley's original society of Oxford Methodists. Ordained in 1735, he went out with John and Charles Wesley on a mission to Georgia. In 1737 he returned to England. He had seen much of the Moravians and their missions, had journeyed to Herrnhut, and had visited Count Zinzendorf. His adoption of the Moravian mysticism led to a friendly separation with the Wesleys. Ingham now began to evangelise Yorkshire, Lancashire, and the Midlands. He was assisted by a clergyman named Delamotte, and soon afterwards by John Toltschig, a Moravian missionary. Dukinfield was one of the earliest places where Ingham's labours were successful in gathering a band of followers, drawn mainly from the Old Chapel. They were formed into a society in 1738.

In July, 1742, Ingham's societies were formally transferred to the Moravian Church, or "Unitas Fratrum." Hence the beginning of the Moravian cause at Dukinfield is often dated in 1743. At this time worship was held in the house of John

Kelsal, licensed for the purpose; Kelsal had originally belonged to the Old Chapel. A chapel was built by William Walker, the foundation being laid in May, and the building opened on 26th November, 1751. At first this chapel was Walker's private property, but a zealous member of the Moravian body, named Barham, repaid half the cost, whereupon Walker conveyed the building to the community.

Respecting this chapel a curious story is told by Cranz (*Hist. of the Brethren, 1780, p. 329*). The idea got abroad in 1760, a year of great dearth, that the Moravians were using their chapel for the storage of corn, in hopes of getting famine prices for it. A mob collected from far and near, threatening to break into the chapel, and demolish it if their suspicions proved true, "but having searched and found nothing in it, they acknowledged the Brethren's innocence."

William Walker, who built the chapel, though a worshipper at the Old Chapel, was not connected with the family of William Walker, already mentioned as an original trustee. He was born at Glasgow on 7th June, 1716, and was a check-maker and shopkeeper at Ashton. He was not received into membership with the Moravian society till 20th June, 1756, nor did he communicate with them till 1st December, 1759. On 12th May, 1761, he removed from Ashton to his own house at Dukinfield. At his sole expense the chapel was enlarged (May-September, 1774) to nearly double its original size. Walker died on 31st August, 1783; his tombstone is in the Moravian burying ground at Dukinfield. His wife, Margaret, had pre-deceased him on 6th October, 1779.

The first regular minister of the chapel (1755-56) was Francis Okely, M.A. (1719-1794), the biographer of Jacob Boehme. The project had originally been entertained of forming a residential settlement at Dukinfield; extensive foundations were laid and buildings actually begun. Choir houses had already been built in 1757 by John and Mary Line, both formerly connected with the Old Chapel. The scheme, however, was abandoned owing to the uncertain tenure of the lease. Hence the transfer of the enterprise to Fairfield in 1785.

It is not necessary further to pursue the fortunes of this ancient episcopal community in Dukinfield. Its chief supporter in later times, Charles Hindley, Esq., M.P. for Ashton-under-Lyne, was always friendly to his Unitarian neighbours; and the Moravian schoolmaster, John Buckley Kynder (*d.* 28th November, 1876, aged 56), is affectionately remembered by some of his Unitarian pupils. The chapel at Dukinfield has been twice re-built, namely in 1826 (opened 19th May), and in 1859 (opened 9th August).

The above facts have been verified from the Moravian records at Dukinfield by the kind assistance of Rev. R. Hutton.

MINISTRY OF ROBERT ROBINSON, D.D. 1752-1755.

ROBERT ROBINSON (1727-1791) was probably a native of Cheshire. He was educated in London in the Independent Academy at Plaisterers' Hall, under Zephaniah Marryatt, D.D. (*d.* 1754), and John Walker, D.D. (*d.* 1770). This was the Academy which Priestley refused to enter, because its students were compelled to subscribe the famous "ten printed articles of the strictest Calvinistic faith." Marryatt, the divinity

tutor, was a Presbyterian; both tutors were men of learning, and Walker was noted as an orientalist. While a student Robinson abandoned the Calvinism which was taught in the Academy, but seems to have retained its Trinitarian theology. His first settlement was at Congleton in 1748. Here he printed a Fifth of November sermon, and a Scripture Catechism.

Soon after Buckley's death he was invited to Dukinfield. His ministry began on 12th November, 1752, and ended on 26th November, 1755. Till its close it was not marked by any known incident, but it came to an abrupt conclusion, owing to an outburst of Robinson's temper. He sent for the constable to whip an unfortunate beggar at his gate. The congregation insisted on his removal. (*Urwick's Nonconformity in Cheshire*, 1864, p. 330.)

From Dukinfield Robinson went to Dob Lane, where he became minister at the beginning of 1756. Here he seems to have been at first popular, though some sermons which he preached in 1757, occasioned by the high prices of corn, did not give satisfaction. His natural irritability seems to have increased under opposition, and his theology was out of harmony with the Arianism previously in vogue at Dob Lane, hence his congregation gradually declined. He had scholarship and some literary power. His printer, Whitworth, of Manchester, who was bringing out an annotated Bible in parts, engaged him as editor. To lend distinction to his editorship, he applied to the Edinburgh University for a diploma of D.D. His enemies said that the University authorities thought the application came from the more famous Robert Robinson

(1735-1790), the Cambridge Baptist. Any way, they granted the degree on 7th January, 1774, to "Robert Robinson, Manchester," where he seems to have lived. His doctorate increased his self-importance, and did not improve matters with the remains of his congregation. On 14th December, 1774, a document, which he terms a "causeless dismissal," was sent him, signed, according to his own account, by "eighteen subscribers and eighteen ciphers." Robinson returned a letter, in which he said he had been in possession for twenty years, "and intend to hold it (if Providence preserves me) to August 1st, 1782, and as much longer as I then see cause." Why he fixed this date is a mystery. Attempts were made to eject him, and then to buy him out. He held the trust deeds and the chapel keys, but kept the doors and gate locked for three years; one consequence being that members of the congregation dying were interred in private grounds. Meanwhile he published his grievances; and prepared for the press, but apparently did not print, a "Vindication of the true and proper divinity of our Lord Jesus Christ." On 30th January, 1777, he preached at Dob Lane a sermon lamenting "the martyrdom of King Charles I.," which was "published at the request of the hearers." After this he gave way, and was succeeded in 1779 by Pendlebury Houghton (1758-1824), from Warrington Academy.

Robinson then tried to obtain orders in the Establishment, but was unsuccessful. He bought the estate of Barrack Hill, at Bredbury, near Stockport. In his last years (1789-90) he contributed to the *Gentleman's Magazine*, sending a Latin poem, "Advice to a Student," and translations from Latin poets. He died on 7th December, 1791, in his 65th year, at

his son's house, in Manchester. Marked eccentricity dictated his directions for the disposal of his remains. He was buried in his grounds at Barrack Hill at seven o'clock in the morning of 15th December. A pane of glass was inserted in his coffin. Over his grave a brick building was erected, bearing an inscription, and having a door to admit of the periodic visits of a watchman. His widow died at Barrack Hill on 21st May, 1797, in her 77th year.

Robinson was the first author among the Dukinfield ministers after Eaton. His edition of the Bible has not been traced, but he published the following :—

- 1.—“Mischievous Intentions of Popish Projectors frustrated ; a just reason of Gratitude and Exultation. A Sermon preached on November 5th, 1749, to a Society of Protestant Dissenters at Congleton, in Cheshire.”—Manchester, R. Whitworth (1749).
- 2.—“A Small Scripture Catechism, intended for the more speedy Instruction of Youth in the Principles of Religion.”—Manchester, *n.d.*
- 3.—The Great Sin and Danger of Oppression : Two Sermons preached during the late high prices of corn to a Society of Protestant Dissenters at Dob Lane End, near Manchester. . . . With a Preface endeavouring to obviate some Reflections cast upon the Author,” &c.—Manchester (1758. ?). Texts, Prov. xxix., 7 ; xiv., 31.
- 4.—“The Doctrine of Absolute Submission Discussed, or, the Natural Right claimed by some Dissenters to Dismiss their Ministers at Pleasure, Exposed,” &c.—London (1775).

- 5.—“The Disappointed Amalekite, a Sermon delivered in the Dissenting Meeting House, Dob Lane, near Manchester, on Thursday, January 30th, 1777,” &c.—Manchester, J. Prescott (1777). Text, II. Sam. i. 14.

MINISTRY OF GLADSTONES, OR GLADSTON.

1755-1757.

Robinson was succeeded at Dukinfield by a young Scotsman, in whom the congregation made a most unfortunate choice. They were willing to forget him, and his Christian name is not recorded. He seems to have come to Dukinfield after fulfilling a short engagement at Greenacres, near Oldham, in conjunction with Mill Brow, near Marple. Hampson has specified the “extreme culpability” which drove him from Dukinfield, and led to his complete disappearance.

In 1757 the lease of the Chapel premises expired, on the decease of Robert Dukinfield, a Jamaica merchant, the last of the three lives specified in the deed of 1707.

MINISTRY OF JOHN HELME. 1757?-1761.

Of John Helme, the next minister, but little is known, nor is the date of his appointment recorded. An entry in the Dukinfield Register states, on the authority of Rev. Robert Harrop, of Hale, that he was the son of John Helme, who ministered at Penruddock (1738—50) and Walmsley (1750—60), and was drowned near Bolton on 11th February, 1760. He was probably the John Helme who entered the Academy of Caleb Rotheram, D.D., at Kendal, in 1741; and may be identified with the John Helme, of Holcombe, who ministered

at Blackley Chapel from 1755 to 1757. Hampson says he followed Gladstones, and came from St. Helen's. If so, he may have been for a short time assistant to Jonathan Mercer, whose ministry extended from 1740 to 1769. Helme's Dukinfield ministry was neither long nor successful; since the treasurer's accounts show that on 31st August, 1761, he was paid £30 in consideration of his leaving.

RIVAL CANDIDATES. 1761-2.

What happened immediately upon the removal of Helme is not clear. Hampson mentions that "Mr. Burgess and Mr. Stopford divided the congregation, but neither of them stayed long." He dates this division as prior to Robinson's settlement, but this is erroneous.* All the evidence points to the conclusion that (not counting secessions to the Moravians) there was no division till after Helme's removal. It does not appear that either Burgess or Stopford became the regular minister of the congregation. They may have preached on short engagements, as candidates, in the period from September, 1761 to September, 1762, and thus produced some conflict of opinion. Both were men of some mark, educated for the Ministry by Independents, and though not rigid in their Calvinism, otherwise of unimpeachable orthodoxy.

In the Dukinfield Register (p. 130) Rev. James Hawkes has recorded some recollections of old members, which, while conflicting as to dates, agree in the main statement that "Mr. Stopford, from London, and Mr. Burgess, of Whitworth, were candidates," and that "in consequence of party spirit, both at length declined."

JAMES BURGESS, the younger (1725-1804), a native of Darwen, was educated under John Kirkpatrick at Bedworth, and from 1747 to 1770 was minister at Hall Fold, near Whitworth. He preached at Dukinfield (as the treasurer's accounts show) one Sunday (18th October, 1761) after Helme's removal, and that is the only certain date which connects him with Dukinfield. He was the author of several rather noted publications, the best known being a humorous sermon on "Beelzebub Driving and Drowning his Hogs," 1770. It is reported that this sermon produced his dismissal from Hall Fold. His people, who had been twitted with this singular title, told Burgess he might be Beelzebub, but they were not his hogs. He removed to Hatherlow, but returned in 1776 to Hall Fold, the sermon having been forgiven. His theology was Baxterian.

JOSHUA STOPFORD was a native of Ashton-under-Lyne; hence, local feeling may have been excited in his favour. He was educated in London, and first settled at Croydon, where he was ordained on 9th July, 1755. He afterwards ministered at Enfield (1762-1770), and then at Croydon again, and died apparently before 1783.†

MINISTRY OF WILLIAM BUCKLEY, THE YOUNGER.
1762-1791.

Hampson says that Helme "was induced to resign in favour of the Rev. William Buckley, the only son of their former so much esteemed pastor." This cannot be entirely correct.

† See Waddington's "Surrey Congregational History," 1866; he must not be confused with Joshua Stopford, B.A., "Presbyter of the Church of England," who preached a sermon on church music at Shaw Chapel, Lancashire, on 8th August, 1755.

WILLIAM BUCKLEY (1731-1797) was engaged in some mercantile business at the time of his father's death (1752). In 1756, being then 25 years old, he entered Daventry Academy, under Caleb Ashworth, D.D. (1722-1775). His academical years were happy. To the end of his life he used at breakfast his Daventry tea-cup and saucer ; this shows that he must have been a very careful man. In the teaching of the Academy, Ashworth took the orthodox side of every question, while the sub-tutor, Samuel Clark, inclined to heresy. While retaining for Ashworth the highest regard, Buckley was led by Clark towards Arianism. On leaving the Academy he settled at Atherstone, Warwickshire, in 1760, succeeding there a Welshman (John Prothero), who had been "lawfully ejected."

A little before Michaelmas, 1762, more than a year after Helme's removal, Buckley became minister of Dukinfield Chapel. His first entry in the register is dated 5th Sept., 1762. All the indications point to the conclusion that the appointment was not unanimous. Peter Walker's allusion to "a serious disturbance" in the congregation, and the withdrawal of some of the "most pious" members, including his father, Nathaniel Walker, who lived at Ashton, refers to a state of things either just prior, or immediately subsequent to Buckley's settlement. Doubtless the influence of a more liberal theology was beginning to be felt in the congregation. A man of very pronounced views, of either sort, was inexpedient. Buckley was on the liberal side, yet he carried the prestige of his father's name. His disposition, moreover, was conciliatory, and he avoided contentious theology. All

these qualifications marked him as the best man to tide over a period of transition. Buckley, however, inherited none of his father's commanding talent. Neither in mind nor in body was he a very active man; he is described, in early life, as "a clerical dandy," and is said to have introduced into the Dukinfield pulpit a silk gown and powdered wig. The story goes that on one occasion, Nathaniel Walker, when Buckley was about to ascend the pulpit, "met him in the passage, and pointing with his walking stick to the minister's dress, exclaimed aloud, 'Where silk gowns and powdered wigs come, there cometh no gospel.'" Perhaps Angier's was a stuff gown; at any rate, after Buckley, we hear of no wig in the Dukinfield pulpit, and no gown till 1832.

His temperament was nervous, and his habits were sedentary. Many facts show that, while his ministry was peaceful and blameless, it covered a period of decline. In 1772 Buckley signed the Dissenting petition for a revision of the terms of the qualifying subscription under the Toleration Act. This proves that he was a moderate man; the strongly orthodox wanted no change, the strongly heterodox wanted no subscription. The revised subscription, putting the Scriptures in place of the Articles, became law in 1779. This date appears to be nearly coincident with the elder Walker's effort to organise Independent services at Ashton (see page 113).

In Buckley's time a new hymn book was brought into use in the chapel, probably superseding Watts. This was a book compiled by William Enfield, LL.D. (1741-1797), when at Warrington. It was first published in 1772, but the earliest edition known to have been in use at Dukinfield is the third, published in 1789.

Some time in 1789 Buckley proposed to his congregation that a colleague should be appointed, "a young man who has been regularly educated for the pulpit at one of the publick academys." Buckley suggested that a suitable person should be nominated by Thomas Barnes, D.D. (1747-1810) and Ralph Harrison (1748-1810) in conjunction with himself, and that the nominee should receive a call from the congregation. This nomination would probably secure the appointment of an Arian. Buckley proposed to retain £10 a year out of the endowment, leaving £26 for a colleague, whose income was to be augmented by "farming the seats." The scheme was not carried out, and in 1791 Buckley resigned. "His resignation," says Hampson, "elevated him in the esteem of those around him." He preached again in December, 1795, and died at Dukinfield on 29th April, 1797. His funeral sermon was preached by Dr. Barnes.

MINISTRY OF DAVID LEWELLIN DAVIES. 1791-1794.

DAVID LEWELLIN DAVIES was educated for the ministry (1786-90) at Swansea, under William Howell. He had been a fellow student of Lewis Loyd, then tutor in the Manchester Academy, afterwards banker, and father of the first Baron Overstone. Loyd recommended him to Dukinfield; he was elected in 1791 and ordained by Dr. Barnes, Loyd, and others.

If the preaching of Arian doctrine had come in with Buckley, his successor introduced the Humanitarian view of the person of Christ. But his conversation was not calculated to commend his doctrine. John Thornely, of Red Hall, seems to have stood his friend, and complains of "a turbilent

mischeifous Unchristian dispoission which showed it selfe in the congregation." After a year or two things became intolerable In 1793 a new effort was made to establish an Independent cause at Ashton (see page 113). Samuel Hague, the clerk, resigned on 8th August, 1793. For seventeen weeks there was no one to lead the singing. For thirty-five more weeks the chapel was closed. In the autumn of 1794 a strenuous effort was made to get Davies to resign. Poor Davies was wiser when drunk than when sober. While drunk he wrote a curious letter of resignation (still extant) ; being afterwards sober he made efforts to recall it. At length on 16th November, 1794, he preached a farewell sermon. He still lingered in the village, and on 25th January, 1795, "by order of a meeting of the trustees," † a sum of five guineas was paid to him "as a gift to depart in peace from Dukinfield." He left the country, and is said to have died abroad.

MINISTRY OF THOMAS SMITH. 1795-1797.

THOMAS SMITH (1760-1836) was born in the neighbourhood of Chester, and was originally a Methodist preacher. He was living at Stockport when introduced to the Dukinfield congregation by Rev. William Stevenson, father of Mrs. Gaskell. Stevenson wrote on 25th November, 1794, to remove objections against Smith's doctrine. He vouched for his attachment to "the real principles of Dissent," and described his opinions as "neither what are deemed extremely orthodox, nor extremely heretical." It is probable that the effect of Davies' ministry had been to discredit, for a time, the doctrinal views he had maintained.

† This must mean trustees of the endowment ; as the lives specified in the lease had not been renewed, there could have been no legal succession of chapel trustees.

Smith preached at Dukinfield on the first three Sundays of December, 1794, and was at once asked to become the minister. He accepted, preferring the Dukinfield prospect to an opening near London. The proceedings, however, were informal, complaints were made, and a vote of "seat-payers" was ordered to be taken. The result was that on 8th February, 1795, Smith was duly elected. On 23rd February, Buckley, the retired minister, made an application in Smith's favour to the Presbyterian Fund. Buckley stated that the salary was not more than £33, and that the congregation consisted "mostly of working people in low circumstances." Smith's ministry terminated on 25th June, 1797 (about two months after Buckley's death), and he removed on 20th July to Stand.

Samuel Hague, the sexton, enters in his funeral book the following curious calculation:--

"Short statement of the difference of the means of the two places, Stand and Dukinfield.

"Stand people have promised him £70 a year certain, and more if Mr. Smith can gain more hearers. Besides, a good house, worth perhaps about £10 per year.

"Dukinfield has only made him about £57 a year. Mr. Smith has paid a rent for house where he lives, £7 10s. Mr. Smith has received £5 a year from a fund at London. Mr. Smith has upon an average, or may possibly receive, from burying dues, at £1 10s. per year.

Chapel at Stand, income	£70
House worth	10
	<u>£80</u>
Dukinfield, Chapel and Land	£57 0 0
Fund	5 0 0
Burying	1 10 0
	<u>£63 10 0</u>
Deduct House Rent	7 10 0
	<u>£56 0 0</u>
	<u>£56</u>
Difference in favour of Stand.....	£24

"The above calculations may not be quite correct, but are somewhere about the mark."

Apparently he left Stand in 1810 for Risley. He seems to have confused matters at Stand by entering in the Baptismal Register the births of his own children, born before he went there. From 1812 to 1822 he was minister at Park Lane. He then retired from the ministry. He died at Egg, near Chester, on 18th January, 1836. Of his children, by his wife Sarah, there are the following traces at Stand :—(1), Edward Samuel, 1789-1810 ; (2), Mary, 1792-1816 ; (3), James, *b.* 8th Sept., 1793 ; (4), Lucy, *b.* 6th July, 1795, *d.* 1818 ; (5), Charles, *b.* 26th Feb., 1797 ; (6), Thomas, *b.* 14th June, 1799 ; (7), Robert, *b.* 13th January, 1802, *d.* 1821 ; (8), Francis, *b.* 19th June, 1806.

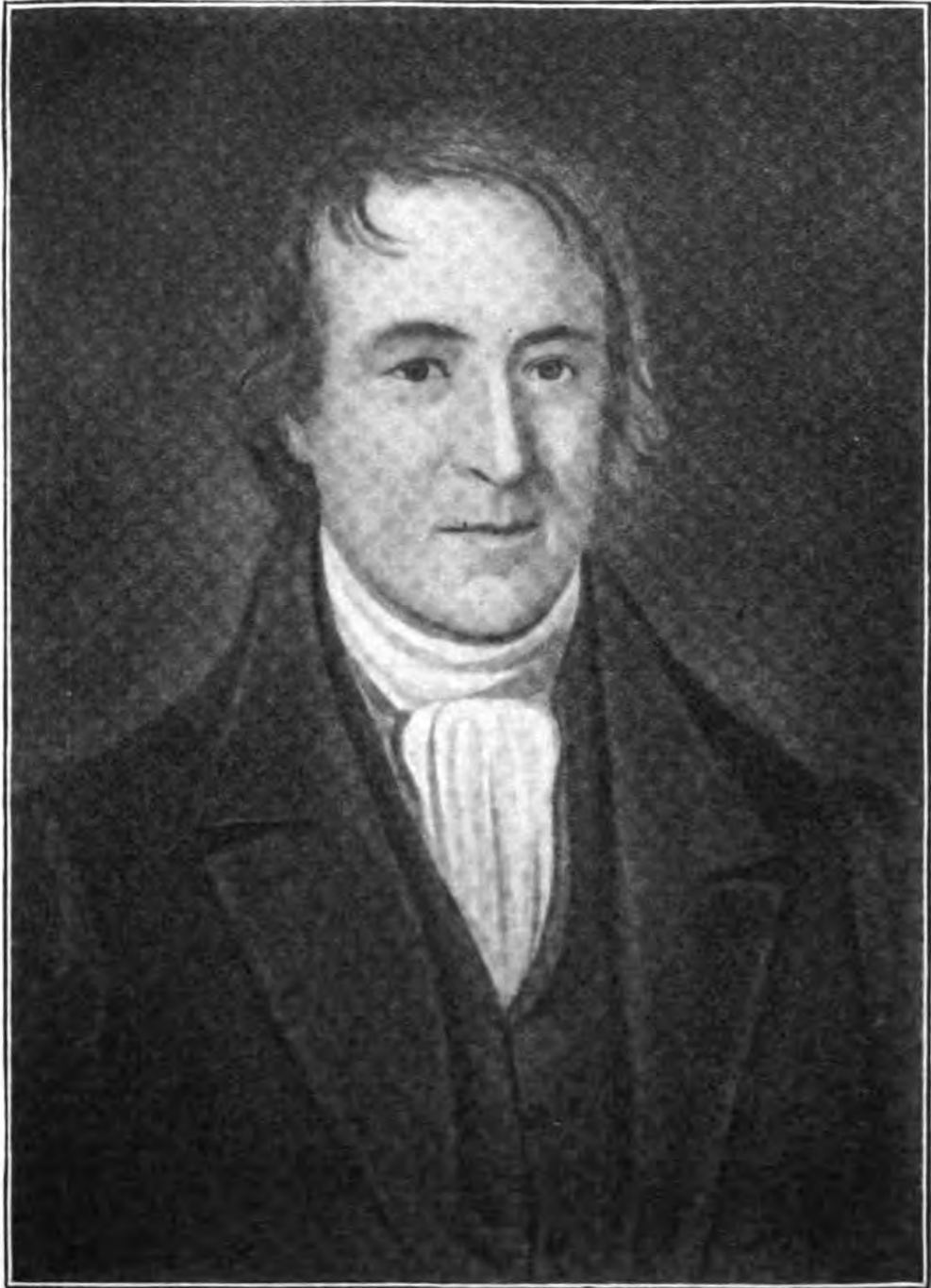
Short as was the ministry of Thomas Smith, and uneventful from a congregational point of view, it possesses one feature of interest. Smith formed at Dukinfield a Literary Society, each member of which engaged to contribute some poetical piece for the criticism of the rest. Among the members were William Hampson (1770-1834), J. Bardsley, J. Kenworthy, and S. Cock. Smith himself published two volumes of poems, "Original Miscellaneous Poems," 1790, and "Poems," 1797. He published also a Prose Essay on Avarice. Every poet has his masterpiece. Smith's masterpiece is the line—

"The strain'd eye, pacing o'er the dewy lawn."

