

AIREDALE & WHARFEDALE FAMILY HISTORY SOCIETY



AIREDALE & WHARFEDALE JOURNAL

December 2023

Issue 20

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E Journal membership (UK & Overseas) £10.00

Useful Addresses

Local Studies Libraries

Leeds	0113 2478290	localandfamilyhistory@leeds.gov.uk
Ilkley	01943 436275	ilkley.library@bradford.gov.uk
Skipton	01756 792926	skipton.library@northyorks.gov.uk
Keighley	01535 618215	keighleylocalstudies@bradford.gov.uk
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Local Record Offices (Appointments always necessary)

North Yorkshire	01609 777078	<u>archives@northyorks.gov.uk</u>
Wakefield	01924 305980	<u>wakefield@wyjs.org.uk</u>
Leeds	0113 3939788	<u>leeds@wyjs.org.uk</u>
Bradford	01274 435099	<u>bradford@wyjs.org.uk</u>
Preston	01772 533039	<u>record.office@lancashire.gov.uk</u>

National

Society of Genealogists 020 7251 8799 website www.sog.org.uk

Guild of One-Name Studies website www.one-name.org.uk

The National Archives website www.nationalarchives.gov.uk

Airedale and Wharfedale Family History Group Website:- <https://awfhs.org>

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Deadline for articles for the Journal are 12th of the month of February; May; August and November.

Programme of Meetings

Monday Meetings

Jan 8 th	Discovering the Rievers, Thieves Blackmailers & Killers in C16th	Michael Lucas
Feb 5 th	Why pay? Benefits of paying & Pitfalls of getting for free	John Hanson
March 4 th	Quarter Sessions	Dan Sudron NY Archives

Thursday Meetings

Jan 18 th	From Victorians to Elizabethans	Janet Few
Feb 15 th	Breach of promise to marry	Denise Bates
March 21 st	Take Three Girls	Jackie Depelle

All these meetings will be by Zoom. However, from April onwards the Monday meetings will be held face-to-face in Keighley Library.

Subscriptions

Will members please remember that subscriptions now are: -
Single member with posted journal - £12
Overseas single member with posted journal - £16

Best wishes for Christmas and 2024 from all in AWFHS.

Front Cover: - St. Thomas Church, Sutton in Craven

OXENHOPE OLD BURIAL GROUNDS TRUST

Registered Charity No. 1003823

Trustees: N Mackrell, S Mottram, L Pierson, A Schofield, R Smales, S
Wilson

Mouldgreave House, Oxenhope, Keighley

BD22 9RT

Tel 01535 642325

16 October 2023

To Members of The Airedale and Wharfedale Family History Society

I contacted the Skipton Building Society a few days ago and found that £100 had been paid into the Oxenhope Old Burial Ground Trust's account. How wonderful! Thank you so much for remembering and supporting us.

It has been difficult over the last few years of Covid to organise clearing and tidying the burial grounds, so have some catching up to do, and indeed hope to have a working party this coming week if it keeps fine.

One of our Trustees has volunteered to paint the grave numbers onto the headstones which will be most helpful in locating graves. He also organised some aerial photos of the burial grounds taken from a drone, which are brilliant. Another plan is to replace the gravel in the large graves which have kerb edgings, and there are always lots of strimming and trimming of trees and repairs to graves.

The Trust joined the National Federation of Cemetery Friends this year, it is reassuring to know that there are so many societies across the country trying to save and look after their local history. At least four of our Trustees are very keen in tracing their local family histories and it is helpful to share knowledge with each other.

With our most grateful thanks for your generous gift.

Yours sincerely

Norma Mackrell

Chairman

Oxenhope Old Burial Grounds Trust

September 4th 2023
Wills for Family Historians
By Jackie Depelle

Jackie says that it all started with a family house, researching its occupants, an interest in Local History and joining a Family History Society. Then thanks to an unexpected career change many years ago gave her the opportunity to create and design family History activities.

The talk explains the value of using wills, perhaps the most useful source after certificates and censuses. It is a personal insight into relationships and possessions. A list of indexes and associated records was given.

As ever a very interesting talk by Jackie with so much information.

Unfortunately, I was unable to attend this meeting and so only this brief account of Jackie's interesting talk.

