

STAND GRAMMAR SCHOOL.



SOME MASTERS

AND

SCHOLARS.

BY WILLIAM HEWITSON.

—
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PREFACE.

THESE articles, which are now collected together and issued as a pamphlet, appeared at irregular intervals in the *Bury Times*, under the heading "Stand Grammar School: Some Masters and Scholars—By W.H." W.H. are the initials of William Hewitson, who probably knows more about our district than anyone, since he is a Lancastrian who loves to find out all he can concerning his native shire.

The articles are in no sense a history of the School, but they do contain a good many facts which cannot be found elsewhere, and which may serve hereafter as valuable material to anyone who writes the history of Stand Grammar School. We cannot bear to think of "Masters and Scholars" consigned to the dreary limbo of the newspaper file, given over to the dust and the mice, so we give them their place in the sun by putting them into this little book in the hope that they may receive a welcome from the friends of the school, who will look on them with kindly eye and find them a resting-place on the bookshelves around their fireplaces.

Their publication is a venture, but it is felt that all friends of the School will take a copy if for no other reason than for Auld Lang Syne. And again, may not a few Old Standians, who are interested and who are blessed in the matter of this world's goods, be moved to contribute to the cost of this essay something over and above the published price of sixpence? We think so.

In conclusion, we are grateful to Mr. William Hewitson for so kindly placing his articles at the service of the School and for watching over them on their journey through the press.

GEORGE LONGMAN.

Springfield, Stand,
Christmas, 1915.

STAND GRAMMAR SCHOOL.

SOME MASTERS AND SCHOLARS.

I.

FOR the name of an early head master of Stand Grammar School, whose name has not appeared hitherto in any of the fragmentary historical references to that school, I am indebted to Mr. Ernest Axon, who fills an important position in connection with the Manchester Corporation libraries and is a member of the Council of the Lancashire and Cheshire Antiquarian Society, whose published "Transactions" are enriched by many of his contributions. Writing to me with regard to a number of letters addressed to boys named Nicholson at Stand School in the third and fourth decades of the eighteenth century (for the publication of which letters I have been very kindly granted permission by Mr. Francis Nicholson, The Knoll, Windermere, ex-president of the Manchester Literary and Philosophical Society), Mr. Axon says :—

I have just got copy of a will from the Chester Registry which gives the name of a schoolmaster at Stand, or rather, what I suppose is the same thing, at Pilkington. I wish I had known it in time for the book [i.e., "The Older Nonconformity in Kendal: A history of the Unitarian Chapel in the Market Place, with transcripts of the registers, and Notices of the Nonconformist Academies of Richard Frankland, M.A., and Caleb Rotheram, D.D.," by Francis Nicholson and Ernest Axon, and published in March last]. It is the will of Samuel Lowe (p. 569 of "Kendal"), and his executor was "my brother-in-law Isaac Antrobus of Pilkington, schoolmaster." It is dated 12 April, 1709. Isaac Antrobus is named on p. 600 of "Kendal," but not knowing it at the time we do not mention his Pilkington connection.

ISAAC ANTROBUS, SCHOOLMASTER.

In the book referred to, Isaac Antrobus is mentioned as having been admitted to the Rev. Richard Frankland's academy on March 3rd, 1695-6, and the following information about him is given:—

Son of Isaac Antrobus, of Nether Knutsford, skinner. The father was a friend of Matthew Henry, and was a leading Nonconformist in Knutsford. The chapel there was built in 1694 on his property, and he was one of the principal contributors to its cost. The son, Frankland's scholar, who is described as Isaac Antrobus of Nether Knutsford, gentleman, granted a new lease to the chapel trustees in 1733. He was a schoolmaster at Knutsford, and died 28th April, 1734, aged 56. In Knutsford chapel, where he was buried, there is a brass with a eulogistic inscription in Latin.

On another page in the same book it is mentioned that Samuel Lowe entered Frankland's academy on February 5th, 1687-8; that he may be identical with the Mr. Lowe who was ordained at Prestwich either in 1694 or 1695 (*vide* Newcome's "Autobiography" and Hunter's "Life of Oliver Heywood"); that he married Katharine Antrobus, sister of Isaac the schoolmaster; that he was minister at Chorlton, and afterwards at Knutsford, 1696 to 19th April, 1709, when he died at the age of 40, and was buried in Knutsford Chapel.

In the diary of the eminent Nonconformist divine, Matthew Henry, it is written:—

April 19, 1709. I hear of the death of my dear friend and brother, Mr. Samuel Low. . . . On the twenty-first I went early to Knutsford to Mr. Low's funeral, a faithful minister, aged about 39, of whom the world was not worthy; he had been about 13 years at Knutsford. . . . Great breaches made upon that congregation this last year: this is the third funeral out of the same house in less than a year, old Mr. Isaac Antrobus, his eldest son, and now Mr. Low his son-in-law.

How long Mr. Antrobus remained at Stand School I do not know. He afterwards conducted a school at Knutsford, and "boarded" a number of his pupils, who included the sons of Nonconformists, both ministerial and lay. He appears to have removed from Stand prior to 1720, for in what is known as the

Northowram Register it is recorded that "Mr. Watson Schoolmaster at Stand in Prestwich Parish died Jan. 1720-1." And the next master at Stand School was William Walker, of whom presently.

BURY BOYS AT KNUTSFORD.

The Rev. Thomas Rider, sometime curate at Bury Parish Church, was schoolmaster in Bury from 1716 until April 1st, 1724. His pupils included four sons of Richard Kay, the builder (in 1712-13) and first occupier of Lower Chesham Hall, off Bell Lane, Bury; namely, Samuel, John, Thomas, and Robert. The father has left it on record that on April 13th, 1724, "Sam. and John went to Knutsford School, Samuel being 16 years old last February and John 14 last July. Thos. and Robert went the day after to Stand School, Thos. being 13 years old last Jan. and Robt. 10 years old the next month." On August 4th following he "paid Mr. Antrobus for one quarter's board and teaching Samuel and John £4." The son Samuel was afterwards a noted medical practitioner in Manchester, and one of the first physicians of the Infirmary; his brother John established a lucrative practice in Manchester as a lawyer. Both were born at Baldingstone House, Walmersley, on the north side of Bury, but it was from Lower Chesham they went to the Knutsford school.

In a memoir (published in 1795) of the Rev. William Turner—son of the Rev. John Turner, a Dissenting minister—who was born at Preston in 1714 and died in 1794 at Wakefield (where for many years he ministered at the chapel at which the Rev. J. M. Bass, formerly of Chesham, Bury, is now pastor), it is stated that "he was educated principally by Mr. Isaac Antrobus, a very eminent schoolmaster at Knutsford."

II.

A SCHOOLMASTER'S EPITAPH.

SINCE the preceding article was written, the Rev. George A. Payne, minister of the historic Brook Street Chapel, Knutsford (author of "Mrs. Gaskell and Knutsford," "Edna Lyall," and Notes for Methuen's edition of "Cranford"), has sent me copies of two inscriptions in the chapel. One of these is in the aisle, where the father of Isaac Antrobus, sometime schoolmaster at Stand, was buried, and it reads: "Here lyeth ye body of Isaac Antrobus of Nether

Knutsford, Senr., who departed this life the 23rd day of June, 1708, *Ætatis suæ 83.*” The other inscription, relating to Isaac Antrobus’s schoolmaster-son, is in Latin and on brass, as follows :—

Exuvias infra deposuit
 ISAACUS ANTROBUS
 Hoc agro oriundus
 Vir Indole sane egregia
 Admodum eruditus, Alumnosque erudiendo
 Per Vitæ Curriculum fidelis et præstans
 Doctarum præmiis frontium dignus,
 Quoad Mores,
 Intiger vitæ, scelisque purus
 Justus et propositi tenax
 Non civium ardor prava Jubentium
 Non vultus instantis Tyranni
 Mente noncussit solidâ
 Cui Literæ bonæ, cui Liberas,
 Cui Pudor et sacrae Justitiæ Soror
 Incorrupta Fides, nudaque Veritas,
 Quando illum invenient parem!
 Quis desiderio sit Pudor aut modus
 Tam chari Capitis
 Multis ille quidem flebilis occidit
 Quarto Idium Aprilis Anno Salutis
 MDCCLXXXIV.
 Ætatis LVI.

