

## NOTES FOR VISIT TO BOWLAND AND PENDLE

Saturday, 13 September 2014



**River Ribble and Pendle Hill from Sawley**

All the places we shall be visiting today are administratively in the County of Lancashire. But before the 1974 boundary changes only Wheatley Lane was in Lancashire, the remainder being in the West Riding of Yorkshire. Note, however, that the latest revised *Buildings of England* volumes (Leach and Pevsner (2009), Hartwell and Pevsner (2009)) and Stell (1994) keep to the old county boundaries.

The far western edge of Yorkshire and the adjacent parts of Lancashire have an administrative history which is complex if not downright confusing. Yet the adjacent valleys of the Aire, the Hodder and the Ribble, which dominate the area, have provided an easy transport route from east to west through the Pennine barrier from earliest times. This route is represented today by the Leeds-Liverpool canal which reaches its highest point close to Barnoldswick.

To the east lies the area known as Craven which extends north-west along the Pennines from its centre at Skipton Castle: in the west lies the Honour of Clitheroe with its own castle. Between and partially imposed on these are the three Royal Forests of Bowland, Pendle and Trawden with their distinct customs and administrations. Ecclesiastically the western part of the area was entirely within the mediaeval parish of Whalley, covering an area of four hundred square miles, whereas in the Archdeaconry of Craven in the east the parishes were smaller but still extending far from the parish centres.

The raising of cattle was early introduced into the forests with their bleak moorland tops, the winter quarters were clearings in the forest called vaccaries or 'booths'. During the sixteenth and seventeenth centuries population grew and gradually more and more of the moorland came to be cultivated and enclosed. The ecclesiastical response was to plant chapels rather than new parishes to provide pastoral care of remote areas. Sheep farming and the attendant woollen industry began to grow at this time although this area did not experience that thorough-going industrialisation of the nineteenth century which occurred to the south.

Religious dissent came early. The dissolution of the monasteries of Whalley and Sawley in 1536 led to a local uprising which became part of the Pilgrimage of Grace and was put down with equal ferocity. In nearby Grindleton in 1615, Roger Brearley, the curate of the chapelry, became well-known for preaching antinomian beliefs (that faith is sufficient for salvation) and was prosecuted at York, although the archbishop is thought to have supported him and he returned to his charge, moving in 1622 to Kildwick, east of Skipton, and eventually to Burnley where he died in 1636. Grindletonianism is thought to have been popular in the area until the 1660s, although there are few records.

Quakerism grew near here and Presbyterianism and independency were also strong – supported during the interregnum by Major-General John Lambert, whose family home was at Calton in Malhamdale – and sustained after the restoration by ejected clergy of whom the most famous are Oliver Heywood (1630-1702) and Thomas Jollie (1629-1703). In 1670 a nonconformist academy was set up at Rathmell, near Settle, by Richard Frankland (1630-1698) which supplied the need for trained ministers. The first presbyterian ordination in Yorkshire took place at Richard Mitchel's house in Craven, on 8 July 1678.

## ITINERARY

### *SKIPTON TO WHEATLEY LANE*



**Providence Chapel, Black Lane Ends, Colne**

Our route from Skipton takes the old coaching road across the River Aire through Carleton-in-Craven, climbing up to the top of the moors and then proceeding, with excellent views in good weather, towards Colne. Just at the point where the descent into Colne starts at Black Lane Ends we shall pass on the right Providence Wesleyan Methodist Chapel of 1880, now in residential use. After negotiating the edge of Colne and a brief encounter with the M65 we shall climb to the relative quiet of Wheatley Lane.

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## INGHAMITE CHAPEL, WHEATLEY LANE (SD839384)