September 23rd 2023
An Introduction to Irish Family History
By Natalie Bodle

Irish ancestry research can be tricky, but this talk will cover how you can get started, which records are available and best of all which are free. This will give you a good grounding to making a start on finding your Irish ancestors. Natalie delivered a very enjoyable talk, packed with useful links for those people interested in researching their Irish Roots.

Natalie kindly allowed us to record the meeting, for all our members to view. The recording and content is subject to copyright and must not be shared with anyone outside the AWFHS, and should not be retained or copied after 28 days. To access the video click the following link: [An Introduction to Irish Genealogy](#) Passcode: tS\$1.fpM

Opening this link shows an enormous amount of free data from Ireland. From place names and street directories to birth, marriages and deaths. Irish census records are there and the Public Record Office are also available. Church records are mainly from parish church records but there are also Methodist churches and Roman Catholic records included. It is well worth viewing as most of these records are free.

The associated handout can be accessed here: [Intro to Irish Family History Research-Sources list-v4.pdf](#)

Report of October 2nd Meeting Using DNA for your Research By Frank Shiers

It was good to welcome one of our own members to speak to us for a face-to-face meeting. The only trouble was that we were unable to locate the projector. Frank managed by using two laptops! He first gave us an insight of how and why he started his family history. He found, that like many of us some of his ancestors were illegitimate and this spurred him on.

When DNA came out he took the test and tried to get the rest of his family to do the same. He was puzzled by the fact that we don't share more than 50% with a sibling and why does his sister have more matches than he does!

Frank uses Apple equipment and so uses Reunion software. On Microsoft he would use Family Historian. There are sites like Gedmatch which allow you to download DNA from different tests so that you can compare results.

Most services now use Autosomal DNA for their tests.

Like fingerprints your Autosomal DNA is unique.

The other types of DNA are Father's father – little variation.

Mitochondrial – even less variation

X Chromosome. Men inherit it from their mother and pass it on to their daughters. Women inherit 2 X chromosomes, one from each of their parents

Many papers have been written on the types of DNA. Debbie Parker Wayne has written one set which are each less than 6 pages and can be found on the internet for free.

There are many representations of expected cM values.

Here is one.

I share 2,712cM with my sister and about 1,000 with each of my cousins. I share 11cM with my 7th cousin.

Most companies only partially sample your DNA. Test costs vary. Expect to pay £60/£80 for Autosomal (X and Y). Most companies have sales before Christmas. For your full genome sequenced, I think that would be about £2,000.

On Ancestry's database I have 28,368 matches.

My sister has even more 43,500 matches.

After getting in touch with one of my DNA relatives on my father's side, I found that she was on a TV show called DNA Family Secrets Series 2 Episode 6 which featured 5 ladies trying to find out who their fathers were and whether they were full or half sisters.

Report of October 4th Zoom Meeting

Poor Law Records

By Laura Yeoman

The poor laws started in the Mediaeval period and went on until 1948. The parish oversaw the distributing of money or goods to the poor in this time but in 1834 this was taken over by the city. Things were different in Scotland and Ireland.

There were things that could help in the need for relief. The old and disabled, the end of the war, the death of the bread winner or his employer. During the 16th century the plague made things more difficult, and it was also the time when the harvest failed which sent families into the cities increasing the population there and leaving the farms with no workers. The people were paid in cash! You do wonder how much was spent in the taverns instead of feeding the family!

Various laws were passed through out time. 1494 – vagabonds and beggars were not to be helped. 1531 – punishment was noted but also noted was the difference between the ‘worthy poor’ who were the sick and elderly and the ‘unworthy poor’ – vagabonds and beggars. 1536 – the governors of the cities and parishes were made responsible for looking after the poor providing, they had lived in the village for 3 years or more. 1551 – collectors went round the parish to collect a rate for the poor who were now registered. 1572 – an overseer of the poor was appointed and a tax on residents was taken. This was an annual role. 1576 – houses of correction were built. 1598 – relief of the poor. Children were found apprenticeships by the overseer. 1601 – outdoor relief was better than indoor relief as the family would be together and buildings to house the indoor relief had to be paid for by the parish.

Records

Assessments by Overseers of the Poor

Account books detailing payments made.

Valuations to determine Poor Law rates.

Rate books

Receipts and payment books

Most relate to the 19th century, a few in the 18th century.