The translation, as given by the Rev. Henry Green, author of “Knutsford, its Traditions and History,” and pastor of the Brook Street Chapel from 1827 to 1872, reads thus :—

Below did lay aside his mortal clothing
 ISAAC ANTROBUS
 Born in this township
 A man of truly admirable disposition
 Well taught himself and in teaching scholars
 Through the course of life faithful and excelling
 Worthy the rewards of worthy brows,
 With respect to mortals
 Of blameless life and pure from wickedness
 Just and firm to his purpose
 Neither the vehemence of citizens commanding
 perverse deeds
 Nor the countenance of a tyrant urging to crime
 Could shake the firmness of his soul.
 To whom polite learning—to whom liberty
 To whom modesty and the sister sacred justice
 Incorruptible fidelity and pure truth
 When will they ever find an equal!
 What moderation need there be in the desire
 For so dearly loved a leader?
 He indeed fell lamented by many
 On the fourth of the Ides of April in the year of
 Salvation
 MDCCLXXXIV.
 Aged 56.

The great Nonconformist leader, Oliver Heywood—a native of Little Lever, ejected from his Yorkshire living in 1662 under the Act of Uniformity—was personally acquainted with this schoolmaster's family, and in his Diary it is recorded that, after attending a funeral at Mobberley, he and Mrs. Angier “lodged that night at the house of Mr. Antribus [the schoolmaster's father], who used us exceeding courteously.”

WILLIAM WALKER, SCHOOLMASTER.

In “Notitia Cestriensis,” vol. 19 of the Chetham Society's publications, old series, the account given of the parish of Prestwich, as it was in the early part of the eighteenth century, contains the following reference to Stand School:—

A house, and some Land [worth] about £4 p[er] an[um] [lying near the Stand] in Pilkington [was] left to Char[itab]le uses by Hen[ry] Syddall [of Ratcliffe Bridge, Tailor, in] 1696, but being left to ye Disposall of a Dissenter [Roger Walker, of Radcliffe, Butcher], a Presbyterian Meeting-house is built upon part of ye Land, and a Dissenter teaches School in part of ye house; but wt is done with ye profits of ye Estate cannot be learnt. *Curate's Acct*, an [no] 1718.—The present Master is Wm. Walker, one of their own Gang. *Mr. Scholes' Acct* 1722.

The Rev. Jacob Scholes, who died in June, 1754, in the eighty-fifth year of his age, was curate of Prestwich parish for upwards of sixty-one years. With regard to the date 1696 in the foregoing extract, Dr. B. Nightingale, author of “Lancashire Nonconformity,” says: “This would seem to point to a little later date than 1693 for the erection of the chapel if it be accurate.” But it is not accurate. The date should read 1676. Henry Siddall, the benefactor, usually described as of Whitefield, was buried, from Radcliffe Bridge, at Prestwich Parish Church, in July, 1676.

William Walker was the master of Stand School from 1721 until near the end of 1768. His will, in which he is described as yeoman, of Pilkington, was proved in 1771. In those days it was less unusual than it is to-day for a small freeholder, “being one of a class next below the gentry,” to be described in his will as yeoman, rather than by his particular occupation. I find a Bury medical practitioner in the first half of the eighteenth century described in his will as yeoman, and

the same in the case of his farrier-cousin. In the second and third decades of his schoolmastership William Walker was written of by a Baldingstone friend with "junior" after his name; and it may be assumed that he was so described to distinguish him from one of his uncles, "William Walker, senr., of Chapelfield." The Walkers were numerous in the old township of Pilkington, and from this source came the Walkers who rose into prominence in Bury, one of them becoming the first M.P. for the borough.

Mr. Walker, the schoolmaster, was a great-grandson of William Walker, of Old Hall, Stand, of whom it is recorded in the Northowram Register: "Willm Walker of Stand in Prestwich Parish bur. Jan. 25, 1709-10, aged about 90, an old Disciple." In the Prestwich Church burial register he is described as "William Walker o' th' Stand." In the same register it is recorded that Sarah, wife of "William Walker de Stand," was buried on July 18th, 1697. "The house of William Walker at Pilkington" was licensed as a meeting place for Presbyterians in 1672; and in a list of "Presbyterian parsons and theyr meeting places" compiled in 1689 there is recorded "Robert Eaton—William Walker's barne in Pilkington." This William had a son, "John Walker o' th' Stand" (*vide* Prestwich register), who was buried at Prestwich Church on August 30th, 1711. According to the late minister of Stand Chapel, the Rev. R. Travers Herford, this John Walker left three sons, Daniel, William, and Peter, and the last-named—in 1736 described as "Peter Walker of Broxup's, yeoman"—was the father of the schoolmaster, William Walker, who is said to have been twice married, and some of whose children, I have ascertained, were christened by the Rev. Thomas Braddock, for fifty years the minister of the first Presbyterian Chapel in Bury.

In the splendid new building at Whitefield known as Stand Grammar School, where such excellent work is being done under the headmastership of Mr. George Longman, there is a bronze memorial to the "Conqueror of India," Lord Clive, on which are the words: "As a boy he attended Stand Grammar School." Accepting the tradition, it is interesting to know that when Clive was at the school, William Walker was the headmaster. Further reference to the tradition will be made in the next article.

III.

CLIVE AND THE SCHOOL.

THE most distinguished name associated with Stand Grammar School is that of Robert Clive—the first Lord Clive, of Indian Empire fame. The son of Richard Clive, of Styche, Shropshire, he was born on September 29th, 1725, and his name appears in the baptismal register at Moreton Say Church (18 miles northwest of Shrewsbury and three miles west of Market Drayton) under date October 2nd following. Tradition says that during part of his boyhood Robert Clive was a pupil at Stand School, and there is no reason to dispute the tradition; but one may have some doubt regarding the statement which has been repeatedly made that in his Stand school-days the Bayleys with whom he temporarily made his home resided at Hope Hall.

Robert Clive had some interesting Lancashire connections. A native of Manchester was his mother, and her grandmother was a native of Bury. His mother, Rebecca, was one of the daughters of Nathaniel Gaskell, of Manchester and Clifton Hall, by his second wife, Sarah, daughter of James Wilson, of Poppythorn, Prestwich. Nathaniel Gaskell was a son of Daniel Gaskell, of Clifton Hall, by his first wife, Grace Holt—the same Daniel and Grace who were married at Bury Parish Church on December 13th, 1650. Grace Holt (a twin) was christened at Bury Parish Church on January 18th, 1631-2. Her father was Captain Peter Holt, of Bridge Hall, Bury, who died on August 10th, 1651, and was buried at the Parish Church, by the side of his wife Grace (daughter of William Butterworth, of Little Howarth), who died in December, 1639.

THE BAYLEY CONNECTION.

Nathaniel Gaskell had two other daughters, one of whom, Elizabeth, was married in 1717 to Daniel Bayley, usually described as "of Hope," the eldest son (born October 13th, 1699) of James Bayley, merchant, of Manchester. It will be seen that Daniel Bayley's wife was aunt to Robert Clive, and the question now is whether the aunt's home was at Hope Hall or in Manchester (Bayley's Court, Market Place) when the young

nephew was attending Stand School. In his account of "The Bayley Family of Manchester and Hope," written about 1890, Mr. Ernest Axon says:—

For some reason, Robert Clive, before he was three years old, went to live with his uncle Daniel Bayley, at Manchester, which became his home for several years. He was trained and educated by Mr. Bayley as though he had been his own son. At the end of 1728 the little fellow had a dangerous attack of fever, on which occasion Mr. Bayley wrote to the Rev. Mr. King, at Styche, December 30th, 1728: "Thank God I do now inform you that Bob continues better, and is in a very likely way to recover. We hope that the crisis of the fever was on Saturday last about noon, it having abated ever since. His exceeding patience is also exchanged for as eminent a degree of crossness, which we take as a good omen of his mending. I am writing this close to his bedside, and he is crying with the greatest impatience for me to lie on the bed with him, nor will he be quiet one moment, with all the fine words I can give him, which now makes me conclude abruptly." Young Robert had a relapse, and it was not until the end of January that he was again running about, and "with some reluctance suffered his aunt Bay to go to chapel"—the chapel in Cross Street, Manchester, at which the Bayley family were at that time regular attendants.

The doctrine that the child is father to the man was abundantly verified in the boyhood of Lord Clive. His uncle writes, June 9th, 1732: "I hope I have made a little further conquest over Bob, and that he regards me in some degree as well as his aunt Bay. He has just had a new suit of clothes, and promises by his reformation to deserve them. I am satisfied that his fighting (to which he is out of measure addicted) gives his temper a fierceness and imperiousness, and he flies out upon trifling occasion; for this reason I do what I can to suppress the hero, that I may help forward the valuable qualities of meekness, benevolence, and patience. I assure you, sir, it is a matter of concern to us, as it is of importance to himself, that he may be a good and virtuous man, to which no care of ours shall be wanting." Vain were the efforts of the worthy uncle to "suppress the hero" in the boy's composition, though he may have softened some of the rougher portions of his character.