Bardsley's comment upon this gem runs as follows :—

"See Tommy Smith enormously offend,
And rise to faults which critics cannot mend."

The practice of the Literary Society called out a poetic faculty in William Hampson, who published a very passable poem, "Dukinfield," 1793, and contributed several hymns to the Dukinfield Collection of 1822.



WILLIAM TATE.

MINISTRY OF WILLIAM TATE. 1799.

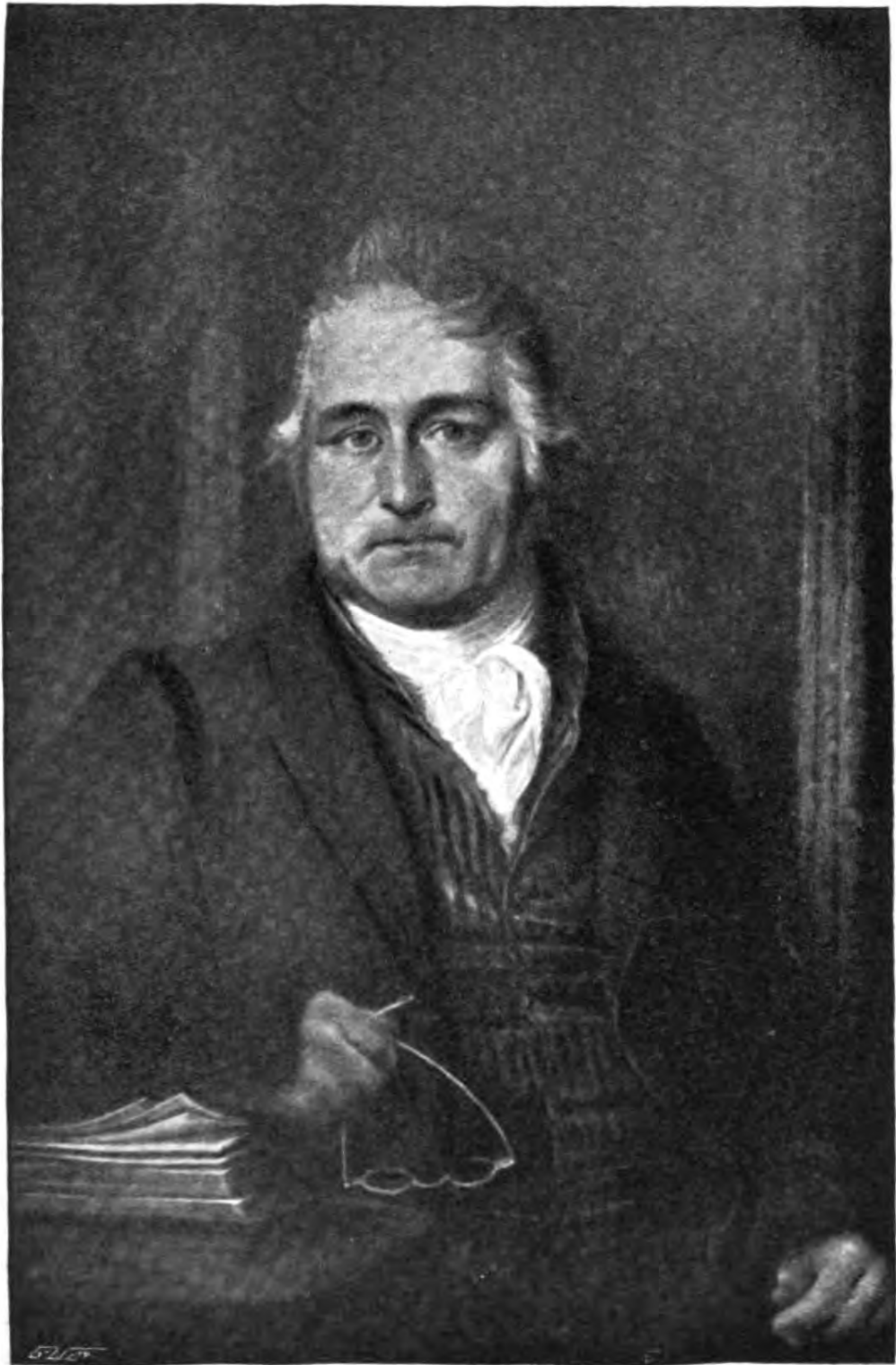
For a year and a half after Smith's removal the services at Dukinfield Chapel were supplied by neighbouring ministers and students from the Manchester Academy, as the treasurer's and sexton's books show. At the end of 1798 two candidates were before the congregation, William Tate was recommended by John Holland, of Bolton, John Yates, of Liverpool, William Wood, of Leeds, and others, while George Lee (of Belper, afterwards of Hull) was recommended by George Walker, F.R.S., Divinity Professor in Manchester Academy. Between these gentlemen a vote was taken on 20th January, 1799, after a sermon by George Checkley, of Platt Chapel. The actual voting tickets, inscribed "Mr. Tate," "Mr. Lee," are still in existence. Tate was elected by 24 votes to 11 for Lee.

WILLIAM TATE (1773-1836) was a native of Newcastle-on-Tyne. He had been a lay-preacher among the Wesleyan Methodists, and then studied for a year in the Baptist Academy under John Fawcett, D.D., at Hebden Bridge, near Halifax. He was, for a short time, minister at the Baptist Chapel, Gildersome, Yorkshire. Subsequently he preached for the New Connexion Methodists, at Hanley, Staffordshire. As a young man he had once heard Fyshe Palmer preach at Newcastle-on-Tyne, and had never lost the impression then made upon him. Happening, while at Hanley, to pick up in the street a copy of the Trial of Edward Elwall, he began to study the Unitarian controversy, and soon avowed himself a Unitarian.

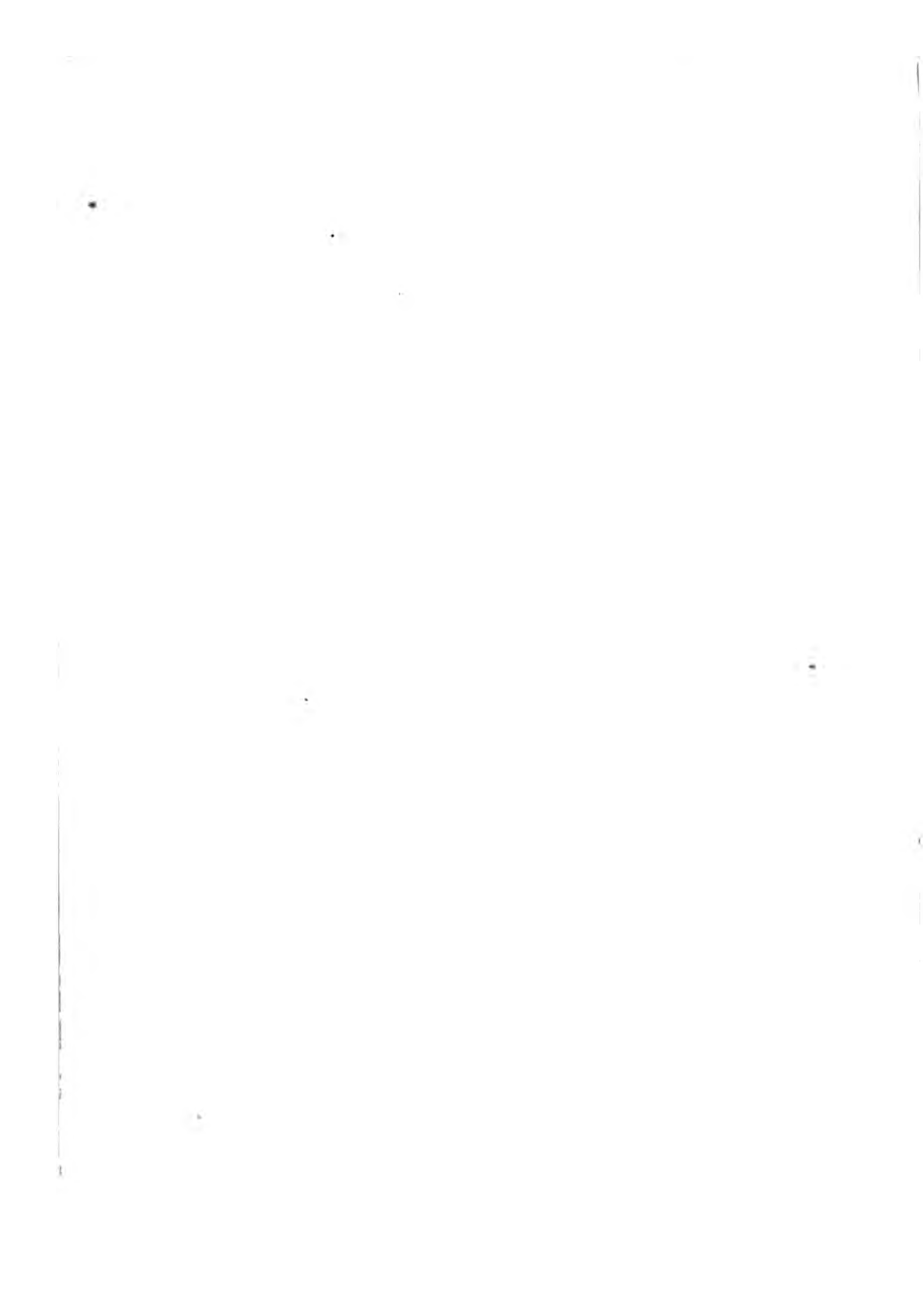
Tate had not been four months at Dukinfield before he was invited to Chorley. The story goes that a deputation from Chorley waited upon him, and he told them he was not sure that he saw the finger of Providence pointing to Chorley; one of the deputation begged him, privately, to state the very minimum figure at which he thought he might be able to see it. On 24th May, 1799, Tate sent in his resignation; on the ground, partly, of the lowness of the salary; partly, because "the people are more indifferent to public worship, and seem less concerned for the welfare of their minister than at any place I have ever known." Tate preached his last sermon at Dukinfield on 2nd June, and removed to Chorley, where he at once opened a school. He was an excellent Latin scholar, and a good preacher. For close upon thirty-six years he ministered to his flock at Chorley, where he died on 9th May, 1836. He married, on 13th October, 1797, Agnes Booth (*d.* 8th May, 1853, aged 76) of Gildersome, and had issue Mary Anne, Jemima, Alfred, Joseph Priestley, Agnes, William, Caleb Ashworth, Jemima (2), Johanna, Anna Maria, Henry, Edwin. Henry Tate, Esq., of Park Hill, Streatham Common, whose munificent benefactions are well known, is his son; in 1878 he founded the Tate Scholarship, in connection with the Unitarian Home Missionary College.

MINISTRY OF JAMES HAWKES. 1800-1813.

JAMES HAWKES (1771-1846) was born at Buckingham in September, 1771. In 1792 he entered the Northampton Academy under John Horsey, and having completed his course became minister in 1797 at Congleton. Here he had a school



JAMES HAWKES.



in addition to his congregation. He was introduced to Dukinfield as early as June, 1798, by Robert Harrop, minister of Hale Chapel. He preached several Sundays in October, 1798, and would probably have accepted an invitation in that year, had he received sufficient assurance of the practicability of establishing a school.

At that time the congregational resources of Dukinfield were as follows: Endowment, £21; seat rents, £20; grant from Presbyterian Fund, £5; subscriptions ("till the Godley leases fall in, *i.e.*, 2½ years"), £17 17s. The Dukinfield people thought the terms (not specified) of Hawkes' proposed school too high; Wadsworth, an Ashton minister, had an overflowing school at 7s. 6d. per quarter; Kenworthy, another Ashton minister, had a school, not full, at 13s. per quarter. The negotiation therefore broke down. It was resumed in 1800, after the congregation had been ministered to by a succession of supplies. One of them, whose name was unknown to the sexton, is described (12th April, 1800) as "a tallish man, a black complexion." From June of that year Hawkes became the constant preacher at Dukinfield. He lived, however, in Manchester (being classical master in the school of W. Grindrod, formerly minister at Partington), and was therefore not elected as the regular minister. The congregation offered to be satisfied with a fortnightly service, but Hawkes preached every Sunday, and at once established a Sunday School in Dukinfield, as we shall see. On 21st January, 1802, the Chapel suffered from the effects of a "terrible great wind," which damaged all the windows. A week later (28th January) Hawkes wrote to the congregation, announcing that

he was about to start a school in Manchester, and offered to discontinue his services. The congregation would not hear of this, and wished him to become the resident minister.

On 11th March, 1804, Hawkes was duly elected minister, and at mid-summer took up his residence at the foot of Dukinfield Brow. One stipulation in his engagement was curious. The landlord, Francis Dukinfield Astley (1781-1825), who was the legal owner of the Chapel (as the lives had not been renewed), insisted that "a repair of the Chapel" should form one of the conditions of the engagement of a new minister. Hawkes, therefore, bound himself to pay £10 from his salary towards the expenses of such repair. The Chapel was almost entirely re-pewed, and the burial ground enlarged and put in order. Hawkes' ministry was very successful; in 1800 the congregation had become reduced to 87 persons; in 1811 there were 210 seatholders; in 1812 the number was 239. In the early years of the century it was customary for a Sunday dinner to be provided at the Packhorse Inn for such members of the congregation as did not go home between the morning and afternoon services. A substantial meal of broth, beef, and pudding, cost only sixpence a head.

A tract by Mrs. Ann Parkinson,* entitled "Beneficial Effects of a Sunday School at Dukinfield," and dated 13th October, 1816, thus speaks of Mr. Hawkes' ministry: "When he first came to Dukinfield, he found the village, in regard to regularity, almost a wilderness; the chapel was deserted, and the children of the village left to run wild about the lanes and fields, for want of proper care and instruction; but when he

* This was the mother of Rev. William Parkinson, mentioned at p. 68. Her maiden name was Ann Potter.

came amongst us the scene began to change, not instantaneously, but slowly and regularly ; he took the only method that was best calculated to forward his work. He set about the education of the younger part of the parishioners, and instead of preaching to empty benches, devoted one half of the Sunday to raising a school, and the other half to preaching the Gospel." See further p. 101.

Some "slight cause of dissatisfaction" led to Hawkes' rather sudden removal from Dukinfield. On 27th February, 1813, he sent a letter of resignation, stating that in four or five weeks he proposed to take charge of a congregation and school at Lincoln. His resignation was accepted on 7th March, and on 4th April he preached his last sermon. He ministered at Lincoln from 11th April, 1813, to 1822, when he removed to Nantwich. Here he continued to minister till infirmities compelled him to resign, towards the end of 1845. He died at Nantwich on 19th May, 1846. He was twice married. Among his children by his first wife, Ann Marshall, were Charles Hawkes (1801-1878); Edward Hawkes, M.A. (1803-1866), minister at Kendal (1833-66); Henry Hawkes, B.A. (1805-1886), minister at Portsmouth; Louisa Hawkes. About 1844 he married as his second wife Fanny Piggot, of Haslington. He published "A Dissenter's Reasons for not observing Good Friday and Christmas Day," Lincoln, [1819].

During the interval between Hawkes and Ashton occurred an event of high interest to Unitarians. This was the passing of the "Act to relieve persons who impugn the Doctrine of the Holy Trinity from certain Penalties," which received the royal assent on 21st July, 1813, "on which day

Unitarians became for the first time freemen in their native land." The measure originated with the committee of the Unitarian Fund, but the credit of steering its course through Parliament is mainly due to William Smith, M.P. for Norwich, the grandfather of Florence Nightingale.

MINISTRY OF JOSEPH ASHTON. 1814-1817.

In Walter Wilson's MS., WILLIAM PARKINSON is given as minister of Dukinfield, between Hawkes and Ashton. It is certain that he did preach at Dukinfield, where some of his quaint sayings were long remembered. But he was never the regular minister, nor during any part of this interregnum can he (a young lad) have supplied, for the sexton's book shows how all the Sundays were provided for, namely, by neighbouring ministers; when they were not available, Joseph Lawton Syddal, formerly of Platt Chapel, and then living at Hardern Hall, near Stockport, supplied at two guineas a Sunday. On 27th March, 1814, Thomas Drummond preached as a candidate; he had been minister of Ipswich (1805-1813), and is famous as the founder of the Rosary Cemetery at Norwich. The strong probability is that Parkinson's services were rendered much later, namely, between Gaskell and Aspland. He was born at Dukinfield in 1792, was a pupil of Hawkes, studied at Glasgow, 1814-15, and after supplying three months at Chesterfield, became minister at Loughborough and Mount Sorrel in 1817. Retiring from the ministry in 1826, he joined the Free-thinking Christians, and lived at Quorndon, Leicestershire. He closed his record by twenty years of faithful service at Tamworth, where he began his ministry on 24th May, 1837, and where he died, greatly respected, on 3rd June,

1857. He married on 15th January, 1828, Marianne (*d.* 22nd May, 1871), daughter of Rev. Thomas Owen, his predecessor at Loughborough. He was famous in earlier life for his qualified form of compliance, "If it please Mrs. Parkinson;" and in his later days (when the present writer knew him) for his habitual ejaculation "Stop a bit," advice which he is said to have urged upon an infuriated bull, while the animal was fiercely pursuing him across a field.

JOSEPH ASHTON (1793-1864) was born at Stockport, where his father, Samuel Ashton, was a cotton spinner. He entered Manchester College, York, in September, 1809, and left in 1814. He first preached at Dukinfield on 24th April, 1814, and was elected on 1st May. His ministry there began on 24th July, 1814, and ended on 4th October, 1817.

Two incidents in the chapel history which marked his ministry are worth recording. On 26th November, 1815, it was resolved that no new graves be opened within the chapel walls, and restrictions were placed upon interments in the existing ones. About the same time an organ was introduced, it was played, perhaps for the first time, at the funeral (12th February, 1816) of Samuel Hague, the former sexton.

In June, 1817, it is recorded that Ashton left the Dukinfield pulpit vacant for three Sundays running without notice, or reason assigned. His resignation was given in at the beginning of the following October, and at once took effect.

His after settlements were Knutsford, 1820 to 1826 (along with Allostock, from 1822); Halifax, 1827 to 1828; Whitby, as supply, from 21st December, 1828, and as regular

minister from 2nd March, 1829, to 1830; Dob Lane, 1830 to October, 1831; Preston, 1831 to 1856, when he left the ministry. He died at Buxton on 17th June, 1864. He published (1) "A sermon preached at Whitby on 23rd August, 1829, at the opening of an organ, with an appendix, exhibiting the treatment received by the author," &c. Whitby, 1830. (2) "Truth to be bought, not sold. A sermon," &c. Preston, 1847.

MINISTRY OF THOMAS OLIVER WARWICK, M.D.
1817-1819.

THOMAS OLIVER WARWICK, M.D. (1771-1852), was the son of a Wesleyan minister, but began his education for the ministry at Daventry Academy, which he entered in 1787, under Thomas Belsham. Afterwards he studied at Northampton Academy, under John Horsey. In 1795 he became minister at Rotherham. His congregation allowed him to devote the years 1797-99 to medical studies at Edinburgh (where he graduated) and the London hospitals. Returning to Rotherham he acquired considerable reputation as a lecturer on chemistry, and entered into a partnership as a manufacturing chemist. On the failure of this business he left Rotherham towards the end of 1816.

Warwick was never the regular minister of Dukinfield Chapel, yet inasmuch as he was the constant preacher from 19th October, 1817, to 21st March, 1819, it seems right to include his name. Probably he resided in Manchester, where, after fulfilling his Dukinfield engagement, he did business as a practical chemist. He did not resume the exercise of the ministry, but often lectured on scientific topics. His latter

days were spent in Liverpool with his daughter, Mrs. Henry Ames (*d.* 22nd January, 1875, aged 73), at whose residence, 5, Abercrombie Terrace, he died on 18th March, 1852. He married Mary, youngest daughter of Ebenezer Aldred, of Wakefield, and granddaughter of Samuel Moulton, minister of Rotherham. Mrs. Warwick survived her husband many years, dying 28th December, 1864.

MINISTRY OF JOHN GASKELL, M.A. 1819-1836.

JOHN GASKELL, M.A. (1795-1836), was born in Warrington in 1795. His schoolmaster was Rev. John Dimock, who married Mrs. Gaskell, mother of William Gaskell, minister of Cross Street. In 1811 he went to Glasgow University, where he remained five years, and graduated. His first settlement was as minister of Thorne, Yorkshire, in 1816. On 27th May, 1819, he was chosen minister of Dukinfield Chapel. His place was supplied, till he could leave Thorne, by Abraham Manley (1790-1822), formerly minister of Hindley Chapel, who had preached at Dukinfield from 26th March, and continued to do so till 19th July, though Gaskell entered upon his duties on 27th June, 1819.

In 1820 the Chapel burial-ground was enlarged; a measure which the restrictions of 1815 had rendered necessary.

On 24th March, 1822, a Fellowship Fund was established, on the plan originated by John Thomson, M.D., of Halifax. This lasted only till 1826. Its library was converted into the vestry library on 22nd November, 1835; and on 6th December, 1835, a new organisation, called the Unitarian Christian Fellowship Society was set on foot. This was a discussion society; it lasted till 15th January, 1838.

The Chapel was at this time, as we have seen, the absolute property of the owner of the Dukinfield estate, Francis Dukinfield Astley, for the lives on which the lease depended, though renewable, had never been renewed. On 28th January, 1793, Astley's widowed mother had married William Robert Hay, who subsequently took orders, and became vicar of Rochdale (1819); he held also the rectory of Ackworth, Yorkshire, where he died on 18th February, 1832, aged 71. Hay eagerly pressed his stepson (about 1804) to make over the building to the Established Church, but Astley, himself a Unitarian, ultimately secured the building to the congregation on terms involving no doctrinal restriction. He is thus entitled to the honour of being considered its second founder. Though bearing the Dukinfield name, Francis Dukinfield Astley had no drop of the Dukinfield blood in his veins. The estate had come to John Astley (1720-1787), the painter, in consequence of his marriage to Penelope (Vernon), widow of Sir William Dukinfield-Daniel, Bart. Of this marriage there was no issue. John Astley married, as his second wife, Mary, daughter of William Wagstaffe, a physician; Francis Dukinfield Astley was the first fruit of this union.

On 21st April, 1826, the Chapel and burial ground, covering in all 2,216 square yards of land, were conveyed by Francis Dukinfield Astley to the following trustees:—

Cyrus Armitage,	Robert Harrop,
John Armitage,	David Harrison,
Benjamin Armitage,	John Leech, the younger,
Abel Bayley,	Jeremiah Lees,
William Hampson,	John Woolley,
John Harrop, the younger,	William Bayley,
	David Cheetham.