To get a Settlement certificate you were examined to prove where you were from or that you had lived in the parish for 3 years. If you had no certificate, you could be sent back to the place where you were born.

The churchwarden oversaw the funds for relief of the poor. They still oversee the maintenance of the church and its running. The church may still have minutes of meetings in the vestry that can be useful as they may include militia lists, bastardy cases.

This was a very interesting talk om a subject that we perhaps try not to want to think that we need in our own family.

Monday Meeting. November 6th
Yorkshire Watermen
By David Scrimgeour

It was lovely to welcome David to speak to us again – albeit on Zoom. It was the first time that he had done a Zoom meeting and after a bit of a problem – on our side - the talk went off to be an interesting one.

A photo of a young David (with a lot of hair) – where did that all go! It showed him with a boat and so the interest in boats must have started early!

When the Yorkshire Waterways Museum was closing down, David and a group of friends decided to save it.

David decided that the best way to find families and the history of the boats was to check the census and through this he found families living in a boat that had two compartments, about the size of a caravan, having maybe a couple and 5 or 6 children living there! There was one tragic accident – the boat overturned, and the man and two boys were drowned but hours later when men came to try to turn the boat upright, they heard a voice. The wife was still alive along with a child. They cut the bottom off the boat to free the lady but unfortunately, she died later. A big stone in the local graveyard tells the whole story.

The Keel boats had a sail and could sail on the sea as well as in the canal. They were able to carry many tons of cargo and when the first iron boat was built that limit went up by many tons.

As well as the ordinary Keel Boats there were the Fly boats. A fly boat was one that sailed overnight taking cargo – coals, grain, etc. Nothing stopped them. They had priority on the canal.

The watermen did not only live on the boat. Many had houses as well so the trade must have been good as it would cost as much to but the house as it did to but the boat.

One family that David investigated was the AIR family. William AIR was born about 1786. William and his wife Mary had 8 children. Two sons would become keelmen . William, the father worked as a labourer, coal porter, and weaver but his son, William described his father as a waterman in 1842 on his marriage certificate when he married Elizabeth Alderson. In 1881 the census records Henry AIR as master of the keel 'Providence' registered 56 York (all boats had to be registered) He was the 4th generation of the family involved in the coal trade in York. This

leas them into boat building. When her husband William died, Elizabeth AIR ran the family boat building business in York.

The museum is based in Goole and it sounds to be a good place to visit. I believe that in summer trips around the docks are available.

Betty Hardaker

THE UNLIKELY PILGRIMAGE OF MRS WILDMAN

Some of you will have heard of the Keighley poet, Abraham Wildman (1803-1870). He was a campaigner against inhumane working conditions in factories, particularly for children. Abraham's best-known poem was 'The Factory Child's Complaint' published in 1832. A Quaker, he was the son of David and Susannah Wildman, who were members of the Keighley Meeting.

The businessman, William Lister Marriner (1825-1906), of R.V. Marriner, was fascinated by Keighley history. He kept a notebook in which he wrote down anecdotes about local people. This is now in Leeds Special Collections at the University of Leeds. William recorded the following story which Abraham reputedly told about his paternal grandmother, Mrs Wildman, meeting King George III who reigned from 1760 to 1820.

Abraham starts his story with a detailed description of Mrs Wildman's cottage in Keighley. This used to have a garden, but it had been built over. Now surrounded by buildings, the cottage was very dark inside. It was in a yard to the right-hand side of the street that led from Upper Green to the old Baptist Chapel and was nearly opposite The Angel Inn in Turkey Street.

Mrs Wildman was determined to see George III before she died,

so she set off to London on foot to find him. She was nearly 80 years of age and presumably had no husband to come with her or dissuade her! Before she left the cottage Mrs Wildman stuffed her pockets with worsted and took some needles so she could knit while walking. Staying at the houses of Friends, she hitched lifts in wagons.

Arriving in London Mrs Wildman asked passers-by where she might find King George. Eventually she met a gentleman who was a member of the court who helped. Impressed by her determination, he took Mrs Wildman to a park where the king was taking exercise and introduced her to him. George was impressed by Mrs Wildman's loyalty and asked many questions. Finally, she was told to kiss the king's hand, but Mrs Wildman refused saying she would only kiss his face! Whether he gave permission is not recorded.