Long afterwards, when Clive was far away in India, his thoughts would turn back to his pleasant Lancashire home, to the unpretending chapel frequented by his Presbyterian relatives, to his juvenile encounters and battles, and to all the other circumstances that made him sigh for what in one of his letters he calls "dear, delightful Manchester." In another letter he says: "If I should be so far blest as to revisit again my own country, but more especially Manchester, the centre of all my wishes and all that I could hope for or desire would be presented before me in one view."

"Aunt Bay" died on February 26th, 1734-5, in her thirty-fifth year, and her nephew's attendance at Stand School may be assumed to have ceased about this time. Afterwards, up to the age of eleven, he was at the private school conducted by Dr. Samuel Eaton, of Allostock (five miles from Knutsford), who was minister of the Allostock Presbyterian Chapel from 1728 to 1737. In 1736 he was removed to the care of the Rev. Mr. Burslem at Market Drayton. Dr. Eaton, with happy foresight, predicted of him: "If that lad should live to be a man, and an opportunity be given for the exertion of his talents, few names will be greater than his."

CLIVE AND HOPE HALL.

Mr. E. Axon regards the tradition of Clive's residence at Hope Hall as a myth. It would be in the town of Manchester that he had his home with the Bayleys. Daniel Bayley, Clive's uncle by marriage, did not remove to Hope Hall until June, 1749, some years after marrying a second time, and "when Clive was already making his mark in the world." Mr. Axon tells me that he had the date of removal to Hope from a member of the Bayley family, who got it from a contemporary letter or deed. The Hope property was for a long time in the possession of a branch of the Bradshaw family. In the Lancashire Inquisitions I find mention made of "Lawrence Bradshawe of Hope, gentleman," in 1618; and in a Church Ley made in 1744 for the parish of Eccles "Thomas Bradshaw de Hope, gentleman," is mentioned in the list of the assessed, the name of Bayley not appearing at all. The house at Hope was quite in the country then, in the township of Pendleton and the parish of Eccles, and not in Clive's "dear, delightful Manchester."

WALKERS AND GASKELLS.

One reason why Clive was sent from Manchester at such a tender age to Stand School may be found in the fact that the master, William Walker, had a connection with the Gaskell family. One of William Walker's uncles, Daniel Walker, had married Mary Gaskell, of Clifton Hall, who was aunt to Clive's mother, and their son Daniel, of Manchester and Stand, was on intimate terms with his cousin, the schoolmaster. Probably some accommodation would be found for young Clive under the roof of the schoolmaster's father, Peter Walker, whose house was not far from the school, and who had several of the Stand scholars as boarders during the period referred to. A first cousin of Clive's mother, it may be added—Sarah Gaskell, of Clifton Hall, a niece of Nathaniel Gaskell—was married to John Kay, attorney-at-law, Manchester, the second son of Richard Kay, Lower Chesham Hall, Bury.

IV.

THE WALKERS, "OLD HALL," AND
"BROXUP'S."

WILLIAM WALKER, the immediate successor (in 1721) of Mr. Watson as headmaster of Stand Grammar School, was probably not married until eight or nine years after his appointment. Of his four children, three were christened by the Rev. Thomas Braddock, minister of the Bury Presbyterian Chapel (now Bank Street)—the first of them, Mary, on July 23rd, 1731. In the baptismal register the father is described as "schoolmaster at Stand." His brother, "John Walker, of Stand," had a son (Peter) christened by the same minister on April 24th, 1733; and Mr. Braddock also christened a son (John) of "Mr. Haslam, writing master at Stand," on May 9th, 1737.

It may be assumed that, until his marriage, William Walker's home was under the parental roof at Old Hall, Stand, two or three hundred yards westward of the school in which he was master. At that time, as to-day, there were three or four detached dwelling-houses, standing not many yards apart from each other, all of which came under the name of Old Hall. The schoolmaster's nonagenarian great-grandfather lived there for many years and died there, and Old Hall was

the home of a number of the old man's descendants, in successive generations. In the first twelve or thirteen years of William Walker's headmastership his father, Peter Walker, resided at Old Hall; and it was from Old Hall that one of Peter's brothers, William Walker (afterwards of Chapelfield), was married at Prestwich Parish Church in May, 1708. Other families living at Old Hall at that time were the Ramsbothams, the Barlows, and the Cromptons.

In 1736 the schoolmaster's father had removed to the house called "Broxup's" (now in the occupation of Mr. Robert Conyers Stonex), on the west side of Higher Lane, Whitefield, and a little beyond the old hostelry which bears an interesting representation of the "Eagle and Child" over the doorway. Higher Lane has been improved into quite a fine highway. There are a few venerable inhabitants who remember when it was a great deal more like a country lane, when it was much narrower, and ran within a few paces of the front door at "Broxup's," whereas there is now an umbrageous private enclosure extending some six-and-twenty yards between the house and the road.

PARENTS' LETTERS TO SCHOLARS.

When Peter Walker resided at Old Hall several of his son's scholars at Stand School were boarders with him, and a number of letters addressed to some of these pupils by their parents are still preserved. These letters were written by Matthew Nicholson, merchant, of Liverpool, and his wife Dorothy. Matthew was a native of Blackshaw, in Caerlaverock, near Dumfries; his wife was the daughter of the Rev. Samuel Yates, Nonconformist minister at Warrington, whose father was ejected from the rectory of Warrington under the Act of Uniformity in 1662. The Rev. Samuel Yates's wife, Dorothy Peake, was a granddaughter of the Rev. Charles Herle, rector of Winwick.

Five sons of Matthew and Dorothy Nicholson attended Stand School, and were boarders at the house of the schoolmaster's father. One of those boys became great-grandfather of the gentleman to whom I am indebted for the loan of the Nicholson letters—Mr. Francis Nicholson, joint author with Mr. Ernest Axon of "The Older Nonconformity in Kendal," in which

book information is given about the Nicholsons and many other families. The earliest of the letters is addressed by Matthew Nicholson to his eldest son, Robert, "att Stand Hall in Pilkington" (Old Hall no doubt being meant); the second to the same son "att Stand." Later letters to other sons are addressed to them "att Mr. Peter Walkers att Stand in Pilkington." The first letter is as follows:—

Leverpoole 8 June 1721

Deare Bobey

Your mother and brothers are now att Parke att Coz Kennions I was ther last night, Jamie is better, butt Matt is no better we sent you a box with James Smiths man last week which hope you have gotten, I desir youll write evrie week that we may know how you are, I think you should take the stuffe Mr. Done hes orderd, & then I hope youll need no more pray be a good boy, humble to all persons, minde your dute to God, and then you may expect his blising & [torn] countinace, I rest your Loving father

MATT NICHOLSON

Give my servis to all friends

"Att Parke att Coz Kennions" means at the Rev. John Kennion's (or Kenyon's), Toxteth Park, Liverpool. He was minister of the Nonconformist place of worship called the Ancient Chapel of Toxteth Park from 1699 until his death, August 16th, 1728. His mother (a daughter of the Rev. Charles Herle, rector of Winwick) and Mrs. Dorothy Nicholson's maternal grandmother were first-cousins. The Mr. Done whose "stuffe" "Deare Bobey" was recommended to take was presumably an apothecary.

A letter dated thirteen months later from Matthew Nicholson to his son at Stand appears to have been written after a visit to the son, whom he had found ailing and whose approaching return home is mentioned. The letter is in the following terms:—

Leverpoole July 8 1722

Dear Robt

Coz Kennion & I caled att Bolton & dined with Coz Kennions and after gott well hom I thank God for itt found all well, but I am conserved for my love who is so weeke, and so much indisposed, but I hope I am most conserved for yr soul, and I hope that my dear is loved by God the father and by his

son Jesus Christ our Lord & redemer, and by the holy spirit of grace our santifier, whoes love is beter than wine yea then 10 thousand worlds, I would not heve you be conserved to love this hurring troublesom world, but be conserved only about yr soul, and pray for knowledge to know God and Jesus Christ our gret helpe & remedy, and for faith which is the eye that looks to Christ the mouth that feeds on him, the feet & wings yt carrys the soul to Christ the hand that takes hold, & ye arm yt embraces him. pray for a sincere love to him, and for true repentance & a broken hart, for hunger & thirst after him & obedience to him pray for contentment & patiance in and under the hand of God Studie dayly to be like Christ & long daly to be wth him cast yr care & burden upon him & he will care for you Christ is ye good Sheepherd who gave his life for the shepe and none is able to pluck ym out of his hand, I would heve you red the gospell of S. John a chapter now & then evrie day on att least, which gives a large testimony of Christ, I know not what to write to my love, but this I did, befor I furst see you, and hes done many times since and now I do itt agene, I devoate you wholy to God the father son & blised spirit of grace thre persons & one God, who gave you to me, and whey should he not do with his owne what he pleases.