Benjamin Ingham (1712-1772), who came from Ossett in Yorkshire, was one of the members of Wesley's 'Holy Club' in Oxford. Converted to an evangelical faith he began an itinerant preaching ministry, particularly in Yorkshire. In 1741 he sided with the Moravians against Wesley and later handed over the societies he had gathered in Yorkshire to the Moravians. But later he severed his links with the Moravians. He also disagreed with Wesley on perfection, his theology evidently being more Calvinist. He joined with George Whitfield on a number of preaching tours. Later in the 1740s he developed his own preaching circuit concentrating on the Craven area of Yorkshire, Lancashire and Westmorland. The society at Wheatley Lane was the first to build its own chapel in 1750 and this was registered as a Dissenting Place of Worship in 1754, leading to the connexion being organised as a separate denomination. In 1759 connections were made with the Glasites, or Sandemanians, in Scotland, but this had disastrous consequences, completely shattering the Inghamite connexion, only a few congregations remaining as Inghamite. The 1851 Religious Census recorded nine congregations. At Wheatley Lane the morning congregation consisted of 45 persons plus 55 Sunday School Scholars; there were 108 at the afternoon service but no evening service was held. Seven churches still remained in the mid-twentieth century, all in the Colne area of Lancashire, except for one in Kendal. By 1995 this had reduced to three and now there is just Wheatley Lane.

The chapel lies to the north-east of the hamlet of Wheatley Lane on the road which runs from Barrowford to Padiham, through the villages of Fence and Higham. Currently both hamlet and chapel lie in the civil parish of Old Laund Booth but historically this was part of the parish of Whalley the chapel itself being in the township of Wheatley Carr Booth. There are many weavers' cottages in these places, but the later mills for power looms were established in the town of Nelson in the valley below. One hundred years ago you would have seen a forest of chimneys but today most have gone and only two mills remain weaving. The frontage of the chapel faces south-east towards Nelson and the Pennines hills on the opposite side of the valley, rising to a height of 1700 feet on Boulsworth Hill.

The chapel is situated in the corner of an extensive burial ground and is of a form that will become familiar on our visits today with the entrance on the long frontage with a cottage for the minister or caretaker at one end. The building is of stone with blue slate roof. The original chapel had two doorways, one in each of the end bays, with four round-headed windows in between. A notable feature is the sundial of c.1800 on the south corner carrying the Biblical injunction 'Be ye also ready for in such an hour as ye think not the Son of Man cometh' (Matt.24:44). The cottage at the north-east end was added later in the eighteenth century. The chapel was refitted, re-roofed and

considerably enlarged to the north-west in 1897 to provide room for an organ and large choir, the new extension being of rather more ecclesiastical appearance. Much of the 1897 interior remains despite the rearrangement of the sanctuary area to suit the requirements of modern evangelical worship.

*References.*

Hartwell and Pevsner (2009), p.290.  
Pickles (1995).  
Podmore (2004).  
Stell (1994), p.121.  
TNA HO 129/478/85.

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*WHEATLEY LANE TO SAWLEY*



**Ebenezer Chapel, Blacko.**



**Martin Top Chapel**

Driving from Wheatley Lane to Sawley we shall pass Ebenezer Independent Methodist Chapel at Blacko (SD859416) and Salem Independent (Congregational) Chapel at Martin Top (SD821458). Ebenezer is dated 1867 and has paired doors in the gable end with round-headed fanlights in a doorcase with pilasters, flanked by round-headed windows with keystones 'i.e. terribly old-fashioned' concludes Pevsner (or rather Clare Hartwell). It is possible that the origins of this chapel are to be found in the group of Benevolent Methodists who were meeting at Wheatley Lane in 1851; we shall meet Benevolent Methodists again at Barnoldswick. Salem Chapel was built in 1817. Like Wheatley Lane, it has the doorways on the long front, with a later cottage at one end. The frontage is of six bays, with four round-arched windows and the two doorways. The centre pair of windows is higher as they flank the pulpit which is on this wall. On the outside there is a sun dial between the centre windows. Shortly after passing Martin Top we pass through the hamlet of Newby where the Friends' Meeting met before moving to Sawley.

*References*

Hartwell and Pevsner (2009), p.132.  
Leach and Pevsner (2009), p.633.  
Stell (1994), p.303.  
TNA HO 129/478/83. Benevolent Methodists, Wheatley Lane, Lancashire.  
Wolfe (2005), p1.