I have tried to identify Abraham's 'grandmother', Mrs Wildman. I have looked on Ancestry for his father, David's, mother. There are two candidates in family trees – most name Mary Ramsden (1759-1810) but one names Martha Emmott (b.1756-?). There are problems, neither would have been around 80 when George III was on the throne and Mary definitely did not live to the age of 80. Could Abraham have been talking about his great grandmother or even his great-great grandmother? Alternatively, does the anecdote exaggerate Mrs Wildman's age to make her journey more remarkable?

The story finishes with Abraham's description of a visit to his grandmother's cottage. Unusually there appeared to be a curtain in the middle of the room. Abraham asked why. Mrs Wildman replied 'Can you not see the attercop? On touching the 'curtain

Abraham discovered that it was in fact an enormous cobweb!
Maybe you already know that attercop is a Yorkshire dialect word
for a spider!

By Karen Sayers

An Old Yorkshireman's Lament

A Yorkshire Grandpa invited down to see t'grandchilder at Christmas, presumably with half the contents of his allotment as a 'gift', is surrounded by a sea of open presents, ripe with kid's gadgets and gizmos for which he has little tolerance or appreciation. He has had a few ports, brandy's and brown ales after t'King's Speech.'. Noting with mild but tacit annoyance that the family cat, has made a bed in his greasy old cloth cap while they've been otherwise occupied, and over a barely tolerated stinking pipe full of naval tobacco he puts t'world t'rights for benefit of t'younger folk.....

It's now night after Christmas
You've et all t'Brussel sprouts
Now puin back yer lug 'oles and hear grandad out.
They don't half gi children pec-ul-lar names
Y'don't meet a Sammy, Amanada or James
They've names that we'd niver have heard of at school
From Australia soaps and t'films as a rule
It's n'wonder young miss next door's still on t'shelf
She told me her name, can't pronounce it myself.

Ah don't know whe'er computers are blessin ur curse
They say times are better, but I think they're wuss
Gane center controllers?1 That thing in 'er 'and
Went through plate glass winder then stuck inter t'grahnd
When Ah were a lad t'damn things weren't arand
No good 'll come of 'um, o'that Ah'll be bahnd.
Y,can die of initials! Now, that's summat new!

You can't go to t'doctor wi' cough or wi' t'flu
Y'get AIDS, MME, BSE, Lord knows who!
And what MRSA stands for, Ah haven't a clue!
Y'd 'ope that some folk, 'ad owt better to do
Than conjugate, contract and meddle around
Wi't language of Shakespeare, well ah stands mi' graand
'Gainst internet chat rooms and tem mobile phones
Kid's texting each other, nah, that's mi pet moan!
"Gr8 CU L8TR" Now what's that abart?
If y' wrote like that in mi day they'd fetch thi' a claat
Its like today's bairns can't write owt abart nowt!
We'd do baht t'microchip if Ah'ad mi way
But who'd ruddy well listen ter wot Ah've gotta say!

Sorry for the members who do not understand Yorkshire Spek!

Help Needed

From: Judith Galsworthy <john.galsworthy@blueyonder.co.uk>

Message Body:

I started my family history research in the 1980's when my maternal aunt thought it a good idea to find the name, dates etc of a painting she had of a relative. The painting was not the original but a copy as the original had been taken by some relatives when they emigrated to America. (I have still to find out who these people are!) We knew that the lady in the painting was my maternal grandmother's maternal grandmother so it was quite straightforward to find out that she was Catherine Bullough nee Wilkinson, born around 1828, died 1885 and had 8 children including a set of twins Mary and Martha (my great grandmother). I have since looked at other sides of the family and some of my husband's family too. His surname is Galsworthy, so it has been interesting to find out the connection with the author of the Forsyte Saga, also John Galsworthy. They had the same relative around 1700 so a very weak connection. It's quite amazing how snippets of previous conversations with

older relatives can help lead to discoveries. Not that the information told me by my maternal grandmother that her father, David Lupton, drove the first tram in Bradford has got me anywhere so far!

Christmas Pre-war.

I was born in Bradford in 1921 during the reign of George V and Queen Mary, when Lenin still ruled in Russia, but I was lucky to spend most of my young life in the countryside at Menston in Wharfedale.

