

'e-Owls'



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Oldham & District Newsletter Archives : Read or download back copies [HERE](#)

January 2021

MLFHS - Oldham Branch Newsletter

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Branch News :

Following March's Annual Meeting of the MLFHS Oldham Branch

Branch Officers for 2020 -2021 :

Committee Member : Chairman : Linda Richardson
Committee Member : Treasurer : Gill Melton
Committee Member : Secretary : Position vacant
Committee Member : Newsletter : Sheila Goodyear
Committee Member : Webmistress : Sheila Goodyear
Committee Member : Dorothy Clegg
Committee Member : Joan Harrison



*to all our readers, from the
Committee of the MLFHS,
Oldham & District Branch.*

Oldham Branch Meetings : Coronavirus Pandemic

**Please note ... with great regret but in-line with the updated Statement, issued by the
M&LFHS Trustees, and on the home page of the Society website,
all M&LFHS Meetings, Branch Meetings and other public activities
are to be suspended indefinitely.**

Please check with the website for updated information.

HOWEVER,

The newsletter will be sent out as usual.

There will be further updates on the Society website Home Page and on the Branch pages.

The next issue of the Society Journal will go out to members as usual. It relies heavily on Branch reports and what the Society has been doing at events and fairs etc. However, this sort of news won't be there for quite a long time! To fill the pages with interesting articles, it's hoped that more people will write up family stories and contribute them to the journal. Please refer to the page, '*Notes for Contributors*', in the Journal, for information on how to send articles, etc.

The Society Facebook page [HERE](#) and the Twitter page [HERE](#) will be updated frequently.

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### **Chairman's remarks :**

Hello Everyone

The Branch Committee and I would like to wish you all a very happy New Year. Please let 2021 be better than 2020.

Our first Branch Zoom Meeting took place on the 12<sup>th</sup> December and was well attended and I think every body enjoyed it. We have noticed that we are getting people attending our Zoom meetings from abroad and hope that once we are back to having physical meetings in the Library, we can work out how to continue using Zoom to include people who do not live in the Oldham area.

Our next meeting is on the 9<sup>th</sup> January details of which are on the Oldham pages of the MLFHS website and also in this newsletter.

I hope you enjoy reading the first Newsletter of 2021.

My best wishes,

Linda Richardson

Chairman, Oldham Branch

email me at < [chairman-oldham@mlfhs.org.uk](mailto:chairman-oldham@mlfhs.org.uk) >

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Editor's remarks.

Hi Everyone,

Well, as I write this, Christmas is still a few days away but we now know that it's down to just one day ... with restrictions. I hope you can all manage to salvage something special from what seems like an impossible situation.

Despite the dismal restrictions, as you read this, I hope you had an enjoyable Christmas, even though it was not what we'd hoped and planned for. New Year is just round the corner and we must keep our fingers crossed that it heralds better times for us all. Until then we will, of course, get on as best we can in whatever circumstances we find ourselves. The Branch had its first online virtual meeting in December. We enjoyed doing it and we just hope that those of you who came to it found it a worthwhile 'visit'. For us, it was especially lovely to be able to see friends we hadn't seen for months and to welcome new friends from other parts of the country and even from as far afield as Canada.

Our 'parent' society, Manchester, is also planning to start online (zoom) meetings and also the Beginners' talks, the first of which will be on Saturday January 30th at 2pm. Details will be posted on the website and booking is on [Eventbrite](#).

In the newsletter you will find the second instalment of Gary Millward's, fascinating account of, '*Oldham Town Centre - through the 'Brierly Map*'.

On the Branch website pages you will find a couple of changes and an addition. In the Research 'breadcrumbs' bar you will find a new page called 'Bookworm' [HERE](#). On this page you will find a list of books published in the 19th century about anything and everything that

might be of interest to us in our district. They are all free to read online or download from that fantastic resource, the 'Internet Archive', to read or reference on your computer. Our 'Research' landing page, [HERE](#), will become our 'Contents' page for all the local & family history articles to be found in the Branch pages. Because we don't have any 'Speakers' Notes' that page has been re-named, 'Miscellany', and will be a list of all the .pdfs (to read online or download) to which links are provided from the different article pages. As they are uploaded to the website, new and updated pages are listed on the Branch 'Calendar of Events'/'What's New' page [HERE](#)

Our new pages, in preparation, can't be hidden completely from view so, if you come across links, to some pages called 'Oldham Hidden', and click on them, you will only find a holding graphic! These will be the pages for new material to be uploaded as articles in the near future.

Keep safe and positive,

Sheila

Although I am always more than happy to receive articles, pictures etc., for the newsletter, copyright is always a tricky issue so do please make sure that you have the right to use any text or illustrations that you send! It is also helpful if you include mention of your source material.

You will retain copyright of any contributions that you send unless you decide to waive that right, at the time of sending.

Editor reserves the right to edit any contributions before publication.

email me at : < Oldham_newsletter@mlfhs.org.uk >

Please note, regarding using the links to website pages or .pdf documents : if clicking on a link when the newsletter is viewed on the internet, without first downloading it onto the computer, the new page opens in the same window so the 'back button' has to be used to return to the newsletter.

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## Oldham & District Branch

### Online Branch talks with Zoom

Please try and support us with your online attendance as we hope to deliver as much of our 2021 programme as possible whilst we are unable to hold our meetings in Gallery Oldham.

It would be of great help to us, for the smooth running of the talk (especially for your first!!), if you would look at the two help sheets that we have prepared, [HERE](#) and [HERE](#), one of which will also help you in downloading and using zoom if you are a new user of it.

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Saturday,
9th,
January
at
2 pm



Just taken your DNA test with Ancestry

When you receive your DNA results from Ancestry you might have between 20,000 and 60,000 matches arranged in order of "best first". How do you work through them? Why might your third cousin not be shown in your list of matches (and it might not have anything to do with the milkman)? Is your ethnicity chart accurate? Hilary shows you how to interpret your test results, the benefits and limitations of Ancestry and how you can use your results with other sites, like

My Heritage, to increase your chances of finding matches.

Details of the talk are on the 'Meetings' page of the Branch website [HERE](#) .

Booking for an online talk is essential and can be by emailing us (newsletter or website email addresses) or on Eventbrite [HERE](#) (where you can also find more details of the talk).

**The talk will be free to members and non-members alike.
Wherever you live, Welcome!**

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Saturday,  
13th,  
February  
at  
2 pm



***Annie Kenney ... a Working Class Suffragette.***

This local girl became one of the most well known of Suffragettes. Imprisoned many times, she endured hunger-strikes in the fight for Women's Suffrage.

Details of the talk are on the 'Meetings' page of the Branch website [HERE](#) .

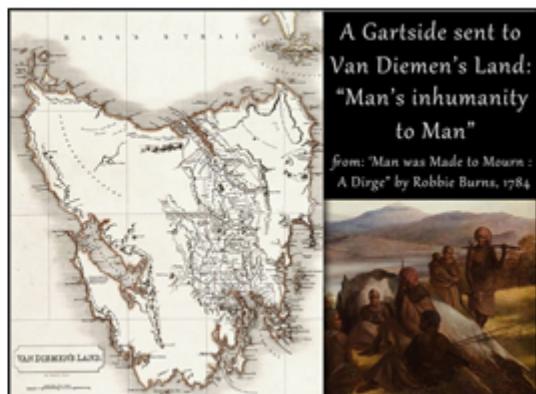
Booking for an online talk is essential and can be by emailing us (newsletter or website email addresses) or on Eventbrite [HERE](#) (where you can also find more details of the talk).

**The talk will be free to members and non-members alike.  
Wherever you live, Welcome!**

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Saturday,
13th,
March
at
2 pm



A Gartside sent to Van Diemen's Land: 'Man's inhumanity to Man'

The transportation of Edwin Gartside in 1832 and the story of Van Diemen's Land, the convicts and the indigenous aboriginal population.

Details of the talk are on the 'Meetings' page of the Branch website [HERE](#) .

Booking for an online talk is essential and booking options will follow and include Eventbrite, and by email to the newsletter or website editor.

**The talk will be free to members and non-members alike.
Wherever you live, Welcome!**

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**All the MLFHS Branches will be delivering their monthly meetings and talks on-line** until it is safe to meet in person again. Please visit the Branch Websites for information and any updates.

**Anglo-Scottish Website Pages** [HERE](#)

|                                                      |                                             |                                                    |
|------------------------------------------------------|---------------------------------------------|----------------------------------------------------|
| MLFHS,<br>ANGLO-SCOTTISH<br>BRANCH<br>ONLINE MEETING | Saturday,<br>16th,<br>January<br>at<br>2 pm | Our Annual<br>New Year<br>Festive Quiz<br>and Chat |
|------------------------------------------------------|---------------------------------------------|----------------------------------------------------|

Go to the Anglo-Scottish website for more information and booking details.

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Bolton Website Pages [HERE](#)

MLFHS Bolton Branch online Meetings	Wednesday, 6th January at 7 pm	<i>Moorlands, Memories & Reflections :</i> The story of the 'Winter Hill Mass Trespass' in 1896
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Speaker: Prof Paul Salveson

Go to the Bolton website for more information and booking details.

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## MLFHS updates

**The MLFHS Family History Help Desk ...**

**Is now open again, for a limited number of hours each week.**

**As situations change almost by the hour, there is no certainty of anything!**

**For updated information, please check the website** [HERE](#)

**However, there is still a Virtual Help Desk** [HERE](#)

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Beginners' & Quarterly Talks ... starting on zoom, online in January

Bookings will be through Eventbrite; please visit the MLFHS website to find the updates [HERE](#)

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**Beginners' online Talk ... Saturday 30th January, 2pm.**

**'Starting your Family Tree ...'**

an online talk (on zoom) given by Sheila Goodyear

New to researching your family tree? Let's look at the pitfalls to avoid, get started on the right path, and decide how best to record your ancestral history.