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## FRIENDS' MEETING HOUSE, SAWLEY (SD773467)



Although always known as 'Sawley' strictly this Meeting House is located in Grindleton as it stands on the opposite side of the River Ribble from Sawley itself. Here we are close to Pendle Hill, a constant presence during our tour today, and the beginning of Quakerism is sometimes considered to be the day sometime in 1652 when George Fox was 'moved of the Lord to go atop if it'. He climbed to the top 'with much ado' because 'it was so steep' and having done so he was 'moved to sound the day of the Lord' and the Lord let him see 'a great people to be gathered'. We will not be repeating George Fox's climb today! It is unclear whether the origins of Sawley Meeting can be traced directly to that visit but it was first established in 1668 at Newby some three miles to the east, still within the West Riding of Yorkshire. Despite its location in Yorkshire, the Meeting came under Marsden Monthly Meeting (now Pendle Hill Area Meeting) and was thus in Lancashire Quarterly Meeting. This may have been because of the burial ground established in 1669-70 at Twiston (SD814433), just over the county boundary in Lancashire.

The meeting moved to Sawley in 1742. Monthly Meeting reported that a Meeting House had been built at Sawley, and according to Stell it was on the present site. But Butler considers it more likely that they purchased an existing building on a different site since it was not until 1775 that they purchased the plot of land for the present Meeting House and burial ground. The Meeting House and cottage were completed in 1777. The Meeting House has been in use since then, except for a lapse from 1826 to 1891.

The frontage of the Meeting House faces south-east, with the Burial Ground in front. The cottage is at the west end and has been extended at some time (c.1870 according to Stell or c.1908 according to Butler). Construction is of stone with ashlar quoins and a stone-slatted roof. The frontage of the Meeting House itself is symmetrical with a round-arched doorway between two windows of three lights with widely spaced square mullions. There is, unusually, another entrance in the east gable with two windows to the gallery above. The Meeting House is 27½ft by 21¼ft with the Ministers' Stand at the west end. There is a book press in the corner of the Ministers' Stand, presumably for storage of the Meeting library. Some original benches survive, but now arranged to face inwards, rather than facing the Ministers' Stand as they would have originally. At the east end there is a gallery, closed by hinged shutters. This would have been used for the Womens' Meeting.

In the Burial Ground there are some 36 headstones, laid flat rather than standing. Some, however, are hardly in 'right ordering' since they carry phrases such as 'In loving remembrance of...'. The London Yearly Meeting minute of 1850 which permitted grave markers stated that the

inscription should be confined to name, age and date of decease. Evidently the writ of London Yearly Meeting did not run very strongly in this remote location.

*References*

Butler (1999), pp.825-6.

Leach and Pevsner (2009), p.292.

Stell (1994),p.256.

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HOLDEN INDEPENDENT CHAPEL, HOLDEN, BOLTON-BY-BOWLAND (SD771496)



A feature of this area is the number of small Independent, or Congregational, chapels and Holden Chapel is the first of three we shall be visiting today. One influence on the strength of the Independents in this area was Thomas Jollie, the ejected curate of Altham in Lancashire who in 1667 moved to Wymondhouses in Pendleton, three miles south-east of Clitheroe, and formed a church there. Then in 1670 Richard Frankland, ejected curate of Bishop Auckland, Co.Durham, established an academy at Rathmell near Settle, just to the north-east of this area. Oliver Heywood, ejected minister of Coley, Northowram, near Halifax in Yorkshire, also visited this area. To these early influences can be attributed the establishment of the chapels at Horton, which we shall visit later in the day, and Newton-in-Bowland. The chapel at Newton, originally constructed in 1696 but extensively re-built in 1887, still stands (SD697504).

But Holden Chapel is of somewhat later origin being built in 1766 although the exact circumstances that led to a church being established here do not seem to be known. But clearly there must be some connection with the existing chapels and notably it is about halfway between Newton and Horton. Later Benjamin Sowden pastor of Horton from 1793 until his death in 1813 also had oversight of Holden and is buried here. On the day of the ecclesiastical census, 30 March 1851, the congregations were reported as 57 in the morning, 140 in the afternoon and 52 in the evening, but no figures are reported for Sunday school scholars.

The chapel lies to the north-west of the hamlet of Holden within the parish of Bolton-by-Bowland, directly fronting the minor road from Holden to Slaidburn, with a burial ground opposite. As at both Wheatley Lane and Sawley, the chapel is again arranged with the entrance on the long front with a two storey cottage at the north end. The cottage was not built until 1777 and it is said that previously accommodation for the minister was provided under the north gallery. As built the minister's house did not align with the front of the chapel and it was only in 1909 when the house was enlarged and converted to school rooms that the frontage assumed its present form with front walls in alignment.