Milk was then delivered by horse and cart and ladled into a jug you left overnight on the doorstep, when all your groceries orders were delivered in a large cardboard box on a Friday evening. You had coal fires and paraffin heaters for warming the house. I remember at Menston we only had gas lighting for about a year before electricity reached our grove. We had two deliveries of post daily and telephone boxes were plentiful with those Press buttons A and B.

Christmas was quite different and perhaps in some way happier. Children didn't have the big expectations – or disappointments – and was less costly for parents. My first Christmas present was a two-foot-long horse and cart and another time I got a metal car with headlights which lit up by a battery concealed underneath. The remaining presents were simple items – sweets, crayons, 'snap' cards, torches and books.

Lighting on the Christmas tree was provided by coloured tow-inch-long wax candles, which slotted into a small metal device and then clipped on to the tree's branches. No artificial trees or 'elf and safety' regulations then.

Mick Crossley

I think that many of us will remember much of what Mick says and think of all the money spent when really children need more than presents is love.

Sharing family stories.

By Shirley Beaumont

There is concern amongst some family history societies that young people do not take interest in this type of research and that membership numbers are falling due to lack of new members. This has been discussed at Family History Federation meetings. Ways of engaging younger people has been discussed and one suggestion is to use stories. I am very fortunate in having had family members who loved to tell stories of gone by days. As a young person I heard the lot! There were no secrets! The stories are now passed on within my family. I will share some of the stories for the journal, hoping that young family and friends find them engaging and even items for discussion of social history. Amusing or grim stories often catch the interest young people. The emphasis of this strategy is encouragement.

Christmas “Family Trees.”

This little seasonal story made me smile and now I see it as a bit of social history relating to the fate of Christmas trees.

Just before Christmas, granddad and a couple of his friends used to walk from Guiseley to Esholt woods in search of suitable Christmas trees. (No garden centres in those days!) Small conifers were carefully dug up and taken home to be planted in a tub and decorated. The decorated tree was admired and enjoyed by the families. When the 12 days of Christmas were over, the ornaments were removed, and the tree was carefully dug up. Granddad and friends then returned to the woodland and replanted the tree. This yearly ritual happened during the 1920s. Granddad and his friends never got into any trouble for “borrowing”

conifers. When I first heard the story, I was amused as we had an artificial tree that we brought out each year. However, times have changed. Now there is legislation protecting trees and wild plants. Many Christmas trees are discarded or shredded after 12th night, or even before! Were granddad and his family and friends ahead of their time with this “recycling”? A church in Warwickshire had a Christmas Tree Festival as a community event. The trees were all planted in containers and when the festival ended, many were given to local people and 3 were planted in the churchyard. Hopefully they will all survive the replanting, allowing the green leaves to photosynthesize and use up carbon dioxide from the air.

Guiseley AFC



Mine Were all C of E – Really?

By Stan Merridew

I recently came across an old notebook from 1973 with notes of my searches which led me to my grandmother's baptism in a Methodist Chapel in North Norfolk. Previously, I had found her birth certificate and had searched many, many parishes looking for her baptism. This led me to never discount non-conformity. Over the years whenever an enquirer poses a

research problem concerning missing baptisms or a marriage, I will often recommend looking at Methodist, Baptist or Congregational records. Alas, the answer is invariably, "My lot were all C of E." When you consider the number of Methodist chapels, often two or three to the one parish church, the likelihood is most families must have spent some time with one of the three denominations.

Methodism was all embracing, not just church on Sunday. They ran bible classes, ladies' clubs, men's clubs, amateur dramatics, cubs, brownies, guides scouts, football & cricket teams etc, etc. They certainly knew how to make use of their buildings and facilities.

Since our feature article in the July issue of Family Tree Magazine, which proved a useful prompt for new members, here are a selection of Methodist records we have added to our members database:

- Austwick Wesleyan Methodist Baptisms 1852-1884 (Clapham parish)
- Bentham Wesleyan Methodist Baptisms 1866-1884 (Low Bentham parish)

- Bentham Wesleyan Methodist Marriages 1868-1878 (Low Bentham parish)
- Bentham Mill Dam Wesleyan Methodist Baptisms 1853-1918 (Low Bentham parish)
- Burton in Lonsdale Wesleyan Methodist Marriages 1919-1950
- Giggleswick Wesleyan Methodist Baptisms 1847-1879
- Langcliffe Wesleyan Methodist Marriages 1912-1949 (Giggleswick parish)
- Newby in Craven Wesleyan Methodist Marriages 1923-1949 (Clapham parish)
- Settle Wesleyan Methodist Marriages 1923-1949 (Giggleswick parish)
- Westhouse Wesleyan Methodist Marriages 1929-1949 (Thornton in Lonsdale parish)

