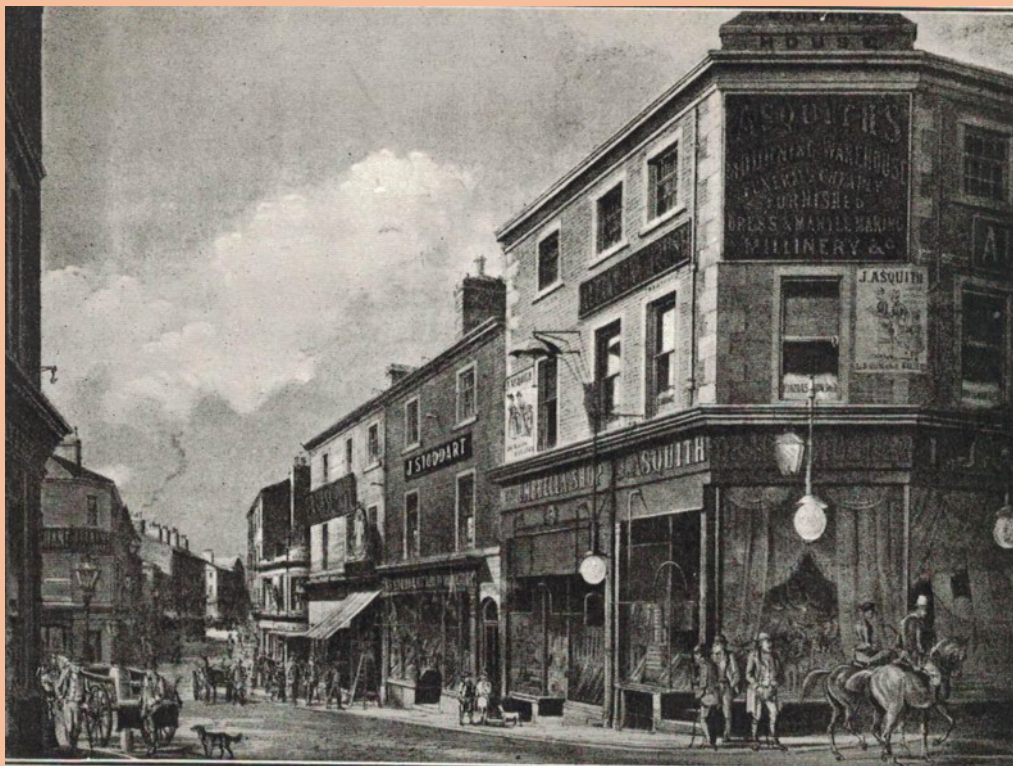


# THE SCRIVENER



*The Journal of Calderdale Family History Society  
Incorporating Halifax & District*

*Number 184*

*Autumn*

*September 2023*

# CALDERDALE FAMILY HISTORY SOCIETY

Incorporating HALIFAX and DISTRICT

Calderdale Family History Society was founded on the 7th March 1985.

## We aim

- To encourage interest in, and assist with, research relevant to the study of family history in Halifax and the Calder valley.

## Our area

- Covers the modern Calderdale Council established in 1975, which broadly covers the same area as the Ancient Parish of Halifax, with the addition to the west of the township of Todmorden and Walsden.

## We do this by

- Holding meetings, usually on the 4<sup>th</sup> Thursday of each month (except December) in Halifax. (Currently, 2022, Hybrid meetings, in Halifax and by Zoom)
- Publishing *The Scrivener*, a quarterly journal, in paper form for full members and on our website for internet members. Contact the Scrivener Editor.
- Publishing a monthly Newsletter for members who have an email address. Contact the Newsletter Editor.
- Publishing a Facebook page. Contact the Web Administrator.
- Hosting a website [www.cfhsweb.com](http://www.cfhsweb.com), and a members' forum. Contact the Web Administrator.
- Running projects to transcribe records relevant to members' research. Contact the Projects Co-ordinator.
- Publishing transcribed records. Contact the Publications Officer.
- Providing an enquiry and search service from our records. Contact the Enquiry service Co-ordinator.
- Maintaining a list of members' interests by surname and dates of interest, which are available to members on the website. Each quarter new additions are published in *The Scrivener*. Contact the Members' Interests Co-ordinator.