My prayers shall be for you while we are spaired to one another that you may heve a strong intrest in Christ &c. I am yr loving father

MATT NICHOLSON

PS yr brothers & I am well this comes by Hanna, and I hope to see you nixt Setterday night.

This first-born son Robert died soon afterwards, in 1722, aged about fifteen years.

V.

WITH regard to the Stand schoolmaster of whom the earliest mention has been found, viz., Isaac Antrobus, a native of Knutsford, Cheshire (where he conducted a school after leaving Stand), Mr. H. Hulme, of Chelford Road, Knutsford, has just written to me: "The mother of the poet Thomas Gray, Dorothy Antrobus, was distantly related to the Knutsford schoolmaster." In 1911 Mr. Hulme, under the pen-name of "Cedric II.," contributed an

article on "The poet Gray and Knutsford" to the "Knutsford Division Guardian," and this article has been reprinted, accompanied by a number of illustrations and the whole of Gray's famous "Elegy written in a Country Churchyard." I have also learnt that the same Isaac Antrobus had a nephew named Orrell, who, as "a young man," came "from Mobberley," Cheshire, to teach in a school in the neighbourhood of Bury (possibly the school established at Baldingstone in 1716); he was at that school some time prior to 1730, and is described in 1737 as being "minister at Ashburnham in Darbyshire"; and he is probably identical with the Rev. John Orrell, found mentioned by Mr. Hulme as of Findern, Derbyshire, in 1759. Mr. Hulme also informs me that Isaac Antrobus was twice married, and that his first wife, who died in 1715, was Sarah Chader-ton, of Pilkington.

THE NICHOLSON LETTERS.

In the preceding chapter were given two letters written by Matthew Nicholson, merchant, Liverpool, to his first-born son, Robert, a pupil at Stand School, who boarded at the house of the headmaster's father, Peter Walker, Old Hall, Stand; one letter dated June 8th, 1721, and the other July 8th, 1722, in which latter year this son died. Later another son was born who was also named Robert, and he and his brothers Samuel, James, and John, also attended Stand School and were boarders at the same house. Two or three of these brothers were there when Robert (afterwards Lord) Clive was brought to the school from the house of Daniel Bayley, of Manchester, his uncle by marriage. In this connection it may be mentioned that one of Daniel Bayley's grandsons, Sir Daniel Bayley (1766-1834), was for many years a trustee of Stand School; that Sir Steuart Colvin Bayley (born in 1836), a great-grandson of Daniel Bayley and sometime Lieutenant-Governor of Bengal, unveiled the Clive Memorial at the opening of the new school in 1913; and that a copy of a Mahommedan newspaper's appreciation of another great-grandson, the late Sir Edward Clive Bayley (1821-1884), who was a first cousin of Sir Steuart and also distinguished himself in India, is preserved by Mrs. John Kerr, now of Bury (wife of the caretaker at the Parish Church), who was for some years in the service of Lady Edward Clive Bayley.

A letter from Matthew Nicholson's wife to her sons when boarders "att Mr. Peter Walkers att Stand in Pilkington" reads as hereunder:—

Leverpoole April 23 1729

My Dear Childr.

Yesterday I reced Samls of ye 20 inst but you had not then heard of your dear Sisters death, it has pleased God to take from us a very desireable child and only daughter & one that might abeen a comfort to us & you, if it had pleased God to spaired her your Father giveing you an account of her sore affliction in his shall forbear only after wee begun to wett her mouth with a feather she at two several times caled Mamma it was surprising on friday afternoon she offered to spake a word but we could not understand her but a litle after the Lord gave her strength to call Mamma twice with her voise very distinctly give me some but could take nothing when it came, Lord help you and us to make some good use of this affliction O that wee could be moderat in our desires about the world and think what a sudean change there may be with us in a litle time I think my Dear love Looked as well as prity and was as harty a Thursday was aweek as ever and was att chapell with me this day foretnight, wee buried her on Monday as we write you, Miss Nancy Basnet and Miss Betty Corsby Miss Elinn Fletwood Miss Ester Petters was her bearers of ether side and coz Sariah & Bett Wilson att the head and feet and carried the Corps, we hope and desire youl be good boys and pray for your selves and us tho you cant know the love that Parents has to there child: you may think its hard for us to bear, Lord keep me from murmuring and make us all thankful for all the merces wee do injoy & frutful under ym, and spare you unto us and us unto you awhile hear if it be his will, my husband joyns with me in Love and serves to all our good freinds with you and Love and Blessing to you our Dear Children, I conclud your poor afflicted Mother

DOROTHY NICHOLSON

Wee are all prety well in health Blesed be God coz Kenions famely is well only coz Betty has some returns of her ague she was here on Monday coz John Kenion went for London a friday was a week is bound prentis to Doctr Pontt a Poticaire there he

said he wod write to Saml wn he do lett us know
yours D N

Betty Smith is well gives her duty to father & mother.

The boys' sister whose death and burial are described in the foregoing letter was named Mary. "Coz John Kenion," apprenticed to Dr. Pont, a London apothecary, was (according to Messrs. F. Nicholson and E. Axon's informing work on "The Older Nonconformity in Kendal") the youngest son of the Rev. John Kenion, minister at Toxteth Park Chapel, and he became a successful physician in Liverpool. Betty Smith's parents presumably resided in the Stand district.

The father next writes to his sons "att Mr. Peter Walkers att Stand in Pilkington":—

Dear Sons

Leverpoole May 9 1729

Wee recd Johns of ye 25th ulto, and Samls of the 2d inst and are glad you are all well, and that John improves in his writing, wee now miss our Dear love and your Dear sister much, and her compiney which was so pleasent to us, but our loss wee hope is her gaine and our desires and prayers for you is that you may be good and do good while you live, and be happy when you die, and be recived unto that blised componey in heven where wee hope your Sister is now and your brothers, itt would be a sad thing for any of uss to mis of heven, who hess wee hope so many near relations there, so our Duty is to preper for Death and be good while we live so that wee may be Gods when wee die.

Pray minde your learning and be dutifull to your master and carry well and contentedly in the Femely you are in, wee shall rejoyce to hear and see that you are good itt will be our comfor and your hapines and credit. Wee shall minde to gett you the books you write for I hope to see you the 22d inst, Mrs. Shawe says shee will come over to Stand wth her son then, and live him att your Landlords.

Your mother & little brother is for going to Mr. Gillebrand on Monday if all be well & a good day, to stay awhile they are all well now att Parke. Your mother will gett John a per of stockins as sowne as shee can, perhaps agein I come over, wee joyne in serves to Mr Walker & his wife & your mr and his and all inquireing friends, & love and blising to you all, I rest your loving father

MATT NICHOLSON

The Rev. Thomas Gellibrand ministered at Toxteth Park Chapel. He died in April, 1737, at his mother's house in Stockport. In the "Record of the Provincial Assembly of Lancashire and Cheshire," compiled by the Rev. G. E. Evans and published in 1896, he is confounded with the Rev. Joseph Gellibrand, minister of the Congregational Church at St. Helens. The Rev. Thomas Gellibrand had relatives in the Bury district, some of whom attended his funeral in the Presbyterian Chapel ground at Stockport. His widowed mother, who died at Stockport about 1751, was a first cousin of Dr. Robert Kay's wife, of Baldingstone, Walmersley (nee Elizabeth Taylor, daughter of Samuel Taylor, of Moston), and was similarly related to Mrs. Mary Kay, the wife of Richard Kay, cloth manufacturer, of Sheephey, a kinsman of the inventor of the fly-shuttle. A sister of the Rev. Thomas Gellibrand was married about 1735 to Edward Kay, of Brookbottom, Shuttleworth (a first cousin of Dr. Robert Kay), at whose house two or three of the ministers of "Old Dundee" Chapel, Ramsbottom, lodged. Edward Kay's wife died at Brookbottom on December 28th, 1748, three or four days after giving birth to twins (sons, stillborn), and she was buried at Holcombe. He married again. His coffer tomb at Holcombe, between the church and the western boundary wall, is well known by reason of its quaint rhymed epitaph, beginning—

My Anvil and my Hammer lie declin'd,
My Bellows too have lost their Wind.

VI.

THE NICHOLSON LETTERS.

