A decorative border in dark blue ink, consisting of a repeating pattern of small, stylized floral or scroll motifs, framing the central text.

History of the
Old Chapel Sunday
School, Dukinfield.

History
OF THE
Old Chapel Sunday School
Dukinfield

1830—1950.

By John Edward Hickey

*Formerly Head Master of the Day School, and a Director of the
Sunday School.*

*Author of Dukinfield Past and Present, Short History of Dukinfield
Old Chapel, Centenary History of S. Mark's Church, Dukinfield.*



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ACKNOWLEDGEMENT

This Short History of the Old Chapel Sunday School, published in connection with the 150th Anniversary Celebrations was written by Mr. J. E. Hickey at the request of the Chapel and School Officers.

The Author's willingness to undertake the work which necessitated a great deal of research, and the time and trouble he has devoted to producing such an interesting historical record, have been much appreciated by all members and friends of the Chapel and School.

September, 1950.

DEDICATED
To the Teachers
of the Old Chapel Sunday School
Past and Present

In sincere appreciation of their noble work during the past 150 years. The reward of their labours is the knowledge that they have spread light and happiness amongst the children of Dukinfield.

"Well done, thou good and faithful servants."

FOREWORD.

This little book by Mr. Hickey deserves a wide circulation locally. It tells the interesting story of pioneers in education who, long before the subject of education had any news value, and seventy years before the Government attempted a National System of Education, kindled the light of knowledge in a corner of England.

These clear-sighted pioneers seem to have been inspired by the highest of all educational ideals. They were not concerned with education for a job or a profession, but with education for its own sake—an ideal which has yet to be generally accepted. Neither were they deterred by the artificial and disastrous separation of faith and knowledge. Their religious beliefs included the belief in the power of knowledge, and their educational beliefs and activities were prompted by their religious faith.

This splendid record of social service should not be valued solely in terms of the chief characters and the restricted geographical locality in which they laboured. The record has a far higher value. It makes Dukinfield one of the important centres on the original English Educational Map, and it makes the Old Chapel the focal point of that centre.

Sydney P. Whitehouse.



THE PRESENT SCHOOL.

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The Old Chapel Sunday School, Dukinfield

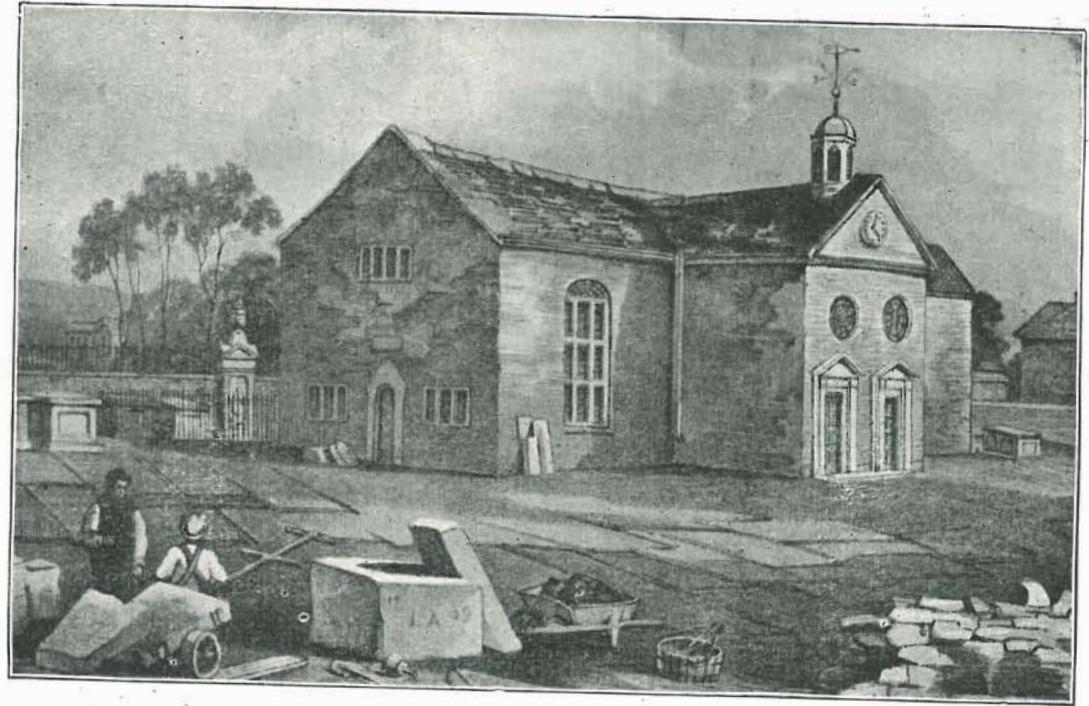
CHAPTER 1.

INTRODUCTION.

The Old Chapel.

FOR a century and a half the Dukinfield Old Chapel Sunday School has held an honourable place in the township as a centre for religious, educational, cultural and social development. Its founder, the Rev. James Hawkes, was appointed to Dukinfield Old Chapel in 1800 as a weekly preacher. He lived in Manchester and was classical master at a school there. He had been deeply impressed by the good results of the Sunday Schools which Robert Raikes had started in Gloucester twenty years before, and he determined to establish a similar institution in connection with his new pastorate.

It was in keeping with its traditions that the historic chapel of Dukinfield should inaugurate so important an undertaking. For a hundred years it had been the focus of religious observance in the district, and had from its commencement taken a lead in progressive movements. It might almost be claimed, without in any way detracting from the zealous efforts of Mr. Hawkes, that the Sunday School was a natural development of the pioneer work of the early fathers of the Old Chapel. The same broad outlook on religious and social life had animated the famous Colonel Robert Dukinfield who had played so prominent a part in the Civil War. He it was who befriended the persecuted Samuel Eaton and made him his Chaplain, giving him the chapel adjoining



THE ORIGINAL OLD CHAPEL.

Dukinfield Old Hall, where in 1640 was organised "the first Independent Church visible and framed that was set up in England." When the Restoration came, severe laws were enacted against the Nonconformists, and the Old Hall Chapel was given over to the Episcopalians. However, Colonel Robert Dukinfield's son, Sir Robert, an Independent in religion, encouraged the Rev. Samuel Angier to hold meetings in Dukinfield in private houses and in a barn in Henshaw Lane, now Yew Tree Lane, on the boundary of Newton, and by limiting the number of worshippers to four at a time in addition to the members of the household and retainers, succeeded in eluding the terms of the Conventicle Act. When James II. came to the throne the penal laws were suspended, and Angier had liberty to fit up his barn as a regular meeting-place, where he began public worship on 10th October, 1686. He soon gathered a large congregation, but it was twenty years before the Chapel was built. "The White Chapel" as it was called for 130 years, was erected on the highest part of the township, on a hill reputed to have been the site of a battle between the Saxons and the Danes about the year 870 A.D. The land was given by Sir Robert Dukinfield, and here his successors and the Astleys who obtained the Lordship of the Manor through marriage with the last heiress, worshipped and maintained the closest interest in its affairs.

The Village of Dukinfield.

Dukinfield was in 1800 a very scattered township, mainly agricultural. It included the whole of Newton and Matley as well as the greater part of Stalybridge, the district called Castle Hall or more correctly, Castle Hill. The centre of the village was the Town Lane, at one end of which John Astley built a circle of houses, familiarly referred to as "Astley's Circus," after the famous "rotunda" in London. The Old Road led in a winding manner towards this from Ashton, crossing the river Tame by a hump-backed bridge, past the Lodge, the small Moravian Chapel, and the White Factory. From the other side the Town Lane forked on the one hand along Birch Lane to Muslin Street, Newton, and on the other to the High Street and the Hollins. Narrow lanes led to the smaller settlements around the Old Hall and Wharf Street. The population at the beginning of the 19th century was 2,500. Agriculture was the main occupation. Dukinfield was a noted market gardening

centre and its produce was daily conveyed to Manchester. A little forestry was also carried on, with a subsidiary trade, that of cooperage. In early days wool and linen were manufactured, but towards the end of the 18th century the cotton industry was introduced. At first, spinning and weaving were by hand, and were carried on in the farms and workers' dwellings. The first mills were worked by water-power, but from 1800 onward steam-power was substituted. The Astley family opened up coal-pits, iron and clay were extensively worked, and among minor occupations, hatting, tallow-candle making, tanning and bleaching were important. The conditions of the labouring classes at this time was deplorable. The cottages of the workers were mostly unfit for human dwelling and sanitation was unknown. Wages were low, hours were long. Only a fraction of the mass of the people could read or write, and books were dear. There were no schools save for the fortunate few. Children went to work at a very early age, even at five or six, and they would be engaged for ten or twelve hours a day in the fields, mines or workshops.

CHAPTER 2.

THE FOUNDATION OF THE SUNDAY SCHOOL 1800.

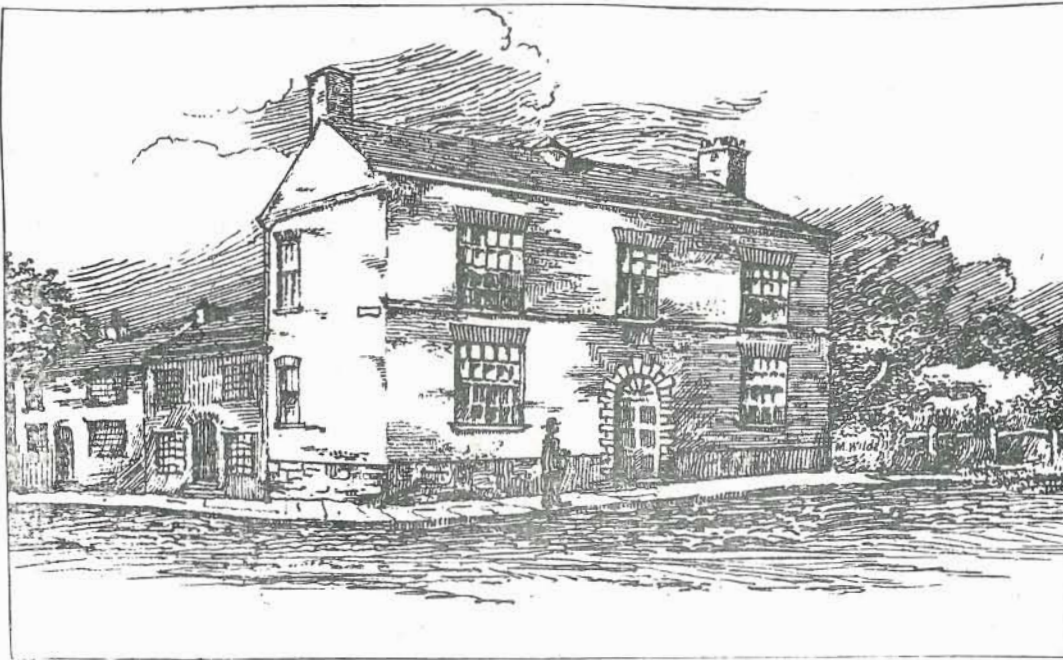
Rev. James Hawkes.

It was in order to effect some amelioration in the state of village life, and more particularly with the intention of bringing brightness and hope into the lives of the children, that the Minister of the Old Chapel, the Rev. James Hawkes, decided to establish a Sunday School. Mr. Hawkes was born in Buckingham in 1771, and when twenty-one, he entered the Academy at Northampton, where for five years he studied under the kindly care of the Rev. John Horsey, a man remembered for his benevolent sympathies. His first charge was with a small society of liberal Dissenters at Congleton, but in a short time he removed to Manchester and became a classical master at a school there, and on Sundays preached to various congregations in the district. At that time the pulpit of the Dukinfield Old Chapel became vacant and in June, 1800, he was chosen as the minister. He found the affairs of the Chapel in a neglected state. The congregation had in the last fifty years dwindled

from 793 to 87 with a very irregular attendance. A young man, fired with enthusiasm, he decided to revive the prosperity of the grand old chapel, and he resolved to start with the children, most of whom when not working were left to roam about the lanes and fields for want of proper care and attention.

The First Sunday School.

Commencing on Sunday, 10th August, 1800, he devoted the morning service to a Sunday School, and his congregation willingly agreed to have their Divine Worship in the afternoon. The project was a success from the beginning, and in a very short time a house was taken in Old Road near the Moravian Chapel. A few years later a larger room or "garret" was rented on the top floor of a house in the Half Moon, where hand-weaving had formerly been carried on, and classes were held here both morning and afternoon. So successful was the school that within a short time the room proved too small for its purpose, and a larger building became necessary. To this end the children subscribed a half-penny per week, which, with the donations of the teachers, soon amounted to £70. A "Charity" Sermon on behalf of the school was preached at the Chapel by Dr. Barnes of Manchester, on August 24th, 1800, and every year since then the "School Sermons" have been a valuable source of income. Thomas Barnes, D.D., was the Minister at Cross Street, Manchester, a well-known Unitarian divine and educational reformer, mainly instrumental in establishing the College of Arts and Sciences, and Principal of Manchester College. He must have been an enthusiastic friend of the Old Chapel for he came on many occasions. In the School Committee Room is a framed copy of the notice for the sermon to be "preached by Dr. Barnes at the Presbyterian Chapel, Dukinfield," on 24th May, 1817. The collection that day amounted to £25. Another framed notice reads, "A Charity Sermon will be preached at Dukinfield, Cheshire, on Sunday, the 26th of June, 1808, for the benefit of the Sunday School, by Dr. Barnes; service to begin at three o'clock." Then follows the programme, a vocal performance of excerpts from Oratorios with the names of the principal vocal performers, Misses Miller and Moss, and the principal instrumental performers, Messrs. Kinder, Haughton, Byrom, Harrop and Sidebottom. There is also the framed copy of the Report of Dukinfield Sunday School for the



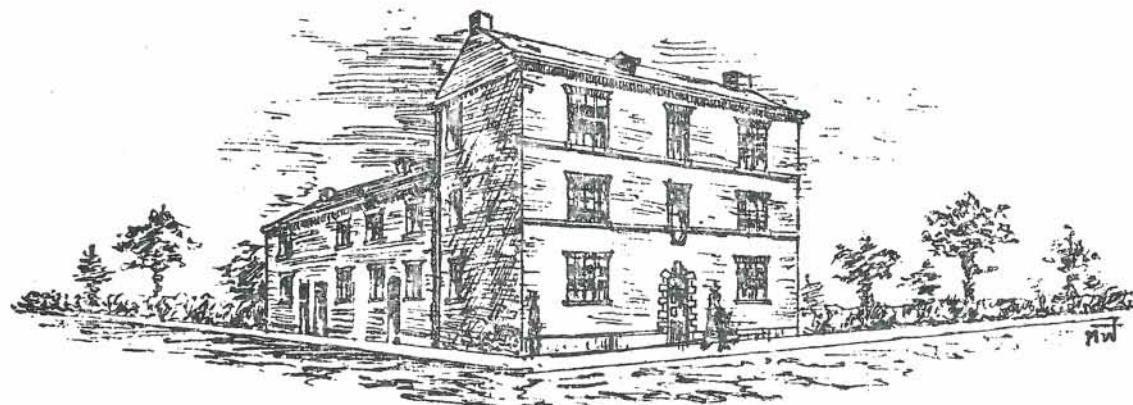
THE SCHOOL 1810.

year ending 9th July, 1810. It is worth giving in full. "In the Report of last year, the friends to the Institution were solicited to give their assistance towards building a plain but neat and useful building, for the purpose of rendering the labours of the teachers more effectual. This call upon a generous public has not been made in vain, and with heartfelt pleasure we thus publicly return thanks for their liberal contributions, which enable us to announce our design and intention of commencing the Building, in a week or two, upon the plot so generously given for the purpose by F. D. Astley, Esq. The scholars continue to give their half-penny a Sunday, and hardly an individual in the village, however poor, has withheld his or her mite towards the accomplishment of the generous purpose. The poor, in particular, merit our thanks for their cheerful contributions; and those of our richer brethren, who have kindly given us their subscriptions, or their names, will be pleased to accept our grateful acknowledgements. Those of our friends who have not yet been called upon, will, we trust, cheerfully grant us their aid when solicited.