A link to join the meeting, on zoom, will be sent out to those booking on Eventbrite.

Bookings will be through Eventbrite; please visit the MLFHS website to find the updates

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MLFHS Online Bookshop: Is OPEN for business again [HERE](#).

with CDs, Downloads, Maps, Registers, Local Interest Books, More General Publications, Miscellaneous Items with MLFHS Logo etc., and Offers.

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## MLFHS & Branch e-Newsletters

MLFHS and each of the MLFHS branches publishes a monthly e-newsletter which provides useful news items and articles etc. The e-newsletters are free and available to both members and non-members of MLFHS. Society members receive the MLFHS newsletter automatically; non-members can find them by following the links, below.

To sign-up, for a Branch newsletter, to be emailed each month, simply click the appropriate link below and complete the short form on the e-newsletter page, where you will also find copies of all past issues.

[MLFHS](#)

[Bolton](#)

[Oldham](#)

[Anglo-Scottish](#)

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MLFHS Updates to the Great Database (in the Members' area of the Website)

Emails to the Members' forum, from John Marsden (webmaster), listing the updates.

* **Chris Willis has made some improvements to the Manchester Probate Names**

Index data in the Great Database (with index copy in the Document Collection - General - Death & Burial).

The most visible improvement is that when you view the index as a spreadsheet (either from the link to an index entry or directly via the document collection), where before you could click the reference and be taken to the Family Search page with the images of the probate documents, now, instead of having to specify the image number, the link will take you to the thumbnails view of the documents with the thumbnail of the required page being highlighted. Double clicking the highlighted thumbnail will open the document to full size. The image selected should be the first page for the will or administration.

Less visible is the correction of a number of transcription errors and omissions.

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#### \* **7,054 baptisms from the registers of All Saints, Newton Heath**

1793-1837. These have been transcribed from the scanned images on FamilySearch.

Thanks are due to **Susan Mayall** for this substantial contribution.

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* a final batch of 141 deaths from the **registers of Withington Hospital** completing this index to 910 deaths recorded 1923-1940. These are particularly useful as they not only include cause of death, but also often include the place of burial/cremation.

Thanks are due to **Joe Hilditch** for this helpful resource.

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#### \* **Annals of Manchester.**

995 names with sometimes extensive personal information relating to entries in W. E. Axon's Annals of Manchester (1886).

\* Jeremiah Finch Smith's **Admission registers of Manchester Grammar School** : 878 names with sometimes extensive biographical information relating to entries in Part 2 of Volume 3 and covers admissions 1823-1837. Work is in progress to complete coverage 1730-1857.

There are full copies of the transcripts in the Document Collection.

Thanks to **Linda Bailey** for both of the above.

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* Another new addition to The Great Database. This time it is a collection of 1,620 baptisms at Sacred Trinity Church, Salford 1813-1864.

These were transcribed by **Susan Mayall**, to whom thanks are due.

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\* Possibly the final addition to the Great Database for 2020.

I have just added a further 5,109 records from the **Creed Registers of Bolton Workhouse** transcribed by members of our Bolton Branch. These relate to people admitted between 1869 and 1874.

The admission registers of the workhouse, as is so often the case, have not been preserved.

However, the creed books for Bolton have survived and are in Bolton Archives.

Creed registers were kept so that orphaned children could be given appropriate religious instruction and so that, in the event of the inmate's death, they could be buried with the appropriate rites.

The format of the registers varies over time but they generally record (at least) :

The name of the inmate

Date of admission (or in some cases date entered into register)

Previous abode

Religious creed

Name of informant providing information (usually self or parent)

Reason for Discharge (sometimes death)

Date of Discharge or death

Where a family was admitted as a group, the family entries will usually appear together in the register. This makes them an excellent substitute for the lost admission registers.

The transcription project aims to transcribe the registers 1869-1918.

Twelve of the twenty-one registers have been completed, creating 34,649 records covering 1869-1882, 1892-5 and 1902-1907.

Many people, however, will appear more than once since they might be admitted and discharged several times as their fortunes waxed and waned.

John

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Visit the '*What's New in our Record Collections*', in the Manchester pages of the website, for links and information [HERE](#)

If you are a member of the MLFHS, you can sign up to the Members' email forum [HERE](#)

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### **Helping the Society financially, with 'Amazon Smile'**

Reprinted from the November Newsletter of the Anglo-Scottish FHS, with the kind permission of its editor.

For some time now there has been the opportunity for members to support the Society by making any purchases through the Easyfunding web site available on the MLFHS web site. Whilst this remains an option it has come to our attention that Amazon have created their own charity donating option with the creation of Amazon Smile. Many of us are already registered with Amazon and sales through them, particularly at this time of year, are many indeed. With this scheme, any purchases made through the Amazon Smile site means that Amazon donate 0.5% of the sale purchase price to a nominated charity. In order to take part in this scheme you have to log into the Amazon Smile site ([click here](#)) and register using your usual Amazon email and password. Part of this registration process involves nominating a charity of your choice from a vast list that Amazon offers. In our case you scroll down to Manchester & Lancashire Family History Society and click this. Once so registered, and for the donation to be applied, you must then make any Amazon purchases you intend through the Amazon Smile site and not the normal Amazon site. The Amazon Smile site has all the normal/usual Amazon facilities and purchasing options. It is simply that it is geared up to the charity donating option. If you do use Amazon for purchases, please do consider this option as it is a great help in providing funds for the Society at no extra cost to yourself. Thank you.

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Meetings and Talks at other Societies &/or Venues

Please note ... the relevant society/group websites or organisers are still being included, here, as they can be checked for further information or on-line resource material and activities.

All public, activities are, of course, CANCELLED until further notice.

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## Oldham Historical Research Group: ... Online Meeting, Wednesday 20th January at 7pm.

As there is little possibility of meetings being held, in the normal way, in the foreseeable future, it's hoped that we can begin to hold meetings using the zoom app. Zoom is being used increasingly for this purpose and we intend to start off with a 'tester' meeting in January, on the 3rd Wednesday. It will be along the lines of a short, fun, New Year Quiz, with multiple choice answers, possibly some input about the Local Archives and finishing with a general chat about research and future talks etc.

Your support for us would be appreciated and, if you would like to join us or need more information, please email me at < [pixnet.sg@gmail.com](mailto:pixnet.sg@gmail.com) >.

Website [HERE](#)

### Library Events & Gallery talks at Gallery Oldham

#### Saddleworth Historical Society & Saddleworth Civic Trust

At the Saddleworth Museum, High Street, Uppermill.

#### Family History Society of Cheshire : Tameside Group meeting.

See their website [HERE](#)

#### Tameside History Club :

Website and programme [HERE](#)

#### Tameside Local Studies and Archives - Regular Sessions and Events

Website and programme [HERE](#)

#### Moorside & District Historical Society

#### Regional Heritage Centre :

Website [HERE](#)

### 'A Mixed Bag'

More pages from *Oldham Town Centre - through the 'Brierly Map'* by Gary Millward, which is such a fascinating glimpse into early Oldham and its townsfolk in 1815. In the June newsletter, 'Mixed Bag', we included the newspaper article from 1880 about it and the descriptive text which accompanied the map when it was displayed in the Local Studies some years ago.

June newsletter [HERE](#)

To help fill in the 'story' of the map, you can see an enlargement of it [HERE](#), in 4 parts, with a transcription of Brierly's own notes from the back of the map. Each month, there will be a link to a .pdf download with the most relevant quarter of the map together with the Butterworth map of Oldham, circa 1817, which helps to put Brierly's map into context.

#### Continued from the December newsletter :

Farther up Henshaw Street, on the site of the 'Tommyfield' public house, was a large pool known as the "Clogger's Sea". It had been said that otters had been hunted there in the late 18th century. The site was probably developed by 1815 but its usage, then, is unknown.

On the opposite side of Henshaw Street was the ground known as Tommy's Field. This is from where the title Tommyfield Market originates. The field was named after *Thomas Whittaker*, who resided in the 'White Swan', an ancient inn on High Street. He had some pig cotes on the Lord Street side of the fields, near to some lock-up shops and the dungeon. Farther up the field, near to where St Mary's Way runs today, was a fenced field, where he would let his pigs roam.



Moving in the direction of Henshaw Street was an arable meadow, which once grew good crops. The rest of the land was known as "The Orchard" and it contained apple trees and gooseberry bushes. There were two groups of old buildings, on the Market side of Henshaw Street, known as 'Roundthorn' or 'Chadwick's Tenement', and 'Cock House Fold'.

In one of these buildings, which stood on Henshaw Street, facing where the '*Snipe*' public house is, today, was the business of *Sarah Goose*. She lived there with her son *John*. Their real name was *Chadderton*, but they had been nicknamed *Goose* by the locals because her late husband had kept geese. It was a name that *Sarah* loathed. They opened the first ever second-hand clothes shop, in the town, and ran a thriving business there. She died in 1825 aged about 70.

The building next to the second-hand clothes shop was a school run by *Old Mother Pimley*. It is where Brierly obtained his first few years of education. The school was a converted block of old stone houses, and made up the rest of the group of houses known as Cock House Fold.

In the next block, which was known as Roundthorn, a little farther down the street, was *Mary Miller's* draper's shop. In this same group stood the '*Hop Pole*', an alehouse in a location dominated by butcher shops and slaughterhouses. *John Nield* had taken over the inn in May 1814, when he was 32 years of age. Sometime in 1820 he built a public house, by the name of the '*Crown and Anchor*', directly facing, on the spare ground known as Garden Pit. Brierly writes beside his illustration of the '*Hop Pole*': "Kept by *John Nield* before he built the other". This is probably the reason why Brierly included the '*Crown and Anchor*' on the map, to show the relationship between the two inns.