The terms of this new trust (superseding the expired lease of 1707) are simply "that the said chapel or building, with its pews, fixtures, pulpit, and other appurtenances, shall and may henceforth and for ever be and remain and be used as a place of public worship." This broad provision is in the true spirit of Unitarian freedom from doctrinal stipulations. Astley reserved to his family the right of a pew free of charge, a private entrance to the Chapel yard, and a burial place therein.

Towards the close of 1822 (preface dated 21st September) a new hymn book, superseding Enfield, was specially published for the use of the congregation. A change of hymn book had for some time been desired. In November, 1815, a committee had been appointed, headed by Joseph Ashton, the minister, and William Hampson, to consider the question. The new book was edited by Gaskell and Hampson, with much assistance from Rev. James Cowdan Wallace (*d.* 1841), who contributed several hymns. Two others were contributed by Francis Dukinfield Astley, who, besides "Hints to Planters," 1807, had printed, but not published, a volume of "Poems and Translations," 1819. Astley's hymn, headed "The exalted and never-failing pleasures of benevolence," was long a favourite, especially with those who saw in it a reflex of the writer's own character. It runs thus:—

DUKINFIELD CHAPEL.

Blest is the man whose pitying eye
 Ne'er turn'd away from woe,
 Whose heart would heave the gen'rous sigh,
 Whose hand, relief bestow.

Blest are the sons of wealth, whom God
 Has made his stewards here,
 Whose bounty stays affliction's rod,
 And dries the orphan's tear.

Sweeter than all that earthly pow'r
 Or untold gold can give,
 To soften grief's despairing hour,
 And bid the wretched live.

To teach the infant lip to pray ;
 To lead unthinking youth,
 Far from the paths of vice away,
 To innocence and truth ;

To form with care the growing mind ;
 To improve the talents giv'n ;
 To teach good-will to all mankind,
 And gratitude to Heav'n ;

To aid the sick, to feed the poor,
 The wand'ring sheep to save :—
 These are the deeds which shall endure,
 And last beyond the grave !

Gaskell kept a day school, but found time for every duty both of the pulpit and of the pastorate. Few ministers have been more beloved. During his ministry the Chapel was enlarged by the addition of the semi-circular portion behind the pulpit, the first stone of this addition being laid on 18th June, 1823. At the time of Gaskell's death every sitting was let. On 1st January, 1832, he wore for the first time a pulpit gown, presented by Mrs. Harrison. He was an excellent lecturer, often without notes, on literary and scientific subjects. His favourite recreation was music, an accomplishment which he shared with his cultivated wife, Ann, daughter of Joseph Bayley. She was a lady of much attain-

The first lines are

The golden lamps of heaven! Farewell, Doding
O Life! how soon thy pleasures fly — J. Wallace
when overwhelmed with grief — Watts.

The morning flowers display their sweets best
Oh-text was taken from Balcan 88 and 18 were,

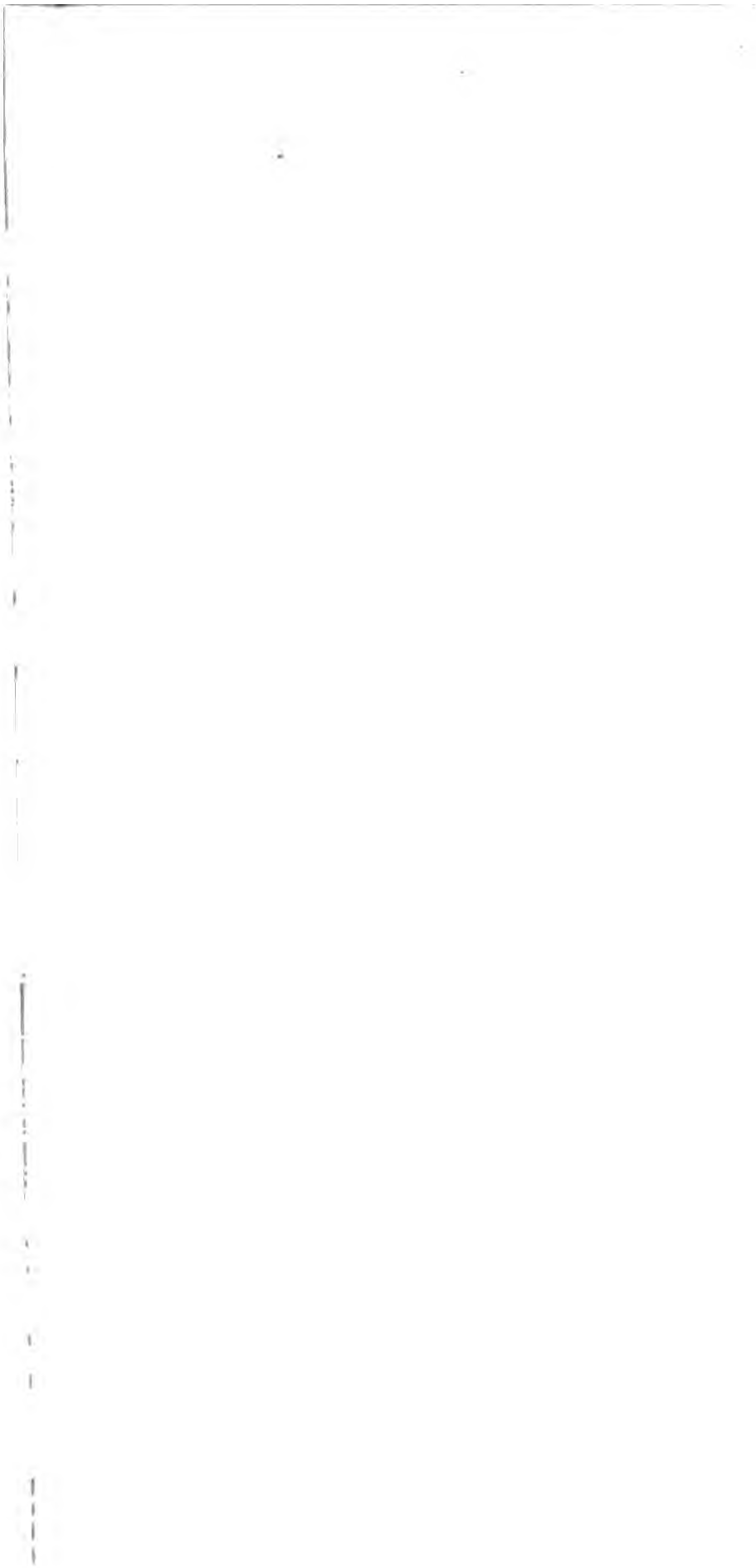
Let me hear from you soon.

My kind respects to Dr Carpenter

From your very affectionate
John Gaskell.

FACSIMILE

OF CLOSE OF LETTER FROM REV. JOHN GASKELL, GIVING
PARTICULARS OF FUNERAL SERVICE FOR HIS WIFE.





ROBERT BROOK ASPLAND.

ment, and an expert writer of short-hand. Her early and sudden death (she was buried on 11th February, 1832, aged 31) was a severe shock to his health, and his own life was cut short by painful illness. He died on 15th May, 1836, aged 41. He had three children, of whom two died young.

MINISTRY OF ROBERT BROOK ASPLAND, M.A.
1837-1858.

ROBERT BROOK ASPLAND, M.A. (1805-1869), eldest son of Robert Aspland (1782-1845) by his second wife, Hannah Brook, was born at Newport, Isle of Wight, on 19th January, 1805. He was a schoolfellow of Benjamin Disraeli, under John Potticary, a Dissenting minister at Blackheath, and was afterwards under William Evans, minister of Tavistock. In 1819 he entered Glasgow University, and graduated in 1822. He then went to Manchester College, York. On leaving it in 1826 he became, in August, minister at Crook Street Chapel, Chester, where for more than six years, to 12th October, 1832, he exercised a successful ministry. At the beginning of 1833 he became colleague to Lant Carpenter, LL.D. (1780-1840) at Lewin's Mead, Bristol. On his marriage (which connected him with the neighbourhood of Dukinfield) he began a boarding school. His Bristol ministry was of no long duration. On 17th July, 1836 (two months after John Gaskell's lamented death) he was invited to Dukinfield, and began his ministry at the Old Chapel on 1st January, 1837.

The chapel was now showing signs of structural decay and the addition in 1823 to its east side had probably weakened the ancient building while enlarging its capacity. A resolution was taken, on 18th February, 1838, to build a new chapel.

For a time the project slumbered ; no doubt the attachment of the congregation to the old walls was great ; as we shall see, there was a further reason for hesitation. But on 7th January, 1839, the building was dismantled by a terrible storm, and the erection of a new structure was thus rendered imperative.

Plans and elevations were sought from various local architects, and the choice of the congregation fell on a design by Richard Tattersall, of Manchester, in "the style of architecture that prevailed at the beginning of the fourteenth century. It was then that our architects began to add refinement in the details to the many beauties which characterise their works, and to introduce those changes in the early English style which immediately precede and ultimately form and distinguish the decorated style. The plan of the chapel is cruciform, with a lofty nave and transept, lighted by clerestory windows, the nave having aisles lighted by lancet windows." The west front, according to the original design, was to have been adorned by two octagonal turrets, surmounted by lofty pinnacles, their highest points being 73 feet from the ground. Between the turrets were to have been three boldly recessed doorways, connected together by rich canopies and mouldings and deeply-cut tracery. Immediately above the doors was to be a four-light window, with shafted mullions and jambs ; and above the window, in the gable, a clock dial, in the form of a multifoil, the figures of the dial occupying the intervals of the cusps. This lofty gable was to have been surmounted by a richly-carved pineal. The building, constructed of the best Yorkshire stone, was to be 94 feet in extreme length, the width across the nave and aisles 50 feet, that across the

transepts 61 feet, giving sitting accommodation for 977 persons. The total estimated cost was £5,000.

On 26th June, 1839, the building having been raised as high as the base course, the ceremony of laying the corner-stone took place in the presence of nearly 2,000 people. This was performed by Samuel Ashton, Esq., of Pole Bank, co-trustee with Thomas Gisborne, Esq., M.P., of the Dukinfield estate. There were present the following ministers:—Revs. John James Tayler, William Gaskell, William Johns, William Mountford, Abraham Bennett, all of Manchester, Robert Smethurst, of Monton, Charles Wallace, of Altrincham, James Brooks, of Hyde, William Smith, of Stockport, T. Williams, of Macclesfield, Franklin Howorth, of Bury, and George Heaviside, of Rochdale. In the corner-stone were deposited a leaden box containing coins, an oak box, made from one of the timbers of the Old Chapel, and an inscribed glass medal, prepared for the occasion, and presented by Rev. William Fillingham, of Congleton. An address was delivered by Rev. R. B. Aspland (see *Christian Reformer*, 1839, pp. 666-670); Rev. Charles Wallace offered prayer, and the following hymn, composed for the occasion by Rev. W. Gaskell, was given out by its author:—

O God! without whose fostering aid
In vain man's fairest schemes are laid,
With grace our humble work surround,
And make this truly hallowed ground.
Here may thy children grateful raise
Through distant years their song of praise,
And meet a blessing from above,
In holier trust, and purer love.
Here may the truths which Jesus gave
Beam forth in all their power to save,
And kindle up that radiant faith
Which brightens life, and shines in death.

Here in communion full and sweet,
 May rich and poor together meet,
 As brothers all, and equal heirs
 Of that bright world the Lord prepares.

Here may that love breathe unconfined,
 Which feels for all of human kind,
 Which yearns with deep desire to bless,
 And break each chain of wretchedness.

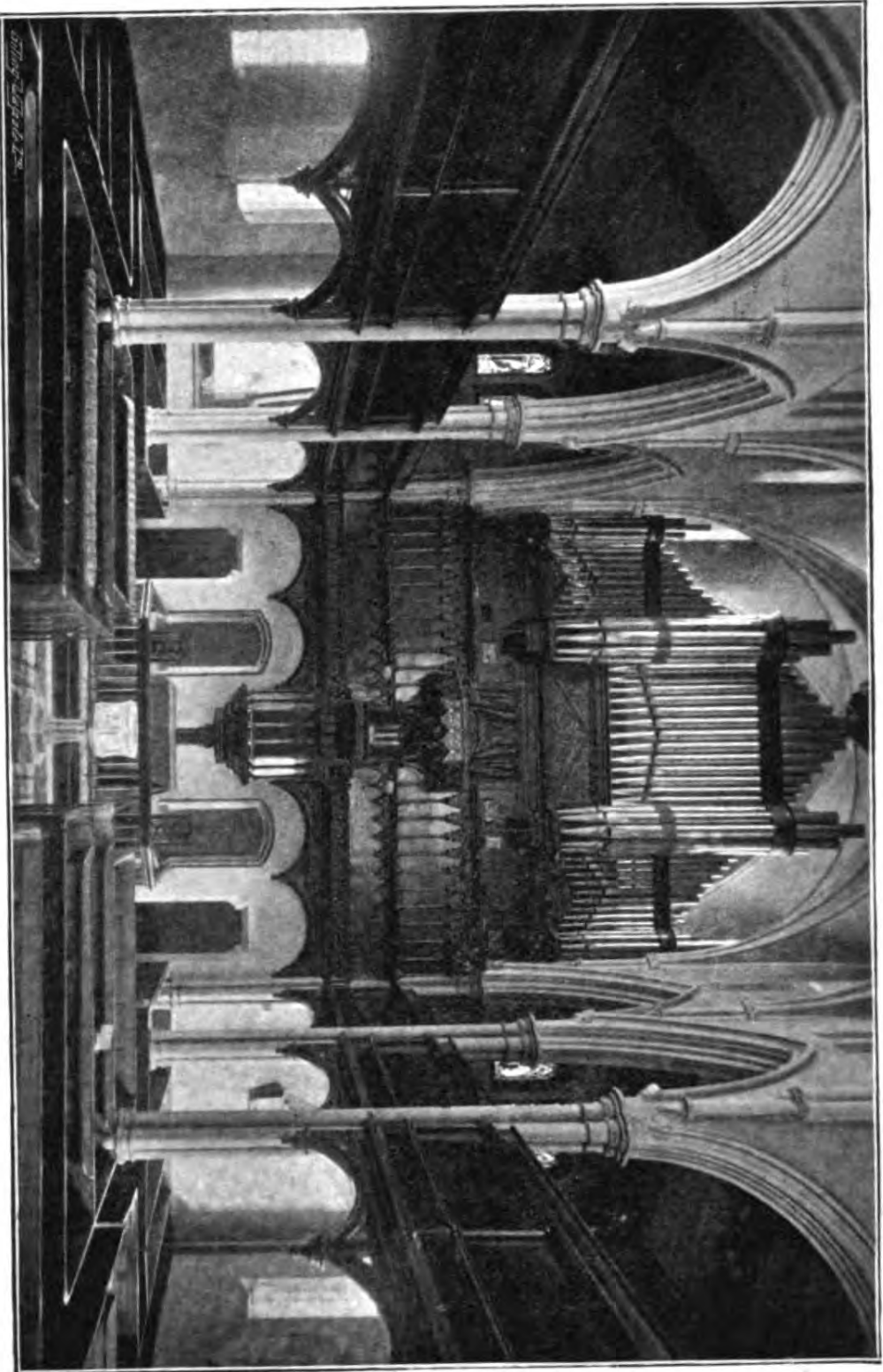
Here may the thoughts of worldly care
 Lie hushed beneath the power of prayer ;
 And troubling grief grow calm and still,
 Submissive to thy perfect will.

Subsequently 200 persons dined in the "top-room" of the Old School, under the chairmanship of David Harrison, Esq.

On 4th March, 1840, during the erection of the new Chapel, an addition to the burial ground, east ward, containing 2,220 square yards of land, was conveyed to the Chapel trustees.

The new Chapel was opened on Wednesday, 26th August, 1840, when the devotional service was conducted by Revs. James Hawkes and John Gooch Robberds, and the sermon preached by Rev. Robert Aspland, of Hackney, from Mark xi. 17. A public dinner was held in the schoolroom, when over 200 persons were present, the chair being filled by George Wm. Wood, Esq., M.P., supported by Robert Hyde Greg, Esq., M.P., and Charles Hindley, Esq., M.P., a much respected pillar of the Moravian body. The Chapel was not, however, entirely finished, either internally or externally. A temporary West front had been erected, reducing the estimated cost to £4,000.

The erection of the new building was accompanied by the adoption of plans for the re-organising of its worshipping assembly.



DUKINFIELD CHAPEL, 1845-1892.

At a meeting of the congregation, held after morning service on Sunday, July 24th, 1840, Rev. R. B. Aspland, M.A., in the chair, the following gentlemen were appointed a Committee for preparing a constitution for the Old Chapel, Dukinfield :—

R. B. Aspland, M.A., Minister.

Peter Leigh }
 Alfred Bennett } Chapel-wardens.

David Harrison,	John Woolley,
John Leech,	John Brooks,
William Bayley,	John Hyde,
David Cheetham,	Samuel Broadrick,
Samuel Robinson,	James Oliver.

First Chapel Committee, elected December 27th, 1840 :—

Samuel Robinson,	James Ogden,
Henry Bayley,	Jas. Oliver,
John Hyde,	Saml. Broadrick.

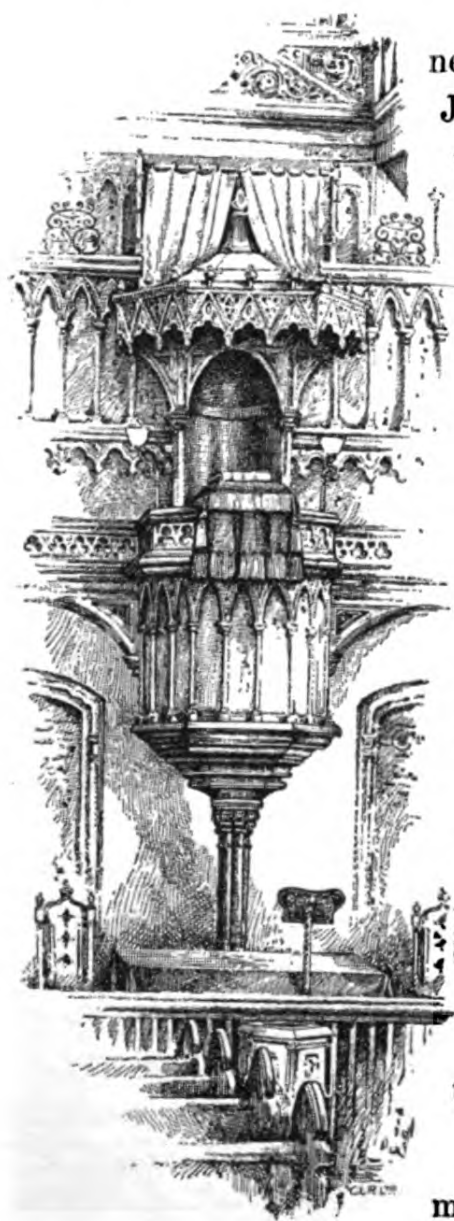
TRUSTEES OF THE CHAPEL :—

Cyrus Armitage,	Nathan Lees,
Abel Bayley,	John Harrop,
John Leech,	David Ricards,
Abel Harrison,	John Woolley,
Robt. Harrop,	Benj. Armitage,
Allen Harrison,	David Harrison,
Wm. Bayley,	Jeremiah Lees,
John Armitage,	Wm. Hampson,
David Cheetham,	F. D. Astley.

TRUSTEES OF THE GODLEY ESTATE :—

Abel Harrison,
Abel Bayley,
David Cheetham,

John Leech,
John Lees,
Wm. Bayley.



At the first meeting of the new Committee, held on 3rd January, 1841, Henry Bayley was appointed Chapel-warden, and Edwin Harrop, Secretary.

The "Forms of Prayer," still in use, were introduced into the worship of the new chapel in 1841. They were taken, with few alterations, from the services compiled by John James Tayler, B.A. (1797-1869), for use in Mosley Street Chapel (Upper Brook Street Free Church), Manchester.

On 12th August, 1845, the chapel was re-opened, after its "completion as to the interior." Its frontage was still understood to be but a temporary arrangement, though it lasted for more than half a century.

Dukinfield Chapel was, of meeting-houses erected by the

forefathers of the Old Dissent, among the first to be re-built by their Unitarian successors in this century. The right of Unitarians to retain possession of these buildings was disputed by Trinitarian dissenters, and determined efforts were made to eject the Unitarians by process of law. Two cases in particular attracted public attention, the Wolverhampton Chapel case, begun in 1817, and the case of the Lady Hewley Trust, begun in 1830. Final decision in both cases was given by the House of Lords in 1842, when Unitarians were deprived of all benefits. Inasmuch as, till 1813, the profession of Unitarianism was illegal, no prior endowments could be assigned to them, however heterodox the founders, and however general the terms of the deed.

Hence the legal decisions of 1842 converted uneasiness on the part of Unitarians into serious alarm. The intention of claiming from the Unitarians all the ancient and historic chapels in which their fathers had worshipped was openly avowed by their opponents. The only remedy was to be found in new legislation. After a period of much anxiety and excitement the royal assent was given on 19th July, 1844, to the Dissenters' Chapels Act. By this measure the legalisation of Unitarian doctrine was made retrospective, and the usage of twenty-five years was admitted to protect any religious opinions not expressly excluded by a trust deed.

Among those who laboured for the passing of the Act Brook Aspland held a prominent place. In the course of his able ministry at Dukinfield, lasting for twenty-one years and a half, he rendered not merely to his own congregation, but to the Unitarian body at large, services of the first order. From

1845 he was the unremunerated editor of the "Christian Reformer," established by his father in 1815, and continued by the son till 1863; a magazine which "advocated with all its power Unitarianism, believing it to be that form of Christianity which, by a combined appeal to reason and Scripture, can prove itself to be the true Gospel, and maintain its just place in the understanding and the affections." From 1846 to 1857 he was one of the secretaries of Manchester New College. His knowledge of Nonconformist and Unitarian biography, the result largely of his own laborious researches, was singularly wide, minute, and exact. He combined in a remarkable degree the cultured tastes of a bookish divine with the tact and experience of the man of affairs. Devout and impressive in the pulpit, his measured and finished elocution rose on the platform to a masculine eloquence which commanded all hearers.

In August, 1852, the chapel was first lighted with gas, and an evening service was introduced.

In June, 1858, Brook Aspland left Dukinfield, amid the regrets of his attached flock, to take charge of the Hackney congregation, which had formerly been his father's, and for which a new chapel had been opened on 25th March. His farewell sermon at Dukinfield was preached on 20th June, and on 22nd June he was presented with a silver salver, timepiece, and purse of gold. His removal was dictated by a disinterested desire to be of service to his denomination at a somewhat critical time. In 1859 he became secretary to the British and Foreign Unitarian Association. In this capacity his energetic labours (assisted from 1867 by Robert Spears) bore much





JOHN GORDON.

fruit. His policy was not unopposed, but his skilful piloting brought the Association through many difficulties, and raised it to a position in the esteem and confidence of the body which it had never attained before. Just as his congregation at Hackney had made arrangements to relieve him of some of his work, which had told severely upon his health, he died suddenly on the evening of 21st June, 1869.

His chief publication is the "Memoir of the Life, Works, and Correspondence of the Rev. Robert Aspland," 1850. Besides several occasional and memorial sermons, he reprinted the following (among others) from the "Christian Reformer," "History of the Old Nonconformity at Dukinfield," 1845; "Memoir of the Rev. Paul Cardale," 1852; "Paul Best, the Unitarian Confessor," 1853; "Memoirs of Rev. Richard Frankland and Dr. Henry Sampson," 1862.