The walls are of stone with later rendering and the roof is of slate. The west frontage, facing the road, has three large upper windows and two small windows below, all with round-arched heads. The doorway, which is not centrally placed, also has a round-arched head. Internally the chapel is oriented with the pulpit on the north, short, wall rather than on the opposite wall to the entrance as might be expected. Originally the pulpit was on the south wall with a deep gallery to the north; this arrangement was reversed c.1882-4 and the pulpit was superseded by a rostrum c.1916.

*References*

Leach and Pevsner (2009), p.140.  
Stell (1994),p.234.  
Whitehead (1930), pp.174-88.  
Wolfe (2005), p.3.

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MOUNT SION INDEPENDENT CHAPEL, TOSSIDE (SD766559)



The hamlet of Tosside consists of a few buildings clustered around a cross roads, now divided in two by the post-1974 Lancashire-Yorkshire border. There is an Anglican church here which originated as a chapel-of-ease for Gisburn Forest sometime before 1650. Mount Sion Chapel stands about a quarter of a mile to the south-west of the cross roads on the road to Slaidburn. Although Richard Frankland and students from his academy at Rathmell evidently visited Tosside in the seventeenth century, Mount Sion is of much later origin being built in 1812 for a congregation gathered by Benjamin Sowden of Horton. The exact date when the congregation was formed does not seem to be known but it originally met at house of Miles Thornber at Higher Sandy Syke about three-quarters of a mile to the north-west of where the chapel stands. This has now been swallowed up into the plantations of Gisburn Forest. The foundations for Mount Sion were laid in 1812 and it was opened on 20 April 1813. The name Sandy Syke must have stuck because it is under this name that it appears in the 1851 Ecclesiastical Census. They did not hold a morning service during the winter months and this was the case on the morning of 30 March 1851 but there were 67 Sunday school scholars. In the afternoon there was a congregation of 176, plus 67 Sunday school scholars, presumably the same scholars as in the morning. In the evening there was a congregation of 68. The return gave average congregations as 100 morning, 200 afternoon and 50 in the evening with 80 Sunday school scholars morning and afternoon.

Today we may wonder where such large congregations came from at this seemingly remote location; some evidently travelled long distances. The chapel is just about alive with services held perhaps three times a year and the adjoining house is lived in. The air of decay is evocative but we have to wonder what is the future for Mount Sion? The exterior is made rather gloomy by the large

trees that have grown up in front, probably since Christopher Stell visited in 1970, certainly since 1930. Perhaps Mount Zion would do better again without them. The interior is now rather dominated by the stove which stands in the centre of the floor, one of those Victorian devices which would be far too hot for those sitting near while those in the extremities of the chapel still froze. It has a great flue which rises to gallery level and then bends to exit on the west gable wall. A monstrous intrusion we might feel, yet it is part of Mount Zion.

There is a burial ground in front of the chapel, which is almost square with later cottage at the east end, with Sunday school rooms at the rear. The entrance doorway is central to the south front, flanked by two windows with three windows at gallery level above. The pulpit is on the north wall opposite the entrance, lit by two windows in the north wall. It is a rostrum pulpit with table pew in front dating from the late nineteenth century. There is a gallery around three sides with splayed corners and a panelled front supported by cast iron columns. The pews are box pews; one still carries a brass plate announcing its owner as 'Wm. Cowking Tosside No.32 1813'.

#### *References*

Leach and Pevsner (2009), pp.744-5.

Stell (1994), p.251-2.

Whitehead (1930), pp.238-51.

Wolfe (2005), p.2.

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#### INDEPENDENT CHAPEL, HORTON (SD856502)



Again this chapel stands in what is only a small hamlet just off the main Clitheroe to Skipton road and more precisely known as Horton-in-Craven to distinguish it from Horton-in-Ribblesdale which is not far away, north of Settle. This is the oldest of the Congregational causes we shall visit today, established c.1670 when Presbyterian meetings of the 'Craven Society' were held at the house of John Hey at Pasture House (SD873509) just over a mile to the east of Horton. The preaching of Oliver Heywood and Richard Frankland and the Rathmell Academy were early influences on the formation of this society. There were also connections with Thomas Jollie's church at Wymondhouses, even though this was independent, which the Craven Society must also have subsequently become.