This new inn would be three times bigger than the '*Hop Pole*' and was in a much more salubrious position. The later rebuilt '*Crown and Anchor*' was demolished in 1961 to make way for the C&A store. *John Nield* kept the inn until he died in 1856. He was buried in the churchyard, and his gravestone can still be seen just outside the south door of the church, between the tower and the steps that lead to the war memorial.



*The bottom of Henshaw Street and the eastern side of Market Place.*

Next door to the '*Hop Pole*' was the butcher shop belonging to *Joseph Waterhouse*. His wife *Mary* was sister to *John* and *Mary Heap*, both innkeepers, who were mentioned previously. The butcher's shop was set back at an angle, away from Henshaw Street, in a recess, but still adjoined the inn towards the rear. Also in this recess was a slaughter-house belonging to *Samuel Redfern*. His butcher's shop was adjoining the slaughterhouse at the rear, but his shop frontage was on Henshaw Street. On the morning of March 1st 1810, Samuel's father *Edmund* was found dead, hanging in the slaughterhouse, after committing suicide. It was written "He was a fair character and is universally pitied".

The next two buildings in this, particular block were built on a slight curve. In the first of these two buildings lived *James Wild*, who was a barber. He was very popular with the children because he also made and sold toys. Next door lived *Anthony Frith*, who was a tailor and draper. Although the properties were next door to each other, the barber's shop was in Henshaw Street whilst the tailor's was in Market Place. Both houses were in a dip known as the 'Hollow', which is vaguely noticeable even today. Brierly recalled that, after one stormy winter's night, *Wild* and *Frith* were snowed in. The drifts had reached almost to the roof slates and in the morning, all the neighbours rescued them by digging a channel with hand shovels.

The final house in the block was *Hamlet Lowe's* butcher shop. It was one of only three stone houses in Market Place at that time. At the gable end of the block ran an alleyway that separated it from the '*Red Lion Hotel*'. The alley led to the back of the shops on High Street and to Tommy's Field. Five years later, in 1820, an inn called the '*White Lion*' would be built down this entry. *Hamlet Lowe* lived in Market Place in a similar location to that now occupied by Ladbrokes.

The victory over Napoleon at the Battle of Waterloo, on June 18th 1815, was celebrated in towns and villages all over the country. Brierly vividly recalls the celebrations in the village of Oldham. They made an effigy of Napoleon out of straw and paraded it around the Market Place on a cart, where it was shot at. "I did dance when I saw his cocked hat and straw fly into the air".

As news of the victory arrived in Oldham, people were almost frantic with excitement and there was such a rush for the church bells, it is said the ringers rang as if they would pull the bells down. "Flags and colours of every description flying from every house and Bonaparte on his way to St Helena, he was the terror to all".

Brierly had dated his map to a day, maybe up to a week after the Battle of Waterloo, and had written on the back of the illustration. "I will give you an idea who was living in Market Place at that time". On the illustration itself, he has written, "Rejoicing day after Battle of Waterloo in 1815, I remember as well as yesterday". He also recollected the body of infantry, parading in the Market place on that day, with their "breeches and black gaiters".

A letter arrived on the 28th June from Brussels, ten days after the battle, from *Joseph Lord*. It was addressed to his mother, and brought bad tidings, as it gave an account of how his brother John was slain at the bloody Battle of Waterloo, and how he himself was wounded. This appears to be the first arrival of personal news, to the district, of the battle.

It is reckoned that there were between thirty and forty men, from the Oldham area, at the Battle of Waterloo.

I would like at this point to return to the top of Water Street and the southern side of Market Place. Even in 1815, Water Street, once the main thoroughfare to Manchester, was little more than a backwater. All the main traffic was using the "New Road" or the A62, as it is now known.

Opposite the Baptist Chapel, on the corner of Water Street and Market Place, lived two of Brierly's childhood friends. *Richard Stump* lived directly facing the chapel, and *Sam Marsden* lived at the back of *Richard's* house in his father's shoemaker's shop in Water Street.

There was a tragic accident in the Market Place in 1838. Two stagecoaches were racing each other. The driver of the "Industry" lost control, and the coach toppled over, killing the mother of *Richard Stump*. The driver was arrested and committed for manslaughter.

The building next door to the *Stump's* was the '*Rope and Anchor*'. *Nan Nield* was keeping the inn at this time after taking over from her dead parents and she lived there until 1833. *Nan* had bad luck with husbands, marrying twice. They both died leaving her running the place on her own. Her first husband *Richard Summerscales* died in 1811 after three years of marriage. Her second husband *Ralph Jackson* died in 1831, after fifteen years of marriage.

The inn was demolished and a public house sprang up on the same site known as the '*Regent*'. For most people, this public house will be the extent, of their memory as to where the southern

aspect of Market Place ended. But, as I indicated earlier, it once stretched much further towards High Street.

An alleyway ran at the side of the '*Rope and Anchor*.' It was known locally as "Tom's Ginzel", named after *Tom Bradbury* who had a butcher's shop on the other side of it. Next door to *Tom* lived *Sweet Peggy*, which was actually *Daniel Orme's* druggist shop, but it was always known as *Sweet Peggy's*, in honour of *Mrs Orme*, who added on the business of sugar boiler and confectioner to that carried on by her husband.

The information on the map for the next two buildings has deteriorated and is very vague; both *Howcroft* and *Coleman* omit these sites. The words "shoe" and "butchy" seem to have been written by Brierly. If he is implying that these were the houses of a shoemaker and a butcher, then the shoemaker is probably *Thomas Taylor*. He was a clog maker and had a shoe warehouse. It was very rare in those days to stock ready-made boots and shoes as footwear was normally made to order.

Leigh's directory of 1818 mentions *Richard Battersby* and *Mrs Howarth* as having butcher shops in the Market Place, in addition to the ones mentioned by Brierly, any one of them may have had the shop.

Brierly identifies the final building in the block as the Post Office. This building was a curved structure, almost semi circular and was three storeys high. It had windows on both Market Place and George Street, with its front door facing down High Street. But this building was not the Post Office in 1815. *Rowbottom*, the Oldham historian and diarist, noted that the Post Office moved from its original position next door to the '*Spread Eagle*' on Manchester Street, to the Market Place, on July 10th 1818. So the usage in 1815, of the building Brierly identifies, remains unknown.

However, Brierly's information regarding the Post Office is still valuable. If the map had not come to light then this site would never have been known.



The top of Manchester Street and a part of the south side of Market Place. Note the effigy of Napoleon

It was always considered that *Rowbottom* meant the opposite side of Market Place, where it was eventually positioned around 1825. We can now state with, a degree of confidence, that the Post Office utilised the building identified by Brierly for about seven years between 1818 and 1825. Brierly is almost certainly correct about the position of the Post Office. Not only can we count on his almost perfect historical accuracy of people and places, but a letter written by Brierly, and published in the *Oldham Chronicle* in the 1880's, reads, "I was just thinking, I knew *James Butterworth* when he kept the old Post Office below the '*Spread Eagle*'. All letters were 7d and, if double, 1s 3d. The Post Office was removed after his death to the Market Place, to the shop occupied by *Mr R Lord*, whose father was here yesterday". The building identified by Brierly was indeed occupied by *Lord* in the 1880's.

Coming round the curved frontage of the Post Office we arrive at the top of George Street. Directly facing was the '*Dog and Partridge*' and the '*Lamb Inn*', side by side. Unfortunately we are not furnished with any information regarding the Post Office side of George Street, although there were almost continuous buildings as far down as Barn Street. The '*Bull's Head*', then being kept by *Sam Fielding* was one of them. A member of the *Worthington* family, from York,



had a silk mercer's business in the block, and there may also have been a brothel! On July 16th 1812, *Anne Lees*, commonly known as "*Mud*", and *Mary Mayall*, "two ladies of easy virtue" were charged with "keeping a house of ill fame" in Bardsley Brow. *Anne Lees* was imprisoned for three months a week later.

On the corner of Barn Street and George Street stands a pub called the '*Brewery Tavern*' and it had, until fairly recently, been known as the '*Miner's Arms*'. The present building was built around 1899 replacing an earlier inn, of the same name, on the same site. The earliest licensing records say that a man known as *Savage*, who was a miner (hence the name), obtained a licence in 1844. However, it may have been called the '*Floating Light*' even earlier than this.

*Betty Wyndle* once owned the property and it consisted of two small houses and an adjoining smithy. *Betty* converted the three and made them into one complete building. The low, two storey houses and the smithy ran off at an angle, away from the corner of Barn Street, pointing roughly in the direction of the present Civic Centre tower. Although the smithy was on the same angle as the houses, it jutted further forward by about two metres. Even though George Street is on an incline the old property was in a bit of a hollow. There was a small railing, that ran from the front door of the first house, to the smithy's, where you had to go down several steps to reach the front door.

I would at this point like to introduce *Mall Porter* by bringing your attention to a letter published in the *Oldham Chronicle*, in Nov 1878. It was about a certain mishap that occurred outside this tavern. The piece was titled "*The removal of night soil and the proper vessels for containing it*".

Here it is in its entirety :

"I must premise that at the time of which I speak the town was neither troubled with an expensive sanitary department, nor a carbon fertilizer company. But depended mainly upon *Mall Porter*, a sturdy female who combined the whole sanitary and the night soil removal sub committee in her own person. Her works were situated in Bailey Field (*in the vicinity of Phoenix House on Union St*) and there she used to mix the excreta with dry ashes in such a manner as to win the support of neighbouring farmers. The excreta had to be conveyed to Bailey Field before it could be manipulated by the women. There were no sanitary authorities to arrange for its collection and conveyance. The sanitary cans were butter firkins, with the proprietors of these firkins *Mall Porter* was contracted to empty and replace [them]. A little below the shop of *Mr Bates* was a public house known as the '*Floating Light*', and it was while *Mall* was passing this inn, bearing her burden jauntily over her head that she was overwhelmed. The firkin was the property of one who had purchased it cheap, and to all appearances it looked all right, but appearances are deceptive; it had a weak place and unfortunately it was at the bottom. I will leave the rest to you imagination".