## Membership

- Is open to all family historians who have an interest in the area. Contact the Membership Secretary.
- Annual subscriptions are £12.00 for UK individuals (£14.00 for family membership),
- Internet membership is £6.00/ £8.00 which only provides information such as the journal on the Internet, but not on paper.
- Subscriptions are due on the 1st of the month, on the anniversary of joining the Society (cheques made payable to CFHS.) and should be sent to the Treasurer.
- Overseas payments must be made in sterling, drawn on a bank with a branch in the UK, by Sterling Money Order.
- Membership subscriptions may be paid annually by Standing Order:  
**Account Name** : Calderdale FHS **Bank Sort Code** : 30-93-76 **Acc. No.** 01670491  
**Reference to use** : Memb. No. & Surname. (eg 1234Smith)
- Credit Card payments for subscriptions and purchases of our publications may be made over the Internet via Genfair ([www.genfair.co.uk](http://www.genfair.co.uk)).

## Contacting the Society

- All correspondence requiring a reply must be accompanied by a S.A.E. Contact the Secretary or appropriate officer.
- The names, addresses and email contacts of the Society's officers and co-ordinators appear inside the back cover of *The Scrivener* and on the Society's website.

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## *THE SCRIVENER*

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MAY 1<sup>st</sup>

AUTUMN 2024 (September)

AUGUST 21st

***Please note that, due my other commitments, the copy date for the Summer issue is MAY 1st. Editor.***

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### **General Data Protection Regulation (GDPR)**

Under the terms and conditions of the General Data Protection Regulation (2018) when you join Calderdale Family History Society (CFHS) as a member, or renew your membership, you agree that your personal information will be stored in a retrieval system and saved as a hard copy. A subset of this information is also held, securely, on the CFHS website for the purposes of allowing member access to the Members Only section of the website.

If you decide not to renew your membership, or your membership of CFHS lapses, all your personal information will be deleted from all retrieval systems (electronic or paper hard copy) after up to 24 months of your membership expiring.

You may, at any time, withdraw your consent by contacting CFHS GDPR Controller by E-mailing [systems@cfhsweb.com](mailto:systems@cfhsweb.com) or in writing to the Society Secretary. This may exclude you from the ability to use some of the Society's facilities.

You may view the information that we hold by applying to the Membership Secretary - [membsec@cfhsweb.com](mailto:membsec@cfhsweb.com). You may also view the Society Data Protection Policy and the GDPR Compliance Document by applying to the Secretary - [secretary@cfhsweb.com](mailto:secretary@cfhsweb.com)

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### ***Insurance Exclusions***

*The insurance which we hold for certain activities undertaken by members is limited to cover for members under 75 years of age. Consequently, any member over 75 who is concerned about taking part in specific Society activities should contact the Secretary for clarification.*

Some Meetings, Events etc. now take place virtually,  
due to Coronavirus.  
Please check with the organiser if you are unsure.

### **Editorial**

I'm afraid this issue is a bit thin, on account of not having received many contributions. As the editor of Scrivener, I'm rather limited by what I get from YOU!

Come on! I'm sure some of you have something interesting to tell us. You can't all be fully occupied with Peter's Projects. Don't let me take you away from those, though!

I really do look forward to hearing from you.

Frances (editor)

Correction:

In June 2023 Scrivener, the report of the talk on Halifax General Cemetery, the last line on page 20, the web address of Lister Lane Cemetery, should read

[www.listerlanecemetery.co.uk](http://www.listerlanecemetery.co.uk)

<<http://www.listerlanecemetery.co.uk>>

Apologies, but you probably worked it out anyway.

### **COVER PICTURE**

**Top of Woolshops & Market Street, Halifax 1890**

**From the bottom of Old Market.**

**From an old post card.**

## **Barrie Crossley**

Barrie Crossley, our President, and a Founder Member, died peacefully, after a short illness, on Sunday May 21<sup>st</sup> 2023

His funeral was held at The Church of Jesus Christ of Latter-Day Saints, Stafford Road, Halifax, Tuesday 20<sup>th</sup> June 2023 and CFHS were represented.