Brook Aspland was married on 21st October, 1833, to Jane Hibbert. Their younger son, Lindsey Middleton Aspland, LL.D., Q.C., was born at Dukinfield on 9th April, 1843, and died in London on 6th May, 1891, cut off in the prime of manhood and in the full tide of professional success, leaving "no man his superior in legal knowledge, and few, if any, his equals."

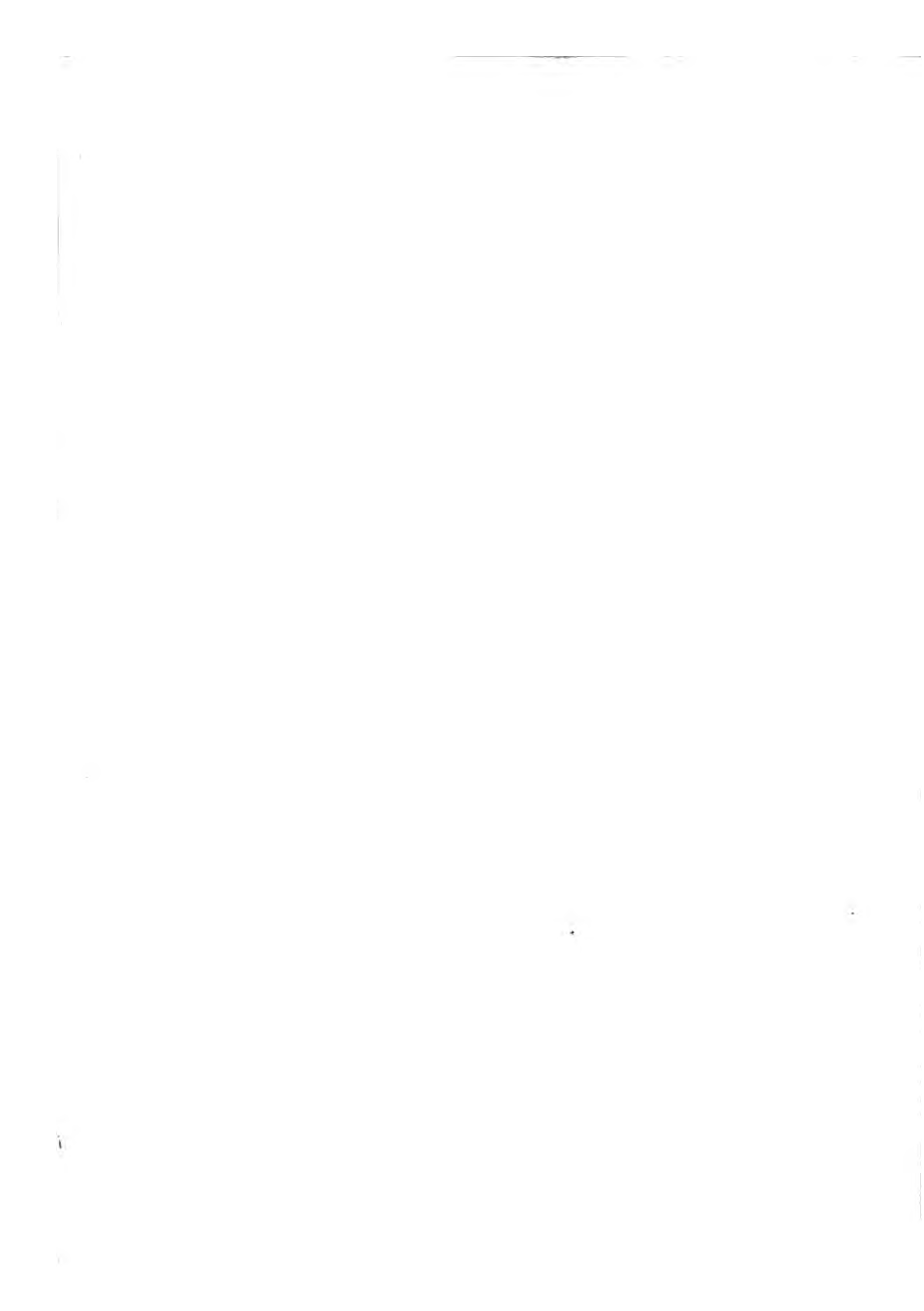
MINISTRY OF JOHN GORDON. 1858-1862.

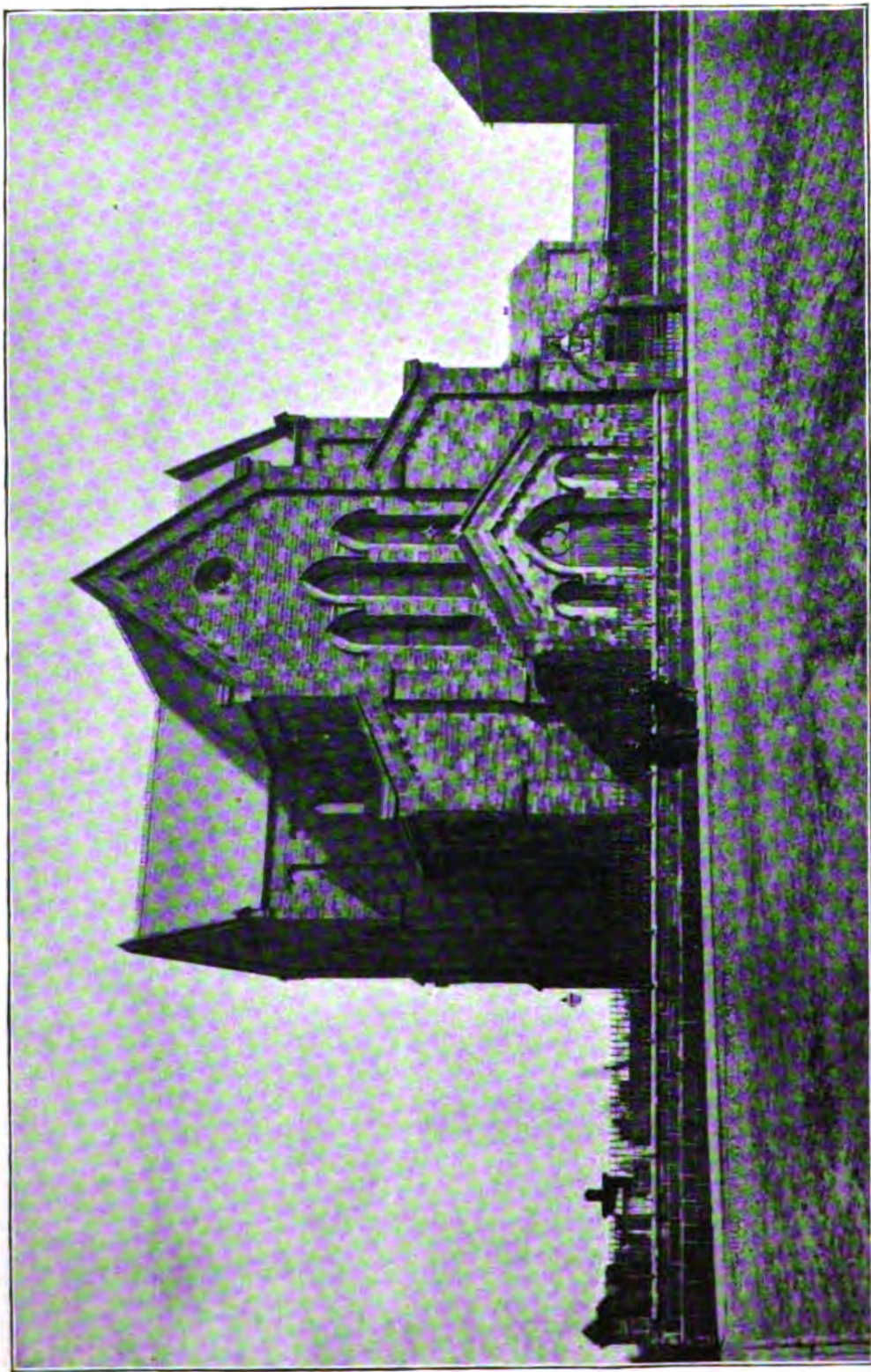
JOHN GORDON (1807-1880) only son of Alexander Gordon and Maria (Loxton) was born at Dudley, on 1st March, 1807. Educated at the Dudley Grammar School, under Proctor Robinson, his name was placed on the books of Queen's College, Oxford, with a view to his entering the ministry of the

Established Church. But he shrank from the subscription which met him at the threshold of collegiate life, and in place of going to Oxford, studied at home for the Wesleyan ministry. He began life as assistant to Henry Moore, John Wesley's executor, at City Road Chapel, London, and filled various appointments as a Wesleyan minister from 1827 to 1835, when Conference expelled him along with Samuel Warren, LL.D., and other leaders of reform. For nearly three years he left the ministry, and during this period the writings of Channing and the influence of John Kentish (1768-1853), minister of the New Meeting, Birmingham, led him into Unitarianism. He was minister at Coseley (1838-40), next at Coventry (1840-54), where he was an acknowledged leader in public work, then at St. Mark's Chapel, Edinburgh (1854-58.)

His frequent contributions to the *Christian Reformer* had brought him into close relations with Brook Aspland, whom he succeeded at Dukinfield in July, 1858.

In the latter half of 1858, a second silver communion cup was presented by Jane, wife of John Leech, of Gorse Hall; it bears the inscription:--"*Jane Leech Hunc Calicem Ecclesiae Apud Dukinfield Dono Dedit A.D. 1858.*" At the same time a silver paten was presented by Henry Bayley, in memory of Mary Bayley; and a second silver paten by Maria, wife of Alfred Aspland, in memory of her sister, Nancy Lees; these are inscribed:—"In memoriam Mariae Bayley [Nancy Lees] hanc patinam Ecclesiae apud Dukinfield ad cultum unius Dei consecratae Henricus Bayley [Maria Aspland] dono dedit. A.D. 1858."





DUKINFIELD CHAPEL, 1860-1892.

Gordon was one of the main founders of the East Cheshire Missionary Association (1859), in conjunction with Charles Beard, LL.D. (1827-1888), of Hyde Chapel, Gee Cross.

During his ministry an entrance porch was added (1860) to the front of the Chapel. His ministry at Dukinfield terminated during the anxious period of the Cotton Famine. His resignation took effect at the close of December, 1862.

Gordon was minister at Evesham from 1863 to 1873, when he retired from active duty, in pursuance of a long-formed resolution to do so at the age of 65. He died at Kenilworth on 24th April, 1880, and was buried in the Coventry Cemetery. He was twice married, and had issue by both marriages.

His publications include (1) "Protestantism," 1842; (2) "Christian Developments," 1853; (3) "Calvin and Channing," 1854; (4) "Thomas Aikenhead, &c.," 1856; (5) "Nonconformity and Liberty, &c." 1867. His "George Harris: A Memoir," appeared in the *Christian Reformer*, April to December, 1860.

MINISTRY OF JOHN PAGE HOPPS. 1863-1869.

From this point the ministers of the Old Chapel belong to the ranks of our living contemporaries.

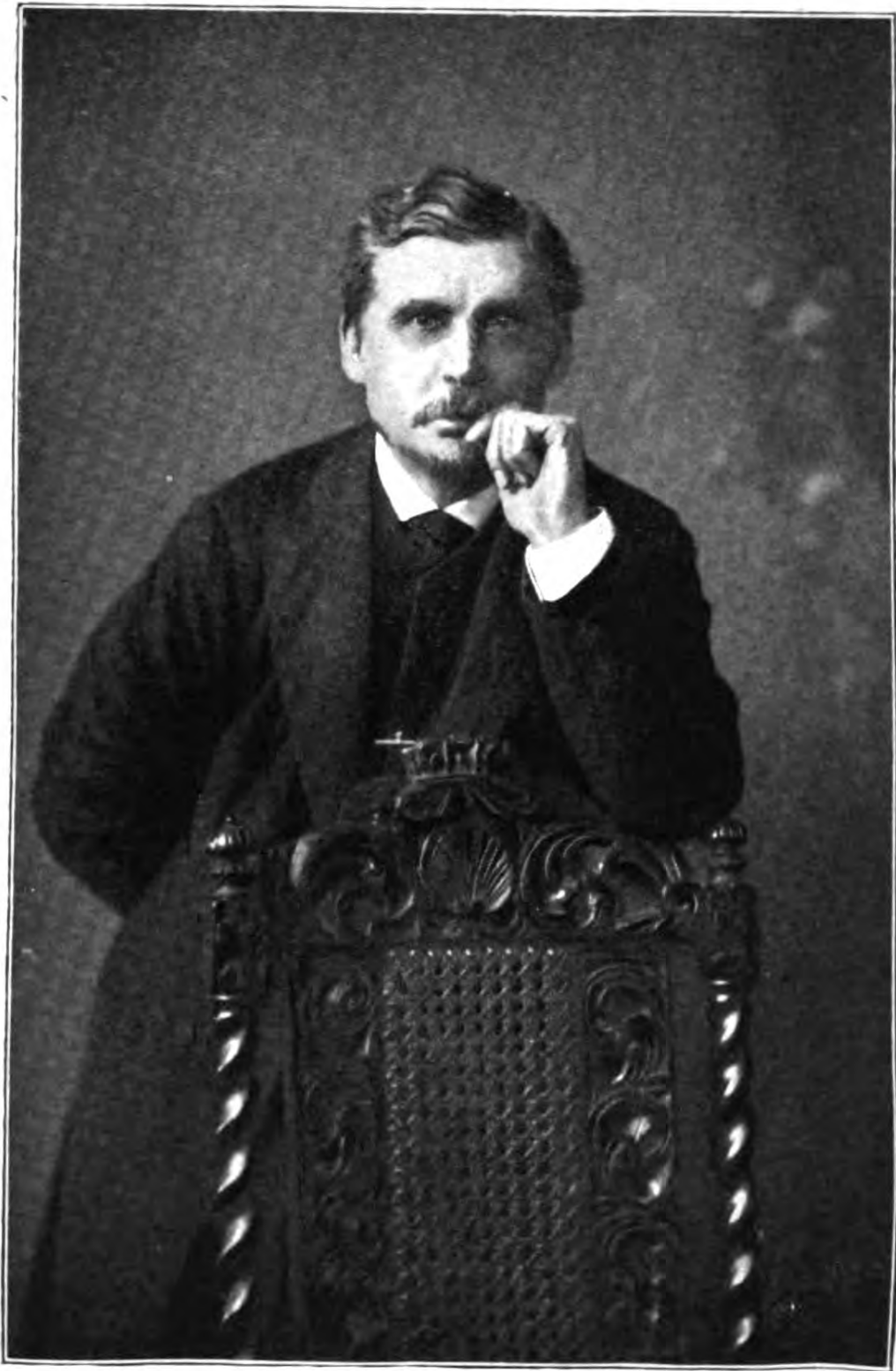
JOHN PAGE HOPPS (*b.* 1834) was educated at the Baptist College, Leicester, which has also given to our ministry Thomas W. Freckelton, of Northampton, and Thomas Read Elliott, of Mossley. His first settlement was at Hugglescote, Leicestershire, in 1856. He became colleague to George Dawson (1821-1876) at the Church of the Saviour at

Birmingham, in 1857. On 6th February, 1860, he was chosen as the first minister of the new congregation at Upperthorpe, Sheffield, where the chapel was opened on 17th July, 1861.

On 6th December, 1863, he began his ministry at Dukinfield. The East Cheshire Missionary Association, founded in 1859, was at his instance reorganised, in 1864, as the East Cheshire Union for Missionary Purposes. A supplementary hymn book, compiled by Mr. Hopps, was introduced in 1864. The parsonage, north-east of the Chapel, was erected in 1865, at a cost of £200 for land, and £1,100 for building. The plot of land for this purpose, containing 2,400 square yards, was conveyed to the Chapel trustees on 3rd November, 1866, along with an addition of 45 square yards to the burial-ground. In 1865 three bays in the West window of the Chapel were filled with stained glass, presented by James Ogden, David Harrison, and Henry Bayley.

In 1869 Mr. Hopps succeeded Henry William Crosskey, LL.D. (1826-1893), at St. Vincent Street, Glasgow. He removed to Leicester in 1876, and to Croydon in 1892.

Mr. Hopps' very numerous publications have enjoyed a remarkable popularity and success. His "Life of Jesus for Young Disciples," (1869) was the subject of an important suit, in which the liberty of the press in Scotland was thoroughly vindicated. He was widely known as the editor of the *Truth-seeker*, established in May, 1863, and superseded by *The Coming Day* in 1891. For a few years past Mr. Hopps has devoted much of his unsparing energy to the promotion of an unsectarian religious movement under the name of Our Father's Church.



JOHN PAGE HOPPS







PHILIP HENRY WICKSTEED.

MINISTRY OF PHILIP HENRY WICKSTEED, M.A.
1870-1874.

PHILIP HENRY WICKSTEED, M.A. (*b.* 1844), son of Charles Wicksteed, B.A. (1810-1885), of Liverpool and Leeds, was born at Leeds, and educated at Manchester College and the London University, and was Hibbert scholar 1865-67. His first settlement was at Taunton in 1867.

He began his ministry at Dukinfield in January, 1870. In 1872 three small lancet windows in the south-east gallery were filled with stained glass presented by John Woolley, and the corresponding lancets in the north-end gallery were filled with stained glass presented by John Brooks.

In 1874 Mr. Wicksteed followed James Martineau, D.D., as minister at Little Portland Street, London. From 1890 to 1894 he was, in addition, the Warden of University Hall, Gordon Square, London, presiding over the new institution initiated by Mrs. Humphry Ward.

As an author Mr. Wicksteed is best known by his translation of Dutch works on the Bible, his "Dante" (1879), and his "Alphabet of Economic Science" (1888).

MINISTRY OF GEORGE HAMILTON VANCE, B.D.
1875-1884.

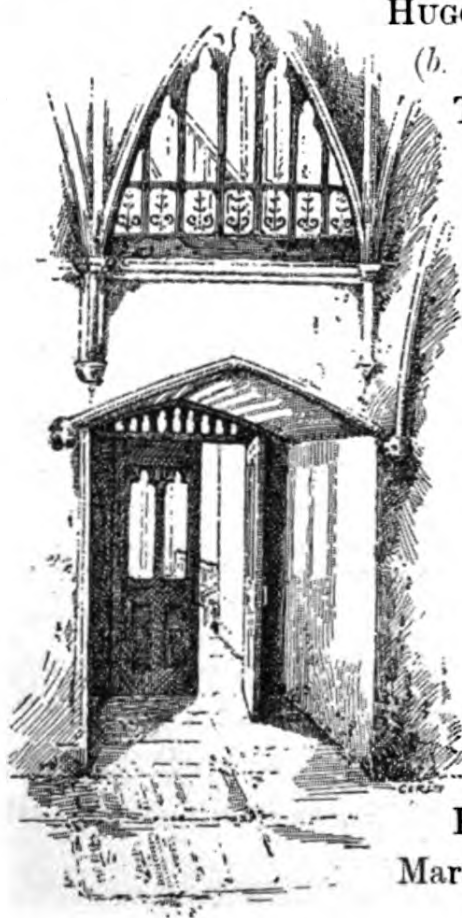
GEORGE HAMILTON VANCE, B.D. (*b.* 1848), son of George Vance Smith, D.D., one of the New Testament Company of Revisers, was educated at Harvard University, U.S.A. In 1874 he became minister at Swansea, as assistant to Edward Higginson (1807-1880).

He began his ministry at Dukinfield in October, 1875. His energetic work in connection with the school extension will be appropriately referred to later on.

In 1881 the three large lancet windows in the south gallery were filled with stained glass presented by William Marshall, in memory of his wife, Sarah Marshall (*d.* 1879).

Mr. Vance resigned in 1884, and migrated to Canada, where he resided for three years. Subsequently he ministered (1887-90) at Bournemouth and Poole, and on 25th May, 1890, was elected minister at St. Stephen's Green, Dublin.

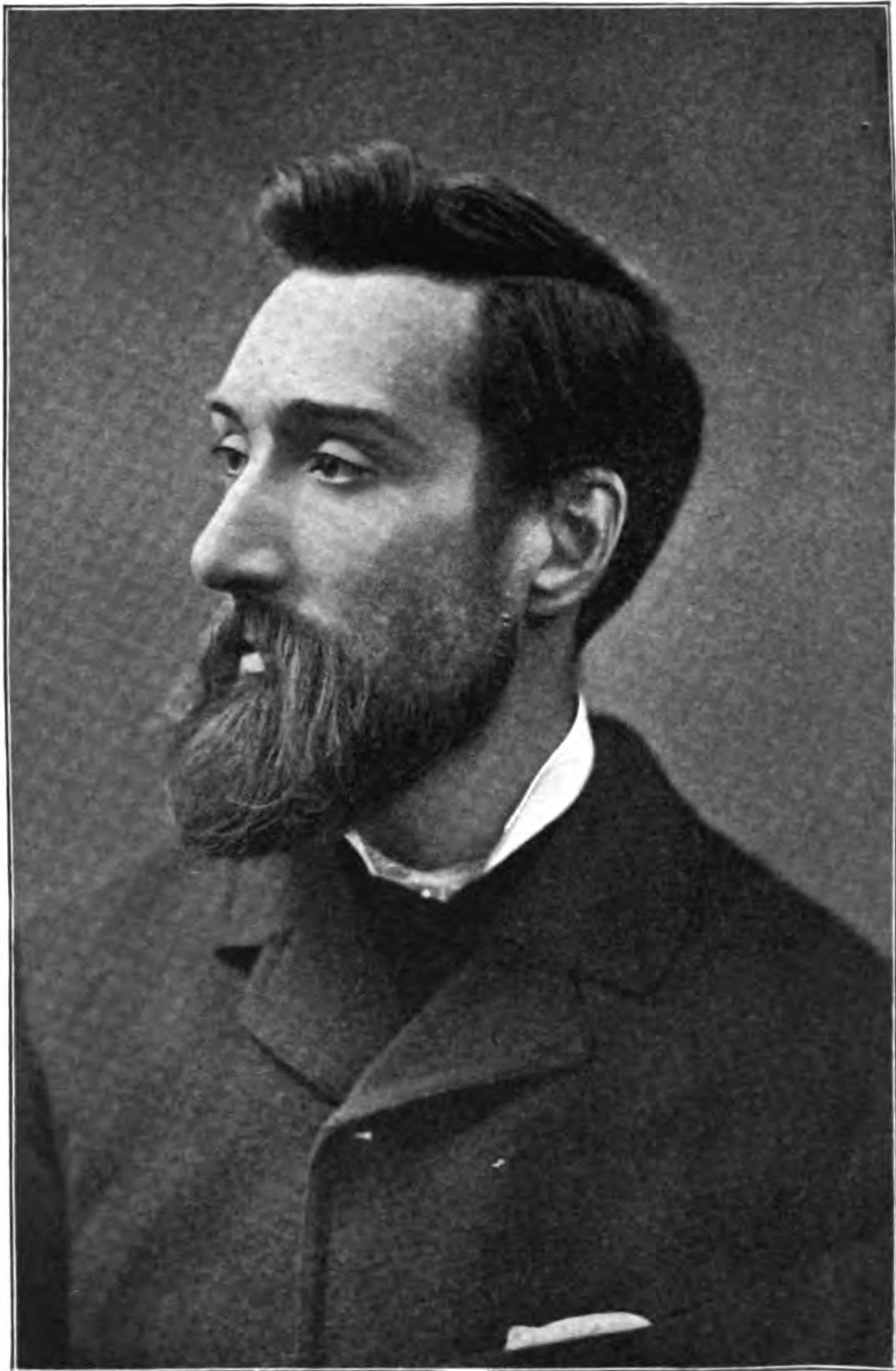
MINISTRY OF HUGON SEAWARD TAYLER, M.A. 1885.