	£	s.	d.
We have in hand.....	113	2	4½
Subscriptions promised	67	16	3
	<hr/>		
	£180	18	7½
	<hr/>		

Supposing the whole promised should be paid in when called for, which we trust will be the case, we shall still fall short of the sum necessary to complete our plan (including Writings and Trust Deeds), about Two Hundred Pounds, we therefore entreat our friends to give cheerfully and liberally, fully confident that the object is good, and worthy of the warm support of every friend to social order, and the interest of morals and religion."

The site given by the Lord of the Manor was on the crest of what was known as Wild's Fields, at the corner of Town Lane and Pickford Lane. The building was begun in August, 1810, and finished before the end of the year, "under the inspection of the Rev. James Hawkes, Mr. William Hampson and Mr. Robert Lees." It cost £300 to erect. It consisted of two storeys with five rooms, and its outlines are still discernable in the present building, the central door, the classroom windows on either side, the three windows above, and the stone-work foundation



DUKINFIELD SCHOOL
1820 - 1839

course. The three cottages that stood next to the school were the only dwellings in Pickford Lane at that time, no buildings adjoined in Town Lane, and Wyatt Street and Price Street had not been constructed.

The first rules drawn up for the Dukinfield Sunday School make interesting reading. They were:-

1. The children shall be required to attend the School at nine o'clock in the morning, from the month of March to October, and at half-past nine in the winter, and at two o'clock in the afternoon; and no child shall be admitted into the School after ten in the morning, and a quarter-past two in the afternoon.
2. Any Scholar who may be absent three successive Sundays, without assigning a satisfactory reason to the Superintendents or Teachers, shall be dismissed the School.
3. Any Scholar behaving improperly shall be reprimanded, and, if careless of reproof, shall be punished or expelled.
4. The Children shall be required to attend the School with clean hands and face; to conduct themselves with order and propriety whilst in School, and on no account to leave their seats without permission from their Teachers.

The Teachers respectfully solicit the attention of Parents to these Rules. Their co-operation is of the utmost importance in regulating the conduct, and forming habits of docility in their offspring."

The methods employed by Mr. Hawkes were sound and thorough. In order to provide a staff of teachers, he selected the more promising pupils, and by giving them special instruction, first on Sunday evenings, and later, on week nights, he soon had a band of enthusiastic helpers. The subjects taught were mainly the three R's., reading, writing and arithmetic, but in later years, other subjects were added to the syllabus. The younger scholars used slates and pencils, the older ones were taught to write with quill pens which were made by a tradesman who lived in Town Lane. Children were not admitted until they were six years old, and there was always a long list of waiting applicants. The rules of

conduct were rigid, and discipline was strict. Punctuality was insisted on. In winter, scholars from a distance, mostly from Stalybridge, brought their dinners with them.

Hawkes inaugurated a School Library, and to purchase the necessary books, the younger scholars subscribed 1d. per month, the elder ones 2d. per month, "with the assistance of a few donations from the well-disposed." The Library was so much appreciated that it became necessary to enlarge its scope, and a separate section was formed for the general public with a membership fee of two shillings, and 3d. per month. There was also a library for the teachers, mainly of theological and educational works. The books were exchanged every Sunday and a special Librarian was appointed. The success of the School Library inspired Samuel Robinson to commence the Dukinfield Village Library in 1833, one of the first in the country. It is interesting to note that the first meeting of the Village Library was held in the School, as were in later years most of the Socials, Prize Distributions and Examinations of its allied organisation, the Astley Institute and Technical School.

The success of the School was reflected in an increased membership in the congregation which rose by 1812 from 87 to 239. The Chapel was almost entirely re-pewed, extensive repairs were effected, and the burial ground enlarged and put in order. Some "slight cause of dissatisfaction." led to Hawke's sudden resignation in 1813, and he went to Lincoln where he remained till 1822. His attempts to introduce an educational Sunday School in that cathedral city met with much opposition and he was forced to abandon the idea. He then became minister at Nantwich, until in 1845 infirmity caused him to resign. Whilst there he was vigorous in denouncing the misappropriation to church purposes by the Vicar, of charities bequeathed to the poor. He died at Nantwich on 19th May, 1846. After becoming Minister at Lincoln, Hawkes returned to preach at Dukinfield, on 4th July, 1813, when he was presented with a silver cream-jug purchased by the pence of the scholars. Some children, who were crying because they had no pence to give, were helped by a good girl named Elizabeth Hall, who for many nights worked overtime 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." In later years Elizabeth Hall emigrated to America, where she became Mrs. Whitehead,

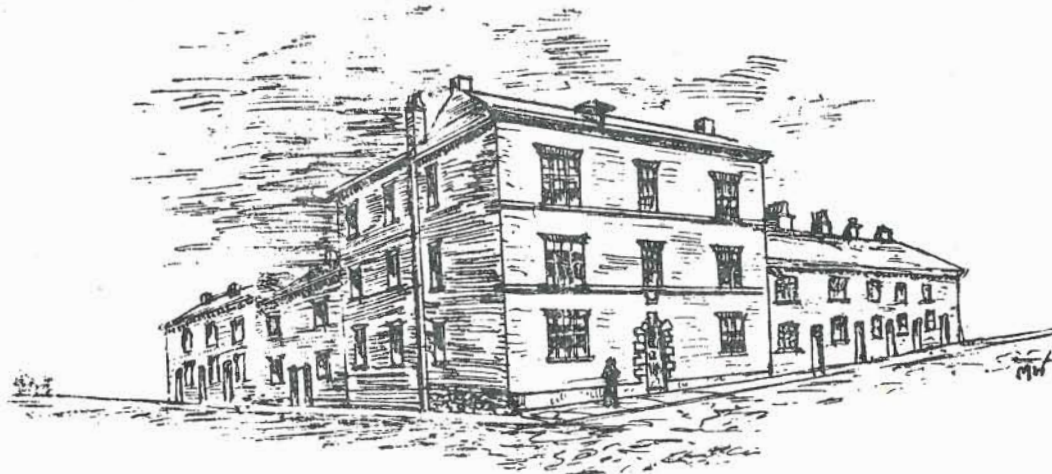
and died in 1889. She retained her love of the old place to the last, and on her death-bed asked her daughter, Mary Whitehead, to make a present of money to the School. Miss Whitehead gave £100 for School purposes, and £40 to the Jubilee Fund of the Chapel.

Old Records.

Both the Chapel and the School possess interesting records of the early nineteenth century. Amongst these is an old ledger containing details of financial transactions of both institutions from October, 1808. Treasured in the forefront of the book is a testimonial penned in 1821 by the Rev. James Hawkes as "A small and affectionate tribute to Messrs. Woolley, S. Newton and others, who had a share in the original promotion of the Sunday School in August, 1810, and have continued their benevolent labours to the present time." The early entries in the ledger were written by Cyrus Armitage, the first Treasurer. So far back as 1810 it was not unusual to find base coin in the offertory boxes, and over a number of years the contra accounts contained references to such particulars, for example, in 1834, when the collection at the Annual Sermons included two counterfeit half-crowns. How carefully the funds were spent is evidenced by an account like this, given in its quaint spelling for the 11th October, 1811:

	s.	d.
Pade for 60 Queels for to make Pens.....	1	6
Pd for 1 lb. candles		5½
Pd for a Ream of Paper.....	16	0
Pd for Paper for Coppe Book Backs.....	0	3
Pd for Meat for the Girls when they cleaned the School...	2	0

Other payments were:- 25s. for Ale, 25s. for Bricks, 9s. 6d. for a chaise and post boy, 1s. "By Old Joe," 37s. for a coach for the singers, who in 1820 were also paid £2 16s. 4d. for expenses at the "Charity Sermons." In 1839 it was recorded that four postages between Dukinfield and Sheffield cost 3s. The school funds benefited on numerous occasions by payments through the village constable from persons found guilty of trespass, sabbath breaking, assault, and improper behaviour. In 1834 and 1835 the Magistrates' clerk at Ashton handed over to the School part of the fines levied under the Factories Regulation Act, sums amounting to £21 7s. 0d. A printed notice to the workpeople by the firm of Robert Lees, Dukinfield, dated 1845, sets forth that the employees were

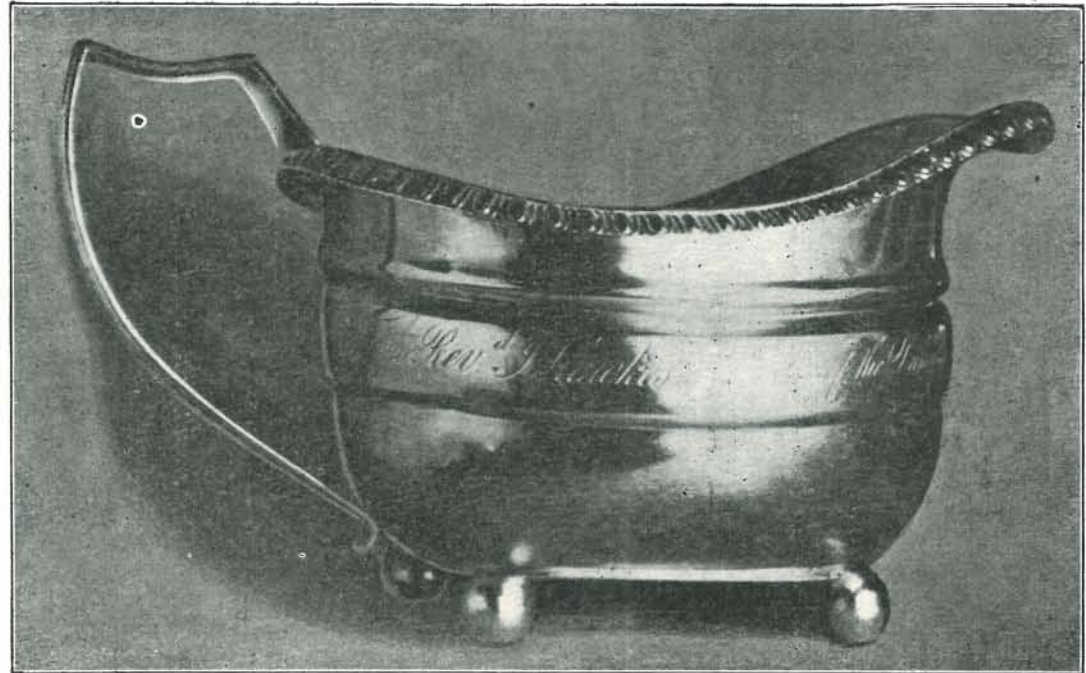


DUKINFIELD SCHOOL
1839-1881

liable to be fined for certain offences, the penalty in each case being five shillings "which would be handed over to the treasurer of the Dukinfield Sunday School." Even as late as 4th June, 1865, there is entered, "On account of trespass, 4s. 0d." The main source of income was the Annual Sermon, and consequently "silver at the door will be expected. Bottom of Chapel, one shilling; Gallery, two shillings." To add to the attraction, music was always provided, and "The Band will be select and highly respectable. The collection will be made, as usual, after the sermon."

The Extensions 1820, 1839.

In the short space of ten years the School had outgrown its accommodation, and in 1820, during the ministry of the Rev. John Gaskell a third storey, consisting of one large room was added to the building. In this room were fitted a pulpit and "four lamps, with oil and wick." The increased responsibilities of the enlarged school meant greater expenditure, and for over a dozen years there was an adverse balance generally about £50, and the Reports contained the distressing item, "Bills Unpaid." Animated by the highest ideals of social service, the officials of the School steadily persevered in their missionary work. In the Report for 1827 we find these high sentiments: - "Judge Best, in a recent charge of his, delivered to a Grand Jury, has stated, 'That the system of educating the Poor has been tried for the last twenty years, and has failed to lessen the amount of crime!' If this statement be correct, is it a proof that the system ought to be abandoned? If so, the same argument would apply to Preaching, and all other modes of Public Instruction whatever. It would go still farther, for it would impugn the fitness and efficacy of the great moral principles upon which all Education is founded. Let not the efforts then of the friends of Sunday Schools be relaxed, nor the zeal of those who have so meritoriously given their services to the instruction of the Children of the Poor be abated in the least degree, by erroneous views, or the misconception of the *causes of crime* to which the sanction of such high legal authority has been given." The Report for the following year returns to the charge, and is particularly interesting for its reference to the famous speech made by Lord Brougham on 29th January, 1828, in which he said "Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad . . . the schoolmaster is abroad; and I will trust to him, armed with his primer, against the soldier in full military array." The Report concludes its



THE SILVER CUP.
INSCRIPTION.