Family history meant a great deal to him. Our Society owes its foundation to him and he gave continued interest, support, and enthusiasm over the years.

He was instrumental in the founding of Calderdale FHS in 1985, along with others who became Society officers, all of whom, sadly, are no longer with us. The names that spring to mind are John Pickles, John Sutcliffe & Margaret Walker. But it was Barrie's great knowledge of the subject that was vital to this venture which would never have taken off without him.

Barrie was a quiet but friendly and helpful person. He always seemed at ease with life, always had that little smile and a sort of cheeky look, which fitted well with his sense of humour.

For many years, Barrie ran a series of classes in Halifax on genealogy. It was through these excellent classes that he enthused others to take up the hobby. At the last class of each series, participants were taken along to a meeting of CFHS and encouraged to become members to help them in their research.

One participant recalls how he finds it surprising how often the advice given still crops up and how he usually ends up with a smile remembering the bits of humour in them.

So many of his tips and instruction stuck with participants and are still relevant today. An example being at a class about 'Secretary handwriting' and how the same word could be spelt differently in the same document. It was pointed out that most people were illiterate and relied on scribes who were paid according to their skill, so to spell the same word several ways in one document clearly showed just how clever they were and so the price was higher. This was said with another of Barrie's dry smiles.

Our informant recalls 'At the end of the class, after we had attempted to read parts of several documents, Barrie asked us all to show how good a Scribe we would make by spelling the word "Sick" in as many different ways as we could. S & C could sound the same, as do I & Y and C, K, and CK or CKE. Replacing letters with apostrophes, superior letters and periods for abbreviations. I managed 57!! but that lesson has stayed with me when it comes to different surname spellings.'

When anyone went to Huddersfield to the Church of Latter Day Saints' to look at records pertinent to their family and Barrie was there, he would welcome them and was always ready to give constructive advice and reinforce the basic rules of research – always prove for yourself, be open minded were some of his "watchwords".

Without Barrie, the Society is unlikely to have existed in its present form, if at all, so we all owe him a great debt – he will be sadly missed.

**CFHS Talk ~ September 2022**  
**The Church Missionary Society Archives:**  
**Searching for Information about your Nigerian and British Ancestors**  
**by Yetunde Abiola**

**Why search the Church Missionary Society (CMS) records?**

Yetunde aimed her talk at people who are interested in exploring the CMS records and collections to find out more about the lives of their missionary ancestors overseas, be they British, Nigerian, or from any other country, as well as the local people who lived in and around the missions. The CMS also operated in Asia, the Americas, the Caribbean, Australia and New Zealand – everywhere really.

Yetunde's origins are Nigerian. She discovered, from interviewing relatives, that she had relatives who were African missionaries – returnees. That is, slaves who were returned and became missionaries. It was complex looking for information in the CMS records.

Your missionary ancestor may have worked as a clergyman, doctor, teacher, interpreter or explorer, and may have died and been buried overseas. Don't forget that some British, German and Swiss people came to Africa and elsewhere in the world as missionaries and may have died overseas and be buried in special missionary cemeteries. Yetunde showed an image of her school, St Anne's Girls School, Molete Ibadan, where she attended for three years. She has only become aware from her recent research that it was a CMS school.

As previously said, many missionaries never returned to their country of origin. They often intermarried and started new family branches with descendants still living in modern-day Sierra Leone and Nigeria. Surnames like McCauley, Hinderer etc are still milling around. And, when you talk to these families, they can trace back quite far and see where they came from – and where they are today.

The next slide showed St Peter's Anglican Church in Abeokuta, Nigeria. It was built by a missionary, Henry Townsend, who came to live in Abeokuta with his wife to establish churches and move in-country gradually and preach the gospel. Also pictured was a stained-glass window in Liverpool Cathedral showing Anna Hinderer, who was married to David Hinderer. They were in Lagos and Abeokuta for a long time before returning to England. Mrs Hinderer started St Anne's Girls School that Yetunde had attended.