Recently the Airedale & Wharfedale FHS have been transcribing historical Methodist records in the parts of North Yorkshire within our area. It is interesting to note for every parish church there were usually two Methodist chapels and sometimes more. If you consider a family with young children, would they trudge the miles each way to the parish church when they were passing one or even two Methodist chapels? (see below) Judging by the number of baptisms and marriages we have transcribed the answer is no! In recent times many of these buildings are closing and it is to be hoped that their records do survive and end up in safe hands.

We have a further 2,000 baptisms and over 500 marriages from similar sources to add in the near future. A full list of those already included is shown in our Member's Database at awfhs.org. Our success in continuing to record this amount of historical data is largely due to the commitment our members, many of whom live beyond these shores.

Information from Haworth

1648. Notable in this Year.

On the 18th Day of? in this Year, a Battle was fought between the Armies of England and Scotland. Lord Cromwell and Major General Lambert being at the Head of the English Army and Duke Hamilton and Sir Marmaduke Langdale at the head of the army made up of fugitive English and Scots. The Latter were (by God's assistance) foiled, routed & pursued and the said Duke Langdale taken with many great Lords and Gentlemen of the Scottish Nation besides 10,000 Common Soldiers, and many more slain they being by their own Confession & as it appeared by the Muster Rolls 25,000 at least of Scots, and 600 more of fugitive English and Vagrant or Vagabond Souls.

A great snow fell about? Forten Even, the week following being the 2nd week of the ?new Year which continued till the last week of this same winter

1649. Notable this Year.

As it was known Carolum Regnum mag. Brit et Hyber der..... There was a continual frosty winter and the Spring though not violent not soothing.

James SMITH of Holme House, my kinsman, buried at Keighley the .. Day of November an. Dom. 1649; slain accidentally by the forking of an Ox, with a Butcher's Knife in his own Hand which violently glided off the said joint, stabbed and run into the sinews and loins of hiswhere of (by the excessive Bloodings, festering and swelling of the wound) he died within a month after the mischance.

On the 25th Day of February (1649) this Year being Monday there two suns appeared on either side of the real sun in the firmament which made three suns in all. They were seen betwixt nine and eleven by

the Country People assembled at the great fair of Cattle kept in Colne, situate in the County Palatine of Lancaster.

On the 3rd Day of Sept there was a bloody Battle at Worcester by Cromwell

December 1650. Timothy DIXON & the Relict of Michael PIGHILLS late of Oldfield, Keighley Parish before her first marriage called Martha JUDSON

1648/9 Now, how is your Latin?

GLOVER Robertus de Halton supra Montem & Sara WADE de Midgley intra Parochium Halifax *or rather Halifaxix.*

Otley Westgate Amateur FC. 1908-09



Keighley Market

1147 – First recorded granting to the Norman Lord of the Manor the right to hold a market.

1251 – Another charter for a market granted to the Lord of the Manor

1301 – Charter obtained from Edward 1. By Henry Keighley securing to himself and his heirs a Market, Fair and Free Warren. According to the charter the Fair was held on 27th October but was eventually changed to November 8th. Another Fair was established to be held on May 8th. the Market was held on Church Green for over 500 years but was then moved in November 1833 to a site behind Church Green alongside the Church and parallel with Low Street. The Market Cross was moved to make room for the opening into Skipton Road (North Street) Wednesday was the chartered Market Day but Saturday became the principal one – but was never held on a Sunday as in Bradford and other places.



A light-hearted tailpiece: "Emily Matchbox" between the market

Emily Matchbox

Emily was one of Keighley's rather eccentric ladies. She sold matchboxes around the town, and she was the knocker-up! The photo above is of Emily being taken for a ride in Keighley market. My father was baker and was walking to work at the time that Emily was knocking up the mill workers in the district.

One day, Emily stopped my dad and asked if she could walk with him. He asked what was worrying her and she said that some boys were teasing her. So off they went together.