In 1682 a meeting house was constructed at Pasture House, which remained in use until c.1717 when a meeting house was built at Horton, although a house in Horton had previously been registered for meetings in 1710. The 1717 meeting house was replaced by the present building in



1816. On the 30 March 1851 they reported a morning congregation of 22 plus 27 Sunday school scholars. In the afternoon there was a congregation of 105 plus 27 Sunday school scholars but no evening service was held. Like the other Independent chapels in this area, they do not seem to have been tempted by Unitarianism and, now only a small cause, have remained outside the United Reformed Church.

The frontage of the 1816 chapel faces west, fronted by a burial ground with houses adjoining on both sides, to north and south. The cottage which adjoins to the south incorporates parts of the 1717 meeting house. The way the front walls key in suggests that the house to the north may also be earlier than the chapel. The chapel itself has a broad west front of four bays with two round-arched windows and two tiers of windows. Two pointed-arched windows in the east wall flank the pulpit. As at Mount Sion, the pulpit was replaced in the late nineteenth century with a rostrum with large singers' pew (?) in front occupying much of the central space. There is a gallery on three sides with organ and singer's stands. The whole is beautifully well-kept.

*References*

Leach and Pevsner (2009), p.334.  
Stell (1994),p.277.  
Whitehead (1930), pp.106-32.  
Wolfe (2005), p.2.

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*BARNOLDSWICK – GENERAL*

Known to the locals as 'Barlick', Barnoldswick claims to be the largest town in England without any A-roads. Cistercians from Fountains came here in 1147 to establish a monastery but finding the place and its people inhospitable they decided to move to Kirkstall near Leeds in 1152. Let us hope that we find the place more hospitable today! Perhaps nothing much happened here after the Cistercians left until the nineteenth century when the mechanised textile industry established itself here. This was not the wool textile industry you might expect in Yorkshire but the cotton industry as Barnoldswick and the adjoining town of Earby became outpost of the Lancashire cotton industry, devoted to weaving. In fact of all the cotton towns, Barnoldswick became the one most heavily dependent on the industry with some 80% of the work force employed in the industry by 1914. Moreover Barnoldswick housed some of the largest weaving sheds in 'Lancashire', Bankfield Shed, for example, housed some 3000 looms. This of course meant that the town suffered badly with the decline of the industry between the wars. Bankfield Shed 'wove-out' in 1934 and remained empty until requisitioned for aero-engine production during the Second World War. Rolls-Royce made the engines for the Gloster Meteor here and it has remained in use for aero engine production ever since. The premises of the other major employer in the town, Slumberland, are also based on one of the old mills.

One surprising feature of the contemporary ecclesiastical landscape of Barnoldswick is the presence of a congregation of the Free Presbyterian Church of Scotland, which meets in a 1950s/1960s building on the Kelbrook Road. This is one of only three congregations in England.

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BAPTIST CHAPEL, WALMSGATE, BARNOLDSWICK. (SD876466)



This is in residential use with no original fittings remaining so we cannot see the interior but as it stands directly opposite the Independent Methodist Chapel it should be noted.

So far today we have not met any Baptists, but a Baptist church was established in Barnoldswick in 1661 as a branch of the church in Rossendale, becoming autonomous in 1711. Initially they seem to have met in a converted barn but in 1797 they built the chapel in Walmsgate. The frontage is at right angles to Walmsgate and consists of a central round-arched doorway flanked by two tiers of what were originally Venetian windows. The congregations on 30 March 1851 are recorded as 80, 150 and 78 in morning, afternoon and evening respectively with respectively 117, 122 and 78 Sunday school scholars. With the cotton industry the town was expanding at this time and they out grew this building so in 1852 they built a new chapel called 'Bethesda', to seat 900 it is said, a short distance away in Manchester Road. However in 1868 there was a division in the congregation which led to the construction of another Baptist chapel in North Street in 1879. Thus there were two Baptist chapels a stone's throw from each other and, it is said, they knew because they had tried. The division did not arise for doctrinal reasons, as is so often the case with Baptist churches, but because the minister, with the backing of the church, had in 1860 gone into the business of cotton manufacturing with the good intention of relieving unemployment caused by a down turn in the trade. But this was ill-advised, eventually resulting in bankruptcy and the division in the congregation. The two congregations eventually re-united and built a new chapel in Manchester Road in 1975 after which the old chapels were demolished.