On the other side of the street, facing the '*Bulls Head*', stood the house and surgery of *Dr Edward Halkyard*. His father had also been a surgeon and his surgery had been on the Civic Centre side of West Street, and a little lower down than the Hopwood Hall gates. In his time, *Halkyard's* father was the town's "man-midwife". He died in 1813 aged 65, when it was written, "In the practice of midwifery he was very eminent". *Edward* himself died in 1827 aged 47. Brierly illustrated the surgery as being detached, by an alleyway, from *Betty Cook's* milliner's shop further up the street. Next door to the milliner's was the '*Dog and Partridge*', an alehouse being kept by *Tom Howarth* in 1815, although a man named *Robert Smethurst* was the licence holder. One of the rooms of this inn was used as a butcher shop and there was a slaughterhouse in the yard next to the stables.





The closed 'Lamb Inn' just before demolition. The entry that was known as 'Jenny Horrock's Hovel' is to the left of the inn and next door stands the 'White Bear,' which had once been the 'Dog and Partridge'.

Next door to the 'Dog and Partridge' was the 'Lamb Inn', which had once been the farmhouse of the 'Prior's estate'. In 1755 the estate was in the possession of the Rev. Mr Walmsley, who lived at the back of the tavern in one of the few low, old houses built on land that was once known as 'Harry Fold'. The inn was being run by *Jane Horrocks* better known as *Jenny*, and had been in the possession of this family for over fifty years. There was a mounting block for the travellers just outside the front door, "necessary for ladies to mount and ride pillion behind their male escorts".

A ginnel ran at the side of the 'Lamb Inn' separating it from *David Ogden*, the saddler. The passageway was covered, for a few metres, as it ran under an overhanging upper room belonging to the 'Lamb' Inn.

The ginnel at the side of the 'Lamb Inn' led to a place known as Shude Hill, later Nelson Street. It was a "dark slutchy lane" like those described by *James Butterworth*, the Oldham historian, and was known locally as *Jenny Horrocks'* hovel. Many poor people lived in squalor, here. Immigrants, many from Ireland, settled in this area of the town.

The burgeoning parish was growing rapidly, and the building of dwellings didn't keep pace with the exploding population. In 1789, the population of the parish was a little over 8000; by 1801 it had grown by 50%, and, by the middle of the 19th century, it had grown to over 50,000. Large families would be crammed into single rooms, in filthy, smelly, infested slums reminiscent of scenes in Dickens' darker novels.

There were two slaughterhouses and a hat works amidst the hovels down this alleyway. About thirty metres down the incline, on the left-hand side, stood an inn called 'Cramocreas', being kept by *James Smethurst* who, along with his brother *Robert*, were the chief auctioneers in the town. To the rear of the inn were kitchen gardens on part of the land known as 'Chapel Croft'.

*Edwin Butterworth* wrote in his 'Historical Sketches' how the evenings were once hours of social glee. Neighbours, mostly women and children, would get together by the fireside "according to appointment, varying their houses almost every night". They would enliven the dark night, by telling stories whilst busying themselves on a spinning wheel or a handloom, relating tales of love and adventure. Invariably the tales would turn to ghost stories and tales of demons, witchcraft and hobgoblins before the visitors returned to their

own homes. How many times, after one of these social gatherings, must a soul have set off for home with a mind full of terrors? The swinging lanthorn casting long shadows in the eerie light; shapes forming in the darkness and, with a racing heart and quickening steps, hurrying up *Jenny Horrocks'* hovel. Safety was at the top, and Market Place, where the many inns illuminated the night through misty panes and the sounds of laughter and banter breaking the night air, created a cheerier atmosphere in which to continue the journey home.

Even in the early part of the 20th century, *Jenny Horrocks'* hovel was the term used locally for this entry off Market Place. Although it is quite hard to visualise it now, '*Cramocreas*' would have been in the vicinity of the JJB sports store, facing Debenhams, in present-day Spindles. The bottom level of Spindles is about ten metres higher at the JJB store than *Cramocreas* had been. *Jenny Horrocks'* hovel would have run in the area at the back of the shops now occupied by Adams, Superdrug and the Early Learning Centre etc. The two inns, The '*Lamb*' and the '*Dog and Partridge*' would have stood in the area, between the escalators, under Turner's cafe and the revolving doors on the Market Place side of the Spindles.

Back in Market Place, *David Ogden*, the saddler, sold, made and repaired saddles and bridles. He was very fortunate in his business location, it being within an area of several coaching inns, when the horse was the only means of transportation. Though fortunate in business location, he was most unfortunate in life. *David Ogden* lost five children to the fever and consumption before any of them reached seven years old.

Overcrowding, dirt, malnutrition and poor ventilation amongst the urban poor nationwide resulted in a death rate of 40% in infants under five. Typhus, cholera, dysentery, measles, flu and consumption were all killers throughout most of the 19th century.

*Sam Marlor*, the shoemaker, lived next door to the saddler, but Brierly had incorrectly written *Marlor* as 'Martin' on the map. *Marlor* had taken over the business from his father, *John*, who was interred on 18th June 1816, "He was far advanced in years". The very next day *Sam* attended the funeral of his brother *Robert*, who had once been the keeper of the '*Dr Syntax*' public house. There is no mention of *Sam Marlor* after 1825, so presumably he himself had died. His wife *Anne* was living alone in that year.

*Thomas Dixon*, a grocer and tea dealer, had his shop next door to the shoemaker and the shop would have stood in the vicinity of the present day Abbey National, although about three metres further forward on a much narrower street. Not a lot can be traced about *Thomas Dixon* although he most probably purchased the business off *Thomas Greaves* who had once traded as a grocer himself, but had fallen upon hard times. *Rowbottom* wrote on Jan 27th 1810, "Some villains stole half a load of malt out of the lobby of *Samuel Horrocks'* '*Lamb Inn*' (*Jenny's* father) about 10 o'clock last night. About the same hour a tub of butter was stolen from the door of *Thomas Greaves*, grocer".

*Thomas Greaves* seems to be a regular victim of crime, because on November 14th of the same year, "*George Mash [Marsh]* the unfortunate keeper of the '*Dog and Partridge*' a few weeks since, had all his goods taken by the bailiff. Since then he has had his licence revoked for three years. He was taken into custody for picking the pockets of *Thomas Greaves*; he was committed to the New Bailey at Manchester". More misfortune was to follow for *Greaves*. His wife, *Grace*, eloped with *John Lee*, another grocer. Before they left they stole a large quantity of *Thomas'* money and goods, they also stole her husband's shirts, shoes and stockings and told people they were heading off to the island of Jamaica.

The owner of the shop next door to the grocer's is not identified by Brierly on the map, and the more we come away from the Market Place the more this will occur.



*Reputedly the earliest photographed image of the Market Place. Although no images of the original Dr Syntax are known to exist the photographer, Squire Knott, took this image from an upper room of the original inn.*

The next one along was the '*Doctor Syntax*' public house. Many older people will remember a pub, called by this name, that closed in Market Place in 1969.

It had been built in 1870, replacing an older tavern also called '*Doctor Syntax*'. This older tavern is the one identified on the map. It was being kept by *Robert Marlor*, the son of *Sam Marlor* the shoemaker.

*Dr John Taylor* lived beside the public house. He moved his surgery there from Manchester Street. His new residence had once been the surgery of *Dr Bellott*. *Dr Taylor* was a widower; his wife had died in 1812.

The final shop in the block belonged to *James Potter*. He was a linen draper, silk mercer and hosier and was still trading around the middle of the 19th century. He was one of the tradesmen referred to in an old local rhyme, that ran,

"Three drapers there are found in Oldham town.  
In which place they are noted as men of renown.  
For pushing of business and driving of trade,  
They throw all the rest far away in the shade"

The building had originally been built for the *Rev Samuel Townson*, who was the incumbent at Oldham Church from 1732 until his death in 1770. The trustees of the Grammar School sanctioned the building in the, "27th year of our Most Gracious Sovereign Lord George II." It was built on High Street, then known as Coal Pit Lane, on a plot of land measuring twelve yards in front and twenty-three yards and one foot backwards towards the middle of the Grammar School fence. The building was demolished in April 1886 when it was written, "After doing duty as a minister's residence for a time, it was changed to a public house, since which it as been parcelled out into small tenements and now comes its close".

This public house is probably the '*College Youth Tavern*', an ancient forerunner of '*Doctor Syntax*'. If indeed this is true, then *Potter* may have taken up residence here as early as 1802, the year '*Doctor Syntax*' obtained its first licence. The *Potter* building stood in a similar position on High Street, to that of Top Shop next to Boots, but its frontage would have been ten metres further forward.

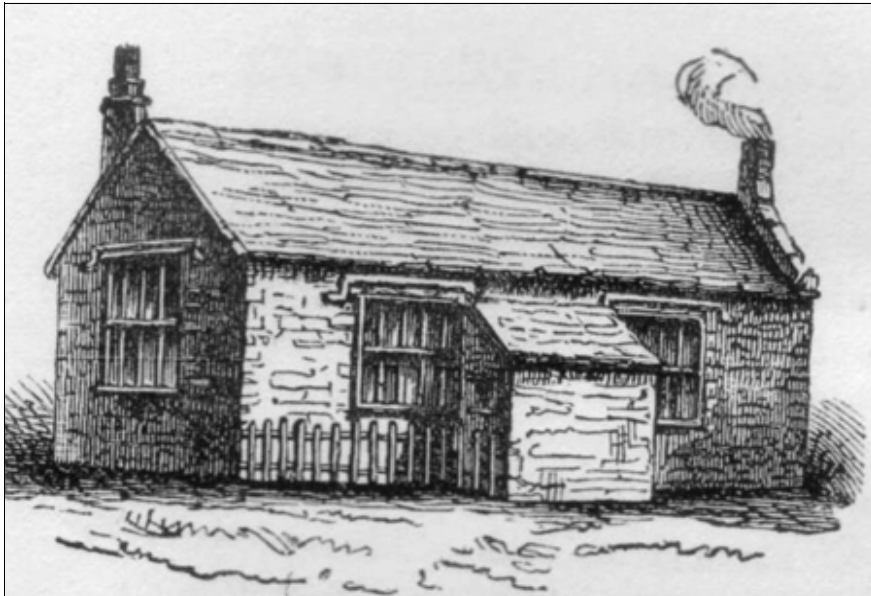
*Dr Taylor's* and the original '*Doctor Syntax*' were taken down, to open up Peter Street to High Street, leaving what had been *Potter's* detached for its remaining sixteen years. *John Potter* died in 1857.