At the time Emily had some lodgers living with her – an Irish couple. Emily lived in cellar rooms with only a living area and a small bedroom. This intrigued Dad and he said, 'You must be a bit squashed in your house with only one bed.' 'Yes' she said. 'But it's alright. I keep mi socks on!'

Horsforth C.E School Sports Day 1965



Happy faces – no school work today!!

NEW MEMBERS December 2023

3804 Cressida Chappell	3805 Sorrel Sheridan
3806 Marion Boisen	3807 Bryan McGaw
3808 Robert Clarke	3809 Wendy Booth
3810 Gilbert Sharp	3811 Allan Scott
3812 Derek Hudson	3813 Jay Weatherill
3814 Stephen Lawson	3815 Susan Himycz

New Members' Interests for December 2023

3802 Smith, Carr, Throup, Broughton

3805 Smith, Bell, Boocock, Booth, Brockbank, Brown, Cowper/Couper/Cooper, Demain/e, Driver, Ellis, Ethrington, Gott, Green, Hancock, Harrison, Heber, Ibotson, Lambert, Lawson, Lund, Philllips, Pickhaver, Preston, Procter, Smyth, Watkinson, Wright

3806 Wharfe, Wigglesworth, Haworth, Holmes**3808** Metcalfe, Ellis, Stoney, Lodge, Simpson, Pawson, Watson, Wildman**3811** Hartley, Windle, Wellock, Wrathall, Preston, Scott, Daddy, Ellison, Sowerby

3812 Hudson, Paley, Long, Haywood, Marshall, Baines, Morris, Dixon, Simon, Stevens, Shaw, Townsend, Malley

Please note: Members Surname Interests can be accessed and searched using the Members Area tab on the Society's website which gives instructions on how to contact other members with similar surname interests directly. We wish our new members every success with their research.

Merry Christmas

December is the month of little light with the winter solstice – or Yule – on the 21st of the month. This is the shortest day of the year and the longest nights.

The word comes from the Anglo-Saxon word which means ‘yoke of the year’ meaning the point of balance across which travels the lowest ebb of sunlight. Pagan winter festivals were held and yule fires were lit to pray for the return of the sun and for good harvests during the coming year. Yule cakes were baked and eaten.

The Romans used to hold their festivals on 17th and 18th December when it was customary for people to exchange presents and to feast in homes bedecked with evergreen plants.

The Puritan backlash stopped all Christmas revelry when Cromwell came to power and by 1644 Christmas Day had been turned into a day of fasting and doing one’s duty to neighbours and servants. This feeling remains strong.

The Christian church times it’s celebration of the birth of Christ to coincide with the traditional pagan midwinter festivals and although the twelve-day period between Nativity and Epiphany was sacred, pagan customs like using evergreens for decoration and yule fires has continued.

Medieval people had to provide their own entertainment and music and drama played an active role in the festivities. Singers would join hand in hand to perform ballads – called carols in Middle English. Music was also provided by minstrels (gleemen in Anglo-Saxon times) who would go from house to house performing ‘waits’.

nearly every village had its own band of mummers, groups of men and women who would disguise themselves by blackening their faces, or wearing colourful costumes and masks, and who were reputed to bring good luck. Their plays were often stemmed from ancient secular ceremonies usually centred on a fight between hero and villain with the subsequent revival of a fallen hero. It is thought that these were symbolic of winter killing the crops and

spring bringing them back to life.

The Wassail was a festive occasion when healths were drunk – the word ‘wassail’ coming from the Anglo-Saxon *to be while the waes hall*, to which the answer was ‘drink hall’ – good health. Christmas was a time when people went ‘a-wassailing’ to visit one’s neighbours. The wassail bowl was filled with a mixture of ale or wine sweetened with apples, spices and honey (a mixture called Lamb’s Wool) and it was customary to go about the village carrying the bowl calling at the various houses, singing carols and toasting the health of all who drank it – also collecting money to fill it up again!!

A traditional North of England wassail song -

God bless the master of this house.

God bless the mistress too.

And all the little children that round the table grew

Love and joy come to you and to you your wassail too.