To the Rev. J. Hawkes, Institutor of the Duckenfield Sunday School, this Tribute of Gratitude is presented by the joint Contributions of his affectionate Pupils, 1813.

comment on this "honest eulogium" by remarking. "By the highest authority, if splendid talents, profound learning and judgment, and the most patriotic exertions are worthy of our regard, has the "SCHOOLMASTER" been proclaimed the primary agent in these great changes in which we rejoice to contemplate both the progress and the power of knowledge, liberty and truth."

In 1830 the operations of the School were extended to Newton, and the Report says:- "The Committee have during the past year, endeavoured to extend their means of usefulness by establishing a Branch School at Newton. For many years a considerable number of scholars have come from that village. By the kindness of a friend who was himself once a scholar in the Dukinfield Sunday School, and who is now a Teacher of a Day School in Newton, they were gratuitously allowed the use of a small cottage which was opened on the 14th March, 1830, and immediately filled with Scholars. There are now in the Branch School at Newton, not less than 100, and at Dukinfield, 320 Children. These Scholars are under the care of sixty Teachers." The next year, the total had reached more than 500 with a long waiting list of applicants, and the outlook was bright. In 1835 all outstanding debts had been wiped out, and in the following year the balance in the hands of the treasurer amounted to over £67. It was determined to purchase the land and cottages behind the School and to extend the building at an estimated cost of £400, but the death of the minister, Rev. John Gaskell, who had been appointed to superintend the enlargement, caused the project to be deferred.

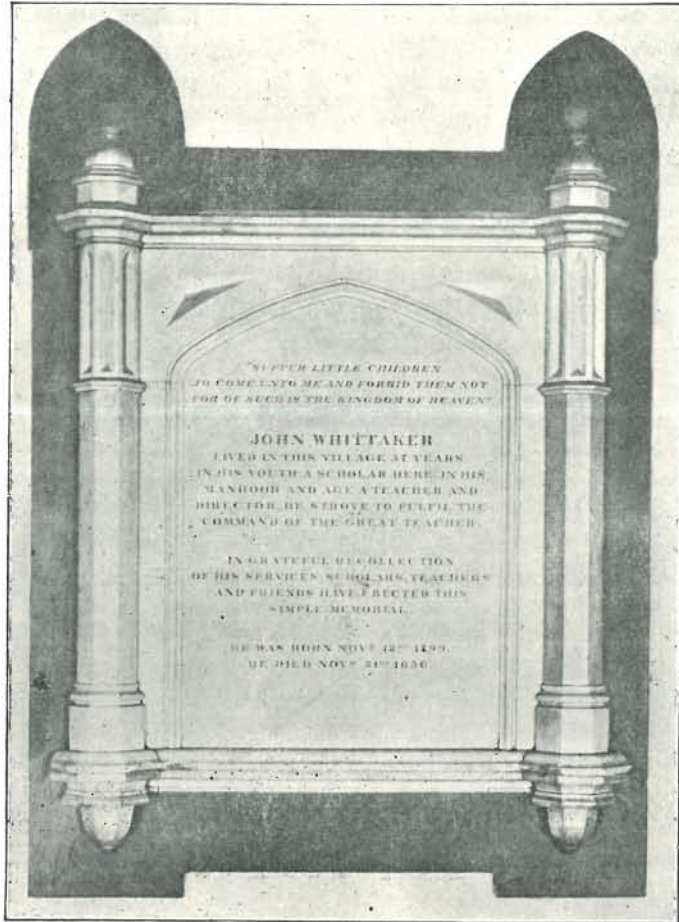
The year 1839 was a momentous one in the history of the Old Chapel and the Dukinfield Sunday School, but under the guidance of the new Minister, the Rev. Robert Brook Aspland, M.A., and the Superintendent of the Sunday School, Mr. Samuel Robinson, all the calamities and difficulties were triumphantly surmounted. On the 7th of January, 1839, a terrific storm dismantled the Chapel which had already been showing the effects of many years' deterioration. This tempest was one of the most severe that ever ravaged the country, causing immense damage to property and shipping, accompanied with an appalling loss of life. For more than a generation it was alluded to with bated breath in England, Scotland and particularly Ireland, as "The Night of the Big Wind," and the country people dated their annals by it. The Chapel

had to be abandoned and services were held in the School. The large sum of £4,000 had to be gathered to erect a new Chapel. In spite of this heavy commitment, it was decided to enlarge the School building and to acquire the cottage property adjoining in Pickford Lane. The size of the building was doubled, the chief room being the "Old Top," and extensive alterations were made. The old property was demolished, and £30 was received from the sale of the materials. Lighting by gas was installed, and William Povey was paid £15 14s. 0d. for gas fittings. The total cost of the work was over £700 and the Committee found themselves faced with an adverse balance of between £400 and £500. To meet this, Messrs. David Harrison, John Leech, William Bayley and John Woolley lent "each £100 on the new school buildings on receiving a Promissory note on demand, signed by the Trustees of the School, which notes Mr. Pownall has it in charge to prepare and get executed."

CHAPTER 3.

SAMUEL ROBINSON.

After Mr. Hawkes, the founder, the most important contributor to the establishment of the School as an educational force of more than local fame was Samuel Robinson. He completely re-organised its government and introduced a new system of teaching based on the method of Joseph Lancaster, that of monitorial tuition with modifications suggested by his experience of local conditions. In this work he had the active co-operation of the Minister, Rev. Robert Brook Aspland, M.A., Samuel Broadrick, and John Whittaker, whose untiring energy and missionary zeal were for many years an influence of greatest power. Samuel Robinson was born in 1794, and was educated at Manchester New College (then at York). He was a very successful cotton manufacturer in Manchester and Dukinfield. His literary abilities were of a high order, and he was an acknowledged authority on Eastern languages. His translations from the Persian, as well as those from the German, were marked by erudition and literary grace. His scholastic attainments were recognised by his appointment as President of Manchester New College 1860-71. It was to him that Dukinfield was indebted for the establishment of its Village Library, and a mural tablet to his memory was erected in the main room after his death in 1884.



JOHN WHITTAKER'S MONUMENT.

The Constitution and "Plan."

At the annual meeting of the congregation held on 19th May, 1839, the new constitution was adopted, and the following officials appointed :-

Rev. R. B. Aspland: Director, Ex-officio.

Samuel Robinson }
John Whittaker } Directors for Dukinfield School

Alfred Bennett }
Daniel Howarth, Jun . } Directors for Newton School

George Harrop }
Edwin Olliver }
John Faulkner } Superintendents
Thomas F. Pownall }

John Woolley }
John Hyde }
Samuel Broadrick } Committee Members from
George Smith } the Congregation

Thomas F. Pownall, Secretary.

At the first meeting of the Committee the scheme of instruction drawn up by Mr. Robinson was agreed upon.

CLASS 1st.

To open with short religious passage selected by the Superintendent and read either by himself or some of the better readers in the whole class.

Reading lessons—including spelling and explanation of the meanings of words.

Mental Arithmetic—by question only—without slate.

Barbould's Hymns and Testament.

1st and 2nd Irish Lesson Book.

Arithmetic for Young Children, First Steps 1/6.

CLASS 2nd.

Religious Extracts—from Old or New Testament.

Reading—Spelling and Explanation.

Writing.

Arithmetic—mental and with slate as far as Proportion.

Object Lesson—the intention of which is to form a habit of minute observation of objects, and attention to their natures, proportions, etc.

Bible, or the first two parts of the Irish Selection.

Third Irish Lesson Book.

2nd Stage of Arithmetic—Irish Arithmetic.

Object Lessons for Schools.

Questions by the Teacher.

CLASS 3rd.

Religious Extracts from Old and New Testament.

Arithmetic—Higher Rules.

Writing.

Reading—with Spelling and Explanation.

Outlines of Geography, especially English and Scripture, to be illustrated by maps.

Bible or two second parts of the Irish Selection.

Irish Arithmetic.

4th and 5th Irish Lesson Book and the Girls' Book.

Carpenter's Scripture Geography.

CLASS 4th.

Readings in the Scripture with especial reference to the manners, customs, and phraseology of the Bible.

Readings in History—keeping in view particularly the English and Scripture.

Evidences of Natural and Revealed Religion and Moral Philosophy.

Writing.

Burden's Oriental Customs.

Tytler's Elements.
History of the Jews—Milman's, etc.
Murchason's History of England.

Hartley's and Paley's Works.

The School Superintendents were appointed as follows :-

Dukinfield School. Boys' School.

Class 1st. Robert Hague, Wright Rowland.

Class 2nd. Edwin Olliver, James Wood.

Class 3rd. Edward Chadwick, John Faulkner.

Class 4th. George Harrop, Thos.F. Pownall.

Dukinfield School. Girls' School.

Class 1st. Nancy Gee, Winnifred Norton.

Class 2nd. Jane Rowland, Mary Newton.

Class 3rd. Mrs. Robinson, Miss Hampson.

Class 4th. Mrs. Aspland, Mrs. James Ogden.

Newton School. Boys' School.

Class 1st. Samuel Moss, John Pitt.

Class 2nd. William Lilley, George Newton.

Class 3rd. Alfred Bennett, Daniel Howarth.

Newton School. Girls' School.

Class 1st. Mrs. Alfred Bennett.

Class 2nd. Miss Kinder.

Class 3rd. Miss Jane Newton, Miss Harrop.

Under the direction of the Superintendents, the following teachers assisted in the different classes :-

Samuel Olliver, Edwin Smith, John Meadowcroft, Edward Siddall, Joseph Beaumont, Paul Sewell, James Harrop, Iram Lockwood, Henry Hinchliffe, David Castle, Samuel Newton, Thomas Marsland, Lister Ives, John Broadrick, Richard Wood, Joshua Whittaker, Esther Stansfield, Elizabeth Norton, Hannah Heppinstall, Martha Horbury, Grace Hulme, Jemima Sidebotham, Phoebe Ann Dawson, Sarah Hurst, Betty Swindells, Hannah Stanley, Mary Whittaker, Harriett Rowland, Mary Ann Olliver, Betty Stanley.

The Newton Teachers to be :-

Thomas Bennett, William Wigglesworth, Thomas Olliver,
Allen Harrop.

The Superintendents were to be on duty every alternate Sunday, or if unable to be present to obtain a substitute. A Superintendent would be in charge of a room, and he would be assisted by the Teachers, each of whom taught about ten pupils. Mr. Robinson gave a series of addresses to the Teachers on methods and aims of teaching, and to parents on their duties, and these were printed, bound, and largely distributed.

A year after the enlargement and re-organisation of the School, the Branch in Newton was closed and the teachers and scholars transferred to Dukinfield, causing some alteration in the classification, as follows :-

	Class	Division	Accommodation	No. on the Books
No. 2 Room	2nd Boys	Higher	46	43
No. 3 Room	1st Boys	Higher	45	45
No. 4 Room	1st Boys	Lower	50	43
No. 5 Room	3rd Boys		70	65
No. 6 Room	1st Girls		47	44
No. 7 Room	2nd Girls	Higher	50	49
No. 8 Room	2nd Girls	Lower	40	39
No. 1 Room	2nd Boys	Lower	60	59
			408	387

It will readily be realised that in spite of the utmost economy the financial burden shouldered by the Committee was a heavy one. They reluctantly resolved "that in future the children pay for their own Copy Books, which shall, however, be purchased at the lowest possible price." At the next meeting the Secretary read the following letter :- "At a meeting of the Teachers of the School, held August 11th, 1839, for the purpose of taking into consideration the resolution which you passed on the 4th August, respecting the scholars purchasing their own Copy Books ; It was considered an infringement on the good and original laws of the School, and that it would be more injurious than beneficial to the School. A resolution was therefore passed with only one dissenting voice that a petition should be drawn up and presented to the upper house praying them to repeal the above act of their legislature." After such a statesman-like approach, the Executive revoked their ordinance.



REV. JAMES HAWKES.

The children were crowded closely in the rooms, and naturally discipline was at times difficult to maintain. But the teachers were told that "no corporal punishment was allowed in our School, it being deemed advisable (to use the language of the Rules) for the teachers to maintain strict authority by gentle firmness so as to lead the children to attend the school with pleasure as well as advantage and to influence them by higher motives than bodily fear." Disobedient and naughty scholars were admonished by the Directors, and if persistent in misbehaviour brought before the Committee. Sometimes they would be ordered to attend Chapel for a certain number of Sundays, to sit in Mr. Astley's pew, and to receive from the Chapel Keeper a certificate of their attendance before being allowed to return to the School. Certain members of the Committee were appointed to call upon the parents of absent scholars, and flowers, books, and gifts were sent to sick children. On Christmas morning the scholars attended Chapel for their Annual Examination by the Minister, and afterwards assembled in the Schoolroom where buns and milk would be provided for them. From 1860 the Examination was conducted each April by the Manchester Sunday School Association. The reports of the Examiners were always couched in terms of high praise. A prize scheme was introduced, and in addition medals were presented for regular attendance.

Two framed old Samplers adorn the walls of the Committee-room. On the earlier one is worked in cross-stich a picture of the School and the words: "The plan of the Dukinfield Sunday School, built by subscription in 1810, under the inspection of the Rev. James Hawkes (the founder of the School), Mr. Wm. Hampson and Mr. Robert Lees," Then follow the names of the two Superintendents, George Woolley and John Cheetham; and of 46 Teachers. At the bottom are the words:- "The Rev. John Gaskell, present Minister. This was worked by the female teachers in the year of our Lord, 1827." The second sampler has a heading similar to the older one, a picture of the school, and a verse:-

Lord, let this glorious work
 Be crowned with large success,
 May thousands yet unborn
 This institution bless,
 To Thee their best affections raise,
 To whom alone belongs the praise.

Inscribed are the names of the four Superintendents. John Whittaker, Samuel Broadrick, Alfred Bennett, George Harrop and of 70 Teachers, and the words, "The Rev. R. Brook Aspland, present Minister. This was worked by the female Teachers in the year of our Lord, 1839.'