IN 1729 Matthew and Dorothy Nicholson had four sons living, John, Samuel, James, and Robert (the latter—the youngest—was the second Robert, the first-born Robert having died in 1722), and the first-named three were at that time attending Stand School and boarding with the schoolmaster's parents at Old Hall. The next of the letters which have been preserved was written by the mother of these boys, and it bears the superscription (in the father's handwriting) "To James Nicholson att Mr. Peter Walkers att Stand in Pilkinton." James was then eleven years and three months old, and was younger than John and Samuel. The mother's letter reads as follows :—

Leverpoole Octobr 22d 1729

Dear Children

Saml & Johns wee reced, was glad to hear of your health & Mrs Heywoods & Mrs Walkers mendment to whom give our serves, about a fortnight ago coz. Kenions left ye Park came to live in Blackbury leane they & coz. Nicholsons are all well coz. Sariah went last Saterdag, Mrs. Shawe & her son is prity well, Mr. Kenions son goes to schol is prity well, coz. John Kenion likes where he is & ye busines very well & his master likes him which I was glad to hear that he gave so good content, & if you & I live to see you fixt eather att home or what outher family it may be, O how shall I rejoyce to hear you minde your duty & carrey well in your place which I pray God help you to do, & keep you from the vices of ye age, Mr Cunlife was chosen Mayer on Saterdag without any trouble which has not been for some years last past, your father joynes with me in love to you & serves to all freinds with you I am your affect. Mother

D. NICHOLSON

PEOPLE MENTIONED.

Mrs. Heywood would be the wife of the Rev. Joseph Heywood, minister of Stand Chapel from 1713 until his death at the end of October, 1729; and Mrs. Walker would be the wife of Peter Walker, father of the schoolmaster. Mr. Heywood was married twice.

“Coz Kenions” mentioned as having removed to Blackberry Lane would be the widow and children of the Rev. John Kenion, minister at Toxteth Park Chapel from 1699 until his death, August 16th, 1728. “Coz John Kenion” referred to as liking “where he is and the business very well” is mentioned in a previous letter (April 23rd, 1729) as having gone to London, where he was “bound ’prentice” to Dr. Pont, apothecary. He was the youngest son of the Rev. John Kenion, and was about sixteen years old when he went to London. According to Messrs. Nicholson and Axon’s work on “The Older Nonconformity in Kendal,” this John Kenion became a pupil in Dr. Rotheram’s academy at Kendal; he went to Leyden, as a student of medicine, in 1738; taking the degree of M.D., he settled in Liverpool, “attained a large practice and was one of the physicians of the Infirmary,” and died in October, 1791. In the “Record of

the Provincial Assembly of Lancashire and Cheshire" the Rev. John Kenion's son John is confounded with John Kennion, Collector of Customs at Liverpool, who died in 1785, aged 59, and was interred in the same grave as the Rev. John Kenion (probably his uncle), but who was about thirteen years younger than John the physician; and in his work on "Lancashire Nonconformity" the Rev. Dr. B. Nightingale erroneously states that it was "a brother" of the Toxteth Park minister who "was an eminent physician."

"Mrs. Shawe" is no doubt identical with the lady (widow of William Shawe, or Shaw, of Liverpool, and mother of William Shawe, later of Preston), who became the wife of the Rev. Henry Winder, D.D., minister of Renshaw-street Chapel, Liverpool, from 1719 until his death, August 10th, 1752. It was when he accompanied his stepson—the son of Mrs. Shawe mentioned in the foregoing letter—to Glasgow in the year 1740, in order to enter him as a student in the University, that the degree of Doctor in Divinity was conferred on Mr. Winder.

The "Mr. Cunliffe" who is mentioned by Mrs. Dorothy Nicholson as having been chosen Mayor of Liverpool was Foster Cunliffe, a prosperous merchant, whose wife's father, Robert Carter, was thrice Mayor of Lancaster. His elder son, Sir Ellis Cunliffe (created a baronet in 1759), was for twelve years a Member of Parliament for Liverpool, one of his immediate predecessors in that position having been John Hardman, merchant, who died in 1754. John Hardman's mother was a Fearnside, of Little Lever, a sister of whom was the wife of Peter Baron, of Redvales, Bury. The Cunliffes were an old East Lancashire family, to a branch of which belonged a notable Bury surgeon, Ellis Cunliffe, with whom the grandfather of Sir John Parks was in partnership in the second decade of the nineteenth century. Dr. Ellis Cunliffe died in Bury, December 21st, 1820, aged sixty-one years, and his grave may be seen in St. John's Churchyard, on the north side.

LOCAL CONNECTIONS.

Three years later, following a visit to Old Hall, there is a letter from Mrs. Nicholson to her boys at Stand, from which it will be seen that her youngest son, the

second Robert, had then been added to William Walker's pupils:—

Liverpoole Sept 5; 1732

My Dear Children

Wee reced one leter from James & Boby & one from James was very glad to hear of yr health tho the small Pox be all about you I hope the Lord will be your presevre as he hath been hither too I pray God keep you from distempers or bring you comfortobly through them if either of you be nott well be sure you write or gett some one to write by Post give our serves to your Landlord & Liday I dont doubt of there care of you what is in there power to do for you wee all got very well home & found al well Mr Clement went to Ireland on Monday after wee came home & Mr Gorge Lesster came to our house ys day sevensnight yr brother John is to go with yr father to day to Warington yr cozen Wm Lightbody has a litle brother come to cozen Nicholsons his name is Adam cozen Bety Kenion from Bolton came with us she is at cozen Kenions as wee came from Stand wee was a Thursday night at Wiggan so home on Friday I got all my things home you are good boys for writing so often continue so to do Let me know how Boby liked his book & pencil I could not get a tumbler that I promised him yr father & brothers joynes with me in love to you both I am your affect: mother

D. NICHOLSON

The exact relationship between the Nicholson and Lightbody families does not appear, but it is interesting to note that there was a connection between the Lightbodys and one or two families some members of which have figured prominently in the commercial and public life of South-East Lancashire. The aforementioned "cozen William Lightbody's litle brother Adam" is presumably identical with the Adam Lightbody, of Liverpool, who had a daughter Hannah, described as "great-great-granddaughter of Philip Henry, the celebrated Nonconformist divine" (ejected from his living under the Act of Uniformity in 1662), father of the not less famous preacher and Bible commentator, Matthew Henry. This Hannah Lightbody was married in 1790 to Samuel Greg, merchant, of Manchester. One of their sons, Robert Hyde Greg, sometime M.P. for Manchester, married the eldest sister of Robert Needham

Philips, of The Park, for many years M.P. for Bury. Another son, William Rathbone Greg, who resided awhile at The Dales, Whitefield, and achieved distinction as a philosophical writer, was from 1829 to 1850 the owner of Hudcar Mill, Freetown, Bury, which among the older inhabitants was many years afterwards still called "Greg's factory."

EASTER VISIT TO FRIENDS.

A further letter from Mrs. Nicholson to two of her sons (James and Robert), who continued at Stand School, reads thus:—

Leverpoole April 3 1734

Dear Children

Your father & I are wiling you both go to Mrs Holts at Ester, & let us hear from you wn you are there & lett us know how all our freinds are I hope you will take care to keep out of bad company & every other danger I would not have Boby to run about in ye streets without leave or some body with him give my serves to all relations & pertucalar acquaintenc where you go, & advise with Mrs Holt before you go to places & she tell you ye most proper time, give our serves to Mrs Holt & Miss Holts & Master wee shall be glad to see two or three of her family hear with us at Whitsuntide or any other time, yr father & bror joyns in serves with me to Mr Walker & Mrs Walker I am your affect. mother

D. NICHOLSON

Yr father & I gives you our blessing & wee hope youl be good boys yr brother gives his love to you To which there is a business-like addition in Matthew Nicholson's handwriting: "Call att Coz Browns itt is 12sh-6d I sopose he will pay you now."

VII.

LAST OF THE NICHOLSON LETTERS.

DOROTHY NICHOLSON'S letter of April 3rd, 1734 (given in the preceding chapter), to the two sons then attending Stand School, is the last of the letters which have been preserved, addressed by the parents to their children. One other letter remains—a letter written by one of the other sons, John Nicholson, after leaving Stand, to his brother Samuel,

after the latter (also an "Old Standian") had gone to Glasgow University, where he studied from 1733 to 1735. Samuel Nicholson afterwards studied at Edinburgh and Leyden, and took the degree of Doctor in Medicine in 1740. He died in Liverpool at the age of thirty-four years. Information about these brothers is given in Messrs. Nicholson and Axon's book on "The Older Nonconformity of Kendal."

John's letter to his brother Samuel is as follows:—

Liverpoole Decr 25 1734

Dear Brother

It's now long since we heard from you Father expects to hear from you very soon. Bror James and I went about a Fortnight ago to Wigan where we staid all Night, & so thro' Bolton to Bury & staid six Nights at Mr Sam Wareings & came thro' Manchester & Warrington home. We found all Friends well only the Schoolmasters wife at Stand who is quite blind & lame on one side.

Brother Boby is now at Home. He got first of his class at striving for Christmas, there were Eleven in it, he has learn'd about the middle way of his accidence. Mr. Hurst Ship Carpenter died a little while since he liv'd in Mersey Street I suppose you knew him, and Aldm Seacome's Daughter about same time. Coz. Nicholson had a letter a few days since from Mr. Cruden a Scotch gentn that was reader to my Ld Derby, he now keeps a Bookseller's Shop under the Royal Exchange London Coz Nicholson he is not very well at present pray give my service to Mr. Shawe, Mr. Eb. Kay or any other Acquaintance with you.