There was a narrow passageway that ran at the other side of the *Potter* building and it is identified on Brierly's illustration by the words "to the Grammar School". This small lane was only about three metres wide and it led to a piece of ground where the Grammar School stood. It ran to the back of *Potter's* shop and then angled off in a southwesterly direction behind *Dr Taylor's* and the '*Syntax*' public house. The lane was named School Croft because that is where it led.

On the 15th May 1606, *Mr James Assheton* of Chadderton left half an acre of land in his will. It was for the building of a school where children would be taught "Greek, Latin, and English tongues, and instructed in the art of good manners". The building was erected on this given land and was a "one-roomed school of a fair size"; it was also described as an unpretentious stone building with mullioned windows on each side of the south-facing door. It had larger mullioned windows on the west gable end. Over the doorway was a



large porch where the boys used to shelter and, carved in the lintel, above the entrance, was the inscription I.A.1611, the Latin initials of *James Assheton*. Why the year 1611 was inscribed is a mystery. That the *Rev Thomas Hunt*, the first master of the school was teaching in 1607 there is no doubt. There is a view that The *Rev Hunt* taught at his house in Chadderton while the school was erected. But a letter written by a pupil to his mother on 13th Jan 1608, describing the journey to *Rev Hunt's* school, suggests that it was open in Oldham at this time.



*The Free Grammar School.*

"We lighted the coach at Marsden, coming through Standage, stopping overnight because of terrible winds at Saddleworth. At noon we set forth and so came we God be thanked at Oldham in the afternoon".

The letter was written by *George Radcliffe* later (*Sir George Radcliffe*) friend, secretary and biographer of *Thomas Wentworth, 1st Earl of Strafford*. *The Long Parliament* impeached *Wentworth*, who was the chief advisor of *Charles I*, in 1640. He was beheaded for high treason by the opponents of the King, at Tower Hill, shortly before the outbreak of the English Civil War. *Radcliffe* risked his own life by trying to aid the escape of *Wentworth's* children out of England.

*Sir Richard* and *Sir Francis Wortley*, who were also committed to the Tower by the Parliamentarians, and later released after the execution of the King, also attended *Rev Hunt's* new school; along with many sons of the neighbouring gentry.

Quite why nobility would send their sons, to a houseless school, far away in a moorland village such as Oldham, at that time, is remarkable. *Reverend Hunt* must have been a teacher of some renown.

The Grammar School had a very successful early history, but a century and a half later, after the schoolmaster of the time, the *Rev Samuel Townson*, had left the house that would become *Potters* shop, it was written. "The Grammar School stood in a filthy lane hemmed in on one hand by a malodorous slaughterhouse and on the north side by a disreputable beer house".

In 1766, an advertisement had been placed and it read, "A master being wanted for the Grammar School at Oldham near Manchester. Any young person being qualified to teach Latin, Greek, writing and accounts may apply Feoffes (*trustees*) of the said school on Wednesday the 20th day of August by 2 o'clock in the afternoon at the '*Nags Head*' at Oldham aforesaid".

The *Rev Thomas Fawcett* became master of the school in 1770 but he resigned his post in 1812 and the *Rev William Winter* became master in the December of that year. The last trustees were appointed in 1827 and it probably ceased to function, as a grammar school,



after the death of *William Winter* in 1837.

Around 1850, it was written. "School Croft has been broken into and is now nearly all demolished. Until lately, the house for the master of the Grammar School was standing; it has now gone. A part of the old Grammar School is still standing and is used as an auction room and just behind *Mr Potters* shop a part of its fine old east window can still be seen"

The building survived for many more decades becoming an auction room for a time and was eventually taken down in the 1920's. The men dismantling the old structure must have realised the importance of the building historically and, as an act of foresight, the stones of the doorway and the inscribed lintel, and one of the mullioned windows were saved. During the building of an extension to Hulme Grammar School, in 1921, the relics were offered to the school and the ancient doorway was incorporated into the College Road end of the building. The mullioned window was believed to have been buried under landscaping in the school grounds. The old school bible from 1617 still exists, as does a wooden porridge spoon dating from the Stuart period, found in the foundations during dismantling. The rear of the Boots store now covers the original site.

Back on High Street, between School Croft and Chapel Street, stood two shops illustrated, but not identified, by Brierly. The land that these two businesses occupied was known as 'School Croft Head'. In the 1850's, *Benjamin Fielding* had his grocer's shop in one of them and a *Miss Brierly* used the other. The two shops had originally been one large house; a three-storey structure, once described as a venerable dwelling, it had been the residence of the *Cleggs* of Bent.

The *Clegg* family was, at one time, amongst the principal hat manufacturers in the Kingdom and to whom Oldham appears to be indebted, for the re-introduction of this industry. If Brierly is correct about the two shops, in this particular location, the *Cleggs* must have abandoned the site by 1815. Turning down Chapel Street there stood, on the right hand side, a pawnbroker business belonging to *George Morris*. He lived there with his wife *Ann*, but was struck down with consumption from which he died aged 32 in 1823. He was buried inside St Peter's Church, nearly facing his house.



A section of the Brierley map featuring Chapel Street and St Peter's Chapel in the top left.

Brierly had written of *John Brierley*, his great grandfather, as living next door to the pawnbroker. But he can't be a contemporary of this time as he died in 1789 aged 68. Evidence, perhaps, that the map was drawn for an inquisitive younger relation wanting to know more about the family background. Further evidence can be found in letters where Brierly informs us that his great grandfather had seven daughters and one son, *Joseph*, who was the youngest of the children. It was *Joseph*, the grandfather of Brierly, who dropped the 'e' in *Brierley*. He had a daughter and three sons : *Sarah*, *Benedict*, *Samuel*, and *John*, Brierly's father.

Brierly's great-grandfather was, for a period in the 18th century, the only tailor in the parish and was known as "Tailor Jone". He married *Mary Clegg*, a sister of the hat manufacturers, the *Cleggs* of Bent, and she may have been instrumental in establishing the name of *Brierly*, as hatters themselves.

The illustration shows the houses of *Brierley* and *Morris* as being detached from the rear of the *Clegg's* building. They were actually adjoined, but set back about two metres.

**To be continued next month.**

Courtesy of and © Gary Millward

Please note: Although extensively researched, few resources (other than Butterworth and Rowbottom) are identified so opinions expressed, have to be regarded as such, ie., opinions and not proven fact. This research, 'labour of love', was probably completed around the late 20th century, before family and local history material was so widely available on the internet. Many of the modern shops and businesses identified as 'now' have also disappeared from the streets of Oldham (as of 2020).

#### **Links :**

\* Full map and transcription from the back of it [HERE](#)

\* Right top quarter of the Brierly map with Butterworth's 1817 map of Oldham as .pdf [HERE](#)

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Reflecting on a journal article ...

If you are a member of the MLFHS, you would have received the latest journal, 'The Manchester Genealogist' and seen the article titled, ' Did your Great-grandma Have a Sioux Boyfriend?' In essence, the article was about the time, that Buffalo Bill's Wild West Show came to Manchester, in the 1880s. I was intrigued by the references to a member of the company named Black Elk, about whom a book had been written by John G. Neihardt, in 1932, based on interviews with Black Elk. Black Elk, along with four others, had been left behind, in England, in 1888, when the Company returned to the United States. Having made their way to London, they crossed over to France, with another Wild West show. Crucially, the author of this article disputes some details, in the earlier accounts, of what followed before Black Elk made his way back to his home. He implies that Black Elk became ill and was, at the time, living in Manchester, with his girl friend and family.

Intrigued, I turned to my 'old friend', the Internet Archive, to see if I could find a copy of the Neihardt book ... yes I could! There it was, '*Black Elk Speaks -Being the Life Story of a Holy Man of the Oglala Sioux*', in a 46 page pocket edition from 1932, through numerous reprints to 2008 when an 829 page edition was published!

Naturally, I downloaded both and what a fascinating story I found with dozens of drawings by 'Standing Bear' (not found in the abridged pocket edition). Difficult to describe, we have to search to find where his reality intertwines with his visions in the narratives of his visions and life. I have included Chapter XX below, in which he describes his sickness, his desire to return home and his vision of return.

Transcript from 1932 (pocket edition)

From the final page of the pocket book :

"In 1931, an old man, standing on Harney Mountain, raised his arms and spoke those words to the empty sky ...

"O Six Powers of the World,
hear me in my sorrow, for I may
never call again ...
O make my people live!"

His name was Black Elk, warrior and medicine man of the Oglala Sioux. From the Battle of the Little Big Horn, which he witnessed as a boy of 15, to the last terrible massacre of the Indians at Wounded Knee, Black Elk lived the life of the Plains Indian and saw the death of his people.

In this book he tells, as no man can ever tell it again, his vision of the meaning of life on this planet as it was for the Indian of the western plains, and as it might be for all men.

The great story of the Sioux is ended, and the sacred hoop of life is broken, but in this book the spirit of Black Elk's people lives on."

Chapter XX

The Spirit Journey

"Yes, that was a happy time; but it was all over. We went to Manchester and had a show there for several moons.