The School accounts form very interesting reading and from them we can trace steps in educational progress. On 4th December, 1842, occurs the first mention of steel pens, and wooden pen holders. This was followed by ordering a half-gross of penny inkstands. A natural corollary was the purchase of 2 lbs. of fents for ink-rags and dusters. Tins or boards were provided to paste the lessons on for the younger scholars. The School was equipped with a plentiful supply of the latest educational text-books, particularly the publications of the Commissioners of National Education in Ireland. Their "Lesson Books" in five parts with Supplements, were the foundation of the Reading and English lessons, and for more than fifty years no better school books were issued. As time went on such useful volumes were bought in sufficient quantity for the use of the scholars as, Knight's Arithmetic, England and its People by Emily Taylor, Chambers' Rudiments of Knowledge, Butter's Spelling Book, Goldsmith's History of England, Browning's Geography, Mrs. Barbould's Hymns in Prose, Channing's Catechism, Chambers' Dictionary, Chamber's Exemplary Biography, Heywood's Copy Books and Selections from the Poets. In 1858 the Committee resolved that MacCulloch's Lessons in Prose be excluded from the School and others substituted, and that Leitch's Instructive Reader have pasted together the leaves which contain objectionable passages. In 1860, Mr. Bass presented 50 Bibles and 50 New Testaments, and Mr. Astley presented 100 Bibles and 50 New Testaments. As the School continued to grow, its equipment was added to in the shape of new forms, desks, blackboards, wall-maps, wash-bowls, drinking taps and sanitary requirements. One marvels how all this was done out of the limited income. But the School always had good friends and enthusiastic supporters, such as Squire Astley, F.D. P. Astley, Charles Hindley, M.P., Abel Bayley, David Harrison, William Bass, Cyrus Ogden, G. Bayley Worthington and many more, and they contributed not only in money but in material gifts.

Unstinted praise is due to the Teachers who made the "Plan" achieve such remarkable success. A long list of zealous and self-

before your Honorable House to provide education for the children engaged in Factories undue and exclusive powers are given to the clergy of the Established Church to the wrong of all other denominations and that no power is given to the ratepayers either to control the management or to check the expenditure on the schools.

That your Petitioners cannot but fear that the clause in the Bill which requires the attendance of the children at Church and the Church School on Sundays will greatly injure many existing Sunday Schools which are of great service to the laboring classes and could not so far as instruction on the Lord's day is concerned be advantageously superseded by any other School.

Your Petitioners therefore humbly pray your Honorable House not to pass the Clauses of the Bill as they now stand and further pray that your Honorable House will in any future Education Bill pay a just and equal regard to the rights of every religious denomination.

And your Petitioners will ever pray, etc."

Public Meetings.

The history of Dukinfield during the first half of the nineteenth century abounds with constant references to important meetings held in "The Dukinfield School." Until the erection of the Temperance Hall in Francis Street and the Astley Street Co-operative Hall, it was the only building in the town large enough to accommodate meetings of a fair size. Most of the prominent local leaders were connected with the School, and consequently the connection, though indirect, must have been important. Before 1839 the Vestry regularly held its meetings there, free of charge, but in that year the Committee felt that owing to the state of the School funds a yearly rent of £3 from the Overseers was justifiable. In the same year it is recorded that the Ashton Mechanics Institution held a preliminary meeting there. The local Board of Health met in the School, until their own Offices were built, and the Village Library had its Annual Meetings and Tea Parties there. The Anti-Corn Law League of Manchester held a big meeting there in 1841. For a time the Pleasant Spring Lodge of the Ashton District of the Manchester Unity of the Order of Oddfellows rented a room at two guineas a year. The Dukinfield Co-operative Working Men's Club had its Annual Meetings there. Of course many noisy political



SAMUEL ROBINSON.



SAMUEL BROADRICK.

meetings were held especially after the erection of the Large Room, but these were not always welcome. In time of depression, such as the Cotton Famine, the Great Lock-out, and the Miners' Stoppages, the Ashton Board of Guardians used it as a Relief Centre. When in 1858 Mr. Samuel Oldham left £10,000 for the maintenance of the proposed District Infirmary, the Trustees of the Fund held the first meeting to launch the scheme in the Dukinfield Sunday School. The local Volunteer Movement also was started there in 1860 and the Astley Rifle Corps had drills in the School twice a week. The Masonic Order of Knights Templar held an Emergency Meeting in the Schoolroom on the 24th October, 1867, when in the presence of Lord de Tabley, Provincial Grand Master, and many Grand Officers, the Hon. Alan de Tatton Egerton, M.P., was Installed Grand Commander of the Provincial Conclave of Cheshire.

CHAPTER 4. THE BARKERITES.

During the 1840's there was an acute religious disturbance in the Methodist New Connexion Church, and many of the dissentients sought an alliance with the Unitarian body. The trouble arose through the unorthodox preaching and methods of the Rev. Joseph Barker who was in 1841 expelled from that Church. The Seceders, or Barkerites as they were called, set up a new body, calling themselves the Christian Brethren, and in Mottram, Ashton, Stalybridge, Newton and Dukinfield, provided themselves with places of worship. In Mottram their activities directly led to the establishment of the Unitarian Church in Hyde Road. In the Minute Book of the Old Chapel Sunday School is a letter dated 15th April, 1849, from the School of the Christian Brethren at Higher Dukinfield (that is, Stalybridge, not Astley Street, as a note in the margin explains), which reads "We, the Teachers of the Christian Brethren's Sunday School embrace this opportunity of tendering to you our sincere thanks and grateful acknowledgements for the kindness and good feeling which you have manifested towards us in letting us have your schoolroom for our Tea Party and Sermons (and for otherwise assisting us) without fee and charge. We also feel ourselves

under many obligations to Mr. Aspland for giving up his service in order that his Congregation might come and assist us. We have felt it to be our duty to send you this as an expression of our gratitude for such disinterested conduct towards us.

Signed on behalf of the Teachers.

Wm. Charlesworth."

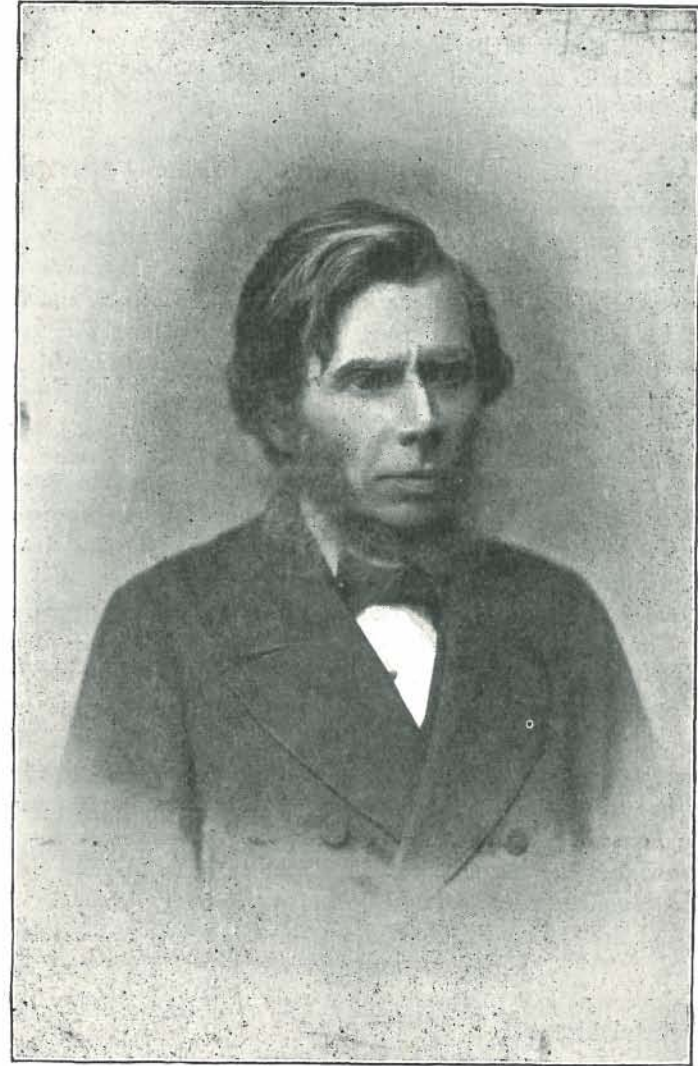
Newton School.

On the 3rd March, 1850, "several young men from Newton who formerly belonged to the New Connexion Methodist Society in Muslin Street, and who had been expelled from that body for holding, and some of them preaching, doctrines at variance with New Connexion Methodism, made an application to the Committee through the Revd. R. B. Aspland, to have the Countenance and support of this School in their endeavour to establish a Sunday School in Newton. It was resolved to appoint a Sub-Committee to consider and report." A deputation was received from Newton School of Alfred Bennett, William Whitworth and Edward Birchenough who said that they had met and appointed a Committee of nine to conduct the business of the School, and chosen a President, two Directors, and a Secretary. They had taken a Schoolroom, formerly the Club-room of a public-house, large enough to hold 200 scholars, at a rent of 16s. a quarter, with forms but no desks. They intended to hold a School and to have services on Sunday evenings. They were empowered to request that it be a Branch School in connection with Dukinfield Old Chapel. It was agreed to admit the Newton School as a Branch School, to be conducted by its own Officers and Teachers, and to present half yearly general and financial reports in May and November. The Committee also made them a grant of £5 for books and desks, and gave them a supply of Bibles and English readers. The new School opened with 150 scholars under the superintendence of Alfred Bennett. It had, however, only a short existence, and was closed in May the following year.

The same year, 1850, the teachers from the Mossley Christian Brethren, "recently expelled from the School belonging to the new Connexion of Methodists" held a joint meeting with the teachers of the Old Chapel, but the Minutes do not contain any account of the business transacted, nor is there any further reference to the matter.

Astley Street School.

The alliance with the Astley Street School was, however, of much longer duration. A large number of the congregation and workers had seceded from the Wellington Street U.M.C. and built a fairly large place at the corner of Astley Street and Francis Street where services and a Sunday School were conducted. Friendly relationship must have existed for on several occasions the Old Chapel lent them tea-urns and crockery (or "pots" as they were, and still are termed), for their tea-parties. They continued as a self-contained body until 1859 when on the 20th November they offered their School as a Branch of the Old Chapel. The latter, however, did not accept the offer, but the two bodies remained on the closest terms, and the Old Chapel often lent a helping hand, sometimes sending them Supply Teachers. In the Whitsuntide Processions the two Schools walked together. In 1867, the Astley Street School again asked for amalgamation, and as this request was not granted, it closed down in the following year. Then the Old Chapel took it over, and George Garside and William Witham were appointed Managers. The venture was, however, not successful, and in 1870, the scheme was abandoned. At a later date it was proposed to use the Astley Street School as an Infants' Day School, but it was found unsuitable. In 1879, as the Pickford Lane building was then overcrowded, the Directors were empowered to acquire and re-open the Astley Street School, but owing to the absence of a playground, the scheme was not proceeded with. The building was at that time in bad repute as a place of cheap Saturday night dancing, and though the lessee was a member of the Old Chapel Sunday School Committee, it was deemed advisable to give wide publicity to the fact that there was no connection between the two establishments. It was for a time used as a Liberal Club, but later demolished.



WILLIAM MARSHALL.

CHAPTER 5.

THE JUBILEE, 1850.

Half a century having elapsed since the commencement of the Sunday School, the Jubilee was fittingly celebrated during Whitsuntide, 1850. The first meeting was held on Friday evening, 24th May, in the School, being an entertainment given by the congregation to the Directors and Teachers. During the evening a beautiful medal, struck for the occasion, was presented to each of the Teachers, by the Chairman, William Rayner Wood, Esq. The medal had on one side the head of our Saviour, and on the reverse, the following inscription—"To commemorate the Jubilee of the Dukinfield Sunday School, established 1800, by James Hawkes, Minister. The School buildings were erected 1810; enlarged 1820, John Gaskell, Minister, and again enlarged, 1839. Robert Brook Aspland, Minister; Henry Bayley, Chapel Warden, A.D. 1850."

The meeting was extremely interesting and instructive, and the presence of two of the sons of the Rev. James Hawkes, the Founder, added to its historical significance. Amongst those present were the Revs. H. Montgomery, LL.D., of Dunmarny, Ireland, Charles Wicksteed, of Leeds, J. J. Taylor, of Manchester, James Brooks and Charles Beard of Gee Cross, James Bayley, of Stockport, G. H. Wells, of Gorton, and John Wright, of Macclesfield. The Rev. R. B. Aspland gave an interesting account of the origin and progress of the School, and to this were added by other speakers many details and reminiscences. Silver medals were presented during the evening to the Rev. Edward Hawkes who had come from Kendal, and Rev. Henry Hawkes who had travelled from Portsmouth, and it was the latter who related the story of the Silver Cream Jug mentioned in an early part of this history. Silver medals were also presented, on behalf of the Teachers to the Rev. R. B. Aspland and Henry Bayley, Esq., as a remark of their respect and esteem. The Directors of the School, John Whittaker and Samuel Broadrick were also presented with a copy of Rev. R. Wallace's *Anti-Trinitarian Biography*.

On the Saturday, the Scholars met in the School at one o'clock, and then adjourned to the Chapel where each was presented with a medal; after which they were addressed by the Revs. Dr. Montgomery,

C. Wicksteed and Henry Hawkes. They then walked in procession through the village with the ministers and many of the congregation at their head. Returning to the School, they had a good tea with a liberal allowance of buns and cakes, and during the evening were entertained by a band of music and songs by the Mossley Glee Singers. The Jubilee celebrations terminated on the Sunday with special Anniversary Sermons by the Revs. C. Wicksteed and Dr. Montgomery. After the Sermons, unusually large collections were made in aid of the School Funds. In addition to these collections, the congregation (as a part of the Jubilee proceedings) had raised a large sum of money to pay off the debt which had existed on the School buildings for more than ten years, thereby setting the School entirely free from debt.

The 1851 Census.

The Census of 1851 contained particulars of all educational institutions. The Return sent in by the Old Chapel Sunday School is worthy of quotation in full.

1. Name, etc.	Old Chapel Sunday School, Dukinfield, Cheshire.		
2. Religious Denomination.	English Presbyterian or Unitarian.		
3. Date at which School Established.	In the year 1800.		
	Males	Females	Total
5. Number of Scholars on the Books of the School	280	200	480
6. Number of Scholars at the School and actually receiving instruction on Sunday, March 30th, 1851.	234	156	390
7. Number of Scholars on the Books who make any payment for their education	None	None	None
8. Number of Scholars on the Books who provide their own School Books	None	None	None
9. Number of Scholars on the Books who also attend some Day School	75	33	108



JOHN JACKSON.



JAMES KERFOOT.



JOHN RICHARDS.



WILLIAM SMITH.