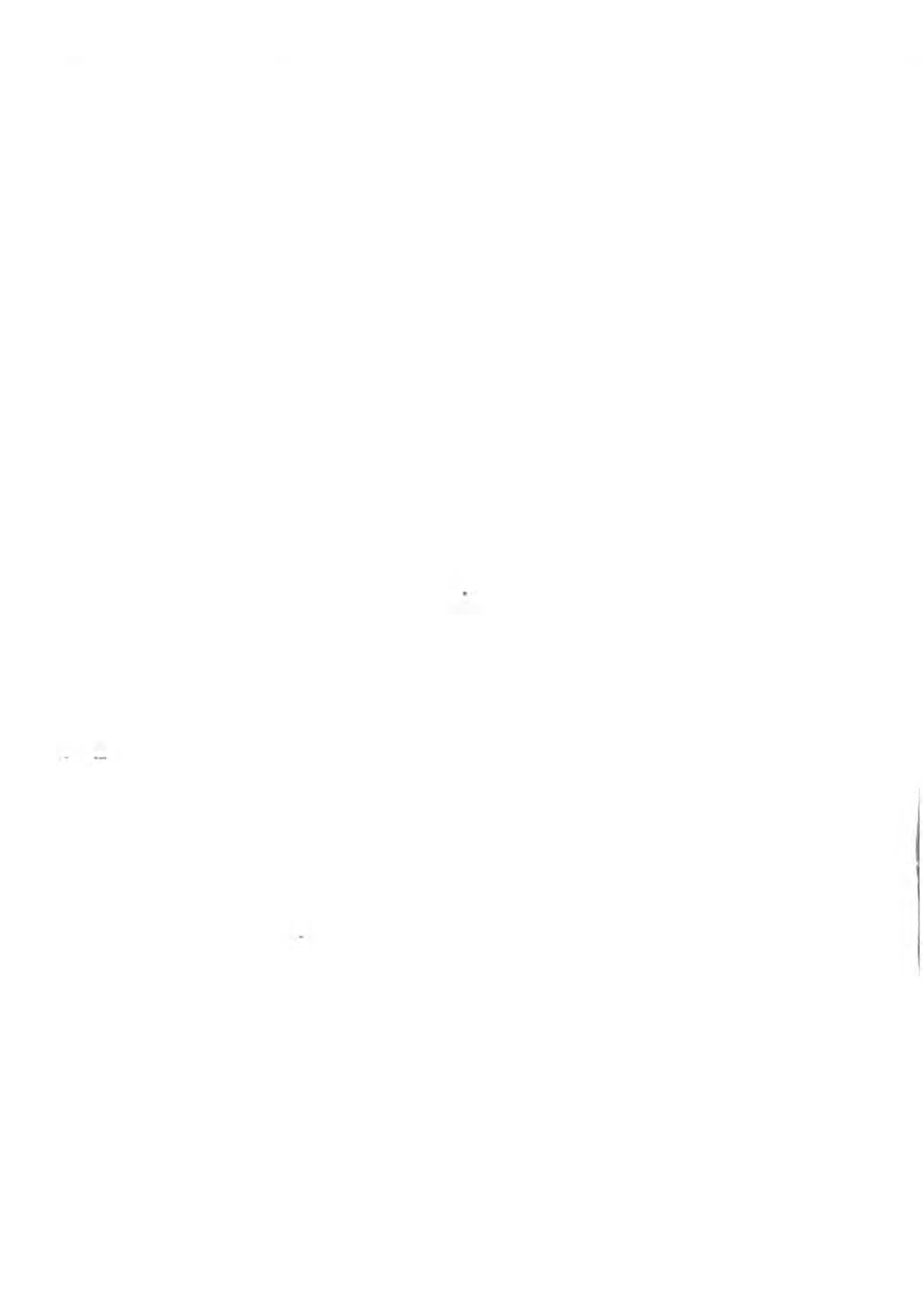
HUGON SEAWARD TAYLER, M.A.

(*b.* 1856) son of Stephen Seaward Tayler, for many years Treasurer, and since President of the British and Foreign Unitarian Association, was educated at Manchester College, and Cambridge University (M.A. 1883). In 1883 he became assistant to Thomas Sadler, Ph.D. (1822-1891) at Rosslyn Hill Chapel, Hampstead.

He began his ministry at Dukinfield in March, 1885. In 1887 the old hymn books were superseded by the introduction of "Hymns of Praise and Prayer" (1874), edited by James Martineau, D.D.



GEORGE HAMILTON VANCE.



The completion of Dukinfield Chapel by the erection of the new front is largely due to his initiative and exertions.

The celebration of the Jubilee of the present Chapel was held on Wednesday, 18th June, 1890. In the afternoon there was a religious service, in which all those then living who had ministered at the Old Chapel took part, and the associations their voices awoke gave additional solemnity to a service otherwise deeply interesting. Rev. G. Hamilton Vance, B.D., commenced the devotional portion, and was followed by Rev. Philip H. Wicksteed, M.A. The sermon was preached by Rev. John Page Hopps, and the concluding prayer was uttered by Rev. H. S. Tayler, M.A.

The first hymn was that given above (p. 77), as sung on June 26th, 1839, at the laying of the foundation stone of the Chapel.

The second hymn, "O Thou to whom in ancient time," by John Pierpont, was written for the opening (7th December, 1824) of the Congregational Church, Barton Square, Salem, Mass., and had been sung at the opening of the Chapel on 26th August, 1840. Never did the familiar hymn, by Ralph Waldo Emerson (written 1833), seem more appropriate:—

" We love the venerable house
Our fathers built to God ;
In heaven are kept their grateful vows,
Their dust endears the sod."

The last hymn was also by John Pierpont (written in 1830):—

" Gone are those great and good,
Who here in peril stood,
And raised their hymn.
Peace to the reverend dead ;
The light that on their head
The passing years have shed,
Shall ne'er grow dim."

Two voluntaries were played during the service by Wm. Tate, Esq., grandson of a former minister of the Chapel, Rev. William Tate.

After the service there was held in the evening a soirée, largely attended by former and present members. The chair was taken by the respected Chapel-warden, John Brooks, Esq., of Hill Bank. The Secretary, Mr. Broadrick, read a number of interesting letters from friends unable to be present; among others, from Mrs. Nicholson, Miss Astley, Miss Gaskell, Messrs. Thos. Ashton, Walter Gordon, William Pollitt, Rupert Potter, and Henry Tate. After a speech by the Chairman, the meeting was addressed by Mr. William Tate, Rev. Philip H. Wicksteed, Dr. L. M. Aspland, Q.C., Rev. G. Hamilton Vance, Mr. T. H. Gordon, Rev. H. S. Tayler, Alderman W. Bayley, Alderman S. S. Tayler (London), and Mr. A. P. Aspland.

The following is a copy of a circular signed by the officers of the Chapel, and issued by them, appealing for funds:—

DUKINFIELD OLD CHAPEL.

JUBILEE FUND.

The Congregation of the Dukinfield Old Chapel have determined to lastingly commemorate the Jubilee of their present Chapel by completing the building, as far as possible, in conformity with the original design, by adding a handsome front or west end. In 1839, when the present Chapel was built, extra foundations were laid with a view to the enlargement that has been so long delayed. The Committee have resolved to ask those formerly connected with this place of worship to aid them in completing the work their fathers began.

The estimated cost is not less than £3,000. Towards this the Congregation have already promised sums amounting to upwards of £2,000; and it is earnestly hoped that a considerable part of the



HUGON SEAWARD TAYLER.

remaining £1,000 will be contributed by former members, old scholars, and teachers, and those owning graves in the Chapel-yard. Besides the new entrances and turrets, an important feature of the additions will be a splendid large mullioned window. The gallery will be approached by staircases from the new vestibule, and the whole of the ground floor of the Chapel will be reseated.

The Minister and the Committee make an earnest appeal to you to contribute to this desirable object. They trust the improvements will serve as a fitting Jubilee Celebration, and a lasting record of the affection the present generation bears towards the building their fathers raised to God, and that it will be handed down to children and children's children, who will learn to speak of it with pride, and always associate it in their thoughts with the Beautiful and the Good. They believe you share the sacred memories of the past, that your love has not grown less by lapse of years, or become distant by change of place, and that you will deem it a privilege to do all in your power to add to the beauty and usefulness of the Chapel.

The builders' work has already made great progress, and if a large number of those baptised or married at the Old Chapel send help, it could be opened free of debt.

Mindful how strong and lasting is the attachment of former members of the Old Chapel, and of the fact that this quest has been bequeathed to the present generation, the Committee venture to hope you will "look unto the rock whence ye were hewn," and generously aid the strenuous efforts of the Congregation to finish that building which stands on the hill as a beacon-light to those far and near. "He gives twice who gives quickly."

SYDNEY HYDE, *Chapel Warden.*

J. HALL BROOKS, *Chairman of Building Committee.*

THOMAS BAYLEY, *Treasurer.*

E. B. BROADRICK, *Secretary.*

HUGON S. TAYLER, *Minister.*

Donations will be gladly received by any of the above named. Cheques or P.O. Orders may be made payable to Mr. Edwin B. Broadrick, whose address is Mona Bank, Cheetham Hill Road, Dukinfield.

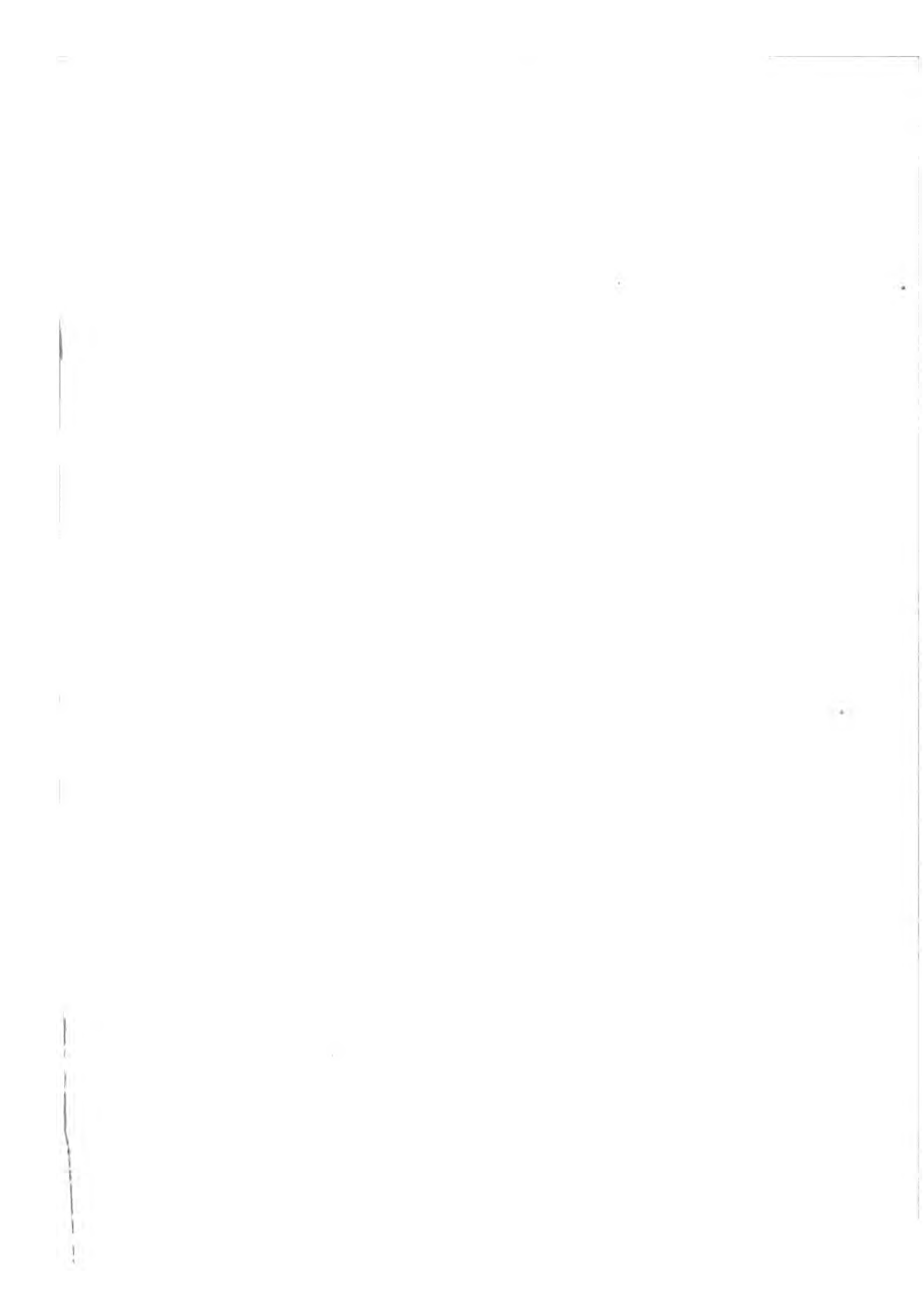
	£	s.	d.		£	s.	d.
Ladies' Sewing Society	260	0	0	J. F. Cheetham.....	10	0	0
Jno. Brooks	200	0	0	Dr. Lindsey Aspland..	5	5	0
Wm. Marshall	200	0	0	Thomas Davies	5	5	0
Mr. and Mrs. Bayley..	100	0	0	Mrs A. A. Cheetham..	5	5	0
J. Hall Brooks	100	0	0	Jas. Roberts	5	5	0
Samuel Taylor	100	0	0	John Wilson	5	5	0
Geo. Edwin Harrop ...	50	0	0	Alfred Cooper.....	5	5	0
Mrs. Pollitt.....	50	0	0	Miss Mary Harrop ...	5	0	0
Mrs. Ashton	50	0	0	John Moorhouse.....	5	0	0
Miss Sarah A. Harrop.	50	0	0	Misses Harrop	5	0	0
Frank W. Hyde.. ..	50	0	0	Edwin B. Broadrick...	5	0	0
Miss Whitehead.....	40	0	0	Miss Helen Harrop ...	5	0	0
Mrs. Isaac Buckley ...	30	0	0	Jas. Bancroft	5	0	0
Mrs. Crossley.....	30	0	0	Wright Wagstaff	5	0	0
Miss Harrison.....	25	0	0	John Stafford.....	5	0	0
Wm. Pollitt	25	0	0	Miss Schofield.....	5	0	0
Arthur P. Aspland ...	25	0	0	Miss Jane Newton.....	5	0	0
James Oliver	25	0	0	Mrs. Samuel Taylor ...	5	0	0
Mrs. Mottram.....	25	0	0	Mrs. Enoch Lawton ...	5	0	0
Thos. Ashton	25	0	0	Jas. Cheetham	5	0	0
Miss Woolley	20	0	0	Samuel Moss	5	0	0
Sydney Hyde	20	0	0	William Hyde	5	0	0
Rev. H. S. Tayler.....	20	0	0	Jas. Harrop.	5	0	0
Josh. Greenwood ...	20	0	0	Richd. Whitehead.....	5	0	0
Mrs. Wilson	20	0	0	Thos. Williams	5	0	0
Jno. Heaton				Josh. Oliver	5	0	0
(in memoriam) ...	20	0	0	John Oliver.....	5	0	0
Mrs. L. M. Aspland...	10	10	0	John E. Lawton	5	0	0
A. A. Cheetham.....	10	10	0	Thos. Bradley ...	5	0	0
Lewis Buckley	10	0	0	Walter Chadwick	5	0	0
Miss Hampson	10	0	0	Thomas Harrop	5	0	0
Miss Jane Harrison ...	10	0	0	Mr. & Mrs. Isherwood	5	0	9
James Grime	10	0	0	Joshua Cartwright.....	5	0	0
Wm. Greenwood	10	0	0	Jas. Howard Brooks...	5	0	0
Mrs. Alfred Harrop ...	10	0	0	Geo. S. Woolley.....	5	0	0
J. A. Ogden	10	0	0	Hermann Woolley.....	5	0	0
Wm. Crossley.....	10	0	0	Fredk. D. Ashton	5	0	0
Mrs. H. K. Shaw	10	0	0	Wm. Moorhouse	5	0	0
Wm. Cartwright	10	0	0	Mrs. Haigh.....	5	0	0
Mrs. H. Buckley	10	0	0	Mr. Reynolds' Children	5	0	0
Mrs. Jno. Chadwick...	10	0	0	George Elce	5	0	0
Allen Hollingworth ...	10	0	0	Jno. Geo. Sykes.....	5	0	0
Harry Rowland	10	0	0	Mrs. I. Worthington	5	0	0
John Hilton	10	0	0	Mrs. D. Booth	5	0	0
Wm. E. Wood	10	0	0	Walter Harrop	5	0	0
Mrs. Unwin	10	0	0	Mr. and Mrs. Quarmby	5	0	0
Abel Buckley	10	0	0	Michael Lunn	5	0	0
S. S. Tayler	10	0	0				

DUKINFIELD CHAPEL.

93

	£	s.	d.		£	s.	d.
Miss Elizabeth Dawson				Wm. Watts.....	2	2	0
(in memoriam) ...	5	0	0	Mrs. John Heap.....	2	2	0
Mrs. and Mr. Nicholson	5	0	0	Joshua W. Tonge	2	2	0
In Memoriam—				Thos. Schofield	2	2	0
Nancy Cheetham ...	5	0	0	Hugh Jones.....	2	2	0
Ralph Cheetham ...	5	0	0	John Burgess	2	2	0
Emma Cheetham ...	5	0	0	Wm. H. Hague	2	2	0
Mrs. Scott	5	0	0	Miss Moorhouse.....	2	2	0
Adam Oldfield	1	1	0	Jas. Ashton.....	2	2	0
Mrs. Morrow	4	0	0	Mrs. W. Higginbottom	2	2	0
George A. Hurst	3	3	0	Josh. Simpson.....	2	2	0
Mrs. & Miss Whitham	2	2	0	Peter Crook.. ..	2	1	0
Jas. Kenworthy... ..	3	3	0	John Johnson.....	2	0	0
Miss Moore.....	3	3	0	Mrs. Joshua Brooks ...	2	0	0
Miss Ann France ...	3	3	0	Mrs. Wrigley.....	2	0	0
Chas. Haughton.....	3	3	0	Miss Edith Cheetham	2	0	0
Jas. Whittaker	3	3	0	Mrs. Jas. Bancroft ...	2	0	0
Edward Harrop.....	3	3	0	Jno. Ramsbottom	2	0	0
Mrs. Wycherley.....	3	3	0	Miss Lucy Schofield...	2	0	0
Mrs. Orlando Oldham	3	3	0	Mrs. Ward	2	0	0
Alfred Johnson	3	3	0	J. Lomas and Family.	2	0	0
Mrs. Jas. Haigh.. ..	3	0	0	Miss Maria Warhurst	1	10	0
Mrs. Conway	3	0	0	Alfred Jewitt.....	1	10	0
John Leigh.....	3	0	0	John Nadin.....	1	1	0
Mrs. G. A. Garside ...	3	0	0	Geo. Hyde	1	1	0
Mrs. Mundy	3	0	0	A. S. Kinnell	1	1	0
Mrs. Mosedale	3	0	0	Miss Jane Rowland ...	1	1	0
Mrs. Sykes	3	0	0	Miss B. Bamford ..	1	1	0
Misses Dawson	3	0	0	Josh. Higham.....	1	1	0
Mrs. Shepherd	3	0	0	Mrs. C. Whalley	1	1	0
Miss Astley.....	3	0	6	Mrs. and Miss Hirst...	1	1	0
Mrs. Colston	3	0	0	Harry Hirst	1	1	0
Mrs. Andrew & Family	2	12	0	Thos. Brown	1	1	0
Thos. Brown	2	10	0	Mrs. Geo. Brown	1	1	0
Geo. Rowbottom	2	10	0	John Brown	1	1	0
Jas. E. Wilde.....	2	2	0	Jas. Elce	1	1	0
Wm. Shaw	2	2	0	Ed. P. Robinson.....	1	1	0
Alfd. H. Booth	2	2	0	John Newton (London)	1	1	0
John Reece.....	2	2	0	Miss Mary Hurst ...	1	1	0
Abraham Ashton	2	2	0	Miss Eliza Shaw	1	1	0
Thos. Borsey	2	2	0	Josh. W. Hibbert	1	1	0
Mrs. Jno. Swindells ...	2	2	0	Josh. Shakespere	1	1	0
Mark Andrew.....	2	2	0	Henry Pratt	1	1	0
Jas. Halliwell.....	2	2	0	Reuben L. Buckley ...	1	1	0
Edwin Chadwick	2	2	0	Mrs. Hannah Davies..	1	1	0
Misses Armitage	2	2	0	Mrs. Robt. Statham...	1	1	0
Friend, H.S.T.	2	2	0	Mrs. Jas. E. Wilde ...	1	1	0
Jas. Worrall	2	2	0	A Friend (G. A. Hurst)	1	1	0

	£	s.	d.		£	s.	d.
Mrs. T. Kenworthy ...	1	1	0	Geo. T. Bennett	0	10	6
Miss Minnie Lawton...	1	1	0	Wm. Caton.....	0	10	6
Miss Clara Lawton ...	1	1	0	Edward Roberts	0	10	6
A Friend (J. Newton)	1	1	0	Wm. B. Stone	0	10	6
Miss Annie Booth	1	1	0	Wright Whalley	0	10	6
Wm. Oliver.....	1	1	0	Nellie Borsev	0	10	6
Mrs. Howarth	1	1	0	Wm. Shaw, junr.	0	10	6
Miss Selina Howarth	1	1	0	Chas. W. Brown	0	10	6
Mrs. Jas. Newton	1	1	0	T. Marsden	0	10	6
Edward Hibbert	1	1	0	Ernest J. Harvey	0	10	6
Mrs. Senior.....	1	1	0	Mrs. Jones	0	10	6
Miss A. H. Buckley ..	1	1	0	Miss M. H. Moorhouse	0	10	6
Miss M. A. Tunnicliffe	1	0	0	Miss M. A. Moorhouse	0	10	6
Miss Eva Nadin.....	1	0	0	Arthur Moorhouse.....	0	10	6
Mrs. Alfred Firth	1	0	0	Samuel Knight	0	10	6
Chas. Horbury	1	0	0	Josh. Wood.....	0	10	6
John Roberts	1	0	0	David Mottram	0	10	0
Wm. Ridyard	1	0	0	Miss Annie Borsev ...	0	10	0
Mrs. Wilkinson	1	0	0	Jas. Brown	0	10	0
Saml. Wilkinson	1	0	0	Mrs. Wardle	0	10	0
Miss Sarah C. Andrew	1	0	0	Mrs. Clayton	0	10	0
Miss E. Harper	1	0	0	Mrs. Wm. Jackson ...	0	10	0
Mrs. Caroline Hoyle...	1	0	0	Henry Moores	0	10	0
Mrs. Elizabeth Martin	1	0	0	Mrs. Wroe	0	10	0
Andrew Matley.....	1	0	0	Mrs. Hague.....	0	10	0
Miss Ann Whitham ..	1	0	0	Lily Wroe	0	10	0
Miss H. L. Brooks ...	1	0	0	Mrs. Wm. Howarth ...	0	10	0
Miss Jane Haughton	1	0	0	Percy B. Brierley	0	10	0
Mrs. Hulme	1	0	0	Miss Eliza Nadin	0	10	0
Wm. Ed. Cooke.....	1	0	0	Miss Eliz. A. Roberts .	0	10	0
William Tate	1	0	0	Mrs. J. Siddall	0	10	0
William Atkin	1	0	0	Walter Ashton	0	10	0
Miss M. H. Lea.....	1	0	0	Miss Rebecca Davies...	0	7	6
Josh. Cottrell.....	1	0	0	Fredk. Gee	0	6	0
Josh. Nadin	1	0	0	Mrs. Jno Butterworth	0	5	0
Stanley Pearson.....	1	0	0	Mrs. Alfd. Walker ...	0	5	0
John Ashton	1	0	0	Wm. Newton.....	0	5	0
Miss Tomlinson	1	0	0	Mrs. Wm. Harrop.....	0	5	0
Miss Elizabeth Ingham	1	0	0	Miss Mary A. Whalley	0	5	0
Miss Mary J. Wroe ...	0	15	0	Miss Bertha Whalley..	0	5	0
Miss Elizabeth Wroe	0	15	0	Josh. Eden	0	4	0
Miss S. B. Broadrick	0	10	6	Mrs. Greaves	0	2	6
Miss M. B. Broadrick	0	10	6	A Friend, Mrs. Garside	0	2	6
Miss Alice Broadrick	0	10	6	A Friend	0	2	0
Miss E. A. Broadrick	0	10	6	Collections Re-opening			
E. B. Broadrick, junr.	0	10	6	Services	88	6	10
Miss M. L. Kenworthy	0	10	6	Gee Cross Dramatic			
Miss Lilian Kenworthy	0	10	6	Society Entertainm'nt	11	3	8
John Kenworthy	0	10	6	J. W. Hadfield's Lecture	1	0	9
Henry Gee	0	10	6	Surplus, Old Scholars'			
Mrs. Geo. T. Bennett	0	10	6	Party	3	17	1





EDWARD HYDE.