When the show was going to leave very early next morning, three other young men and myself got lost in Manchester, and the fire-boat went away without us. We could not talk the Wasichu language and we did not know what to do, so we just roamed around. Afterwhile we found two other Lakotas who had been left behind, and one of these could talk English. He said if we went to London we could get money in another show that was there, and then we could go home. We were all sick to go home. So the English-talker got some tickets with the money we all had together, and we went to London on the iron road.

The show was called Mexican Joe. It was a small show, but they gave us a dollar every day for being in it. After we had been in London awhile, Mexican Joe took us to Paris, and we had a show there a long while. There was a Wasiohu girl who came to

the show very often. She liked me and took me home to see her father and mother. They liked me too and were good to me. I could not talk their language. I made signs, and the girl learned a few Lakota words.

From Paris, we went into Germany and from there to a place where the earth was burning. There was a tall butte, shaped at the top like a tepee, and it was burning up there. I heard that a long time ago a big town and many people disappeared in the earth there.

I was more and more sick to go home all the time now, because it had been two winters since I went away. I could not think of anything else, and after a while this made me really sick, but I thought I would have to stay with the show until I could get money enough to go home.

Mexican Joe took us back to Paris, but I could not be in the show because I was so sick now. The girl I told you about took me home to her father and mother, and they made me well. Then one morning I did go home for a while.

That morning I had on Wasichu clothes and shoes and everything. The only difference was that my hair was long. It was not braided, just hanging back over my shoulders. I was feeling well and we were just sitting down to eat the first meal. This girl-friend of mine was sitting by me, and her mother and father and two sisters were sitting down too.

As we sat there I looked up at the roof and it seemed to be moving. The house was going around up at the top, and stretching upward as it went around. I could see that we were all rising fast with the whole house, and it was turning around as it 'rose. Then a cloud was coming down as we 'rose, and suddenly I was on it and the other people and the house were falling back away from me.

Then I was alone on this cloud, and it was going fast. I clung to it hard, because I was afraid I might fall off. Far down below I could see houses and towns and green land and streams, and it all looked flat. Then I was right over the big water. I was not afraid any more, because, by now, I knew I was going home. It was dark, and then it was light again, and I could see a big town below me, and I knew it was the one where we first got on the big fire-boat, and that I was in my own country again. I was very happy now. The cloud and I kept on going very fast, and I could see towns and streams and towns and green land. Then I began to recognize the country below me. I saw the Missouri River. Then I saw far off the Black Hills and the center of the world where the spirits had taken me in my great vision.

Then I was right over Pine Ridge, and the cloud stopped. I looked down and could not understand what I saw, because it seemed that nearly all of my people of the different bands were gathered together there in a big camp. I saw my father's and mother's tepee. They were outside, and she was cooking. I wanted to jump off the cloud and be with them, but I was afraid it would kill me. While I was looking down, my mother looked up, and I felt sure she saw me.

But just then the cloud started back, going very fast. I was very sad, but I could not get off. There were streams and green land and towns going backward very fast below me. Soon the cloud and I were going right over the very big town again. Then there was only water under me, and the night came without stars; and I was all alone in a black world and I was crying. But afterwhile some light began to peep in far ahead of me. Then I saw earth beneath me and towns and green land and houses all flying backwards. Soon the cloud stopped over a big town, and a house began coming up toward me, turning around and around as it came. When it touched the cloud, it caught me and began to drop down, turning around and around with me.

It touched the ground, and as it touched I heard the girl's voice, and then other voices of frightened people.

Then I was lying on my back in bed and the girl and her father and her mother and her two sisters and a doctor were looking at me in a queer way, as though they were frightened. The English-talker came from the show and he told me how it was. While I was sitting at breakfast, they said, I had looked up and smiled, and then I had fallen like dead out of my chair. I had been dead three days, except that once in awhile I would breathe just a little. Often they said they could not feel my heart at all. They were sure I would soon be really dead, and they were getting ready to buy my coffin.

Maybe if I had not come back to life that time, they would have given me a good coffin; but as it is, I think it will be only a box.

I did not tell the people where I had been, because I knew they would not believe me.

A few days after that, these people heard that Pahuska was in town again. So they took me to where he had his show, and he was glad to see me. He had all his people give me three cheers. Then he asked me if I wanted to be in the show or if I wanted to go home. I told him I was sick to go home. So he said he would fix that. He gave me a ticket and ninety dollars. Then he gave me a big dinner. Pahuska had a strong heart. Afterwhile a policeman came and told me to get my things. He took me to the iron road, and in the morning I was by the big water and they put me on another big fire-boat. We were on the water eight days. I was sick part of the time, but I was not sad, because I was going home.

When the fire-boat was back at the big town in my own country again, I started right away on the iron road.

It was early in the morning when we came to Rushville. There were no Lakotas there at all, but there was a covered wagon with mules starting out for Pine Ridge, so I rode in the wagon.

When I got to Pine Ridge, everything was just as I had seen it from the cloud. All the Lakotas were there, as I had seen them, because that was the year of the treaty (1889) when the Wasichus bought some more of our land - all that was between the

Smoky Earth (the White) and Good River (the Cheyenne). I had been away nearly three years and knew nothing about this foolish thing until then.

My mother's tepee was right where I had seen it when I looked down from the cloud, and other people were camped exactly where I saw them.

My parents were in great joy to see me and my mother cried because she was so happy. I cried too. I was supposed to be a man now, but the tears came out anyway. My mother told me she had dreamed one night in her sleep that I had come back on a cloud, but could not stay. So I told her about my vision."

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Another welcome contribution from our reader, Rodney Hampson.

***A Royton Riot or 'Royton Races' as it is sometimes known.***

This selection from William Rowbottom's Diary has proved more difficult to present.

On Easter Monday of 1794, April 2<sup>nd</sup> that year, following the circulation of a leaflet outlining their aims, a meeting was called, in a field at Royton, and a riot took place. The newspapers of the day take up the story:- First, our William's diary entry and the press report that followed.

So, let's go back to the week after Easter for a fuller report on the riot ...

**Chester Chronicle; Friday 25<sup>th</sup> April 1794:**

Riot at Royton, Lancashire. To the printer of the Chester Chronicle. *Dated*, Manchester, Tuesday April 00,[sic] one o'clock. Sir, Though I am extremely sorry to be the harbinger of bad news, yet I cannot refrain from giving you a narrative of the transactions that happened at Royton, about seven miles from hence, on Monday last, for your paper will be the first published that can state any account to be deemed at all authentic; so it will, in some measure, prevent false and pre-concerted rumours from being believed as true, throughout the country; and as I may, and no doubt shall, be charged with giving a partial account, I have only to observe, that I will stick as strictly to the matter of fact as it is possible for any other man to do, where the occasion is so infamous a scene of studied disorder and tumult; about a week ago, a public meeting was advertised to be held at Royton, near Oldham, as on yesterday, for the express purpose of taking into consideration the propriety of petitioning Parliament for a more equal representation of the people in the House of Commons; of course, a considerable number of persons from the neighbouring parishes met at the house of Mr J Taylor, the sign of the Light Horse, in Royton, about ten o'clock that morning, as delegates, to confer with each other, and to arrange matters previous to the general meeting, which was to be held in the open air! While this business was transacting within doors, a hired mob, from Oldham, consisting of about 50 half-drunken fellows, and assisted by about three or four thousand other senseless beings, industriously got together, appeared with a football (which, agreeably to these deluded wretches instructions, they were to kick amongst the meeting when assembled, to create confusion and riot,) but being too sanguine in the good cause, they surrounded the house, began to throw stones, &c., against the windows, and insulted every person that either went in or came out. Just so this bloody and infamous business began; Such sir was the confusion, such the conduct of this hired mob, when Mr Pickford the magistrate, much to his honor, (sic) much to the interest of the country, sent here for the military to quell a commotion, which will ever be a disgrace to the cause it was inconsiderately meant to support; and no less a reflection on the magistracy; who, if they had thought the meeting to be of a seditious nature, ought to have stepn'd (sic) forward and legally have dispersed it; however, no such interference was made; and after the mob had effected what the magistrates did not think it right to do, (for we will suppose they were wanting in their duty to their King and country) nothing was left for the military, who arrived about 8 o'clock at night, but to disperse the Oldhamites, who having taken possession of the Light Horse cellars, and gauged the Landlord's barrels (in addition to the liquor that they had procured to bring them to the charge!) began of purring each other, and so it went pell-mell! The military are returned however, and all is quiet.

Tuesday night 2 o'clock:

Strange to tell! Four of these miserably beaten members of the society were brought triumphantly and dragged through our streets to the New Bailey prison in Salford; but no-one here can learn on what grounds, as yet. It is said there are four more expected. Thus, Sir, we have another proof of the liberality of the times ! another blessed assurance of the civilization of the eighteenth century, when, in what is called a free country, men shall not peaceably and legally assemble, to implore a redress of long lost rights, and to

petition for a restoration of everything there is dear to them, but at the hazard of their personal liberty and lives; in short, we must neither speak nor even think, with impunity !  
*The writer of this letter to the editor signs off but doesn't give his name.*

The next week a Leeds newspaper reported it, and a week later the report was also published in Cambridge:-

**Leeds Intelligencer; Monday 28<sup>th</sup> April 1794:**

a hand bill having been published to convene a meeting of *Friends to Parliamentary Reform*, on Monday last, in a field at Royton, near Rochdale, about a hundred persons assembled, and a body of the inhabitants of Oldham and that neighbourhood, arriving on the ground to observe the purpose of this assembly the consequence was, that from a total difference of opinion, words took place; blows soon followed, and the reformers were not only driven, but totally put to the rout. We are sorry to add, that one man is severely wounded by a cut from one of the reformers knives, for it is a strange circumstance, that some of them had pistols, and other offensive weapons, not very congenial to the idea of *proof by argument*, nor at all necessary at a *friendly meeting*, a party of the Light Horse came from the Barracks at Manchester, to the place, but their interference was unnecessary, the country people having finally dispersed the assemblers, five of whom were taken into custody, and being carried before the sitting magistrate, were all admitted to bail, to appear at the next Lancaster assizes. Of these, four had pistols loaded with ball, and in the whole, nine pistols were taken from amongst them. Whatever opinions may be held on a parliamentary reform, no possible advantage can be derived from such meetings, and we need only look a very few years back for the dreadful consequences of an appeal to an assembled multitude.