EDWIN B. BROADRICK.

10. Number of Scholars on the Books who have formerly attended some Day School and have now ceased to do so 195 154 349

11. Number of Teachers

	Males	Females	Total
Paid	None	None	None
Unpaid	36	34	70

12. What, if anything, is taught beyond Reading and Religious Knowledge?

Writing, Arithmetic, Geography, History, and other useful information. Books and various subjects including nearly all the Irish Lesson Books being used.

13. Total Annual Expense of the School.
About £60.

14. From what source is this expense defrayed?
From annual collections at the Chapel and Donations.
The Above is a true return.

Signature of informant—William Marshall.

Capacity in which informant signs—One of the Directors.

Address—99, Stamford Street, Ashton-under-Lyne.

With the Census Return it is worth transcribing the Report to the Manchester District Sunday School Association, March, 1851.

	Boys	Girls	Total
Scholars on the Books	280	200	480
Scholars Average Attendance	207	153	360
	Males	Females	Total
Teachers on the Books	36	34	70
Teachers Average Attendance	14	15	29

Date of Foundation of the School: 1800.

Number of Scholars admitted since last Easter: 160.

Connected Institutions—A Sunday School Library containing 633 volumes, and a Vestry Library containing about 450 volumes to which the Teachers have free access. A Sick and Burial Society for the Teachers

and a Burial Society for the Scholars have just been established. We have also a Vocal Music Class connected with the School conducted by one of the Teachers.

Delegate to the Committee for the ensuing year,
Samuel Broadrick, Oxford Road, Dukinfield.

Will you state how many of your scholars receive scriptural lessons from their Teachers every Sunday—317.

If you have any other interesting facts to mention concerning your School I shall be glad to insert memorandum in the general report—We have a class (which meets on Tuesday evenings) for the Female Teachers, conducted by several ladies of the Congregation. I may mention that we take the attendance of our Scholars twice a day, and that we have generally a much better attendance in the forenoon, and if we had taken the morning only, the average would have appeared more than in the above table.

Cotton Famine.

The Rev. John Gordon was Minister at the Old Chapel from 1858 to 1862, and his tenure covered the early and most anxious days of the Cotton Famine, caused by the War between the Northern and the Southern States of America. The "Big School" took its share in ameliorating the condition of the local operatives. The Dukinfield Relief Committee and the Ashton Board of Guardians had the free use of the rooms for the distribution of necessities to the distressed populace, and a Chapel and School Relief Committee, composed of every society in the congregation was formed to augment their efforts. They met every Tuesday evening at half-past six; the Committee room was used for storage; and on Thursdays the ladies met to distribute articles of clothing to the scholars. On one evening alone, the 12th May, 1862, the following items were dispersed.—24 petticoats, 4 pairs shoes, 13 pairs stockings, a number of chemises, 6 flannel pieces, 12 frocks, 24 shirts, 4 pairs drawers, 7 suits of clothes, 8 comforters, 3 vests, 3 pairs trousers, 3 blankets, and braces, caps, and yarn for stockings. It was decided that "The largest pair of shoes be given to Thomas Lomas of Dukinfield" and that "Samuel Wood be paid 8/6 for repairing shoes." The Sunday School Committee issued an Appeal through the *Manchester Guardian* and the Unitarian Press for assistance. Amongst the many con-

tributions from as far afield as Cheltenham, Bath, Birmingham, Dalston, Dumfries, Knutsford, Leamington, and York, the greatest was from the Rev. R. B. Aspland's Congregation at Hackney. They had a subscription and collection which amounted to £434 11s. 6d. of which £244 14s. was sent to Dukinfield. This was followed by monthly donations totalling £89 17s. 6d. Classes were held in the School during week-days for sewing, boot-repairing, household repairs and other useful employments, as well as for educational and recreational purposes, particularly singing which proved extremely popular. The Board of Guardians held a class for mat making. The Old Chapel bought a supply of these for £3 9s. 1d. Breakfasts and other meals were provided for the children, and day-classes were held for boys and girls. Many families removed to other districts in search of work, and numbers emigrated to Australia and New Zealand.

Hob Hill School.

For many years the greater part of the scholars came from Stalybridge, and it was felt that the time had arrived for the establishment of a Sunday School in the neighbouring borough. In 1862 this task was undertaken by a number of the teachers headed by Mr. John Jackson, a Teacher and Director of long experience in the Parent School. They were fortunate in enlisting the help of Mrs. John Leech, of Gorse Hall, and her two sons, who gave the free use of a room at Hob Hill House, a former residence of the Leech family. The School flourished from the start, and Mr. Jackson was for many years a Director. A Day School was soon established, and religious services were held in the People's and Foresters' Halls until the present Church in Canal Street was opened in 1870.

The School Library.

The School Library was a most important institution. It contained about 1400 volumes, including the works of Henty, Ballantyne, Marryat, Cooper, Scott, Dickens, Jules Verne, Mrs. Molesworth, Maria Edgeworth, Susan Coolidge, Grace Aguilar, and Mrs. Gaskell. It was particularly strong in works of Travel and Popular Science, especially Natural History. It was supported mainly by regular donations from the Teachers' Committee, but it also received valuable additions from friends and from former scholars in America and other distant parts.



A. A. CHEETHAM.



MOSES WILDE.



JOHN HALL BROOKS.



HARRY ANDREW.



T. HODGETTS GORDON.

The Librarian was an Officer of the School. As many as 100 volumes would be given out on a Sunday morning. The Library was extensively patronised up to the adoption by the Council of the Public Libraries Act, and when a Children's Section of the Dukinfield Free Library was formed during the First World War, the School Library was closed.

Burial Society.

There was formerly in connection with the Sunday School a useful and well-patronised Burial Society. It began in 1850 as a Sick and Burial Society, in two divisions, one for the Teachers and the other for the Scholars, but after a few years the relief of the sick was dropped out of the scheme, the two branches were amalgamated, and in 1855, it became a Burial Society registered under the Friendly Societies Act. The subscription was 1d. per month, and £4 10s. was paid out at death. The book-keeping and the collecting of the monthly pence never cost the Society a farthing.

The Society was dissolved in 1931 by Instrument of Dissolution, and after paying all members the full benefit, viz, the sum of £4 10s. each, a balance of £383 remained. This amount was handed over to the Sunday School Committee for investment on trust; the income of such investment to be applied for the benefit of the Sunday School as the Committee may direct. Mr. John Kenworthy was Secretary of the Society for the last 37 years of its existence.

Penny Bank.

Another flourishing concern was the Penny Bank, constituted in November, 1866. Its Secretary was William Smith, and its Treasurer, William Marshall. At the end of the first six months it had 183 depositors, £70 in deposits, which sum increased to over £100 at the end of the year. On all amounts over £10, interest at the rate of 2½% was paid. In 1882 the scholars of the Day School were also allowed to become members. The success of the Bank may be estimated from the Report for 1917.- No. of depositors, 156; due to depositors £158; deposits during the past year, £180 8s. 3d.; interest on deposits, £4 1s. 1d.; withdrawals, £243 3s. 5d. The School Bank declined as the National Savings Movement spread to all Day Schools, and in 1927, it was discontinued. Mr. John Kenworthy, its Treasurer, paid

into the School funds £54 9s. 8d., after all calls had been made, and £100 invested on behalf of the Bank was re-invested on behalf of the Sunday School.

Old Folks' Party.

During the ministry of the Rev. John Page Hopps, 1863-1869, two very popular institutions were brought into being, one, unfortunately, at present in abeyance, and the other though under a different name, still carrying on its work of mercy. The first of these was the Old Folks' Party, which for 75 years commencing on the first Saturday in January, 1864, was eagerly looked forward to as one of the big events of the town. Invitations were sent out to all townspeople over 65 years of age without question as to creed, politics or social standing. On an average there were about 400 present, and the oldest of them, often over 90, were guests of honour. A good meat tea was provided and a liberal assortment of cakes and dainties. An impromptu smoking concert invariably followed. Churchwardens pipes and tobacco were distributed, the old fashioned heavier types of shag being especially appreciated, and it was not unusual for the elderly ladies to join the men in demanding "a pipe and a fill." Songs and recitations of former days would be rendered, old tales re-told, and bygone days recalled. Alderman James Bancroft's recital of "The Little Black Box" was for long a great favourite. The Rev. H. S. Tayler many times told of great men and women who had reached a ripe old age. When Mr. Arnold Kenyon was Mayor he told the old folks a good story which was much appreciated. His Majesty the King once congratulated a 99 years old resident of a northern town and hoped he would live to be 100. The old gentlemen however, did not seem very pleased, and merely replied "You are not giving me very long, Sir." In the year 1901, someone with a flair for statistics, added up the ages of the 451 persons present over 60, and calculated that their combined ages amounted to 31,405 years. After the impromptu, they were entertained by concert, dramatic or pantomime performances. It was to many a major tragedy when the war-time regulations caused the cancellation of the Party in 1940.

Christian Aid Society.

The other institution founded by Mr. Hopps was the Christian Aid Society in 1868. It began with 40 members, and during its first year distributed £8 in relieving the sick and poor. The Society held quarterly meetings and organised social gatherings to raise funds. At one such Conversazione in 1871 they had a large collection of "Works of Art, Curiosities, and Specimens illustrative of Botany, Geology, Physiology, and other Sciences," and an address was given by Mr. William Boyd Dawkins, M.A., of Owen's College. In 1872, a donation of £10 10s. 0d. was sent to the sufferers from the Great Fire of Chicago. The Society became the Christian Guild in 1898. In 1902 the Annual Flower Service was instituted with collections at the Chapel for the funds of the Guild. The Guild became the present "Sick and Poor Fund" in 1909, and in 1921 it received a legacy of the late Henry J. Wright of £650, the interest to be disbursed at the discretion of the Officers of the Fund. Through the instrumentality of the Fund, children have been sent to the Devonshire Hospital at Buxton, the Southport Hospital, and the Children's Home at Blackpool. The School made a grant of £100 to the Grundy Home in Blackpool.

In addition, scholars have been assisted to spend a summer holiday at Great Hucklow. This holiday home has always been a great favourite. In 1904 and 1905, parties of teachers and scholars from the Old Chapel, independent of those assisted by the Fund, had a week in August amidst the delightful Derbyshire dales, the whole of the 100 beds in the Home being taken, besides accommodation in the village for 30 persons more. For a number of years afterwards, an average of 50 holiday-makers from the Old Chapel went to Great Hucklow.

CHAPTER 6.

THE DAY SCHOOL, 1870.

From its earliest days in Dukinfield, Old Chapel has always evinced a deep interest in education, and a school-room was built adjoining the Church very soon after its erection. Its first schoolmaster was Jeremiah Barlow, who came to Dukinfield before 1700, and who enjoyed a wide reputation for scholastic ability, having pupils from London and many parts of the country. His successor was Nathaniel, for as he was more affectionately called, "Dominie" Gee, a famous teacher of penmanship. Gee's widow was living in 1823, being then one hundred and one years old. The old school-room was pulled down about 1770 to improve the view of the chapel, and it would appear there was no building to take its place for more than 30 years. Samuel Robinson who drew up the "Plan" of instruction in the Sunday School, repeatedly stated that it was but a substitute for general culture in a public school, and he prayed for the time to come when secular education would be provided in government institutions, leaving the Sunday Schools to fulfil their proper missions, that of imparting religious and moral instruction to the young. This ambition was not realised for many years, though from time to time the Committee granted the use of rooms for the purpose of conducting day classes. The first record in the extant minutes is dated 1839, and is a resolution that George Harrop be charged £6 for the use of a School-room for the past three years as a Day School. He was followed in 1841 by a "young man," Thomas Booth, and in 1846, a Mr. O'Dwyer rented a room for that purpose "at two shillings a week, including coals." The establishment of the two Church Schools, St. John's and St. Mark's, the British Schools in Wellington Street and Astley Street, and the Moravian Day School, supplied to a certain extent the needs of the town until the passing of the great Education Act of 1870. The movement to set up a Day School in connection with the Old Chapel, emanated from the Sunday School Teachers. At a special meeting of the Committee, 6th January, 1870, Mr. John Richards and Mr. John Oliver Kerfoot were a deputation from the Teachers' Committee, and stated that at a meeting of the Teachers at which more than 40 were present, a resolution was unanimously passed in favour of the establishment of a Day School. They requested the Committee to take as early as possible the necessary steps. The Committee were in full

agreement, and the required information was sent to London preliminary to a Governmental inspection of the premises.

The Minister, the Rev. P. H. Wicksteed, M.A., a great scholar and educationalist, was whole-heartedly in favour of the project, and the congregation enthusiastically supported him, subscribing liberally to a special fund opened for the purpose. Francis D. P. Astley and William Bass, the agent for the Estate, were generous supporters, as were J. O. Kerfoot, J. Whittaker, W. Smith, J. Richards, and Edward Hyde. Mr. David Harrison gave £100 to provide books and furniture. The handbill issued announcing the new school is interesting to read:-

DUKINFIELD OLD CHAPEL DAY SCHOOL.

You are respectfully informed that a DAY SCHOOL for Boys, Girls and Infants will be opened in the above building, on Monday, September 5th, 1870.

For this purpose the Committee have secured the services of two experienced Certificated Teachers.

The object of the Committee is to secure to the children attending the School a good sound English Education, free from all religious sectarianism.

The subjects taught will embrace Reading, Writing, Arithmetic, Spelling (Oral and from Dictation), English Grammar, English History, Geography, Needlework, etc.

School Fees:- For Boys and Girls, 3d. 4d. and 6d. per week,
and for Infants, 2d. per week.

Hours:- Morning, from 9 till 12; Afternoon, from 2 till 4-30.

Master of the Boys' School - - Mr. W. Mason,
Late of the Mount Vernon High School, Nottingham.

Mistress of the Girls' and Infant School - Miss Wood,
of Manchester.

It was expressly intended from the start that the Day School should be strictly unsectarian in character. The new master thought, however, that it would not be out of keeping with this intention, if he



THOMAS BRADLEY.



JAMES ROBERTS.



ALFRED BENNETT.



ALFRED COOPER.

opened school each morning with a simple religious service, such as saying the Lord's Prayer, to be recited after him by the children. The managers had not then fully discussed the matter, but pending their decision, they thought he might do so in the meantime without giving offence to anyone. When the managers met they decided that the School must be opened without prayer or hymn, so that its non-sectarian character might be fully maintained. When on the following morning the School was opened without prayer, a boy came up to the master and, nudging his elbow, said in a stage whisper, "Please, sir, we've not said us prayers." Mr. Mason replied, "No, my boy, you must say your prayers before you come to school."