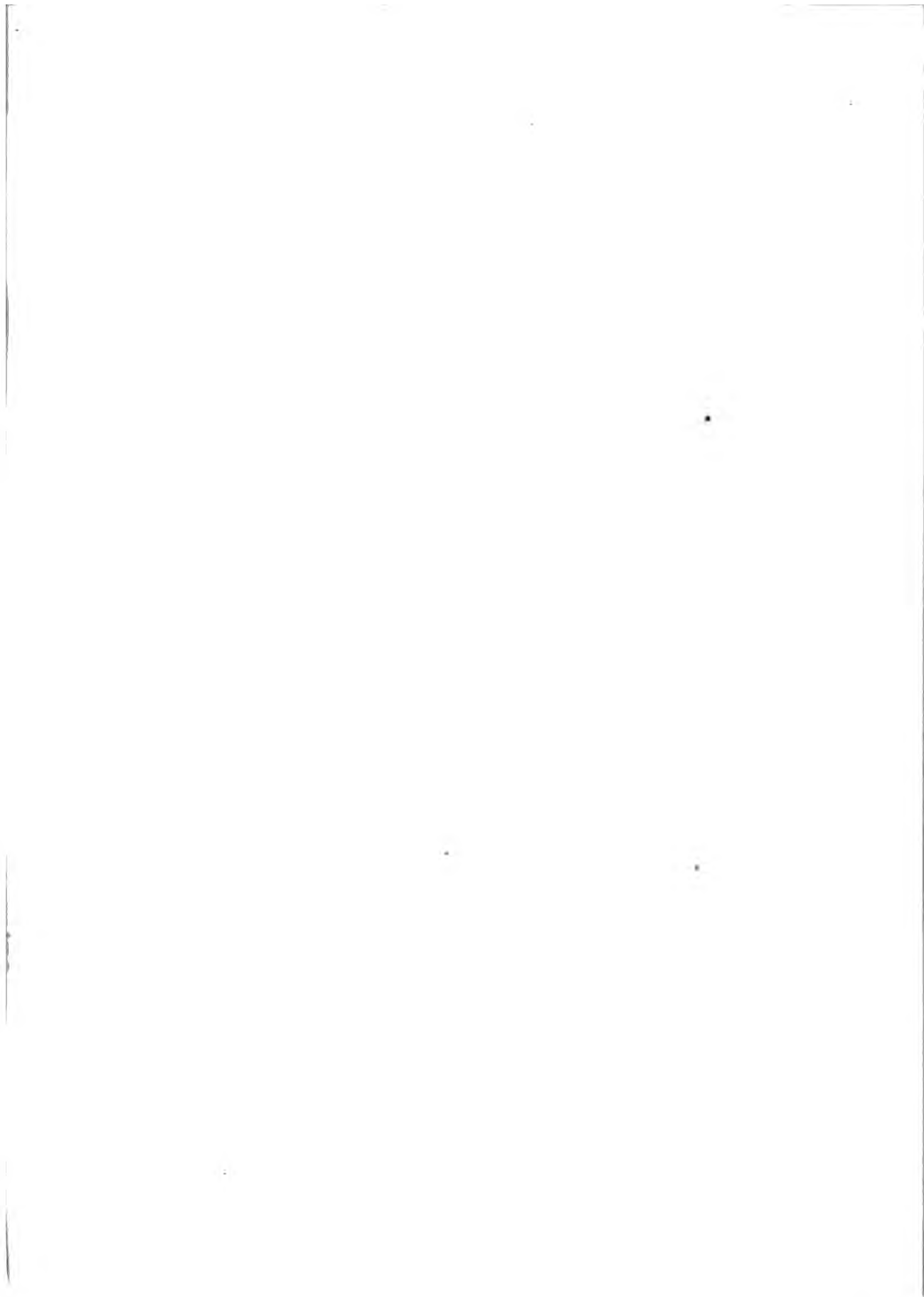
A special service was held on Wednesday, 14th June, 1893, to celebrate the re-opening of the Old Chapel after its completion. The preacher was Rev. Brooke Herford, D.D., who reviewed some of the changes of religious thought in the past, and, in eloquent terms, dwelt on the great verities of religion that remain unshaken. The time-honoured hymn, "O God, without whose fostering aid," was sung to the tune, "Old Chapel," composed by the organist, Mr. Enos Andrew; it has for some time past been a favourite with the congregation. A very successful soirée was held the same evening. The chairman was Sydney Hyde, Esq., chapel warden, elder son of Edward Hyde, Esq., whose memory is deeply loved and revered, and who served the chapel for many years as chapel warden. Rev. H. W. Hawkes, son of Rev. Edward Hawkes, and grandson of Rev. James Hawkes, who founded the Sunday School, produced, in the course of his speech, the identical silver cream jug that inspired the story of "The Silver Cup." (See p. 102). It bore the following inscription:—"To the Rev. James Hawkes, institutor of the Dukinfield Sunday School. This tribute of gratitude is presented, by the joint contributions of his affectionate pupils, 1813."



The subsequent speakers were Arthur P. Aspland, Esq., son of Rev. R. Brook Aspland; John Hall Brooks, Esq., son of the late chapel warden, and great nephew of Rev. James Brooks, minister of Gee Cross; Rev. Brooke Herford, D.D.; James R. Beard, Esq., J.P., son of the late John Rely Beard, D.D., of

Manchester ; Rev. S. A. Steinthal ; S. S. Tayler, Esq., L.C.C. ; his son, Rev. Hugon S. Tayler, M.A., minister of the chapel ; and Mr. Edwin B. Broadrick, the secretary

The comment of the *Ashton Reporter* of June 21st, was as follows :—“The gathering of Unitarians on Wednesday evening at the soirée to celebrate the Jubilee of the Old Chapel was in every sense a great success. There was a large representative assembly of ministers and laymen to lend importance to an event which has many pleasant and sad associations. In a period of 50 years many familiar forms are removed from amongst us, and the case of the Old Chapel has been no exception. The congregation have lost by death the most prominent and wealthy amongst them, such as the Harrisons, the Bayleys, and the Hydes. At one time it was no uncommon occurrence to see a dozen or twenty carriages drawn up in front of the chapel waiting for their aristocratic owners. The speaking at the jubilee meeting partook of the retrospective and historical. The former had a tinge of sadness associated with it, and the latter was all cause for congratulation. The chapel has undergone very little alteration during the last fifty years. The old school; of course, still exists, but a splendid new building has been erected at the rear of it—one of the finest buildings in the district. It is the desire of the congregation that the jubilee should be commemorated in a more enduring and substantial form than that of a fleeting soirée. The cause of Unitarianism has taken firm root in Dukinfield, and the Old Chapel is associated in the minds of large numbers with dear and hallowed memories.”





JAMES OGDEN.

MINISTERS OF DUKINFIELD CHAPEL.
1708-1895.

- 1.—Samuel Angier, 1677-1713
- 2.—William Buckley, 1714-1752
- 3.—Robert Robinson, D.D., 1752-1755
- 4.——— Gladstones, 1755-1757
- 5.—John Helme, 1757?-1761
- 6.—William Buckley, 1762-1791
- 7.—David Lewellin Davies, 1791-1794
- 8.—Thomas Smith, 1795-1797
- 9.—William Tate, 1799
- 10.—James Hawkes, 1800-1813.
- 11.—Joseph Ashton, 1814-1817
- 12.—Thomas Oliver Warwick, M.D., 1817-19
- 13.—John Gaskell, M.A., 1819-1836
- 14.—Robert Brook Aspland, M.A., 1837-1858.
- 15.—John Gordon, 1858-1862
- 16.—John Page Hopps, 1863-1869
- 17.—Philip Henry Wicksteed, M.A., 1870-1874
- 18.—George Hamilton Vance, B.D., 1875-1884
- 19.—Hugon Seaward Tayler, M.A., 1885-

CHAPEL WARDENS. 1841-1895.

Henry Bayley, 1841-1852	Edward Hyde, 1875-1888
James Ogden, 1852-1856	John Brooks, 1889-1891
Henry Bayley, 1856-1875	Sydney Hyde, 1891-95
James Kerfoot, 1895.	

TREASURERS.

Thomas Bayley, 1876-1893.
Sydney Hyde, 1893.



SECRETARIES. 1841-1895.

Edwin Harrop, 1841-1854	Robt. B. Orme, 1874-1881
Wm. Marshall, 1854-1874	Edwin B. Broadrick, 1881

TRUSTEES OF THE CHAPEL. 1868.

*Old.**New.*

Benjamin Armitage,	Henry Bayley,
David Harrison,	Edward Hyde,
Nathan Lees,	James Ogden,
John Woolley,	John Brooks,
Wm Bayley,	Josh. Smethurst,
David Cheetham.	Hy. T. Darnton,
	John Lees Aspland,
	Wm. Hyde.

TRUSTEES, GODLEY ESTATE. 1868.

David Cheetham,	Thomas Bayley,
Thos. Ashton Harrison,	Sydney Hyde,
Wm. Bayley, junr.,	Hy. Hector Potter,
Wm. Hy. Harrison,	Hy. Cheetham Hill.

TRUSTEES, CHAPEL AND PARSONAGE HOUSE. 1888.

William Bayley,	Edwin B. Broadrick,
John Brooks,	James Kerfoot,
Wm. Bayley, junr.,	John O. Kerfoot,
Thos. Bayley,	Wm. Smith,
Jas. White,	Wm. Greenwood,
Frank Woolley Hyde,	Jas. Mellor Hill,
Jno. Hall Brooks,	Wm. Pollitt,
	Walter Harrop.



EDWIN HARROP.

TRUSTEES, GODLEY ESTATE. 1892.

Henry Cheetham Hill,	John Hall Brooks,
Thos. Bayley,	Geo. Edwin Harrop,
Sydney Hyde,	Aaron Alf. Cheetham,
Edwin B. Broadrick,	Wm. Bayley,
Alfred Cooper.	

CLERKS AND SEXTONS.

Nathaniel Gee was clerk before 1717, and until 1767. He is mentioned later (p. 100), as he was schoolmaster as well.

John Leigh succeeded him, and was buried on 6th September, 1769.

Samuel Hague is the next known clerk and sexton; he was probably son of Joseph Hague, buried 16th June, 1780, whose widow, Melicent, was buried 16th January, 1784, aged 74 or 75. Samuel Hague entered on office in 1785, and was the first to keep a regular account of the funerals, with particulars as to the place of each grave, and including in his record many interesting memoranda of contemporary matters. He was a land surveyor, and a trustee of the endowment. He resigned his post as clerk and sexton in 1812, and was buried on 12th February, 1816.

Joel Gee, great grandson of Nathaniel Gee, entered on office on 20th July, 1812, and acted till Jan., 1834. He was a stone cutter. He was buried on 9th November, 1844, aged 66.

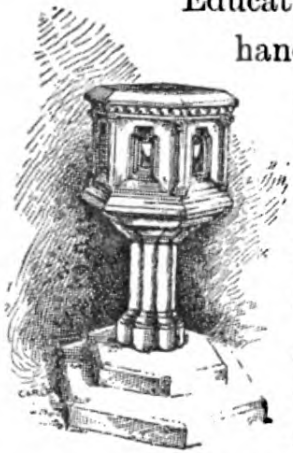
Samuel Marchington; he was sexton from Jan., 1834, to Dec., 1846, and was buried on 8th April, 1858, aged 50 years.

Joseph Tetlow entered on office as sexton in Dec., 1846; his eccentricities are well remembered.

George Allen Garside entered on office as sexton in October, 1870, and died in April, 1878.

James Bancroft entered on office in 1878.

HISTORY OF THE SUNDAY SCHOOL.



Education and religion went characteristically hand in hand in the Old Dissent. Few congregations were without their schools; and most ministers had more or less to do with the work of the schoolmaster. The connection between education and religion was felt to be close and constant. A book revelation was inaccessible to those who could not read: and it was in many parts inexplicable to those who had not made some progress in various branches of study. Adjoining the Old Chapel (between it and the road), and nearly contemporaneous with its erection, was a school building, which lasted till about 1770-75, when it was taken down to improve the view of the chapel.

The first schoolmaster at Dukinfield of whom we have any record was Jeremiah Barlow. Barlow had previously kept school at Blackley, where John Cooper, the first minister of Gee Cross, was his pupil. He came to Dukinfield before 1700, and enjoyed here a more than provincial reputation, for he had pupils from London, including the son of John Dennis (1657-1734), the playwright and critic.

Barlow was followed by Nathaniel Gee, who was clerk at the Old Chapel, schoolmaster, and collector for the

Dukinfield Estate, as early as 1717. He was a famous teacher of penmanship, known throughout the district as Domine Gee. He died on 28th August, 1767. His great grandson, Joel Gee, a stone cutter, was sexton from 1812.

At the time of the appointment of James Hawkes as preacher at the Old Chapel, there had apparently been no school in Dukinfield for about thirty years. Hawkes, at the very outset of his work here, started a Sunday school, on 10th August, 1800. At this date there was no such school at any place nearer than Manchester. Hawkes' immediate object was the promotion of the general education of the place. The school originally took the place of morning service, and was taught on the clay floor of the chapel itself.

On 24th August, 1800, a charity sermon on behalf of the Sunday school was preached by Thomas Barnes, D.D., of Manchester, when the collection amounted to £6 11s. 0½d. Next year Dr. Barnes again preached the charity sermon (9th August, 1801), when the sum of £9 10s. 10d. was collected. A Sunday School Library was soon established.

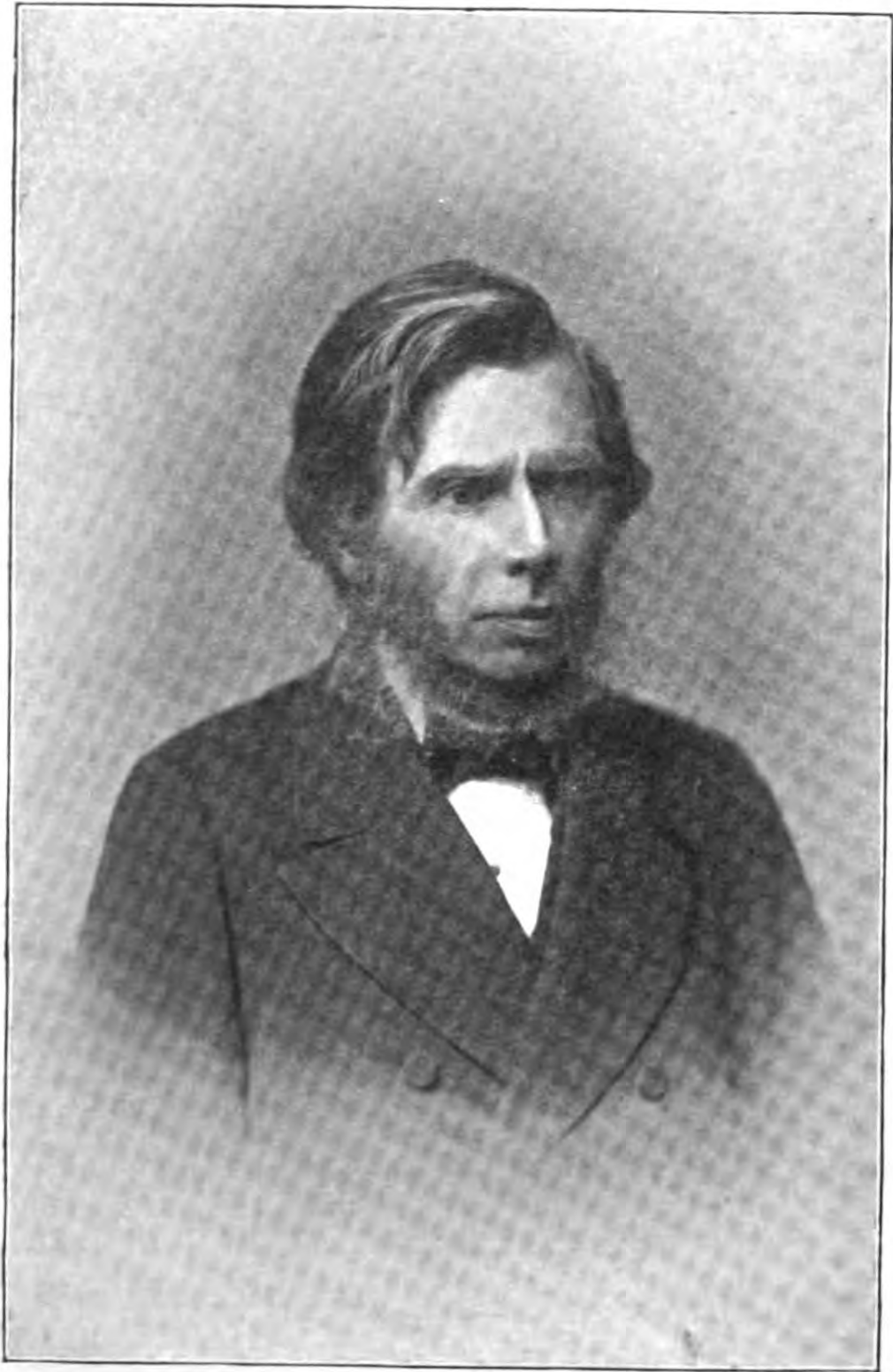
The School building was begun in August, 1810, and finished that year. The land was given by Francis Dukinfield Astley; the building cost £300, towards which over £60 was raised in weekly sums by scholars and teachers. In 1820 the building was enlarged by the addition of a second storey. In 1839 a further addition was made, consisting of the old "top room" and storeys below it. This cost nearly £700, of which £400 remained as a debt till it was cleared off, at the Jubilee of the School in 1850. On this occasion a Jubilee Medal was issued, executed by Messrs. Allen and Moore, of

Birmingham. Copies of this medal in silver were presented (24th May, 1850) to Edward and Henry Hawkes, sons of the founder.

On this occasion it was mentioned that when James Hawkes, after becoming minister of Lincoln, returned to preach at Dukinfield, on 4th July, 1813, a silver cream-jug was presented to him, which had been purchased by the pence of the scholars (see p. 95). Some children, who were crying because they had no pence to give, were helped by a good girl named Elizabeth Hall, who worked over-hours at night to enable these children to become contributors. The story was mentioned at the table of Joseph Strutt, of Derby, in Maria Edgeworth's presence, and it suggested her tale of "The Silver Cup." It must be added that Elizabeth Hall emigrated to America, where she became Mrs. Whitehead, and died in 1889. She retained her love of the old place to the last, and on her death-bed asked her daughter, Mary Whitehead, to make a present of money to the School. Miss Whitehead gave £100 for School purposes, and £40 to the Jubilee Fund of the Chapel.

It was thought well in 1870 to establish a Day School, which was at first under the management of Mr. Wm. Mason. He was succeeded by Mr. Richard Whitehead, under whose energetic management the school gradually increased to its present large dimensions. Especial interest attaches to Mr. Marshall's words respecting it. "At all times the school has given more secular instruction on the Sunday than is usually given, but religious instruction has not been neglected, the opportunity for secular instruction being provided for by





WILLIAM MARSHALL.

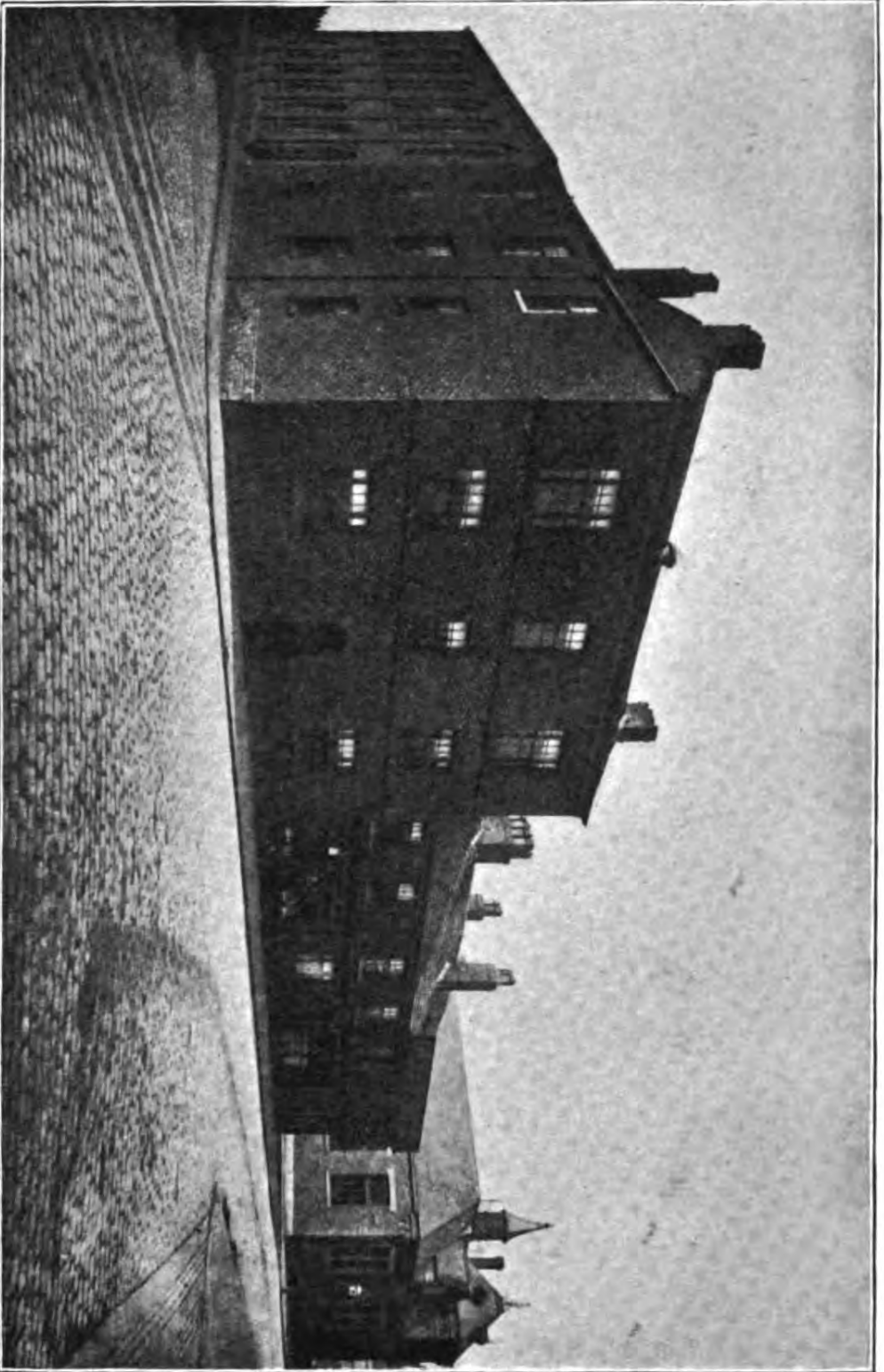
longer hours than usual. While providing, however, this extra amount of secular instruction on Sundays, and while there were usually good evening classes at the school, the congregation for a long time took no steps to obtain Government grants for a day school, being apparently of opinion that public money should be spent under the direction of public authorities. Even when the present day school was established in 1870, it was thought by some to be only a temporary expedient; but the conviction has gradually deepened amongst us that what ought to be called a national school, but what goes by the extraordinary name of a Board school, could not for the present be established in Dukinfield."