Father, Mother, & Brors join in love to you I am your affect. Bror

JNO. NICHOLSON

PEOPLE MENTIONED.

John Nicholson's letter appears to have gone by sea route, from the Mersey to the Clyde, being addressed "To Mr. Saml Nicholson att Mrs. Simpson's near the College in Glasgow per the Tryall Cap. Liniker." Mrs. Simpson may have been a connection of Robert Simson, M.D., Professor of Mathematics in the University of Glasgow. The captain of the ship "Tryall" would be one of the Liverpool Linakers, an old family of mariners.

Samuel Wareing, at whose house John Nicholson "staid six Nights," was a wealthy Bury mercer, who had "a country seat" in Walmersley, a house then newly built, and later known as Nangreaves House. His wife, Esther, to whom he was married at Prestwich Church on August 22nd, 1710, was the eldest daughter of Joshua Crompton, of Old Hall, Stand. Both Joshua Crompton and his son-in-law were among the trustees of the Stand Chapel property. On a leaden spout-head at the house which Samuel Wareing built in Walmersley (and which for many years after his death was in the occupation of his son-in-law, Richard Nangreaves, barrister) there may be seen the initials of his wife and himself and the date 1732. Born on December 28th, 1678, he died on December 20th, 1742, and was interred at Bury Parish Church. Under his will he devised a small estate towards the support of the Bury Presbyterian Chapel, and also made provision for helping poor and deserving persons in the hamlets of Walmersley, Heap, Elton, and Bury.

By "Mr. Cruden a Scotch gentleman," Alexander Cruden, of Bible Concordance fame, is meant. At the time the foregoing letter was written, Cruden, the son of an Aberdeen merchant, was thirty-four years old; he died in London, in his seventieth year. A biographer says of him: "In 1729 he was for a short time employed by the tenth Earl of Derby apparently as a reader or amanuensis, but was discharged at Halnaker on the 7th July, on account of his ignorance of the French language. He then returned to London and took lodgings in a house exclusively frequented by Frenchmen, and took lessons in the language with the hope of a speedy return to the Earl's service, but in this he was disappointed. In September of that year he went down to Knowsley, intending to claim a year's salary if not retained, but the Earl would not see him, and he was peremptorily dismissed the day after his arrival. He returned to London in 1732, and opened a bookseller's shop in the Royal Exchange. He published several works, the first edition of the most notable one, his Bible or Biblical Concordance, being issued in the autumn of 1737. His Biblical labours have justly made his name a household word among the English-speaking peoples."

By "Eb. Kay," the writer of the letter no doubt means Ebenezer Keay, a son of Ebenezer Keay, merchant or tradesman, of Newmarket, Flintshire.

Ebenezer Keay matriculated at Glasgow University in 1733, and took the degree of M.A. in 1736. Probably he was connected with Randle Keay, a tradesman at Whitchurch, Salop, whose wife, Theodosia, was a daughter of the eminent Nonconformist divine, Matthew Henry. The Rev. Ebenezer Keay was appointed an executor under the will (dated November 16th, 1765) of the Rev. Thomas Braddock, the first minister of the first Bury Presbyterian Chapel, Mr. Braddock describing him as "my cousin." Mr. Keay was alive when the will was proved, January 21st, 1771, two months after Mr. Braddock's death.

NICHOLSON OBITUARY.

Matthew Nicholson and his wife Dorothy both died in the same month, February, 1735-6. Of their sons, John, who became a merchant, in partnership at Liverpool with his brother James, died in 1742; James died on December 15th, 1773; Samuel, the physician, died on July 29th, 1749; and Robert, the youngest son (the "Boby" of his mother's letters), on August 19th, 1779, his interment taking place at Toxteth Park Chapel.

The most notable of these Old Standians appears to have been the last-named, Robert Nicholson, great-grandfather of one of the authors of "The Older Nonconformity of Kendal," in which work it is stated: "Robert Nicholson was a freeman of Liverpool, Dumfries, and Glasgow, and a member of the Africa Company of Merchants of Liverpool. The last was the company which included the firms engaged in the slave trade, and the tradition of the family is that shortly before his death Robert Nicholson became convinced of the iniquity of the trade and relinquished his share in it at great pecuniary loss. As he died in 1779, he must have been one of the first of the Liverpool merchants to withdraw from the slave trade from conscientious motives. It was not until 1787 or 1788 that Clarkson and Wilberforce began their great work, which culminated in the abolition of the slave trade in 1807."

SOME OTHER PUPILS OF WILLIAM WALKER.

Among other pupils at Stand School in the first half of the eighteenth century were the undernamed:—

Samuel Chandler, mentioned in 1745 as an Army surgeon and as then of London, where he had studied

under Mr. Baker, surgeon, at St. Thomas's Hospital. Early in 1746 he was a candidate for appointment as surgeon at Guy's Hospital.

Thomas and Robert Kay, sons of Richard Kay, Lower Chesham Hall, Bury; first went to Stand School in April, 1724. Thomas practised farriery, and Robert was in the woollen trade. Their elder brother Samuel was one of the first physicians of the Manchester Infirmary.

Rev. Samuel Bourn (1714-1796), son and grandson of ministers who were also named Samuel. He proceeded from Stand School to Glasgow University, began his ministry at Rivington Chapel in 1742, and removed from there in 1754 to Norwich, where he died.

Rev. John Seddon (1716-1769), son of the Rev. Peter Seddon, minister of Ainsworth Presbyterian Chapel. He went from Stand School to Dr. Rotheram's academy at Kendal, and from Kendal to Glasgow University. Afterwards he ministered at Cross Street Chapel, Manchester, up to his death.

Samuel and Joshua Taylor, sons of Samuel Taylor, manufacturer, of Moston, whose wife, Mary, was a daughter of Thomas Baron, of Walshaw, near Bury. They first went to Stand School early in 1749. Both became manufacturers in Manchester. The elder son, Samuel (born 1737, died 1802), whose home was at Moston House, became the father of eighteen children. His eighth son, also named Samuel (1772-1820), who married Hannah, daughter of William Hutchinson, woollen merchant, of Bury (grandfather of the well-known Colonel John Hutchinson), achieved some fame as Colonel of the Manchester and Salford Rifle Regiment of Volunteers and as first Grand Master of the Loyal Orange Institution of England.

The Rev. William Bond, who was minister at Stand Chapel from 1737 to 1783, I find mentioned in October, 1748, as having in his house a young boarder who attended Stand School, one of the sons of "Mr. Kirshaw of Skircoat Green, near Halifax"; another son (Abraham) being at the same time a pupil at Baldingstone School, Walmersley, and a boarder at Baldingstone House. It is not improbable that to this family belonged James Kershaw, of Shaw Hill, Halifax, who is mentioned in the Memoirs of the Rev. Joseph Cockin as the "principal founder" of Square (Independent or Congregational) Chapel, Halifax, which was

opened in May, 1772. This James Kershaw is referred to in terms of high praise. It is stated that "in early life he attended at the Socinian meeting at Northgate-end, where the congregation was then not inconsiderable in number and was highly respectable for the wealth and worldly distinction of its principal families.

. . . Mr. Kershaw was in all respects an extraordinary man. He had seen much of the world, had mingled with various classes of society, and had made judicious and accurate observations on human affairs. The most eminent men of the last age were known to him as public characters, and with some of them he was personally acquainted." There are some interesting references to the Kershaws of Skircoat Green in John Wesley's Journals.

VIII.

WILLIAM WALKER'S RETIREMENT.

IN the report of the Charity Commissioners' inquiry respecting endowed schools, conducted in 1826, it is stated with regard to Stand School: "We are informed that an old person whose name was William Walker, and who was a Dissenter, died in 1770, after retiring from the situation of master of this school, which he had held for forty-eight years." Appointed to the charge of the school in 1721, William Walker retired from that position in the latter part of 1768. He continued to live in the township of Pilkington, where he died, and his will was proved in 1771.

In his "Memorials of Stand Chapel," the Rev. R. Travers Herford suggests that one Daniel Walker who is described in Elizabeth Raffald's Manchester Directory for 1773 as "writing master, &c., Broom-street," is identical with William Walker's son Daniel, born in 1734, but I believe this supposition is not well-founded. If my information is correct, the schoolmaster's son was not a writing master, but a clothier, or cloth manufacturer, sometime of Stand Lane and afterwards of Rochdale. Daniel Walker's wife, Elizabeth, belonged to one of the best-known families in the district. She was a daughter of Richard Bealey (1715-1772), whose father, William Bealey (1684-1763), was the founder of the great bleachworks at Radcliffe Close. She was a first-cousin of the Richard Bealey whose grandson Richard (1810-1896) was the first chairman of the Radcliffe Local Board, and an ancestress of whom was a daughter of John Walker of Stand, brother of William Walker the schoolmaster.