Mr. Mason retired in 1876, and entered the ministry. He was succeeded by Mr. Richard Whitehead, under whose energetic management the school became one of the largest in the district. The Government Report for 1879 is worth transcribing:-

Mixed School—There are few schools in my district which can show such rapid and satisfactory improvements. Its history has been one of continuous progress, and it ranks as a thoroughly useful and efficient elementary school.

Infants School—This department is proceeding very creditably
Result of Examinations:-

	Nov. 30th, 1878	Nov. 30th, 1879
Passes in Reading	91.2%	97.0%
Passes in Writing	88.3%	88.6%
Passes in Arithmetic	87.7%	90.1%
Government Grant	£225 15 0	£254 1 0
No. of Scholars on books	391	415
Average daily attendance	254	288
School Fees per week	£4 4 7	£4 15 5

The daily attendance was much affected by the pernicious system of Half-Time, and when scholars had been at the Mill from 6 a.m. to noon, they were not fit to absorb much benefit from school attendance in the afternoon.

Mr. Whitehead was for a time a member of the Town Council, until the Schools were taken over by the Local Education Authority in 1903. The first Foundation Managers appointed were Rev. H. S. Tayler,

CHAPTER 7.

THE ENLARGEMENT, 1882.

J. O. Kerfoot, M. Wilde, and Thomas Bradley. These Managers recommended the transfer of the School to the Town Council, but this was rejected by the Sunday School and the Congregation at the Annual Meetings. A similar suggestion many years before in connection with the School Board, had similarly been rejected. After service as Headmaster for the lengthy period of forty-two years, Mr. Whitehead retired in 1918, and was succeeded by Mr. John Edward Hickey. In 1931, the Schools of the Borough were re-organised under the Hadow Scheme, and the elder scholars were transferred to Senior Schools. Mr. Hickey retired in 1939, and Mr. Thomas Charles Doidge became Headmaster. In the Infants' Department Miss Richards had succeeded Miss Wood. On her death in 1919 Miss Ethel Kenyon took charge.

Miss Kenyon, after rendering long and faithful service to the School, retired in 1950, and was succeeded by Miss Doris Matthews.

The transfer of the Day School to the Local Education Authority which for many years had been discussed without any action being taken, eventually took place in February, 1948. The decision to transfer was taken after several joint meetings of the Chapel and Sunday School Committees, and the Day School Managers. The Minister (The Rev. Sydney P. Whitehouse) was authorised to enter into negotiation with the Cheshire County Council regarding the terms of transfer, and after prolonged negotiations—lasting over two years—a lease was drawn up (June, 1950), and duly signed by both parties, specifying the terms and conditions under which the Local Education Authority could continue to use the building for the purpose of a Day School.

And so the Old Chapel School after being founded, and carefully nursed, and brought to maturity, by public-spirited men and women over a period of 80 years, was transferred to the Local Education Authority and assumed the title of "The Dukinfield Old Chapel County Primary School."

In the autumn of the year 1880 a movement was started to enlarge the School building. It had long been felt that the accommodation was insufficient for the growing needs of the School, and this fact was particularly striking in the case of the Day School where the numbers were rapidly and continuously increasing. A meeting of the Committee and the Teachers was held which resolved to raise the funds in the School itself and to enlist the sympathy and co-operation of the Congregation. The Minister, the Rev. G. H. Vance, and the Chapel Warden, Mr. Edward Hyde, arranged a Soiree when plans and suggestions prepared by Mr. Moses Wilde and Mr. Joshua Cartwright were examined and approved. A fund was started among the Teachers and Scholars, which, encouraged by the generous offer of Mr. William Marshall to double whatever sum they raised, had by the end of May, 1881, by means of contributions and entertainments, reached the sum of £150. A Bazaar, which was opened on 27th of April, 1881, by Mr. Edwin Lawrence, of London, was a great success. Contributions flowed in from all parts of the world, and no less than £1760 was drawn during the five days' sale. The Bazaar was held in the Mechanics Institution at Stalybridge, and the lavish and beautiful decoration of the rooms and the stalls was the gratuitous work of Mr. Joseph Greenwood. The Congregations at Hob Hill and Flowery Field each provided a Stall.

After much discussion, and the project of an entirely new School in a different situation having been abandoned, the plans for an extension of the old building prepared by Mr. Moses Wilde, amended in some slight particulars by suggestions from Mr. Marshall and other members of the Committee, were adopted, and the work was begun by Mr. Jabez Gibson. It was calculated that to do all that was required and thought to be desirable, including the purchase of the two modern dwelling houses in Wyatt Street which now constitutes a permanent endowment for the School, a sum of at least £3,000 would be necessary. A new subscription list was therefore started, headed by a further donation of £200 from Mr. Marshall and £100 from Mr. Brooks. A generous

response from the Congregation and friends, with the proceeds of a smaller supplementary Bazaar, enabled the Committee to report on the occasion of the opening of the new School that the sum of £3,388 5s. 6d. had been raised in 18 months, and the new building was free from debt. The new premises were opened by Mr. Edwin Lawrence on the 20th May, 1882, when a great procession of Day and Sunday School scholars paraded the principal streets of Dukinfield and parts of Stalybridge and Ashton. After a public tea, a great meeting was held and interesting speeches were made by Mr. Vance, Rev. S. A. Steinthal, Dr. Pankhurst, W. Summers, M.P., Rev. H. E. Dowson and Mr. John Brooks. The new buildings comprised a wide vestibule, class rooms for infants, and a very large and handsome assembly-room with a platform. A special feature is the number of lofty windows on three sides, giving it a light and airy appearance. A massive chandelier hung from the roof but this was removed and 30 jet sunlight gas brackets were substituted. For over fifty years it was the largest assembly-room in the town, and practically all the social functions, principal political meetings, prize distributions, and town's gatherings were held there. A series of handsome religious pictures, presented by the Rev. H. S. Tayler adorn the walls. The size of the building may be gathered from the Return made to the Department of Education, that the accommodation was for 690 scholars.

As the School grew and matured it became necessary to amend its Rules and Regulations. They were revised in 1839, and again altered in 1859. Now in 1883 they were still further amended. The general management remained the same, but in some particulars slight changes were made. In the curriculum, of course, great alterations were effected, as there was now no need to teach the secular subjects on the Sabbath day. The Officers to be appointed were three Directors, with the Minister as Director ex-officio, Superintendents of Classes, Teachers of Class Sections, a Committee, Secretary, Treasurer, and Librarian. There were to be two Superintendents at the head of each room, who shall attend on alternate Sundays, and each Teacher must attend every second Sunday both morning and afternoon, or if only in one part of the day, every Sunday. Rule xxvii. read, "All fruits, sweetmeats, and toys brought to the School are to be at once taken away, and not returned." The School was divided into 14 classes, 7 boys and 7 girls. There was to be a yearly examination of the School conducted by the Directors. In 1885 ladies were for the first time elected to the Committee, Miss Richards and Miss Brooks.

Institutions.

With the enlargement of the buildings more scope was afforded for the many societies in the School to extend their operations, and a number of new organisations were established. Evening Classes for Adults were continued, and they were under the management of the Day School Committee. Penny Readings on Saturday evenings were very popular, and a Debating Society and Gymnasium Class gave an outlet to mental and physical impulses. For many years there was a vigorous Band of Hope. At its first meeting in October, 1882, 75 signed the pledge, and on the next Sunday, 51. In the following May, there were 217 members. At their regular meetings there was always a programme of concerts, lectures, and magic lantern entertainments, and the children vied with one another in songs and recitations. They held a Special Service on "Temperance Sunday," and an Annual Soiree. The Band was still strong in 1906 having then over 200 members, but it gradually lost its appeal, and was dissolved in 1917. There was an allied society called the Band of Mercy, advocating Kindness to Animals, and it met fortnightly, alternating with the Band of Hope.

A much more ambitious project however, was the formation of the Social Union. This society was composed of the teachers and older scholars. They had two special rooms, the reading room, a quiet retreat for the studiously minded, and a recreation room fitted up with apparatus for all kinds of the quieter indoor games. In this room was a handsome organ presented by Mrs. Pollitt. The Secretary was Mr. W. H. Shirley. The society pursued a course of useful service until 1900, when it suddenly collapsed.

Adult Class.

The Adult Class was formed in 1890, by the Rev. H. S. Tayler, and its leader was Mr. Aaron A. Cheetham. It was one of the most successful institutions of the School, and had over 80 members. A large framed photograph of the class, hanging in the Young Men's Institute includes many, who, in later years became noted leaders in industry, commerce, administration, and the learned professions. When Mr. Cheetham was taken ill and could not attend, the class went into abeyance, but in 1910 it was revived by the Rev. E. G. Evans, with Mr. J. Robinson as Secretary. In later years its functions were taken over by the Men's Institute and Young Men's Class under Mr. Hickey.

CHAPTER 8. THE CENTENARY, 1900.

The Centenary of the School was celebrated on Saturday, 22nd September, 1900, with festive pomp befitting the occasion. The interior of the building had been renovated and decorated, and the exterior was lavishly bedecked. The facade of the old School was adorned with strings of evergreens and clusters of bannerettes, and stretched across the whole breadth was the inscription in white letters on a red ground "1800 — CENTENARY — 1900." At the corner of the building a large flag fluttered from the recently erected flag-pole. The scholars and teachers assembled early in the afternoon and were each presented with aluminium medals of a neat design. On one side was a representation of the School, with the words "Dukinfield Sunday School, Founded 1800," and on the other side, the words "Centenary Celebrations, 1900," surrounded by a laurel wreath and the inscription "Dukinfield Old Chapel Sunday School."

Wearing their medals, the scholars then formed in procession and paraded the principal streets of the borough which had been gaily decorated by the townspeople to honour the great event. In front of the procession were the two beautiful banners belonging to the School, and the Romiley Brass and the Whaley Bridge Volunteer Bands. Before returning to School they assembled round a flag-staff which had been specially erected on the open ground in front of their Old Chapel to sing the hymn which had so often been sung at their School Sermons throughout the century, "All people that on earth do dwell." At the head of the procession were the Minister, Rev. Hugon S. Tayler; the Chapel Warden, Alderman J. Kerfoot, J.P.; Directors, T. Bradley, James Roberts, and H. Andrew, and the following ex-Directors, John Jackson, J. Bancroft, E. B. Broadrick, and M. Wilde. The scholars and officials, numbering nearly 700, were regaled with a free tea, followed by an entertainment, in the course of which speeches were delivered by the Rev. H. S. Tayler and the Rev. H. W. Hawkes, grandson of the founder of the School. An exhibition of lantern views was given, including a set of pictures illustrating the history of the Chapel and School. Special services were held in the Chapel on the Sunday conducted by the Revs. H. S. Tayler, H. W. Hawkes, and H. E. Dowson.

The following Saturday there was a re-union of former scholars and teachers, and the meeting was addressed by the surviving former Ministers, Revs. J. P. Hopps, P. H. Wickstead and G. H. Vance. It was the occasion of much rejoicing, and amongst the scores of visitors from afar were many old scholars who could remember the celebration of the Jubilee of the School fifty years before. In the reception room there was an exhibition of great historical value, comprising portraits of former Ministers of the Old Chapel, including the Rev. Samuel Angier (the first Minister), Rev. R. B. Aspland, Rev. John Gordon and others of more recent date, a facsimile copy of the Rev. S. Angier's Certificate of Indulgence, early hymn papers and Annual Reports, and important documents, pictures, books, records and memorabilia.

Next day, 30th September, the Centenary Services were continued and appropriate sermons were delivered by the Revs. J. Page Hopps, P. H. Wickstead and G. Hamilton Vance. The Minister, Mr. Tayler gathered together the records of the celebrations and compiled a Centenary Souvenir which was published as a companion volume to Gordon's History of the Old Chapel. It contains portraits of many of the former Directors of the School. It is a most valuable publication, containing as it does full reports of the reminiscential speeches made by those who had worked for so long in the School. It also contains the details of the two Samplers of 1827 and 1839, and the letter of Mrs. Ann Parkinson to the *Christian Reformer*, 1819, giving an account of the Dukinfield Sunday School in its first days. Mr. Edwin Bennett Broadrick, a former Director and Teacher, gave to the Committee in 1900 a most valuable portfolio, in memory of his father, Mr. Samuel Broadrick who served the School as Teacher and Director for 42 years. It is a very large tome and contains documents relating to the School from the time of its foundation. It also contains the manuscript of the Hymn specially written by the Rev. John Page Hopps for the Old Chapel Sunday School Centenary :-

God's blessing on the gracious souls
Who served him here below,
And sowed for us the bread of life,
A hundred years ago!
O'er untried fields they ventured forth,
And flung their precious seed,
In faith that shining after-days
God's little ones would feed.

The Master's Word, "Go feed my lambs,"
 Few heeded in their day.
 They heard the message, clear and plain;
 And heard but to obey.
 But now ten thousand willing hearts
 Are listening to the call;
 Ten thousand voices plead his cause;
 'God's blessing on them all!

Bright memories linger in the past,
 Bright hopes before us rise,
 That lead us from the toiler's path
 Up to the restful skies.
 Join voices now, of old and young;
 Let love with song outflow—
 To bless the hands that wrought for us
 A hundred years ago.

Adjoining Property.

While the Centenary Celebrations were in progress, the old property in Town Lane and Wyatt Street was advertised to be sold by auction, and this aroused fears that it might in time to come be developed so as to interfere with the activities or extension of the School and its environment. Accordingly Mr. J. H. Brooks was commissioned to purchase it on behalf of the Sunday School. The cost, including legal charges, etc., amounted to £768 0s. 7d. The sixteen engrossed Deeds and Documents show that the land was sold in 1823 by F. D. Astley to Thomas Stanley, and that in 1835 the buildings were erected by William Bevan through the Dukinfield Building Club. The shop at the corner became later the first stores of the Dukinfield Industrial Co-operative Society, and at the time of the sale, was owned by the Co-operative Wholesale Society.

Men's Institute.