May God bless you and send you a Happy New Year

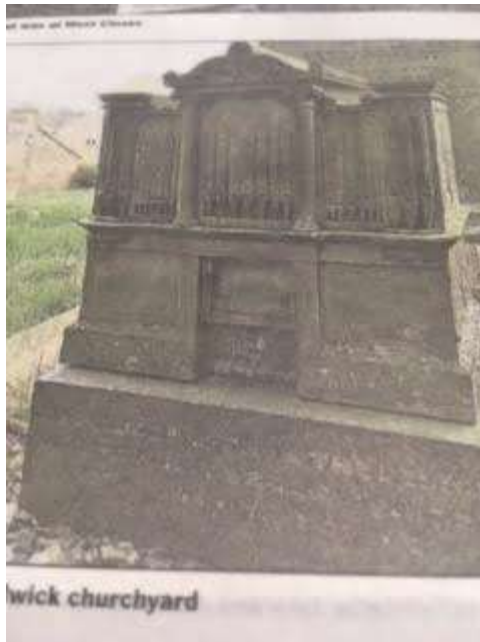
And God send you a Happy New year.

When I was 9 years old, we moved from Otley to live in Cowling. It was New Year’s Eve, but I don’t think that Mum and Dad did much on that day having been very busy working. I had never heard of mumming but as I came out of the kitchen suddenly the outside door opened and a group of about 3/4 people came in mumming and all black. I screamed, wondering what was happening and ran back into the kitchen. The group ran out!! I don’t know which lot were more frightened – them or me! They never did it again!!!

Betty Hardaker

Have a happy and peaceful Christmas and a healthy 2024

John Laycock Joiner and Organ Builder



John Laycock was born in Glusburn near Keighley in 1809 and he started his working life as a handloom weaver. He then became apprenticed to his uncle who was a cartwright. Later on he set up business in a large two-storey warehouse at West Closes Farm just outside of the village. He acquired an old organ from Ickornshaw Chapel and decided to build his own identical one.

The organ was a success and was bought by James Hartley who owned Hayfield Spinning Mills in Glusburn.

This made him think about starting to begin building organs instead of cartwheels. Churches had always had music and John had played the flute at Kildwick Church with a group of other musicians. But now churches were installing their own organs as the old parishes were being split up and new churches were being built. New parishes around Kildwick were made – Cowling, Sutton and Steeton and they all had new churches Also non-conformist

churches were being built and they needed organs to accompany their hymns. It was in 1840 that John became an organ builder and not a cartwheel maker.

He built his first large organ for Crosshills Wesleyan Chapel and so got a good reputation for his instruments.

In the early 1870's he was employing two men and a boy and to keep down the cost of production and 'to get more power to his machinery, he erected a set of windsails with moveable shutters, which by a simple movement of the levers can be opened or shut, and the whole thrown into action simultaneously.'

So, these new white things that we now have in the landscape are not new. John was there before them!!

He also designed his own lathe with an eccentric chuck so that he could turn out geometrical carvings giving the most beautiful and delicate workmanship. In his spare time, he used the lathe to turn out snuff and tobacco boxes, egg cups, etc. which were given to friends or donated to local bazaars.

Towards the end of his working life he took his foreman, Charles Bannister, into partnership under the name Laycock and Bannister. He was probably most proud of having built the organ for Bolton Abbey Church, which was funded by the Cavendish family and is still in use today.

Following his internment at Kildwick Parish Church his memorial included a carved stone example of his first organ (photo at the top of this article) it can still be seen at one side of the church car park area.

The firm moved to new premises in Aire Street in Crosshills in about 1900 and wind power at West Closes finally came to an end. The Laycock family remained partners in the business up to 1939 when Charles Bannister's sons took control.

My thanks again to Robin Longbottom for permission to use his research.

Did You Know?

That January 5th (old Christmas Day). June 1st and all feast days were the most popular for baptisms.

That personal marks often used to sign documents instead of the usual X were not allowed on marriage certificates?

And that until 1550 all Christian marriages were performed in the church porch?

That you were lucky not to marry a blacksmith during the Elizabethan era as they were showered by nails instead of confetti

That glass was manufactured in Ryedale as early as the late 1500s and its factory can be seen at the Ryedale Folk Museum

That the small round sponge cakes made for eating at funerals were called '*Avril Bread*'.

That '*yetlings*' were iron cauldrons used for cooking suspended over the fire by a '*crane*' (arm) and '*reckons*' (hooks)

That the census was taken on the following days:- June 7th 1841: March 30th 1851: April 7th 1861: April 5th 1871: April 3rd 1881.

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