**Cambridge Intelligencer: Saturday 3<sup>rd</sup> May 1794:**

A meeting was lately proposed to be held at Royton in Lancashire, to consider of some resolutions respecting a Reform of parliament, when a *hired mob*, assembled, to prevent the business being brought forward. A disturbance ensued, in which several persons were bruised: five or six persons have been since committed to prison. This proceeding, which reflects so much disgrace on the magistrates in those parts, will, we hope, be properly inquired into.

In August, those arrested were being dealt with in the Courts:-

**Chester Courant; Tuesday 5<sup>th</sup> August 1794:**

at Manchester quarter sessions, last week, William Knight, James Wood, and Athony Preston, for causing a riot at Royton, were sentenced as follows: Knight to be imprisoned two years at Lancaster Castle; Wood, fourteen days; and Preston, a month. Two others were sentenced to six months, and one to three months imprisonment in the New Bayley (sic) prison. It appeared from the evidence on this business, that the conduct of Knight sufficiently indicated his riotous intention, as he beat a drum to assemble the people, and made use of some daring expressions. Counsellors Topping, for the crown, and Vaughn, for the defendants, gave brilliant proofs of ability in their harangues on the occasion.

**Going forward a few months :**

Once again Our William has given us the tip of a very large iceberg and what appears to be a jolly afternoon out with the local Squire turns out to be a much larger issue. I don't want to get all political but I feel a little bit of background information is needed to explain why Mr Pickford, of Royton Hall, thought he should entertain the the Rochdale Independent Volunteers to a BBQ and Porter.

First let's describe the Dramatis Personae and set the scene. Mr Pickford eventually took his uncle's name and became Sir Joseph Radcliffe, lived at Royton Hall and at Milnsbridge House in Yorkshire. He was a minor player on the national political stage. John Entwistle was a member of a landowning family in Lancashire and would be High Sheriff in 1798. The High Sheriff in 1794 was Henry Philip Hoghton from Hoghton Tower in Lancashire. The Rochdale Independent Volunteers, formed in May 1794 (only weeks after the 'Royton Races'), were, with

Bolton, the earliest of these Corps to be formed as a result of the unrest in England after the French Revolution. There were, initially, four companies of fifty men.

After Paine published his '*Rights of Man*' in 1791, proposing civil rights and an extension of the franchise giving more people a voice in Parliament, the establishment of the day was fearful of a revolution in this Country. These eighteenth century 'would be soldiers' was their response.

### **William Rowbottom's Diary, 1787 – 1830**

Handloom Weaver of Burnley Lane

**1794 Oct. 2nd** – The Rochdale Volunteers commanded by John Entwistle, Esq., arrived at Royton, and fired several volleys. Mr. Pickford treated them with a roasted sheep, and plenty of Porter.

**Manchester Mercury; Tuesday 7<sup>th</sup> October 1794:** on Thursday last the Rochdale Independent Volunteers paid a visit to Royton. The officers and men were most hospitably treated by Mr Pickford. A sheep was roasted whole, and there was plenty of good liquor to wash it down. An excellent Regimental Band of Music played God Save the King, - Rule Britannia, & etc. the whole surrounding concourse of people seemed to join heartily in the chorus; all the manoeuvres were performed with an adroitness that would have done credit to the most veteran regiment: after firing a few volleys, which were in the best style, they departed in good humour, highly pleased with their hospitable reception. During the above exhibition of loyalty by this patriotic corps, the Sons of Sedition, for which Royton is remarked, withdrew to brood over in private the '*Rights of Man*', and indeed had they appeared, their chirpings would have been completely lost amidst the general acclamations of loyalty.

**Hull Advertiser and Exchange Gazette: Saturday 11<sup>th</sup> October 1794:** On Thursday last the Rochdale Independent Volunteers paid a visit to Royton. After firing a few volleys, they departed in good humour, highly pleased with their hospitable reception. During the above exhibition of loyalty by this patriotic Corps, the sons of sedition for which Royton is remarked, withdrew to brood over in private the '*Rights of Man*', and indeed had they appeared, their chirpings would have been completely lost amidst the general acclamations of loyalty. (*this copied from the Manchester Mercury*).

Many thanks to Rodney for sending this account

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Just as a follow up to Rodney's article, I went back to Rowbottom's Diary and copied Samuel Andrew's later comment, on the actual 'Riot', in which he uses Samuel Bamford's chapter from his book, '*Early Days*':

Rowbottom: April 21st. –

Royton mob in consequence of an advertisement for a meeting to address his Majesty for a reform in Parliament. The gentlemen who met for the above purpose, were inhumanly treated by a merciless mob.

Comment by Samuel Andrew :

Higson tells us that the Royton Circulating Library, or, as it was originally called, the "Jacobin Library", was instituted at the *Lighthouse Inn*, Sandy Lane, by working men, shopkeepers and small manufacturers. Through some political difference the "loyalists" withdrew, and formed another library which was broken up some years ago. It was at this inn where this riot took place. Old Sam Bamford gives the best account of this riot, and will no doubt be forgiven if he is somewhat splenetic. The following is from his "*Early Days*" –

"On the 21st April, 1794, a public meeting for the promotion of Parliamentary Reform, was appointed to be held at Thorpe, near Royton. It was called by a few friends of reform, who were correspondents of the society in London, and the purpose of the originators of the meeting was to get a petition adopted, praying Parliament to grant an amendment in the representation of the people.

Previous to the commencement of the proceedings a number of well-wishers of the cause, who had come from a distance, together with several promoters of the meeting were assembled at the *Light Horseman* public-house in Royton-lane. They had been taking refreshments, and were arranging the proceedings, when a mob of several hundred persons, headed by one Harrop, of Barrowshaw, an atrocious ruffian, came in front of the house, and with shouts of "Church and King for ever", "Down wi'th' Jacobins", began to smash the windows and break open the doors. As many of the mob were armed with clubs and staves, and there was a supply of stones in the lane, the few inside could neither make an effectual resistance to their entrance, nor defend themselves from violence. The mob broke everything down before them. The windows were smashed, the doors were broken to splinters. The sign of the loyal old pensioner was torn down. Every article of furniture was demolished, the glasses, jugs, and other vessels, were dashed on the floor and trampled under foot, the bar was gutted, the cellars were entered, and the ale and liquors drunk or poured on the floor, and such being the violence committed on the property it may be supposed that the obnoxious persons would not be suffered to escape. Oh no! this was a real "Church and King mob" and was too faithful to its employers to suffer the Paineites to escape without punishment. So whilst some of the mob were guzzling and others were beating, and kicking, and, maltreating in various ways, the persons found in the house. Several of these were lamed, others were severely crushed and injured. The constables of the place had been called upon by the peaceably-disposed inhabitants to act, but they declined to interfere, and the mob had their own way. Mr. Pickford, of Royton Hall, a magistrate, never made his appearance, though he lived within a few score yards of the scene of the riot, and was supposed to have been at home all the time during which the outrage was perpetrated. He was afterwards known as Sir Joseph Radcliffe, of Milnes Bridge, in Yorkshire. Such of the reformers as had the good fortune to escape out of the house, ran for their lives, and sought hiding places wherever they could be found; whilst the parson of the place, whose name was Berry, standing on an elevated position, pointed them out to the mob, saying: "There goes one – and there goes one; that's a Jacobin – that's another"; and so continued until his services were no longer effectual. A few stout-hearted reformers, who had possession of one part of the house, would not be beaten like children, but retaliated blow for blow and kick for kick, until the cowards who assailed them were fain to pause. The strife outside was then nearly over, and these few reformers consented at length to go with their assailants before the magistrate mentioned above.

About half-a-score reformers in the whole were conducted as prisoners to Royton Hall, where they were placed in an outbuilding, and treated with every contumely, until the great man was ready to receive them. They were then shown in his presence, and even ultimately admitted in bail to appear at Lancaster to answer a charge of rioting. At the August assizes the case was traversed, and at the Spring Assizes of 1795, the grand jury having found a true bill the rioters were arraigned, but while the fourth witness for the prosecution was under examination, the judge (Heyes) stopped the trial, and the defendants were discharged. The reformers caused bills of indictment to be presented to the grand jury against a number of the real rioters, but as in the case of the later affair in Manchester the same grand jury which could find true bills against unoffending people, could not find any bills against the guilty parties. The persons who had been so shamefully treated could not obtain any redress at law. Even the poor old soldier whose house had been broken into and plundered in open sunlight, never recovered compensation. Everything, he had in the world was destroyed or carried away, he was a ruined man, and a ruined man he remained to the end of his days. No better evidence can be adduced of the popularity of the war, than the fact that the "jingoes" of that time were intolerant towards the opinions of others, who were the advocates of peace and reform. "

Also of interest is a very readable article online [HERE](#), about the Lancashire Volunteers in the 1790s, the numerous Associations, their commissions, uniform and activities etc. Both Oldham and Rochdale Volunteers are included; Oldham Volunteers being commissioned on the 12th of June, 1798.

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As promised, the **answers to Mary Pendlebury's Cockney Quiz** in last month's newsletter.