The first fifteen years of the twentieth century was a time of prosperity and increasing activity in the Sunday Schools. The Young Men's Institute was formed in 1908 and it endeavoured to carry on the traditions of the defunct Adult Class. As there were no rooms available in the School, an adjoining building in the rear of the Town Lane and

Wyatt Street property was renovated, and an entrance made from the main staircase of the School. A good billiard table was placed in the upper room. Unfortunately the lower part proved unsuitable for use owing to constant dampness. A class-room for Sunday afternoon meetings was allotted to the Institute, and papers were read by members and visitors. In connection with the Institute there were a Cricket and a Football Club, and a series of Social Evenings, Concerts and the ever-popular "Potato Pie Suppers" provided funds for all requirements. The Rambling Club had a membership of 110 members and in the year 1911, went on 15 rambles. On Coronation night they walked to Harrop Edge to view the 88 bon-fires that lit up the horizon. Allied to the Rambling Club was a Naturalists' Society, and the big case in the class-room became a museum of well prepared specimens gathered during their excursions. To them were added a magnificent collection of fossils, presented by Thomas Woolley. He had gathered them himself in the pits of the Dukinfield coal mines.

On the walls of the Main Room is the presentation portrait of Miss Harrop with a brass inscribed tablet, and a beautiful engraving presented by Mrs. Jane E. Crawshaw of Prestwich. In 1940, Mrs. Lillian M. Barnett (née Cheetham), of Bristol, gave to the School a very valuable piano, and a brass tablet on it records her bounty.

CHAPTER 9.

THE TWENTIETH CENTURY.

First World War.

This "Golden Age" of the Sunday School was eclipsed by the outbreak of the First World War, 1914-18. The young men were called to the Forces, the Institute was closed, and social activities were brought to a stand-still. The outlook of the children seemed to change and discipline deteriorated. Many blamed the moral laxity of the war years, the decline in parental control, or the influence of the new fashioned but all too attractive picture houses. Certain it is, however, that from 1914, the numbers in the Sunday Schools have constantly diminished, and although there was an improvement in the inter-war period, the leeway has not been recovered. Though the ranks of the teachers and senior scholars were much depleted, those left behind did excellent work

in the School by providing comforts for the forces and entertaining the wounded and convalescent. One Social held raised £98 7s. 8d. for the Comforts Fund, and with £13 from a smaller effort amounted to £111 7s. 8d. 185 parcels were forwarded which cost £88 8s. 8d. The School and the Chapel combined in providing, furnishing and maintaining a house for Belgian refugees. On Wednesday, 13th June, 1917, there occurred the terrible munition explosion at Ashton-under-Lyne, causing great loss of life. Amongst other places, the School received serious damage to its fabric, and many of its windows were shattered. It was some years before the main part of the damage could be made good. The repairs cost £166, and in addition, the Board of Education demanded extensive alterations entailing a further outlay of £258. When the Armistice was declared, there were great rejoicings, and a demonstrative welcome was given to our returning warriors. Peace Day was celebrated with a wild abandon. On Whit-Sunday, 1924, a Roll of Honour, similar to the one erected in the Chapel, was unveiled in the large room.

Inter-Wars.

Young Men's Class.

When the First World War was over, the School settled down to try to recover some of the lost ground. The Men's Institute was revived with Mr. G. H. Taylor as Class Leader, and the age of admission lowered from 18 to 16. Mr. J. E. Hickey was appointed to succeed Mr. Taylor in 1926, and re-organised the Institute, which united with the Cricket and Football Clubs and became the Old Chapel Athletic Club. Regular classes were held on Sunday afternoons, and many social functions were arranged. A Minstrel Troupe, calling itself "The Crackers" was very successful, and it received numerous invitations to entertain in neighbouring institutions. A class Sick-Fund was established, and when it disbanded in 1940, had £11 in hand after all claims had been met, which sum was given to the Sunday School Committee. A Class-Register was carefully kept, and the average attendance for over ten years ranged from 40 to 60. The Athletic Club carried off many honours, the Cricket Team in 1927, 1928, 1929, being champions of the Glossop League, 2nd Division, going through the last two seasons without a defeat, and in 1932, Champions of the 2nd Division of the Ashton Sunday School League, and gaining promotion to the higher division. In 1929, the

Football Team were Champions of the Ashton Sunday School Football League. In 1926 the members of the Institute took part in the great Dukinfield Historical Pageant presenting a realistic and picturesque episode entitled "The Battle of Dokenfield."

Pantomimes.

For many years the Annual Christmas Pantomime produced by the Teachers' Committee has been an outstanding success, resulting in a appreciable augmentation of the School funds. A most pleasing feature is the dancing of the younger children and their different tableaux in the fairy scenes.

Choral Society.

The Choral Society was resuscitated in 1934, and under the direction of Mr. Noel L. Howarth produced with marked success "San Marino," "The Girl Behind the Counter," and "Her Ladyship." In 1937 it became the Operatic Society and gave "Wildflower" and "Rose of Araby." The Dramatic Society, with only a short break of three years, every season between the Wars, gave one or two outstanding plays, mostly popular comedies. The Sunday School Committee, came to an arrangement with the Performing Rights Society, which covered liabilities for musical numbers, but "royalties" have remained a heavy item of preliminary costs. When the large room was built in 1882, a wide platform was made at one end, and on this, the stage for dramatic and similar productions was erected as required. This was enlarged in 1908 by the construction of an "apron," a movable extension on trestles. In 1935, under the able superintendence of the Minister, Rev. H. Crabtree, the present commodious permanent stage was erected, incorporating up-to-date devices, electric installation, proscenium and effective scenery. The total cost amounted to £214.

The Rules of the Sunday School were revised in 1936. Some years before that, as the attendance at School on Sunday mornings had diminished to such a small number, it was decided that the scholars should attend the morning service at Chapel and leave prior to the sermon.

The School has always encouraged the activities of Boy Scouts, Boys' Brigades and Girls' Brigades and at the present time there is a vigorous troupe of Scouts under Mr. R. W. S. Livesey, Scoutmaster. In 1936, Mr. Crabtree invited the Rev. A. W. Vallance to lecture to the

elder scholars, and as a result, a most successful branch of the Young People's League was established. They have remained a virile organisation to this day. They hold special services in the Chapel, and at the invitation of the Minister, sometimes conduct the whole of the proceedings, music, service and address.

Second World War.

Unfortunately, all this progress was checked, for the dark cloud of war again overshadowed the world. At the first service conducted by the present Minister, the Rev. S. P. Whitehouse, in the Old Chapel, it was his painful duty to announce at the beginning of morning Worship, the fateful news that War had been declared. The resources of the nation were enrolled to the full. The whole adult population was drawn in for some form of national service. The effects of all the drastic new regulations were shared by the School in common with the rest of the country. The ranks of the teachers and the elder scholars were rapidly depleted, and most of the School organisations ceased to function. The Operatic Society was dissolved, the Athletic Club suspended, Morning School discontinued, and the Old Folks Party abandoned after 75 years existence. Danger threatened from the skies, and the building had to be protected by "black-out." The windows were covered with cellophane to prevent splintering, and sand-bags were placed in every room. A scheme of fire-watching was adopted, with equipment and apparatus for fire-fighting. The Day School teachers volunteered for a successive rota and camp beds were set up for those on night duty. A canteen was installed in the Day School, and Mr. N. L. Howarth was authorised to apply for a catering licence from the Ministry of Food for the Sunday School. On the 12th September, 1940, the Warning Siren sounded just as the Committee had started its meeting, and the members adjourned to the Air-Raid shelter that had been constructed on the waste ground near the School. Even with all these limitations the Committee, Teachers and Scholars took an effective part in voluntary schemes to assist the national effort, and the Comforts Fund received unstinted support. The sum of £540 was collected during the war years, and distributed first in "comforts," and afterwards in cash, to the men and women, with Chapel and School connections, serving in H.M. Forces. The raising of this large sum was due, mainly to the efforts of Miss Bancroft and Miss Broadrick who, week after week, with never failing regularity, collected a large number of small contributions from regular contributors.

A small balance in hand at the end of the war was used to purchase a handsome christening bowl and jug which, after being suitably inscribed, was presented to the Chapel. They remain a permanent reminder of the splendid work done by the Comforts Fund Committee.

Long Service Medals.

During the War and since, great efforts have been made to restore some of the past glory of the School, and slowly, but surely its work is being revived. A great deal remains to be done and the task of the officials and teachers is not a light one. May they be inspired by the memory of their faithful predecessors and the record of their social service, accomplished often against greater obstacles than those which now confront us. It would be impossible to name them individually. Some are remembered by memorials in the School, like John Whittaker whose mural tablet is affixed to the wall in the Top Room, and Miss E. A. Harrop whose portrait adorns the Big Room. She was a teacher for more than 60 years, being appointed on the 4th June, 1848, at the age of 13. Long Service Medals were awarded on 6th May, 1928, to Mrs. F. D. Ashton, Miss A. Priest, and Miss A. Bradley; on the 12th February, 1938, to Miss F. Taylor, Miss E. H. Greenwood, and Mrs. N. Heelis; and on the 13th February, 1949, to Mrs. Edith Swindells, Mrs. Edith Bottom, Miss Florence Booth, Miss Annie Bancroft, and Mr. Frank Kenworthy. This honour is awarded by the Sunday School Association to those teachers and officers who have completed at least 25 years' service. Our present Sunday School Secretary, Mr. Frank Kenworthy, has held his office since 1928, which constitutes a record. Previous to that he was the Teachers' Secretary.

CHAPTER 10.

SPECIAL FEATURES.

Music.

The Old Chapel School has always held a high reputation in musical circles. From the earliest days the study of music has been fostered. As long ago as 1839 a Singing Class was formed with John Olliver as voluntary teacher. The Committee regretted that the present state of funds precluded them from purchasing the music books for the Class, but a number of friends journeyed to Manchester and purchased a good stock of music and "Instruction Books on Singing on the plans of

Wilhem and Hullah." In 1859, the instructor was Mr. Matley of Staly-bridge, and in 1871, Mr. Joseph Beard. In 1876, Mr. Frost of Ashton, taught music in the School "according to the scheme of the Tonic Solfa Association," and Mr. Turner, a well known professional, continued the same method. In 1882, however, Mr. John Moorhouse took charge, and the music was "taught in the Old Notation." His class rendered "The Prodigal Son" at the Anniversary Service in 1883. A most accomplished teacher of the Music Class was Mr. William Woolley, of Gee Cross, the composer of a number of well-known hymns, such as "From Year to Year in Love we Meet," "Deep in My Heart a Voice is ever Calling," "There's never a day so sunny" and "Once a little violet."

For a number of years the singing class rendered classical cantatas at the Sermons, and combined with the classes at Gee Cross and Denton, gave a series of high-class concerts in Dukinfield and the surrounding towns. A junior Singing Class was under the direction of Mr. Thomas Jones. The Rev. E. G. Evans, when Minister, did much to encourage the musical talent of the School, and himself conducted the Singing Class, Miss A. Bradley continued this work for many years. The Choral and Operatic Societies have already been mentioned.

An Orchestra Band was formed in 1882, consisting of 23 players. Thanks to Mr. William Marshall it was able to start with a set of new instruments. Mr. Joseph Jones, a noted clarionet player, was the conductor. It gave many good class concerts, and joined in the Whitsuntide processions. It was disbanded in 1888, and the instruments were sold to the Dukinfield Reed Band.

The School Sermons.

A special chapter must be given to the two great events of the year, eagerly awaited and anxiously prepared for—the Sermons and the School Treat. The Annual Sermons have for many years been held on the first Sunday in May, but this was not always so, for in earlier times it was held in any month from April to October. Three sermons on the one day were first tried in 1866, and it was not thought advisable to repeat the experiment, but a few years later it was tried again, and has been continued ever since. The temporary gallery at the pulpit end of the Church was built for 3rd May, 1905, by Mr. James Walker, at a cost of £7 10s. 0d., and was so constructed that it could be re-erected whenever required. The singing of hymns by the children has always

been the special feature of the occasion, and of late years a special programme has been produced for the afternoon. This is in natural succession to the long series of Sacred Cantatas given by the Singing Class in Mr. Woolley's time among which were such classics as "The Song of Creation," "St. Paul," "Miriam," "Israel in the Wilderness" and "Under the Palms." The organist was Miss Brooks.

The list of preachers on these special occasions contains the names of, some of the most eminent divines in the Unitarian Church. The Rev. J. Page Hopps had promised to preach the Anniversary Sermon in May, 1911, but died the month before. In the School Portfolios is to be found the last message he wrote, that of accepting the invitation and consenting to speak to the children in the afternoon. Some few years ago the successful experiment was tried of inviting clergymen from other denominations and prominent laymen to conduct the afternoon service. Amongst these have been, the Rev. H. D. Allen (Wellington Street Methodist), R. E. Jones, M.A., (Headmaster, Hyde Grammar School), John Lord, M.A., (Headmaster, Audenshaw Grammar School), Rev. E. P. Tyson, M.A., (Vicar of St. Mark's, Dukinfield), Alderman F. D. Ashton, J.P., (Mayor of Dukinfield), Alderman G. Saxon, J.P., (Mayor of Dukinfield), and Ernest Barlow, (Town Clerk of Dukinfield).

The Annual Treat.

It was with almost impatient eagerness that the scholars looked forward to the Annual Treat, usually held at Whitsuntide. The outing for the Children dates from very early times, for in 1841 it was mentioned as being an event of long standing. In that year the children joined with the scholars of all the Sunday Schools in Dukinfield, and had a great day in the grounds of Dukinfield Park, the spacious and well-wooded domain of Charles Hindley, the Member of Parliament for Ashton. The Park surrounded the Lodge recently demolished, and extended from Crescent Road to Sandy Lane, including the whole area of the present Cemetery. Sometimes the children would be taken in high coal carts, scrupulously cleaned, and often newly painted in a bright brick red, to Hough Hill, Bottoms Hall Wood, Marple, or other places in the surrounding country. Other times they went to Romiley in canal boats drawn by horses.

It must have been a thrilling experience for the children in 1847 when they had "a railway trip to the Romantic Village of Sowerby Bridge

near Halifax". In later years they went as far afield as Monsal Dale, Millers Dale, Knutsford, Buxton and "Bakewell for Caulton Pastures and Chatsworth". In the portfolio is a letter dated 17th May, 1852, and signed by Lord Stanley of Alderley permitting the Teachers and Scholars of the Dukinfield Old Chapel Sunday School to walk through the Grounds at Alderley Edge. They went by the North Western Railway. In 1845, John Whittaker wrote a letter to Samuel Broadrick who was ill in Southport and could not be present at the festivities, describing the Children's Treat on Whit Friday, and the Teachers' Trip to Didsbury on the Saturday:-

20th May, 1845—Met in School at 9-30, a large number present. Sang a Hymn. Walked over the Chapel Hill, down the New Road, up the Old Road, "by your house", down Lodge Lane to the Mill, met the Methodists and sang together a Hymn. Returned through the Wood and pleasure grounds of Mr. David Cheetham, through Stalybridge and Oxford Road to School.