The increased operations of the school led to the project of extensive additions and alterations in connection with the old structure. As originally calculated, a sum of £2,200 was expected to be required, but the new and enlarged premises actually involved an outlay of £3,293.

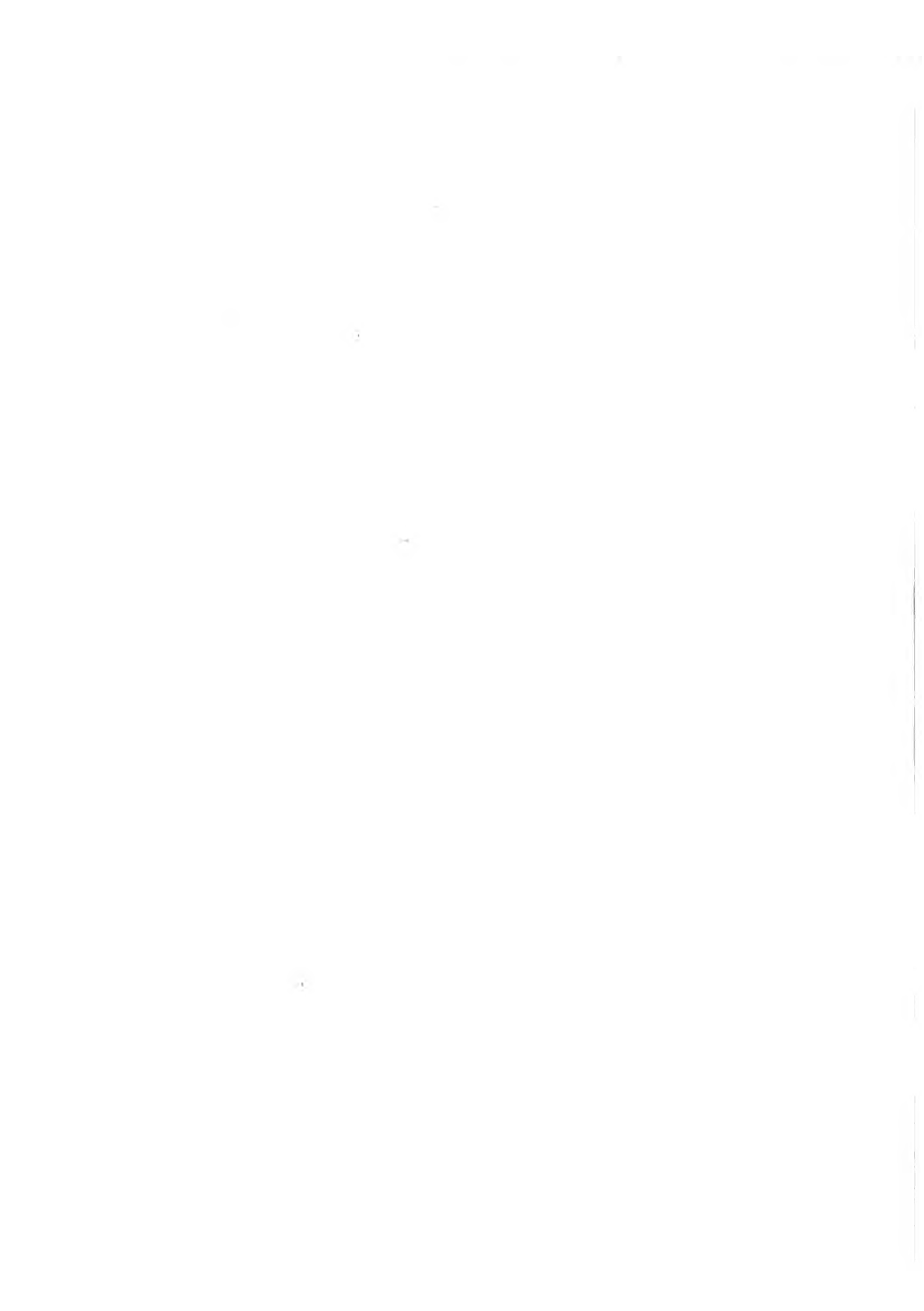
At a grand bazaar, opened by Edwin Lawrence, Esq., LL. B., of London, on 16th May, 1881, a very instructive speech was delivered by Mr. Marshall, who reviewed the past history of the school. "The teaching was first in the Old Chapel, then in a room in or near the old road, then in a garret in the Half Moon, when the few teachers and scholars of the time raised amongst them £60 or £70 towards the first part of the building adjoining this, which was erected in 1810. In 1839 the school was considerably enlarged, and from that time to the Staly-bridge migration, about 20 years ago, accommodated 500 Sunday scholars, and was always full, children having often to wait for months for admission, although no child under six

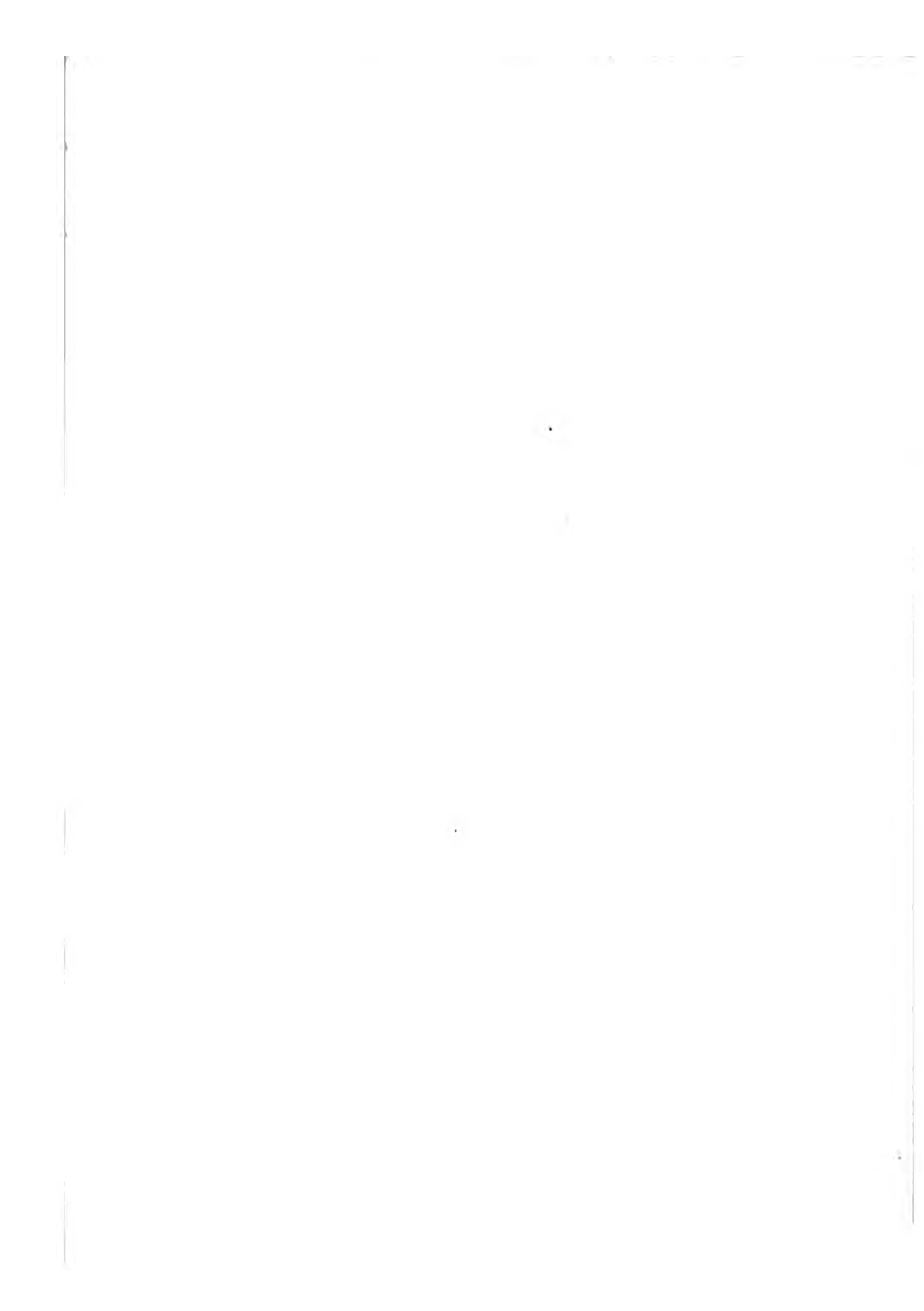
was admitted. For the last 20 years the number of Sunday scholars has been about 450, being the largest number which the committee thought should be admitted. Before the Hob Hill School at Stalybridge was commenced, two-thirds of the scholars came from Stalybridge. That school, which has now between 300 and 400 Sunday scholars is within the Dukinfield township, was established by Dukinfield teachers, and is conducted on exactly the same principles as the Old School. At the beginning of this century, one at least of the cotton mills, the old White Factory on Chapel Hill, was still worked by horse power. The inhabitants of the township were then about 1,700. For a long period most of the owners of the factories in the township went to the Old Chapel, and most of the men who managed these factories were educated at the Old School."

The new School premises were opened on 20th May, 1882. In the course of a speech on that occasion, Rev. G. H. Vance asked the pertinent question:—"Who lighted the fire? He knew the ins and outs of that movement from the beginning, and did not hesitate to say, that had it not been for Mr. Marshall, that school would never have been built that day. He said that not because Mr. Marshall had been the largest contributor in money, although the knowledge of what he was prepared to do had doubtless been of great encouragement to them all, but because the first start to the movement was given by Mr. Marshall, and his perseverance in the face of discouragement, and his faith that the thing might be, and would be, carried, this had been the means of inspiring others, and giving them courage and the requisite amount of persistence and zeal."



DUKINFIELD SCHOOL, 1882.







JOHN BROOKS.

After other interesting speeches had been delivered by Rev. S. A. Steinthal, Dr. Pankhurst, W. Summers, Esq., M.P., and Rev. H. E. Dowson, a very appropriate and well-earned tribute of praise was paid to Mr. Vance for his indomitable energy. Mr. John Brooks, who was as staunch and faithful a friend and supporter as school or chapel ever had, expressed the opinion that "Mr. Vance had ably followed in the lines of his predecessor, Mr. Hawkes, and had been ably seconded in his endeavours by his excellent wife. He had a recollection of the school, extending back over a long period, and he could not refrain from saying that in the old days they were very much indebted to old Mr. Oliver, to Mr. John Whittaker, and to Mr. Samuel Broadrick, of all of whom he had the liveliest and most pleasant recollections. He, himself, gave up the secretaryship to the Sunday School twenty years ago (1862), after having fulfilled the post for something like twenty years."

The history of the Sunday School requires a volume to itself; and a deeply interesting and very instructive volume it would be, if a hundredth part of the work of this institution in fashioning character could be chronicled. From the commencement until now, bright happy life has never been wanting to it. But, as the ever-flowing river is lost in the ocean, so outside our school walls this human stream is lost sight of. How far the waters of the deep have been sweetened and purified thereby, the eye cannot discern. All that is possible is to repeat the confession that rises to the lips of many true, earnest and worthy men and women, when they say they owe their prosperity to the early training they received in this their moral and religious home. "If you seek my monument,

look around you," is the answer of the school to the historian. Look around, far and near ; for widespread is the respect won by the "Big School." Tender, strong, inspiring memories are stored up in many a scholar's breast for the "old place." Proofs of affection were shown at the bazaar for the new school, when presents arrived from old scholars from nearly all parts of the world. In connection with this subject a host of honoured names might be recounted, but our space only allows a list of officers

The following is, as far as can be obtained, a list of the ministers who have preached the Sermons for the School, with the amounts of collections. Until the year 1810, the sermon was preached by one of the ministers of Cross Street Chapel, Manchester :—

	£	s.	d.
1810 John Yates, Liverpool	43	12	5½
1811 John Grundy, Manchester	30	15	1½
1812 John Gooch Robberds, Manchester	26	16	2
1813 James Brooks, Gee Cross	39	9	8½
1814 John Grundy, Manchester	55	9	11½
1815 John Gooch Robberds, Manchester.....	51	6	0½
1817 John Grundy, Manchester	39	5	3½
1818 John Gaskell, Thorne	38	11	6
1819 William Bakewell, Chester	39	10	3½
1820 Charles Wallace, Altrincham	42	15	6
1821 John Grundy, Manchester	48	1	10½
1822 Robt. Wallace, Chesterfield ..	40	3	2
1823 Nathaniel Philipps, D.D., Sheffield .	40	4	4½
1824 John Grundy, Manchester	48	9	10½
1825 William Hincks, Liverpool	55	8	7

	£	s.	d.
1826 John Rely Beard, D.D., Salford.....	40	1	6
1827 Chas. Wallace, Altrincham	42	11	1½
1828 Franklin Howorth, Rochdale	44	13	9½
1829 William Gaskell, Manchester	39	4	8
1830 John Grundy, Manchester	30	14	9½
1831 John Gaskell, Dukinfield.....	36	16	10½
1832 John Rely Beard, D.D., Salford	46	9	4½
1833 R. Brook Aspland, M.A., Bristol.....	50	5	3½
1834 John Gooch Robberds, Manchester.....	46	2	3¾
1835 John Rely Beard, D.D., Manchester	50	0	5¼
1836 James Martineau, D.D., Liverpool	52	1	0
1837 Lant Carpenter, LL.D., Bristol	64	10	5¾
1838 R. Brook Aspland, M.A., Dukinfield	75	0	0
1839 Bartholomew Teeling Stannus, Sheffield.....	52	10	0½
— Henry Hunt Piper, Norton.....	67	0	11½
1840 John Hamilton Thom, Liverpool	68	7	9¾
1841 Robert Aspland, Hackney	70	15	6
1842 John Harrison, Ph. D., Chowbent	52	9	4½
1843 Philip Pearsall Carpenter, Stand	55	8	8
1844 John James Tayler, B.A., Manchester	70	18	0½
1845 Chas. Wicksteed, B.A., Leeds... ..	80	6	2
1846 Robt. Wallace, F.G.S., Professor of Theology, M.N.C....	80	0	3
1847 R. Brook Aspland, M.A., Dukinfield	74	19	1
1848 John Gordon, Coventry ; J. R. Beard, D.D.	65	3	1
1849 Henry Montgomery, LL.D., Dunmurry.....	93	0	9
1850 C. Wicksteed, B.A., Leeds ; Dr. Montgomery	92	13	2
1851 Samuel Bache, Birmingham.....	81	10	1½
1852 Chas. Wicksteed, B.A., Leeds	73	9	7

	£	s.	d.
1853 Thomas Madge, London	77	7	9½
1854 Edward Higginson, Wakefield... ..	70	5	7½
1855 George Harris, Newcastle-upon-Tyne.....	69	9	7
1856 William Gaskell, Manchester	69	3	0½
1857 Chas. Beard, LL.D., Gee Cross.....	63	11	10
1858 John Scott Porter, Belfast	50	16	0½
1859 John Colston, Styal	69	10	6
1860 R. Brook Aspland, M.A., Hackney.....	67	7	5
1861 Thomas Hincks, Leeds.....	66	0	4½
1862 George Henry Wells, M.A., Gorton	52	0	5½
1863 William James, Bristol.....	60	16	0
1864 John Page Hopps, Dukinfield	60	9	0
1865 Henry William Crosskey, LL.D., Glasgow... ..	47	19	10
1866 Samuel Alfred Steinthal, Manchester	57	5	10
1867 R. Brook Aspland, M.A., Hackney	68	6	9
1868 Peter W. Clayden, Nottingham	53	7	6½
1869 Wm. Gaskell, Manchester.....	59	13	0
1870 Philip H. Wicksteed, M.A., Dukinfield	53	2	9
1871 Henry Enfield Dowson, B.A., Gee Cross.....	55	5	5
1872 Joseph Estlin Carpenter, M.A., Leeds.....	62	8	6
1873 J. Page Hopps, Glasgow	66	0	0
1874 John Gordon, Evesham	75	18	7
1875 George Vance Smith, D.D., Carmarthen.....	77	9	4
1876 G. Hamilton Vance, B.D., Dukinfield.....	83	2	9
1877 Alex. Gordon, M.A., Norwich.....	81	3	0
1878 William Henry Channing, Liverpool	77	0	7
1879 William Gaskell, M.A. ; C. C. Coe, Leicester	69	6	1
1880 James Thornely Whitehead, Hackney.....	60	4	7
1881 W. Carey Walters, Kidderminster	62	7	4

	£	s.	d.
1882 P. H. Wicksteed, M.A., London	60	12	8
1883 S. Alfred Steintal, Manchester	60	2	10
1884 J. P. Bland, B.D., Sheffield	64	3	3
1885 J. Page Hopps, Leicester.....	81	5	7
1886 Alex. Gordon, M.A., Belfast ..	76	0	0
1887 P. H. Wicksteed, M.A., London	82	15	8
1888 J. P. Bland, B.D., Sheffield, and Joseph Freston, Stalybridge.....	81	3	1
1889 H. E. Dowson, B.A., Gee Cross (morning and evening); J. J. Wright, Bolton (afternoon)	83	1	4
1890 S. Fletcher Williams, Scarborough	80	5	8
1891 Douglas Walmsley, B.A., Bury (morning and evening); Arthur W. Fox, M.A., Long- sight (afternoon).....	67	10	9
1892 Lawrence P. Jacks, M.A., Liverpool (morning and evening); William Hamilton Drum- mond, B.A., Manchester (afternoon).....	64	6	8
1893 G. Hamilton Vance, B.D., Dublin (morning and evening); Hugon S. Tayler, M.A., Dukinfield (afternoon).....	71	8	7
1894 Frank Walters, Newcastle-upon-Tyne (morn- ing and evening); Hugon S. Tayler, M.A. Dukinfield (afternoon).....	60	17	6
1895 Alex. Gordon, M.A., Manchester (morning and evening); T. H. Gordon, B.A., Dukinfield (afternoon)	59	4	4

The Old Chapel congregation seem to have always shown a high appreciation of good music in connection with their services. An old bill makes the following announcement :—

“Selection of music to be performed in the Dukinfield Chapel, on Sunday, July 13th, 1817, when the annual sermon

for the support of the Sunday School will be preached by the Rev. J. Grundy. Service 3 o'clock in the afternoon." After giving a list of the sacred pieces to be sung, the bill concludes, "As the support of the charity depends entirely on the annual sermon, silver at the doors will be expected; bottom of the chapel one shilling, gallery two shillings. The band will be select and highly respectable. The collection will be made as usual immediately after the sermon."

In connection with the music at Dukinfield Chapel it may not be out of place to refer to the eminent services of Jonathan Cocks, to whom a presentation was made in 1859, at which time he had been for 44 years an active and valued member of the choir. He died on 27th January, 1876, aged 76.

TREASURERS—OLD CHAPEL SUNDAY SCHOOL.

Cyrus Armitage.....	1808-1828
Edward Vaudrey	1829-1835
James Hyde	1836-1840
John Hyde	1840-1864
John Woolley.....	1864-1876
Frank Woolley Hyde	1876-1888
Thomas Hodgetts Gordon.....	1889-1892
John Hall Brooks	1892-

SECRETARIES—SUNDAY SCHOOL.

Samuel Broadrick	1832-1837
John Brooks	1842-1862
Sydney Hyde.....	1865-1868
J. Lees Aspland	May to July, 1868

William Smith.....	July to Aug., 1868
James Howard Brooks	1868-1872
James Whittaker	1873-1874
William Smith	1874-1882
Thos. Williams	1882-1884
John Richards	1885-1890
James E. Wilde	1890-1895
Alfred Cooper	1895-

DIRECTORS OF THE OLD CHAPEL SUNDAY SCHOOL. 1840-95.

Alfred Bennett, Samuel Broadrick, Daniel Howorth, Jno. Whittaker	1840-42
Alfred Bennett and John Whittaker	1842-45
John Whittaker and John Broadrick	1845-47
John Whittaker, Samuel Broadrick, and John Broadrick	1847-51
John Whittaker, Samuel Broadrick, and William Marshall	1851-57
Samuel Broadrick, Hy. Thos. Darnton, and William Pitt	1857-58
Samuel Broadrick, Samuel Moss, and John Jackson	1858-59
Samuel Broadrick, John Jackson, and Alfred Harrop	1859-63
William Pitt, Jas. Whittaker, and Jas. Kerfoot.....	1863-65
James Kerfoot and Jonathan Radcliffe	1865-66
James Kerfoot, Jas. Whittaker, and Wm. Smith ...	1866-71
James Kerfoot, Wm. Smith, and Joshua Cartwright	1871-73
James Kerfoot and James Whittaker	1873-74
James Kerfoot, James Whittaker, and Jno. Richards	1874-78
Robt. B. Orme, Geo. Farrand, and Edward Taylor	1878-79
Robt. B. Orme, Geo. Farrand, and Moses Wilde ...	1879-80

Moses Wilde, Edwin B. Broadrick, and Aaron A. Cheetham	1880-82
Edwin B. Broadrick, Aaron A. Cheetham, and J. Hall Brooks	1882-83
Edwin B. Broadrick, J. Hall Brooks and Thos. H. Gordon	1883-85
J. Hall Brooks, Thos. H. Gordon, and Moses Wilde	1885-89
J. Hall Brooks, Moses Wilde, and Geo. A. Hurst ...	1889-90
J. Hall Brooks, Geo. A. Hurst, and Thos. H. Gordon	1890-91
J. Hall Brooks, Geo. A. Hurst, and Edwin B. Broadrick	1891-92
Geo. A. Hurst, Edwin B. Broadrick, and Thos. H. Gordon	1892-93
Edwin B. Broadrick, Thos. H. Gordon, and Jas. Bancroft	1893-94
Edwin B. Broadrick, Jas. Bancroft, and Harry Andrew	1894-95
James Bancroft, Harry Andrew, Thos. H. Gordon...	1895-96

DUKINFIELD VILLAGE LIBRARY.