A - Hay for horses  
B - Beef or mutton  
C - See for yourself  
D - Deaf or dumb  
E - Heave a brick  
F - Effervescence  
G - Gee for crying out loud!  
H - Age for consent  
(‘H’ pronounced haitch in London)  
I - Ivor Novello  
J - Jaffa oranges  
K - Café or restaurant  
(café pronounced cayfe in London)  
L - Hell for leather  
M - Emphasis  
N - Envelope  
O - Oh! For the wings of the dove  
P - Pee for a penny  
Q - Queue for everything  
R - Half a mo!  
S - As far as we go (bus conductors used to call this out at the end of the route)  
T - Teeth or dentures (teeth pronounced teef)  
U - Euphemism  
V - Viva La France  
W - Double you for a quid (betting term)  
X - Eggs for breakfast  
Y - Wife or husband  
Z - Zephyr breezes



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From Desmond Flanagan ... something to ponder :

Hi!

We're all interested in the past - otherwise it's unlikely you'd be reading this in the first place! The bygone is familiar country to us, because what or who has gone before can be recalled or reviewed, and people and their doings are always interesting!. But, what did they live with? Which items of furniture did they value or care for – probably for years? Although our beds and wardrobes are likely to end up at the recycle dump, who will ever know about that lovely table in the front room you've polished for years?, What about that lamp you bought from that sculptor in France?

If you are thoughtful - being a F.H. fan as you are, why not add a list to your files -or even in your Will, letting family or close friends know about household things that are/were really 'special' to you?

For example, in my hallway I have a chair which we always called 'the vicarage chair'. That chair was the first piece of furniture given to us as newly weds over sixty years ago. Our first flat was in a rented attic apartment in a Victorian house on Daisy Bank Road, Manchester. After some months we were delighted to discover our first child was on the way – and the flat wasn't big enough for a baby – so we needed to move on. Mrs Daniels, our landlady, kindly offered to give me some carboard boxes to transport our excess bits and pieces in – we only had one

suitcase between us! So, in due course, she led me down to the house's cellar. While collecting the boxes, I spotted this dusty 'Gothic back' wooden chair- slightly mildewed, standing in a recess of the flooring above. Drawn by its classic Victorian design, I couldn't help admiring it – and to my complete surprise, Mrs Daniels said “ You can have it if you want”. And so began our relationship with 'the vicarage chair'. It's been with us since the 1950's, standing solidly and shining cheerfully, ever ready to provide stable comfort on its English Oak seat. Cheers!

Desmond A.J. Flanagan

Editor : Food for thought indeed ... I shall look at everything in my own home with new eyes! Anyone else got stories of beloved heirlooms to share with us?

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### **Another query in our e-postbag ... this time from MLFHS member, David Turner :**

Note : photos referred to are in the Gallery.

I have a couple of photographs, that I inherited on my mother's death, and cannot identify. They are photos of a wedding – one of the parents of the bride? and the other of group with the bride and her spouse.

I am told that the parents' costumes date their photo to around 1905 approx. I do not know who they are and it's not clear that the photo is necessarily taken in Shaw, where my parents and grandparent lived.

So far so difficult.

I have another photo of my great, great grandfather Ellis Leadbeater (a cotton mill manager) and some of his family taken outside his house – Breeze Hill in Shaw. I date this photo to around 1913 on grounds of the baby in the arms of his mother Mary, wife of Ellis Leadbeater Jr.

Also in this photo, I feel sure, are the “former” bride and groom” from the unidentified photo. The facial features of the wife are, to me unmistakeable as are those of the husband. It is likely, I think that there are some of their children in the picture.

The unidentified family are clearly known to my family but who are they?

If you can help, please email David directly at < turnerdm@btinternet.com >

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More photos from the collection sent to me by Colin Ratcliffe about his family who had lived at Chadderton Fold.

This month I've included : a picture of The Norden, Chadderton and one of the children on 'dad's motorbike'.

They are in the Gallery, in the final pages of the newsletter.

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### **A short selection of entries from the **MLFHS FACEBOOK PAGE** [HERE](#) ... since the last newsletter :**

\* [Programming Patterns](#) : the story of the Jacquard Loom

The Jacquard loom ties together two of Manchester's most important historic industries: textile manufacturing and computing.

[HERE](#)

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* [Skyliner](#) : the Manchester you've never seen : Eccentricities & the Wilderness in between

[HERE](#)

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\* [History of British Christmas traditions](#)

[HERE](#)

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* The '1650' Map of Salford and Manchester
Salford History Blog spot

[HERE](#)

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\* Archives+ ... Memory Boxes

[HERE](#)

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* For much more, visit the MLFHS Facebook Page :[HERE](#)
And [HERE](#) is the link to the MLFHS Twitter page.

PETERLOO : the Bi-Centenary

Visit the website for **The Peterloo Project** with particular reference to Oldham, people, accounts, life at the time and more ...



at [Peterloo-Manchester](#)

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Although the long-anticipated Bi-Centenary has come and gone, there are some Peterloo websites still active with history, news, photos and reports.

You can make searches on websites such as :

**Manchester Histories - Peterloo 1819** ... Manchester Histories have created a website which publicises all that is happening, or has happened, around the region.

Visit their website [HERE](#)

**Peterloo Memorial Campaign Group** ... to find out more about the memorial etc. organised by the Memorial Campaign Group, visit their website. [HERE](#)

## Need Help!

### Coronavirus Pandemic

**Oldham Local Studies and Archives is now open again for limited access and with restrictions. However these are subject to change at short notice. Check the website [HERE](#) for up to date details and information.**

**Local Studies and Archives at 84 Union Street, Oldham, [OL1 1DN](#),**

**In normal times** there are regular Family History Advice Sessions every Monday and Wednesday afternoons from 2-4pm.

There's no need to book. Just turn up with all the information you have and the resident family history experts will be on hand to help.

Archives are unique, original documents created in the course of everyday activities. Oldham's date from 1597 and cover an enormous range of subjects and activities :

- Hospital records
- Poor Law Union records
- Coroners Court records
- Local Authority records including Chadderton, Crompton, Failsworth, Lees, Oldham, Royton and Saddleworth
- Schools and education records
- Records for statutory bodies like the police force
- Church and religious records
- Business records
- Solicitors and estate agents records
- Trade unions and associations records
- Co-operative Society records
- Sports, entertainment and leisure records
- Personal, family and property records
- Society and Association records
- Records of Oldham communities

There is no charge to look at archival records although you would need to bring proof of your name and address (e.g. your driving licence) to do so.

Most archives can be produced immediately, with no advance booking required. However, some archives are stored off-site, in which case at least 2 days' notice is required in order to see them.

**Other archives may be closed due to their fragile condition, or because they contain confidential information.**

There are regularly changing displays in the Local Studies Library.

[Opening hours](#) and contact details.

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Website Links

Other Society Websites

Catholic Family History Society – www.catholicfhs.co.uk

Cheshire Local History Association – www.cheshirehistory.org.uk

Chadderton Historical Society (archived website) – www.chadderton-historical-society.org.uk

Lancashire Family History and Heraldry Society - <https://www.lfhhs.org.uk/home.php>

Lancashire Local History Federation – www.lancashirehistory.org

Liverpool and South West Lancashire FHS – www.lswlfhs.org.uk

Manchester Region Industrial Archaeology Society – www.mrias.co.uk

Oldham Historical Research Group – www.pixnet.co.uk/Oldham-hrg

Peterloo - [Peterloo-Manchester](#)

Ranulf Higden Society (Latin transcription) - [Ranulf Higden Soc.](#)

Royton Local History Society – www.rlhs.co.uk

Saddleworth Historical Society – www.saddleworth-historical-society.org.uk

Tameside Local History Forum - www.tamesidehistoryforum.org.uk

Tameside Local & Family History - <http://tamesidefamilyhistory.co.uk/contents.htm>

The Victorian Society - [Manchester Regional Website](#)

Some Useful Sites

GENUKI - [Lancashire](#)

Free BMD - [Search](#)

[National Library of Scotland](#) - Free to view, historic, zoomable maps of UK :

1891 - Oldham and locality [HERE](#)

Online Parish Clerk Project : Lancashire - [HERE](#)

British Association for Local History - [HERE](#)

and for their back issue journal downloads - [HERE](#)

Historic Society of Lancashire and Cheshire, website, [HERE](#)

and for their back issue journal downloads, website, [HERE](#)

Internet Archive ... The Internet Archive offers over **24,000,000** freely downloadable books and texts. [HERE](#) There is also a collection of 1.3 million modern eBooks that may be borrowed by anyone with a free archive.org account.

Made in Greater Manchester (MIGM) [HERE](#) and Research guide [HERE](#)

Historical Maps of parish boundaries [HERE](#)

Some Local Archives

Barnsley Museum & Discovery Centre – www.experience-barnsley.com

Birkenhead – [Local & Family History](#)

Bury – www.bury.gov.uk/archives

Chester - [Cheshire Archives & Local Studies](#) (linked from Discovery at the National Archives)

Derbyshire - [Local & Family History](#)

Leeds - [Leeds Local and Family History](#)

Liverpool Archives and Family History – <https://liverpool.gov.uk/archives>

Manchester - [Archives & Local History](#)

Oldham - [Local Studies & Archives](#)

Oldham - [Oldham Council Heritage Collections](#)

Preston – www.lancashire.gov.uk/libraries-and-archives

Stockport – www.stockport.gov.uk/heritage-library-archives

Tameside Local Studies and Archives - <https://www.tameside.gov.uk/archives>

York – www.york.ac.uk/borthwick



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Photos courtesy David Turner ... "Can you help?" query in the e-Postbag



Doorway:            Engineer (Ross Mill), ?, ?,  
Great Grandma Leadbeater,        Louisa, John & Ellis Leadbeater Jr.,  
Great Grandad Leadbeater,        ?, ?,                    ?, ?,            ?

'Breeze Hill'



## The Norden, Chadderton

Postcard courtesy Colin Ratcliffe



## The children having fun on dad's motorbike

Photo courtesy Colin Ratcliffe