THE NEXT HEADMASTER : REV. JOHN POPE.

William Walker was succeeded at Stand School by the Rev. John Pope. Born in 1745, Mr. Pope was educated at the new Exeter academy for University teaching, under the Rev. Michajah Towgood and others. He was minister of Blackley Presbyterian Chapel from 1767 to 1791; classical tutor in the new college at Hackney from 1791 to 1793, and again minister at Blackley from 1793 until his death in 1802, his burial taking place in a vault under the floor of the chapel. In conjunction with the pastorate at Blackley he held the headmastership of the school at Stand, retiring from the latter position some years before the end of his ministry. A brief account of his career at Blackley and at Hackney is given in the Rev. John Booker's "History of the Ancient Chapel of Blackley," Mr. Booker (for ten years curate at Prestwich Parish Church) describing him as "a good classical scholar and an able writer." Mrs. Ellis Bowker, of Bury, has in her possession copies of "Two Sermons Preached to a Congregation of Protestant Dissenters at Blackley, in the County of Lancaster. I: Shibboleth, A Discourse on Bigotry. II: St. Paul's Farewell to the Corinthians. By John Pope, Tutor in the Belles Lettres and Classical Literature in the New College, Hackney. London: Printed for Messrs. B. White and Son, Fleet Street; and J. Johnson, St. Paul's Church Yard. MDCCXCII."

The first intimation to the public of the Rev. John Pope's appointment as headmaster is found in an advertisement in one of the issues of the "London Chronicle" for January, 1769, as follows:—

This is to acquaint the Public, that Stand School, in Lancashire, was opened on Monday, January 9, 1769, by the Rev. Mr. Pope, for the purpose of instructing youth in the Greek, Latin, and French Languages; the Elements of Geometry, Trigonometry, Algebra, and the higher parts of Mathematical and Philosophical Knowledge. Care will be taken at the same time to improve them in the principles of the English Language, and accustom them to a just and agreeable Manner in Pronunciation and Reading; in the Course of their Studies, they will be taught Geography and History and the greatest Attention will be paid to their Improvement in Morals as well as Knowledge.

Proper Accommodations for Boarding may be had at Mr. Walker's, the former Master; at the Rev. Mr. Bond's; and at the Old Hall, where the present Master Boards on reasonable terms. With respect to Situation, Stand has the Advantages of a fine clear Air, and a dry Soil, in a superior Degree to any Part of Lancashire. It lies also near to several good towns, being almost the central place to Manchester, Bury, and Bolton.

Mr. Pope takes this opportunity of publicly returning his sincerest thanks to the Gentlemen who favoured him with the Education of their Children at Manchester.

N.B.—A Writing Master attends the School.

Another advertisement I find in the "Manchester Mercury" of Tuesday, November 27th, 1787, in the following terms:—

STAND SCHOOL.

Mr. Pope takes this Public Method of Thanking his Friends for the very liberal Encouragement he has received in his Conduct of Stand School. He begs Leave to acquaint them that he has engaged as Assistant in the Classical Department the Rev. Mr. Ward; a Gentleman whose Abilities, he hopes, will not be deemed inadequate to his Employment.

As the Study of the Modern Languages is now become an Object of Importance, Mr. Pope has enlarged his Plan in this Respect; and proposes to teach, not only (as usual) the French Language, grammatically, but also Italian, Spanish, and German.

The Names of Mr. Bolton and Mr. Craig, who are respectively engaged in the Departments of Dancing and Drawing, will, it is hoped, be considered as adding no small Respectability to the School.

And as Writing and Accounts ought to be indispensable Articles in every Plan of Education, Mr. Pope flatters himself that his other Assistant, Mr. Farrer, who has since the Time of his being chosen, already given general Satisfaction in these Articles, will continue to merit by his Attention and Assiduity, that Countenance which has been hitherto so kindly shewn him.

It is almost needless to mention that Geography, Propriety of Reading, and the study of the English Language, will be particularly attended to; as these have been always principal points to which Mr. Pope has directed his Endeavours.

In one of the next month's issues of the same newspaper there is an advertisement as follows:—

December 18, 1787.

The Rev. William Dodge Cooper, of Stand, Proposes Opening his School again for the Education of Twenty young Gentlemen, on Monday, January 14, 1788.

Board, including Washing, £15 15s.

Instruction in English, Latin, Geography, Writing, and Accompts, £4 4s.

Entrance, £1 1s.

The French Language will also be taught Grammatically, if required.

Mr. Cooper was the minister at Stand Chapel from 1783 to the spring of 1788, but he does not appear to have had anything to do with the endowed school. He was the immediate successor at Stand Chapel of the Rev. William Bond (mentioned in the Rev. John Pope's 1769 school advertisement).

Among the Rev. John Pope's pupils was Thomas Broadhurst. Born in 1767, at Blackley, he became a Dissenting minister, and officiated at Blackley from 1791 to 1793; he was afterwards at Taunton, Halifax, and Bath; died October 9th, 1851, and was buried at Lyncomb, near Bath. He wrote the epitaph for Mr. Pope's memorial tablet at Blackley, as follows:—

In memory of the Rev. John Pope, who died October 28, 1802, in the 58 year of his age. He was a man of considerable learning and ingenuity, and was minister of this chapel during a period of 35 years. For his truly benevolent heart he was greatly esteemed and beloved. His affectionate flock in gratitude for his services have erected this stone as an humble tribute to his memory.

It is stated that the Rev. Robert Smethurst, who was born at Blackley in 1777, and of whom presently, was also a pupil under the same master at Stand, where he likewise became the head.

Another pupil of Mr. Pope at Stand was Samuel Kay, a son of Daniel Kay, The Folds, Bolton (the latter being a grandson of Richard Kay, Lower Chesham Hall, Bury), by his wife Mary, daughter of James Mangnall, of Hollinhurst. Samuel Kay became well known and highly esteemed as a lawyer in Manchester, where he died on December 21st, 1848, in his seventy-third year. Known as "the honest attorney," he was a trustee of Cross Street Chapel, Manchester, and was buried there. His first wife, Elizabeth Smalley (daughter of Richard Smalley by his wife Elizabeth Walker, of Stand), was a maternal granddaughter of the Stand schoolmaster, William Walker; and one of their children was Louisa Kay (1806-1898), the wife of a Manchester merchant, Sidney Potter. The grave of Mrs. Louisa Potter, who wrote a charming book under the title of "Lancashire Memories," is at the east end of the burial ground adjoining the old school.

Among other pupils at Stand School in the second half of the eighteenth century were the six sons of John Taylor (1719-1796), of Pilkington, namely, James, John (father of the founder of the *Manchester Guardian*), Samuel, Henry, Jonathan, and Joseph. There are many descendants.

IX.

THE REV. ROBERT SMETHURST.

THE Rev. John Pope was succeeded in the headmastership at Stand School by one of his old pupils, the Rev. Robert Smethurst, who had charge of the school from 1798 until 1822, and who was minister of Monton Chapel from 1798 until his death in 1846. Mr. Smethurst resided at "Green Hill, Stand"—afterwards called "Underley, Whitefield," for some years the home of the late Mr. Alfred Grundy, and latterly owned and occupied by Mr. Samuel Walker, an ex-chairman of the Radcliffe District Council. The Rev. N. Anderton, the present minister of Monton Chapel, informs me that a tablet on the wall of the vestibule bears the following inscription:—

This tablet is erected by a grateful congregation to the memory of the Rev. Robert Smethurst, who for nearly 50 years devoted himself to their service. His kindness of disposition and warmth of heart endeared him to a wide circle of friends, his prudence and uprightness commended him to various offices

of trust, and to those who were under his Christian charge he approved himself the judicious adviser, the cheerful associate, the sympathizing pastor, and the faithful preacher of Christ's gospel. Born July 29th, 1777, he entered on his ministry at the invitation of this society May, 1798, and resigned it with his life October 15th, 1846.

The inscription on Mr. Smethurst's gravestone, in the Monton Chapelyard, reads :

This vault contains the remains of the Rev. Robert Smethurst, Green Hill, Stand, who died October 15th, 1846, in the 70th year of his age, and the 50th year of his ministerial labours at this place.

It was in the ministry of Mr. Smethurst that the old chapel at Monton was rebuilt—in 1802; the present Gothic building was erected in 1873-5.