*References*

Jones (1983).  
Leach and Pevsner (2009), p.111.  
Stell (1994), p.231.  
Wolfe (2005), p.23.

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## INDEPENDENT METHODIST CHAPEL, WALMSGATE, BARNOLDSWICK (SD876465)



The churches which became known as Independent Methodist had varying origins, but were mostly dissident Methodists of one sort or another. The earliest identifiable grouping was in Warrington in c.1796 who became known 'Quaker Methodists' when they were joined by a number of former members of the Society of Friends and adopted some Quaker practices. But whatever their origins, the churches had three characteristics. First, they were 'Methodist' in the sense that they were evangelical, revivalist and Arminian in theology. Secondly, they were independents in church polity, more like the Congregationalists or Baptists. Thirdly, they were, like Quakers, strongly opposed to a paid, professional, ministry. Thus some of the churches were originally had titles like 'Free Gospel' or 'Lay' Churches. It was only in 1898 that they united under the title Independent Methodist. Also many churches had connections with radical politics. The centre of the movement was Lancashire, particularly in the Warrington, Wigan and Pendle areas. The other major grouping was in the north-east, centred on Sunderland. There were some churches around Nottingham, but apart from a group in Bristol, they had no presence in the south of England. In 1901 they had 153 chapels. Links with the Society of Friends continued and, perhaps reflecting the radical political roots of some of the churches, they became increasingly liberal in theology and politically involved, developing into a quasi-political body with strong links to the Labour party. But after the Second World War there was a return to a more conservative evangelical position, links with the Society of Friends finally being broken. Along with the Wesleyan Reform, they remained outside the Methodist union of 1932 and more recently, in 2005, they have affiliated with the Baptist Union, reflecting their independent church polity and the fact that some churches had adopted believer's baptism.

Perhaps it is no coincidence but the grandest Independent Methodist chapels in the north-west were at Barnoldswick and Nelson, both cotton weaving towns. These chapels were both built in 1892 and Salem Chapel in Nelson, now sadly demolished, was the largest chapel in that town. The origins of the Independent Methodists in Barnoldswick can be traced to secession from the Wesleyan Methodists in 1839. This is said to have been because of the rejection by the circuit meeting of the chapels quarterly contribution as inadequate. The seceders became known as the Benevolent Methodists and built a chapel at Town Head in 1840. It was called Benevolent Chapel and was extended in 1870. On 30 March 1851 they evidently held no morning service but their

afternoon and evening congregations exceeded both the Wesleyan Methodists and the Baptists, the only other nonconformists in town at that date, with figures of 158 and 207. By 1881 they were known as Free Gospellers and by 1892 when the new chapel was built they had adopted the Independent Methodist title which it bears on its frontage.

The origin of the name 'The New Ship' for the building is said to date from the earlier secession when a circuit preacher tried to frighten the congregation out of secession by preaching on Acts 27:31 'Except these abide in the ship, ye cannot be saved' to be replied to by a supporter in the form of a sermon based on Acts 27:22 'And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship'. Hence they cheerfully abandoned that ship and built a new one.

The present chapel of 1892 was designed by J.L. Crumblehulme of Manchester. The adjoining Sunday school was added in 1911. A hundred years after it had been built the New Ship was deteriorating badly and suffering from dry-rot. Demolition was a prospect but by this time it was the only surviving Victorian chapel in the town (the two Baptist chapels had gone in the 1970s and the other Methodists, Wesleyan in Rainhall Road and Primitive in Station Road, had gone in the 1960s). Moreover, its interior was largely intact and for these reasons it was listed Grade II\* in 1990. The congregation were not willing to apply for lottery funding but eventually a grant was obtained from English Heritage, the rest being raised by the congregation and work on restoration began in 2004. But this has been a lengthy job and it was only earlier this year that they were in a position to hold a service to mark completion of the restoration, although there is still some work outstanding, particularly on the organ.

In contrast to the small rural chapels we have been visiting today this is undoubtedly a large Victorian town chapel with paired doorways on the grand gable frontage, with pediment and urn, to Walmsgate. The galleried interior with curved pews could hold 750 people. The pulpit is a rostrum. Notable is the coffered ceiling with decorative plaster work.