Saturday morning, met a little after five o'clock. Teachers and friends numbered 74. Left the school a little before 6 o'clock. Had 3 carts. "Landed" at Didsbury a little before 10 o'clock. There were a great number of different schools. Unitarian, Providence, Moravians, New Methodists, Ramers, Barkers and Church Schools. It made Didsbury very thronged. Left Didsbury at 6 and got home a little after 10 o'clock.

Whitsuntide Processions.

Though the treat is no longer given, the Procession or "Walk" is still held on Whit Friday morning. Nowadays the route converges on the Town Hall Plateau where a 'United Sing' is conducted, joined in by all the other Sunday Schools in the town. They are given a welcome by the Mayor and then return to their Schools. The Old Chapel scholars halt on their return journey and sing their hymns in front of their venerable Church. They then re-assemble in school and are regaled with buns and milk or coffee. Their contingent has for over 50 years been led by the Romiley and Bredbury Band. Proudly borne aloft are their two beautiful banners. As long ago as 1860 it was decided to provide a Band and a Banner for the Whitsuntide Procession. A new banner was obtained in 1898 and cost £50. In 1911 the scholars of the Sunday School gave a performance of "Jan of Windmill Land" towards the fund of the next banner which was unfurled

in 1915. A beautiful silk banner made by the teachers and scholars was presented to the School in 1924, and another was given four years later.

The Dramatic Society.

The Old Chapel Sunday School Dramatic Society is the oldest Amateur Theatrical Association in the district. It dates from 1893 when the Teachers asked the School Committee to grant permission for its formation. It has always had a good membership of enthusiastic players, and its productions have invariably been of a high quality. It owes much to the zeal and ability of Mr. Leonard Bintliff, who for over 50 years, as junior lead, principal character, producer and general adviser, has rendered most valuable service to the Society. The first president was Henry Andrew, with James Bancroft as Treasurer, and Edward K. Smith as Secretary.

Every year, and sometimes twice a year, standard dramas and comedies were presented. In March, 1898, a more ambitious venture was staged: "The Merchant of Venice" and it is interesting to recall the names of those who took part:—E. K. Smith, James Bancroft, H. H. Livesey, E. J. Harvey, E. Kerfoot, L. Bintliff, W. A. Greenwood, T. Hodgetts Gordon, Wm. Shaw, Tom Coupe, Wm. Sampson and Misses Kenworthy, Moorhouse and Cottam, The orchestra was, 1st Violin, R. Wrigley; Viola, T. C. Buttcher; Double Bass, J. Bacon; Flute, C. Killar; Clarionette, W. Clough; Conductor and Pianist, Herbert Livesey. Having produced with remarkable success 'It's never too late to mend' in 1900, the Society decided on another melodrama of even a more thrilling nature, 'Proof,' and engaged Professor Clunne Lees as Tutor.

Without a break until 1915, a succession of first class plays was produced, like 'The Guv'nor,' 'Our Boys,' 'David Garrick,' and 'Still waters run deep.' In December, 1914, Robertson's 'Caste' was staged and resulted in over £14 being handed to the local War Relief Fund. Thereafter, the Society suspended operations until 1920, when it was revived. In the inter-war years it had a remarkable run of success with up-to-date plays like 'Rookery Nook,' 'Middle Watch,' 'Thark,' 'My Wife's Family,' 'Charlie's Aunt,' and 'The Jeffersons.' With the outbreak of the Second Great War, it again became dormant, but from 1946 it has presented a series of modern productions such as 'When we are Married,' 'Dear Octopus,' 'Quiet Week-end,' 'Arsenic and Old Lace,' 'Pride and Prejudice,' 'Rebecca,' and 'The Chiltern Hundreds.'

The efficient and convincing manner in which these dramas and comedies were rendered is largely due to the stage-craft of the producer, Mrs. N. R. Stephens. Between the years 1946 and 1950, the total amount contributed to the School Funds by the Dramatic Society was £281 13s. 4d.

Annual Events.

- Scholars' Prize Distribution—2nd Sunday in February.
- Annual Meeting of the Sunday School—March.
- Sunday School Anniversary and Sermons—1st Sunday in May.
- Whit Friday Procession.
- Flower Service—2nd Sunday in July.
- Scholars' Party—December.

Benefactors to the School.

- 1870 David Harrison—Books and Furniture.
- 1900 Mary Whitehead—School Buildings.
- 1902 Charles Haughton—Whitsuntide Treat.
- 1911 Anne Elizabeth and Martha Harrop—Endowment.
- 1912 Mary Hurst—Endowment.
- 1916 Alice Tomlinson—Endowment.
- 1918 John Oliver Kerfoot—Endowment.
- 1919 Annie Jones—Endowment.
- 1920 Annie Kerfoot—Endowment.
- 1921 Henry J. Wright—Endowment.
- 1923 Joshua Cartwright—Endowment.

Ministers.

1. Rev. Samuel Angier, 1677-1713.
2. Rev. William Buckley, 1714-1752.
3. Rev. Robert Robinson, D.D., 1752-1755.
4. Rev. — Gladstones, 1755-1757.
5. Rev. John Helme, 1761.
6. Rev. William Buckley, 1762-1791.
7. Rev. David Lewellin Davies, 1791-1794.
8. Rev. Thomas Smith, 1795-1797.
9. Rev. William Tate, 1799.

10. Rev. James Hawkes, 1800-1813.
11. Rev. Joseph Ashton, 1814-1817.
12. Rev. Thomas Oliver Warwick, M.D., 1817-1819.
13. Rev. John Gaskell, M.A., 1819-1836.
14. Rev. Robert Brook Aspland, M.A., 1837-1858.
15. Rev. John Gordon, 1858-1862.
16. Rev. John Page Hopps, 1863-1869.
17. Rev. Philip Henry Wicksteed, M.A., 1870-1874.
18. Rev. George Hamilton Vance, B.D., 1875-1884.
19. Rev. Hugon Seaward Tayler, M.A., 1885-1905.
20. Rev. Evan Gwilym Evans, B.A., 1906-1933.
21. Rev. Herbert Crabtree, 1934-1939.
22. Rev. Sydney Paul Whitehouse, M.A., B.LITT., 1939.

Sunday School Directors.

- 1840 Alfred Bennett, Samuel Broadrick, Daniel Howarth, John Whittaker.
- 1842 A. Bennett, John Whittaker.
- 1845 J. Whittaker, John Broadrick.
- 1847 J. Whittaker, S. Broadrick, J. Broadrick.
- 1851 J. Whittaker, S. Broadrick, William Marshall.
- 1857 S. Broadrick, Henry Thomas Darnton, William Pitt.
- 1858 S. Broadrick, Samuel Moss, John Jackson.
- 1859 S. Broadrick, J. Jackson, Alfred Harrop.
- 1863 W. Pitt, James Whittaker, James Kerfoot.
- 1865 J. Kerfoot, Jonathan Radcliffe.
- 1866 J. Kerfoot, J. Whittaker, William Smith.
- 1871 J. Kerfoot, W. Smith, Joshua Cartwright.
- 1873 J. Kerfoot, J. Whittaker.
- 1874 J. Kerfoot, J. Whittaker, John Richards.
- 1878 Robert B. Orme, George Farrand, Edward Taylor.
- 1879 R. B. Orme, G. Farrand, Moses Wilde.
- 1880 M. Wilde, Edwin Bennett Broadrick, Aaron A. Cheetham.
- 1882 E. B. Broadrick, A. A. Cheetham, John Hall Brooks.
- 1883 E. B. Broadrick, J. Hall Brooks, Thomas Hodgetts Gordon.
- 1885 J. H. Brooks, T. H. Gordon, Moses Wilde.
- 1889 J. H. Brooks, M. Wilde, George A. Hurst.
- 1890 J. H. Brooks, G. A. Hurst, E. B. Broadrick.

1891 J. H. Brooks, G. A. Hurst, E. B. Broadrick.
 1892 G. A. Hurst, E. B. Broadrick, T. H. Gordon.
 1893 E. B. Broadrick, T. H. Gordon, James Bancroft.
 1894 E. B. Broadrick, J. Bancroft, Harry Andrew.
 1895 J. Bancroft, H. Andrew, T. H. Gordon.
 1896 H. Andrew, T. H. Gordon, Thomas Bradley.
 1899 H. Andrew, T. Bradley, James Roberts.
 1901 T. Bradley, J. Roberts, Thomas H. Brown.
 1903 T. Bradley, T. H. Brown, J. Bancroft.
 1906 T. H. Brown, H. Andrew, George Caton.
 1909 E. B. Broadrick, John Oliver Kerfoot, William E. Wood.
 1913 J. O. Kerfoot, W. E. Wood, John Johnson.
 1916 W. E. Wood, Albert Wright.
 1917 W. E. Wood, A. Wright, Arthur B. Kellett.
 1918 W. E. Wood, A. B. Kellett, James Miller.
 1919 W. E. Wood, J. Miller, James Robinson.
 1920 J. Miller, J. Robinson, Thomas W. Mansergh.
 1924 J. Robinson, T. W. Mansergh, Thomas Winded.
 1925 J. Robinson, T. Winded.
 1926 J. Robinson, T. Winded, James Kenyon.
 1929 T. Winded, J. Kenyon, Walter R. Stephens.
 1930 W. R. Stephens, J. Miller, Robert Woodhead.
 1932 J. Miller, Alfred Brown, Maurice Lees.
 1934 J. Miller, A. Brown, J. Edward Hickey.
 1939 J. Miller, J. E. Hickey, George E. Stephens.
 1939 J. Miller, J. E. Hickey, Thomas C. Doidge.
 1946 J. E. Hickey, J. S. Miller, J. Potter.
 1946 J. S. Miller, J. Potter, N. R. Stephens.
 1949 J. S. Miller, N. R. Stephens, N. L. Howarth.

Sunday School Treasurers.

1808 Cyrus Armitage.	1896 Thomas Davies.
1829 Edward Vaudrey.	1897 John Oliver Kerfoot.
1836 James Hyde.	1900 William Smith.
1840 John Hyde.	1901 William Shaw.
1864 John Woolley.	1910 Col. John W. Pollitt.
1876 Frank Woolley Hyde.	1921 Thomas Jones.
1889 Thomas Hodgetts Gordon.	1929 Sydney Shirley.
1892 John Hall Brooks.	

Sunday School Secretaries.

1832 Samuel Broadrick.	1874 William Smith.
1842 John Brooks.	1882 Thomas Williams.
1859 Henry Thomas Darnton.	1885 John Richards.
1861 William Hyde.	1890 James E. Wilde.
1865 Sydney Hyde.	1895 Alfred Cooper.
1868 J. Lees Aspland.	1909 John Johnson.
1868 William Smith.	1912 Ralph Moorhouse.
1868 James Howard Brooks.	1924 Hervey Tym.
1873 James Whittaker.	1928 Frank Kenworthy.

Sunday School Committee, 1950.

Directors—Rev. S. P. Whitehouse, J. S. Miller, N. R. Stephens, B.COM.,
N. L. Howarth.

Secretary—Frank Kenworthy.

Treasurer—Sydney Shirley.

Committee (in addition to the above)—J. Robinson, J. Kenworthy, J.
Hague, J. Barber, G. R. Swindells, C. W. Pugh, Mesdames
E. Bottom, S. Saville, N. L. Howarth, E. Eastwood, T. Goodwin,
Miss M. Ellison.

Institutions.

ATHLETIC CLUB. Chairman: J. Holland.

Secretary: H. J. Nicholls.

Treasurer: G. R. Swindells.

Number of Members: 36.

BOY SCOUTS. Scoutmaster: R. W. S. Livesey.

Parents Committee— Chairman: E. Eastwood; Vice-

Chairman: S. S. Saville; Secretary: T. Ritson; Treasurer:

Mrs. E. Gregory.

Number of Scouts: 30. Number of Cubs: 16.

DRAMATIC SOCIETY. President: J. S. Miller.

Vice-President: Rev. S. P. Whitehouse.

Secretary: N. L. Howarth.

Treasurer: J. Heelis.

No. of Members: 40.

YOUNG PEOPLE'S LEAGUE. President: C. W. Pugh.

Secretary: Mrs. C. W. Pugh.

Treasurer: Miss D. Barber.

Number of Members: 30.

LADIES' CLASS. President: Mrs. J. A. Ollerenshaw.

Vice-President: Mrs. T. Ritson.

Secretary: Mrs. T. Goodwin.

Treasurer: Mrs. S. Clayton.

Number of Members: 40.

MEN'S CLASS. Leader: S. Barber.

Secretary and Treasurer: G. R. Swindells.

No. of Members: 40.

SICK AND POOR FUND. Treasurer: Mrs. F. D. Ashton.

TEACHERS.

Teachers' Secretary: J. Barber.

Teachers' Treasurer: N. R. Stephens, B.COM.

Superintendents (Primary Department):

Mrs. W. Swindells, Mrs. E. Eastwood.

Superintendents (Intermediate Department):

Mrs. N. L. Howarth, Miss M. Ellison.

Miss A. Bancroft.

Miss J. Turner.

Miss A. Dale.

Miss M. Wharton.

Miss B. Doidge.

Miss S. Wood.

Miss M. Fenton.

Mrs. A. Bardsley.

Miss D. Goodwin.

Mrs. E. Bottom.

Miss M. Hill.

Mrs. S. Cheetham.

Miss E. Kelsall.

Mrs. J. Heelis.

Miss C. M. Kenworthy.

Mrs. C. W. Pugh.

Miss J. Landers.

Mrs. D. Richardson.

Miss J. McCarthy.

Mrs. S. S. Saville.

Miss K. Miller.

Mrs. J. Saxon.

Miss J. Ormrod.

Mrs. E. Wilkinson.

Miss E. Priest.

Mr. S. Barber.

Miss B. Robinson.

Mr. C. W. Pugh.

Miss E. M. Schofield.