In 1833 the Dukinfield Village Library was founded by members of the congregation. It owed its inception to Samuel Robinson (1794-1884), well known for his translations from German and Persian poetry. He was then residing in Dukinfield, and a diligent teacher in the Sunday School. The introduction of a form of prayer into the services of the Chapel was mainly on his suggestion. For many years the direction of the Educational Institutions of Dukinfield was practically in the hands of Mr. Robinson and Rev. R. B. Aspland.



SAMUEL ROBINSON.

OFFSHOOTS FROM THE OLD CHAPEL.

1. Enough has been said already respecting the Moravian offshoot, originating in 1738.

2. There is evidence of the withdrawal of several families, as we have seen, in or about 1762. They did not succeed in forming an organised secession. Nathaniel Walker, said to have been a trustee, attended Ashton-under-Lyne Church in the mornings, and also had Sunday evening meetings for worship in his own house, at Digpool, near the Church, conducted about 1778-98 by Independent ministers (including Dr. Priestley's eccentric brother Timothy).

3. His son, Peter Walker (*b.* 1st April, 1744; *d.* 25th October, 1831) was not much benefitted, according to his biographer, by the change from chapel to church. Having been turned towards religion by a curate, Samuel Hey, about 1772, he connected himself with the Wesleyan Methodists, and was mainly instrumental in the erection of a chapel for that body in Harrop's Yard, Crickets Lane, Ashton, opened by John Wesley, and bearing the inscription:—

Can there any *Good* thing
Come out of *Nazareth*
Come and see. John 1st 46th 1781.

Most of the Congregation, including Peter Walker, went over to the New Connexion Methodists in 1797. (*New Methodist Magazine*, 1832, p. 177.)

4. There was more of an organised secession in 1793, when a room for worship was opened, on 1st August, at Oldham's factory in Peaceble Street, now Fleet Street, Ashton. Preaching was kept up, by help of Independent ministers, for five or six

years, when internal disputes dissolved the little congregation, which was entirely of the working class.

5. In 1805 William Marsh came from London to live at Dukinfield, and began preaching in a dwelling-house on Sunday evenings. Soon afterwards a Congregational Church was formed, which met in an out-building, capable of holding a hundred persons. Providence Chapel was then built, and opened on 1st January, 1807. Marsh was ordained pastor on 21st May. He removed to Cannon Street, Manchester, at Midsummer, 1808. Under his successor, Thomas Bennett, a difference arose about Church discipline. Fourteen members, including Nathaniel Buckley, withdrew.

Bennett removed to Hatherlow in 1818, and Providence Chapel, after having been supplied from Manchester, was in 1820 received into the United Associate Secession, a body of Scottish Presbyterians, who ordained John Ramsey as the minister in 1821. (See *James Butterworth's History of Ashton-under-Lyne*, 1823). It has since reverted to the Congregationalists, and been rebuilt as Crescent Church, opened 20th September, 1866.

6. In concert with friends at Ashton, the seceders from Providence Chapel fitted up a room for worship in 1815, under the auspices of the Lancashire Congregational Union. The room was in the old Methodist Chapel in Harrop's Yard, which had passed to the New Connexion in 1797, and been turned into a Sunday School in 1799. This room was the precursor of Refuge Chapel, in an alley off Crickets Lane, which was opened on 8th April, 1817, followed by Albion Chapel, opened on 5th April, 1835, and Albion Church, opened in 1895.

Among those who left Providence Chapel in 1815 to open the Ashton room was James Smith, a Scottish gardener, the tenant of the Dukinfield Nursery. On 23rd December, 1815, Robert Moffat (1795-1883) entered his service, and early in the following year became engaged to his only daughter, Mary, who had been educated in the Moravian School at Fairfield. For a few months, then, Dukinfield was the home of that remarkable man who, on 30th September, 1816, was set apart for his great career as an African missionary.

It can hardly be maintained that either Crescent Church or Albion Church was originated by a secession from Dukinfield Old Chapel. Neither of these causes has any direct connection with the abortive secessions of 1762 and 1793. The movements of 1805 and 1815 were, properly speaking, the outcome of that revived zeal in mission work for which the Congregational body deserves all praise.

7. A branch of the Dukinfield Sunday School formerly existed at Newton, a township south of Dukinfield. In 1850 it had 150 scholars, and most of its teachers were young men who had been virtually ejected for their religious opinions from the New Connexion Methodists. Sunday evening services were conducted in the schoolroom by Unitarian ministers.

8. Another branch was established at Stalybridge, and here also Sunday evening services were conducted. In 1867 the Stalybridge cause became a distinct congregation, its first minister being Francis Revitt, now of Lincoln. Its place of worship, known as the Unitarian Free Church, was opened in 1869. Its subsequent ministers have been Alexander

Ashworth (1872-80), now of Belfast ; Joseph Freeston (1880-88), now of Macclesfield ; and William Harrison, appointed in 1888.

CONCLUSION.

This survey of the history of a religious community cannot be better closed than in the words of Robert Brook Aspland, uttered at the re-opening of Dukinfield Chapel in 1845.

“ We all feel a strong interest both in the events and the places of our fathers' lives. We love in imagination to travel back to the time when the venerated dead were busy actors on the stage of life ; we love to read the record of their actions ; we give them our admiration when we hear of their virtues, our sorrow when their sufferings are described ; and by a very natural association of ideas, the places that once knew them acquire an interest in our eyes of an almost solemn kind. This is true of events and places even of an ordinary character, when surrounded by the ‘ dim religious light ’ of antiquity ; but it is especially true when we contemplate persons, events, and places, consecrated to our feelings by direct and strong religious associations. The man who loves to frequent the house of prayer cannot but feel an interest in the welfare of those who worship with him. He also feels respect for the memory of predecessors and ancestors who in their day were faithful to their religious profession. When, in the desire to gratify a natural and laudable curiosity about their opinions and their conduct, he discovers that his ancestors, in the performance of their religious duties, went through perils with an unflinching courage, and made sacrifices of what men most eagerly covet, the feeling of respect will rise at once to affectionate and grateful reverence.”



THE PARSONAGE, 1865.

INSCRIPTIONS IN CHAPEL AND CHAPEL YARD.

The following are selected from the very numerous inscriptions in the chapel yard :—

1.

Hic requiescit in Domino
Samuel Angier
Jesu Christi Minister
Vir primævæ Pietatis et omni Virtute præclarus,
Dedhamicæ in Comitatu Essexiæ
Piis et Honestis Parentibus
Natus Octobris 28 1639.
Westmonasteriensis Scholæ deinde Ædis X^{ti} Oxon.
Alumnus Regius :
Concionator Egregius et Assiduus,
Continuis Evangelii Laboribus et Morbis
Fere obrutus,
Lumine etiam, ingravescente ætate, orbatus
Tandem animam placide
Deo reddidit
8^{vo} Novembris Anno Salutis
MDCCLXIII
Ætatis LXXV
In perpetuam Pietatis Memoriam
Bezaleel & Johannes Filij Sui.
H M P C.

This inscription is given in Calamy, with the omission of the last three lines, and with the birth-date corrected to "Aug. 28. 1639." The stone is not marble, as Calamy supposes.

Translation.

Here rests in the Lord
 Samuel Angier
 Minister of Jesus Christ,
 A man of primitive piety, and pre-eminent in every virtue,
 At Dedham in the county of Essex
 Of pious and honourable parents
 Born, on 28th Oct. 1639 ;
 At Westminster School and Christ Church, Oxford ;
 King's scholar ;
 A distinguished and diligent preacher,
 By instant Gospel labours and by ailments
 Almost overcome,
 Reft, too, of sight, and feeling the weight of years,
 His soul at length he quietly
 Resigned to God
 On 8 Nov., in the year of our Salvation
 1713,
 Of his age, 75.
 As a lasting memorial of filial reverence
 Bezaleel and John his own sons
 Caused this monument to be set up.

2.

Here Resteth the Body of
 James Heywood of Dukin
 feild who Departed this Life
 April y^e 7th 1719. in y^e 72^d year
 of his Age.

3.

Here Lyeth the Body of
Elizabeth wife of James
Heywood of Duckinfield
Aged 70 years. Buried
May the : 16th : 1713.

Also James Beswick of
Duckinfield who dy'd Jan^r
2^d 1738-9 in the 59th Year
of his Age. Susanna his
Wife dy'd June 16th 1745
In the 73^d Year of her age.

And John Son of James
Worthington of Manches
ter Grand Son of the
above James Beswick
he died *Feb.* 25th 1778

Aged 22 Months

James Worthington died *Nov.* 16th 1814 in
the 76th Year of his Age. *Betty* daughter
of James Wallace & Phebe Worthington
died June 11th 1802 aged

12 Weeks. *Betty* wife of James
Worthington died *Augst* 29th 1806
in the 67th Year of her Age.

4.

James Heywood son
of James Heywood
was Born y^e 10th Day
of Nov : 1715 : and
Departed this Life
January y^e 19th 1716 :

Phebe Wife of James Wallace
Worthington died March 11th
1824 in the 48th Year of her
Age.

5

Here Resteth the Body of
Ralph Cooper of Dukenfield
who departed this Life Nov : y^e
13 Buried y^e : 16 : in y^e Year 1719
aged ab^t 77. Also the Body of
Sarah Cooper his Wife she died
Feb : y^e 24 : Buried y^e 27 : 1720¹ in y^e
84 Year of her Age.

6

Here Resteth the Body of
John Cooper of Dukinfield
V.D.M. he dy'd April 27th
1731 in y^e 50th Year of his Age.
Also y^e Body of Anne his Wife
she dy'd March y^e 11th Buried y^e
14th 1727⁸ Aged 45 Years four
Months and 12 Days. also of
Sam^l their Son he dy'd Ap. 9th 1730
In y^e 25th Year of his age. also of Sarah
their Daughter she dy'd May 19th
1730 in the 22^d Year of her Age.
Mary Daughter of Iohn & Ann
Cooper was born April 4th 1711
she died Nov : 23^d : 1720 aged 5
Years 7 Months & 12 Days.

Also of Mary their Daughter she
dy'd Ap. 23^d 1730 Aged 8 Years 1
Month 4 Days.

Also of Angier their Son who
dy'd Ap. 22^d 1732 in the 13th Year
of his Age.

7

*Here lie the Remains of
The Revd. W^m Buckley of Dukinfield
Late Pastor of this Place
near Forty Years.*

*Who for the Sanctity of his Life,
And the truly Apostolick manner
in which he discharged the Offices
of his sacred Function,
was universally beloved
and when he dy'd
universally Lamented.*

*He ceased his Labours
and entered upon his Rest
May the 26th 1752
In the 63^a Year of his Age.*

Also

*In the Chapel lieth interr'd the Body of
Judith his Relict, who departed this Life
Aug. 30th 1766 in the 77th Year of her Age.
In the Chapel also resteth the Body of
their Daughter Betty Buckley who
died May 26th 1787 in the 64th Year of*

*her Age. Here was interred the Revd. W^m
Buckley their Son. Minister of this Place
about 29 Years. who died April 29th 1797
aged 66 Years.*

The following inscriptions are from tablets on the chapel walls :—

8.

SACRED

TO THE MEMORY of

ANN GASKELL

The Wife of John Gaskell

Minister of the Congregation

Assembling in

the Old Chapel Dukinfield

In the midst of life she was suddenly

and as unexpectedly removed

from her afflicted family and friends

She was born January 29th 1801

and died February 6th 1832

aged 31 Years

The *INFANT SON* of

John and Ann Gaskell

died March 7th 1832 aged 30 days

HERE Also LIE the **REMAINS** of
the Rev^d John Gaskell late

MINISTER OF THIS CHAPEL FOR

A PERIOD OF SEVENTEEN YEARS

he departed this life May 14th 1836

AGED 41 YEARS

Also of *Mary Bayley Gaskell*
 their Daughter who died March 2nd 1841
Aged 12 Years

ALSO OF WILLIAM HENRY GASKELL
 WHO DIED MARCH 8th 1875,
 AGED 44 YEARS.

9

IN THIS CHAPEL ARE DEPOSITED THE REMAINS
 OF

JOHN ASTLEY ESQUIRE

THE PRODUCTIONS OF WHOSE PENCIL ARE THE EXISTING
 TESTIMONIES OF HIS MERIT AS A SUPERIOR ARTIST.

THE URBANITY OF WHOSE MANNER ENDEARED HIM
 TO THE EXTENSIVE CIRCLE IN WHICH HE MOVED.

AND THE LIBERALITY OF HIS DISPOSITION
 ESTABLISHED HIM A FIRM FRIEND OF THE POOR.

HE WAS DESCENDED FROM AN ANCIENT FAMILY,
 AND BY MARRIAGE WITH *LADY DUKINFIELD DANIEL*

BECAME POSSESSED OF THE ESTATES
 FORMERLY BELONGING TO BOTH THOSE FAMILIES.

HE WAS BORN AT WEM IN SHROPSHIRE,
 ANNO DOMINI 1720 ;

AND DIED NOV^r 14th 1787 AETATIS SUAE 67

THIS MONUMENT WAS ERECTED BY HIS SON,
FRANCIS DUKINFIELD ASTLEY, JULY 17th 1802,

UPON HIS ATTAINING THE AGE OF TWENTY ONE YEARS
 AND INHERITING THE PATRIMONY OF A FATHER

WHOSE MEMORY HE REVERES.

CUR VIATOR FLES SEPULTUM ?

FLENTE SUM FELICIOR !

10.

JOHN DUKINFIELD ASTLEY
 the first born of
 Francis Dukinfield and Susan his wife,
 Died on the Eighteenth Day of July 1813 :
 aged 3 months and 17 days
 O rest my Baby ! round thy Brow,
 The Rose and Yew are twin'd together ;
 The Rose was blooming, so wast thou,
 Too blooming far, for Death to wither :
 The Yew was green, and green to me
 For ever lives thy Memory.

11.

Sacred to the Memory
 of
JOSHUA RYLANCE
 late of HYDE HALL, *Farmer*
 Who departed this life the 18 day
 of November MDCCCIV
 Aged 64 years.
 He lived useful to Society
 in an eminent Degree
 and he gloried in the Prosperity
 of the Industrious.

12.

TO THE MEMORY OF
 WILLIAM HAMPSON, *ESQUIRE*
 ONE OF HIS MAJESTIES JUSTICES OF THE PEACE
 FOR CHESHIRE, LANCASHIRE & YORKSHIRE ;
 WHOSE CONSPICUOUS INTELLECTUAL POWERS
 AND EXCEEDINGLY MERITORIOUS CONDUCT
 FROM AN EARLY PERIOD OF HIS LIFE

EXCITED ADMIRATION AND RESPECT,
AND WHOSE ACKNOWLEDGED PUBLIC USEFULNESS,
AND HIGHLY ESTIMABLE QUALITIES
AS A KIND ADVISER AND A FRIEND
RENDERED HIS LOSS
A SUBJECT OF SINCERE REGRET.

HE DIED NOVEMBER 18th 1834, IN THE 65th YEAR
OF HIS AGE.

*IN GRATEFUL REMEMBRANCE OF HIS PUBLIC AND
PRIVATE WORTH THIS TABLET WAS ERECTED
BY HIS FRIENDS.*

13.

IN MEMORY OF
MARY ADSHEAD
WHO DIED NOVEMBER 28th 1842
IN THE 18th YEAR
OF HER AGE.

14.

⚔

IN THE VAULT UNDERNEATH
REST THE REMAINS OF THE LATE
PETER LEIGH,
OF ASHTON MILLS,
WHO DIED DEC. 14th 1854
AGED 80 YEARS.

ALSO

MARY, *HIS WIFE*
WHO DIED AUGST 13th 1861,
AGED 84 YEARS.

ALSO
 JAMES *THEIR SON*
 WHO DIED FEB^r 27th 1862,
 AGED 54 YEARS.

ALSO
 MARY DAUGHTER OF THE ABOVE
 PETER LEIGH
 WHO DIED APRIL 2nd 1883,
 AGED 86 YEARS.

“THE MEMORY OF THE DEAD IS BLESSED”

15.

SACRED TO THE MEMORY OF
 JOHN THE ELDEST SON OF CYRUS AND SARAH
 ARMITAGE OF DUKINFIELD,
 FOR MANY YEARS A RESIDENT OF CEYLON AND A MEMBER
 OF THE LEGISLATIVE COUNCIL
 OF THAT ISLAND, WHO AFTER A LONG CAREER OF
 USEFULNESS AND INTEGRITY,
 DEPARTED THIS LIFE APRIL 17th 1856, AGED 48 YEARS.
 Also JULIE MARIE ONLY DAUGHTER OF JOHN AND
 FANNY HENRIETTE ARMITAGE
 WHO DEPARTED THIS LIFE DEC. 2nd 1863, AGED 19 YEARS.

“ And the mother gave in tears and pain
 The flower she most did love
 She knew she should find it blooming again
 In the field of light above.”

“ Oh not in cruelty not in wrath
 The reaper came that day
 ’Twas an angel visited the green earth
 And took the flower away.”

16

SACRED
 TO THE MEMORY
 OF
 HENRY JOHNSON
 LATE OF STALYBRIDGE
 WHO DIED AUG. 18th 1858
 AGED 71.

ALSO BETTY his wife
WHO DIED DEC. 27th 1863
AGED 79.

ALSO HENRY THEIR SON
WHO DIED NOVEMBER 9th 1866
AGED 46.

also
MARTHA
their daughter
WHO DIED OCTOBER 25th 1838
AGED 15.

ALSO
GERARD POTTER, M.D.
WHO DIED JANUARY 21st 1844
AGED 30.

ALSO
SARAH HANNAH POTTER,
WIFE OF GERARD POTTER
AND DAUGHTER OF HENRY JOHNSON
WHO DIED AUGUST 7th 1874
AGED 54.

"AND THERE SHALL BE NO NIGHT THERE, AND THEY NEED NO CANDLE
NEITHER LIGHT OF THE SUN FOR THE LORD GOD GIVETH THEM LIGHT
AND THEY SHALL REIGN FOR EVER AND EVER."

17.

SACRED
TO THE MEMORY OF
CYRUS ARMITAGE AND SARAH HIS WIFE.
SHE DIED APRIL 14th 1852, AGED 72 YEARS.
HE WAS BORN AT FAILSWORTH, LIVED UPWARDS
OF THIRTY YEARS IN THIS TOWNSHIP, DURING WHICH TIME

HE WAS A REGULAR AND DEVOUT WORSHIPPER IN
THIS PLACE, AND DIED AT MANCHESTER
JUNE 24th 1852, AGED 70 YEARS.

BY A WIDE CIRCLE OF FRIENDS HE WAS VALUED FOR
MANLY INTELLIGENCE, STRENGTH OF PRINCIPLE
SIMPLICITY OF MANNERS AND A TRULY KIND HEART.
BY THEIR CHILDREN THE MEMORY OF BOTH PARENTS
IS CHERISHED WITH AFFECTION AND REVERENCE.

THEY WERE LOVELY AND PLEASANT IN THEIR LIVES
AND IN THEIR DEATH THEY WERE NOT LONG DIVIDED.

18.

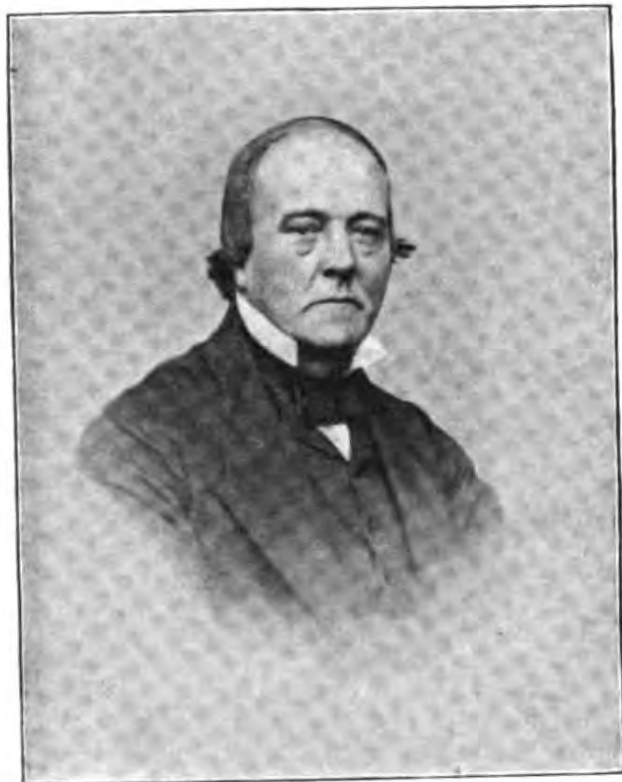
IN AFFECTIONATE
REMEMBRANCE OF
DAVID HARRISON
OF THOMSON CROSS
STALYBRIDGE WHO WAS
BORN APRIL 24th 1791
AND DIED OCTOBER 21st 1872
IN THE 82nd YEAR OF HIS AGE
AND OF MARY HIS WIFE
WHO WAS BORN NOV. 7th 1806
AND DIED Aug. 2nd 1887
IN THE 81st YEAR OF HER AGE.

19.

SACRED
TO
THE MEMORY OF
HENRY BAYLEY, J.P.
OF KELSALL HOUSE, STALYBRIDGE,
BORN JANUARY 4th 1805
DIED NOVEMBER 19th 1875



HENRY BAYLEY.



SAMUEL BROADRICK.

20.

THIS TABLET IS ERECTED
IN RECOGNITION OF THE WORTH AND SERVICES OF
SAMUEL BROADRICK
WHO WAS AN EARNEST AND SUCCESSFUL TEACHER
AND DIRECTOR OF THE SUNDAY SCHOOL
CONNECTED WITH THIS PLACE OF WORSHIP
FOR FORTY YEARS,
AN ACTIVE MEMBER OF THE CHAPEL COMMITTEE
FOR A SIMILAR PERIOD,
ONE OF THE FOUNDERS OF THE DUKINFIELD VILLAGE LIBRARY
AND WHO WAS DISTINGUISHED FOR HIS DEVOTION
TO WORKS OF PUBLIC USEFULNESS
AND CHRISTIAN CHARITY.
HE DIED APRIL 26th 1878, AGED 71 YEARS.

21.

IN
MEMORY
of
HENRY HECTOR POTTER
OF STALYBRIDGE
DIED AT MENTONE
31st DECEMBER 1883
AGED 41 YEARS.
"THY WILL BE DONE."

22.

The following inscription is in the Sunday School building.

*"SUFFER LITTLE CHILDREN
TO COME UNTO ME & FORBID THEM NOT
FOR OF SUCH IS THE KINGDOM OF HEAVEN."*

JOHN WHITTAKER

LIVED IN THIS VILLAGE 57 YEARS
IN HIS YOUTH, A SCHOLAR HERE ; IN HIS
MANHOOD & AGE A TEACHER AND
DIRECTOR, HE STROVE TO FULFIL THE
COMMAND OF THE GREAT TEACHER.

IN GRATEFUL RECOLLECTION
OF HIS SERVICES ; SCHOLARS, & TEACHERS
AND FRIENDS HAVE ERECTED THIS
SIMPLE MEMORIAL.

HE WAS BORN NOV^r 12th 1799,

HE DIED NOV^r 21st 1856.



23.

The following inscription is at Dukinfield Old Hall Chapel,
in the floor of the chancel.

Here Resteth the Body of
Sir Robert Dukinfield of Dukinfield Baronet who
departed this Life November the 6th 1729 in
the 88th Year of his Age.