So the New Ship is now all spick and span and ship-shape, ready to serve the people of Barlick for another century and surely the best way to do that is if it continues to proclaim:

There is a way for man to rise  
To that sublime abode;  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An Advocate with God.

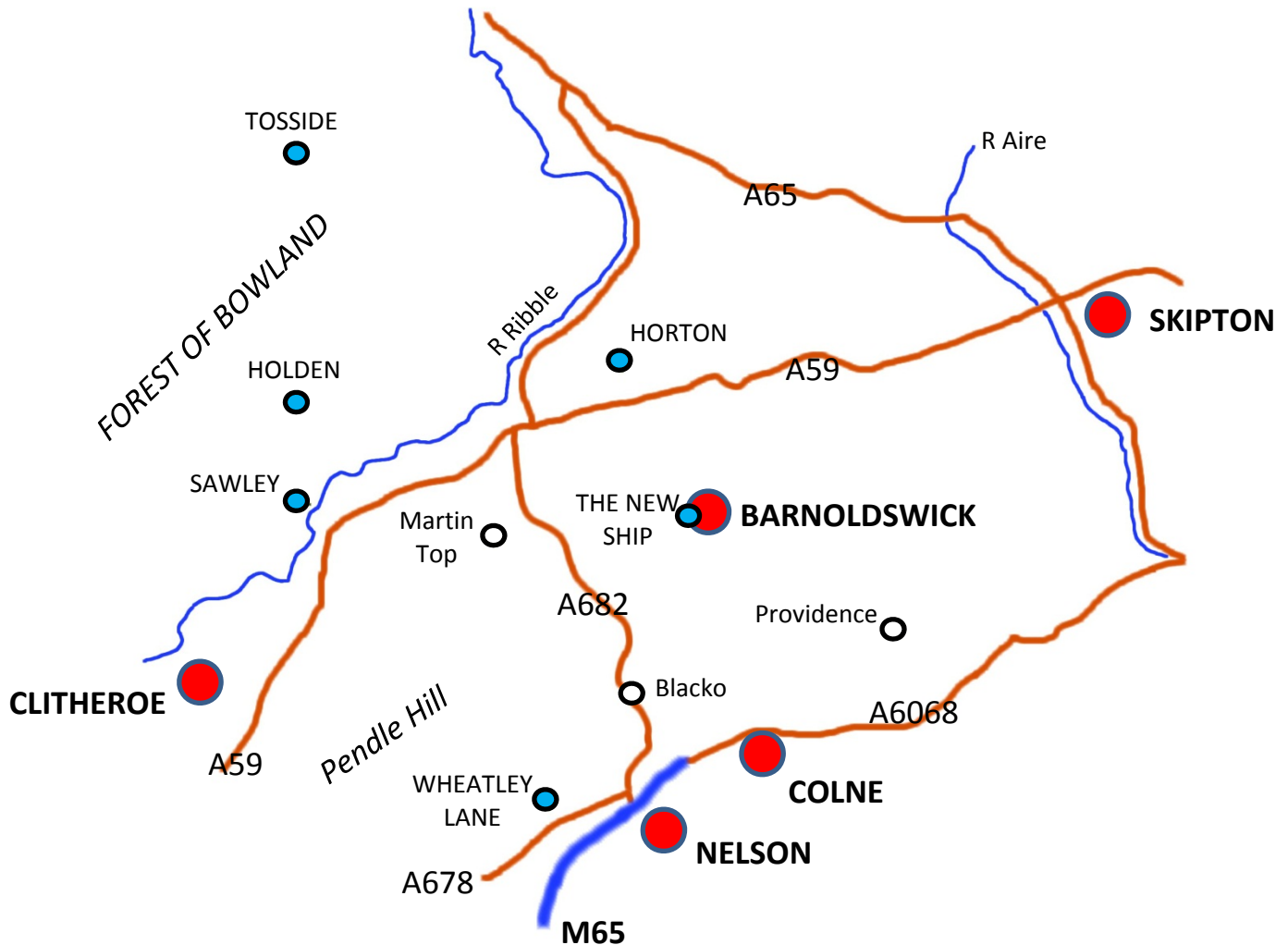
*Thomas Binney (1798-1874)*

*References*

Dolan (2005).  
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Stell (1994),p.231.  
Wolfe (2005), p.22.

# THE BOWLAND PENDLE AREA

showing Chapels to be visited



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