In one of his interesting reminiscient articles, the late Mr. William Pickstone mentions that in Pinfold Lane there was "a very good house that was at that time occupied by a bachelor Unitarian minister, Robert Smethurst, a perfect gentleman." In the "Record of the Provincial Assembly of Lancashire and Cheshire," however, it is stated that Mr. Smethurst was married—that his wife was Anne Clegg, daughter of James Clegg, of Manchester, and that she died on January 22nd, 1826, aged 53. James Clegg may have been the grandson of a once widely-known Dissenting minister, Dr. James Clegg (1679-1755), minister at Chinley, in Derbyshire, for over fifty years, whose mother was one of the Liveseys of Birtle, near Bury. The marriage of James Clegg, merchant, and Alice Baron, spinster, took place, by license, at the Manchester Collegiate Church (now the Cathedral) on July 13th, 1769, the bride being described in the *Manchester Mercury* five days afterwards as "an agreeable young lady with an ample fortune." Alice Baron (whose father died five years after her birth) was the daughter of Joseph Baron, a prosperous woollen draper in Bury, and she was christened at the Bury Presbyterian Chapel, in 1745, by the Rev. Thomas Braddock, the pastor, whose wife was Joseph Baron's sister.

In Mrs. Louisa Potter's "Lancashire Memories" reference is made to the Rev. Robert Smethurst's cousin, James Smethurst, who died on January 17th, 1854, in his 70th year, having been writing master at

Stand School forty years. A little information about Mr. Smethurst, the minister-schoolmaster, is given in the Rev. R. T. Herford's "Memorials of Stand Chapel."

SUCCESSORS IN THE HEADMASTERSHIP.

The Rev. Robert Smethurst was succeeded at Stand School by the Rev. Arthur Dean, of whose work as minister of the adjoining chapel from 1811 to 1831 Mr. Herford gives an account in his "Memorials." A local directory mentions Mr. Dean as residing at Old Hall, Stand, in 1850. He died at Bowdon, Cheshire, on November 1st, 1856, aged 67, and was buried at Stand Chapel, in the same grave as his sister Mary, who had resided with him and died on December 29th, 1853, aged 74.

Next in the headmastership of the school was the Rev. John Cropper. He was also minister of the chapel from 1846 to 1866. Born in 1806, he died at Eccles in 1889.

The Rev. John Davies, a native of Eardisley, in Herefordshire (where he was born May 20th, 1821), became headmaster of the school some years before Mr. Cropper retired from the pastorate of the chapel. In the "History of the New Meeting House, Kidderminster, 1782-1900" (in which volume there is a photograph of this headmaster), written by the Rev. E. D. Priestley Evans, now minister of Bank Street Chapel, Bury, it is stated: "In June, 1853, John Davies came to Kidderminster to take charge of Pearsall's Grammar School, and remained exactly two years. . . Tradition says that he was an excellent master, and had a very remarkable influence over his scholars through his happy and genial manner. From Kidderminster he removed in 1855 to Newport, Isle of Wight, to take his first ministerial charge. He was there but a few months, from the midsummer of that year. He then took his second charge, at Birkenhead, where he remained a month or two at the end of 1855 and beginning of 1856. From there he removed to Bury, in Lancashire, where he took over the private school of his old college friend, John Wright, who was minister at Bury at that time. He remained at Bury till he went to Stand, in 1858, taking with him most of his Bury pupils. At Stand he remained from 1858 to 1871, when he took his third charge, at Tavistock, in Devon-

shire, being there 1872-3. Then he settled at Bridport in Dorset, his fourth and last charge. His ministry at Bridport covered the period 1873-1887, after which he retired." To which it may be added that Mr. Davies went to Bridport as co-pastor of the Unitarian Chapel with the Rev. Russell Lant Carpenter and to take special charge of the Sunday School and its allied institutions. On his retirement he continued to live in Bridport, where, as the Town Clerk tells me, "he was highly respected." He was buried in Bridport Cemetery on October 15th, 1904.

For a number of years after Mr. Davies, the Rev. William Croke Squier (who was pastor of the chapel from 1867 until his resignation in 1885, and who died on April 23rd, 1888, in his 57th year) was headmaster of Stand School, the Governors of which, under the new constitution, include his eldest surviving daughter (married to the Rev. Douglas Walmsley on August 30th, 1915), one of the representatives appointed by the Radcliffe District Council.

For a short time the Rev. Robert Travers Herford (pastor of Stand Chapel from 1885 until his removal to London in 1914, to act as librarian and secretary of the Dr. Williams Trustees) presided over the school.

Charles Clark, previously for many years headmaster of the Prestwich National School, was the next headmaster at Stand, retiring in 1892. Mr. Clark is now living at Melinden, near Prestatyn, North Wales.

Next in the headmastership was the Rev. William Henry Healey, who graduated at Trinity College, Dublin, B.A. 1889, M.A. 1892. Near the end of 1893 Mr. Healey wrote in the *Manchester City News*:—"In reference to the curriculum of Stand Grammar School, I take this opportunity of stating that no religious tests whatever are applied, nor is the particular belief or doctrine of any church or sect taught in the school. The teaching is of as open a character as that given at the Manchester Grammar School, or at any of the public schools in the country." He also wrote (after referring to Lord Clive's connection with Stand): "Many public men of position have been educated at this school, among others, I believe, the late Sir Benjamin Heywood, Bart., the late Mr. Mark Philips, formerly M.P. for Manchester, and the late Mr. Robert Needham Philips, of The Park, formerly M.P. for Bury, all of whom were also active trustees of the school. The

late Mr. Samuel Fielden and Mr. John Fielden, recently deceased, formerly extensive cotton-spinners and manufacturers at Todmorden, were also educated here. There are many other gentlemen in the immediate vicinity of the school and now in good positions in the district who have received their education at Stand Grammar School." Taking Holy Orders, but still retaining the headmastership of the school, Mr. Healey was curate of All Saints' Church, Stand, in 1896-97. In the summer of 1900 he removed from Stand, on his appointment as headmaster of Whalley Grammar School, and he remained at Whalley until his resignation in the autumn of 1904. In 1907-10 he was curate of St. Margaret's, Brotton Parva, Yorkshire; in 1910 he was appointed curate of St. Michael's, Neepsend, near Sheffield; and in October, 1915, he was inducted as rector of Barnardiston, Suffolk. He has made an addition to his name, which is now William Henry Holland-Healey.

REMARKABLE DEVELOPMENT.

George Longman, M.A. (son of Henry Longman, J.P.), a native of Lancaster and a graduate of St. John's College, Cambridge, was appointed to succeed Mr. Healey as headmaster in July, 1900—having previously had experience at Totnes Grammar School, Emanuel School, Wandsworth Common, Reigate Grammar School, Liverpool College (Middle School), and King Charles First's School, Kidderminster—and he commenced duty in the old building at Stand in September following. Mr. Longman began with only twenty-four boys, but the number steadily increased until what was a Stand "record" of eighty-one for the old premises was attained. Since then the progress of the school has been wonderful. The "foundation" was reconstituted, and splendid new premises were built, on a more convenient site, as a day secondary school for both boys and girls under the Education Committee of the Lancashire County Council.

The opening ceremony (over which County Councillor George Mills, J.P., presided) was performed on Saturday, September 6th, 1913, by County Alderman John R. Ragdale, J.P., Chairman of the Governors, the afternoon's programme including the unveiling of the Old Standians' Clive Memorial by Sir Steuart Colvin

Bayley, and a presentation to the honorary secretary of the old school (Mr. William Taylor Jones), on behalf of the Trustees, by Miss Philips, of The Park, who also distributed the prizes won by the scholars.

The attendance of scholars at once jumped up to over two hundred. At Midsummer in 1914 the number had increased to 248. At present (November, 1915) the number is 393 (220 boys and 173 girls). Thirty to forty other children who wished to enter this term had to be refused. It was supposed that the building would accommodate a total of 380.

THE FOUNDER.

All the personal information that appears to have been given hitherto with regard to the founder of Stand Grammar School consists in the statement that his name was Henry Siddall, that he was "of Whitefield," that he was a tailor, and that his wife was named Alice. The founder may be identical with Henry, son of Edward Siddall, of Crumpsall, who was christened at the Manchester Collegiate Church (now the Cathedral) on November 20th, 1614; and his wife is probably identical with Alice, daughter of Abdie Scofield (or Scolfield), of Prestwich parish, who was christened at Prestwich Church on April 24th, 1625. The marriage of Henry Siddall and Alice Scolfield took place at Prestwich Church on April 18th, 1648.

Henry Siddall, described in the burial register as of Radcliffe Bridge, but in his will as of Whitefield, was interred at Prestwich Church on July 26th, 1676; and Alice Siddall, of Pilkington, widow, described in the same register as of Stand Lane, was buried at the same place on July 15th, 1683. Their wills were proved in the Probate Court at Chester, Henry's in 1676 and Alice's in 1684.