If your ancestor was of African descent, he could possibly have been a member of the clergy, a teacher, a local king, a chieftain or a labourer. Yetunde's 4 x great grandfather was a chieftain, who had a lot to do with the missionaries as he gave them land. She's trying to find out more information about him, of which there is very little, but is finding that the missionaries wrote a lot about their day-to-day activities preaching the gospel. Also, an African relative could have been a dignitary, or supporter of the CMS; many Africans had the means to do so. Of course, during the time that the CMS established itself in Nigeria and Sierra Leone, a lot of the previously enslaved people were coming in, looking for their roots and trying to navigate back to their villages.

## A historical overview of the CMS

- The CMS was founded in 1799 by the Clapham Sect, a group of activist evangelical Christians.
- In 1813 they had offices in Salisbury Square, London before moving in 1866 to Waterloo Road and then in 2007 to Oxford;
- The CMS' founding members were William Wilberforce MP, Henry Thornton MP, John Venn, John Newton and others;
- CMS missionaries were committed to:
  - Sharing Jesus with the world;
  - Being advocates for the abolition of the slave trade/the rights of oppressed people, and, most importantly,
  - Education.

The CMS' overseas work started in Sierra Leone in 1804 when they established a mission there. Missionaries then came out from England, Switzerland and Germany to minister to the returnees (when slavery was abolished). Later on, yellow fever hit and many died in 1823. This led to the decision to recruit Africans as they coped better with the tropical climate.

The CMS still operates today and has served in Asia, the Middle East, the Americas, the Caribbean, Canada, New Zealand and the Mediterranean – 40 countries.

Education was very important to the CMS. To Yetunde it is their legacy. Their schools are everywhere, having very high standards, uniforms, teaching Latin. English-style schools were established in Sierra Leone and Nigeria:

- In 1827, a missionary training institute was established – now the Fourrah Bay University;
- CMS Grammar School, Freetown in 1845;
- In 1849, a girls' secondary school, now Annie Walsh Memorial School

The CMS service also expanded into other parts of Africa: West Nigeria, Kenya, Tanzania, Uganda, Congo, Rwanda and Sudan.

### Nigeria: the CMS Yoruba/Niger Missions

British merchants wanted to extend their trade and, with the discovery of the river Niger in 1830, they moved inland from the west. Many expeditions were commissioned, including to the east and north.

Many of the missionaries learned the local languages: **Henry Townsend** (1815-1886) could speak Yoruba and established the first bi-lingual newspaper in Yoruba and English – *Iwe-Irohin*. Henry is a particular favourite of Yetunde because he had many interactions with her 2 x grandfather.

The CMS strongly supported a combination of economic development and preaching



the gospel. They encouraged people to move away from trading in slaves and, instead, to establish farms and trade.

The **Yoruba Mission** was set up in 1845 at Badagry near Lagos, later at Abeokuta, by **Samuel Ajayi Crowther** (1809-1891). Samuel was initially a teacher and went to England to be ordained, later becoming a bishop. Samuel and Henry worked closely together.

In 1857, the **Niger Mission** was set up in the eastern part of Nigeria at Lokoja, Onisha, Delta and Awka, the home of the Ibo and Riverine peoples. Industrial institutions and apprenticeship schemes were set up for the fast-developing trade in cotton, ginger, sugar and tobacco, rather than trading in their own people.

In 1891, both missions merged to form the **Western Equatorial Africa Mission**.

Reverend Henry Townsend was from Exeter. After serving in Sierra Leone in 1836, Henry returned to England and married his wife [Sarah Pearce] in 1840, before arriving back in Abeokuta in 1851 to provide religious support to the Egba people, his wife running an orphanage and small school. He was very popular with the people but not with the British government, possibly regarding governance. He was known as a thorn in their sides! Yetunde is a big fan of his candid writings and has been able to learn much more about her relatives than from official records, of which there are none. Yetunde's relative was not even Christian; people were interacting irrespective of their beliefs.

Henry became a persistent advocate of the Egba people, supporting them with ammunition during the many wars at the time. Many writings describe the Europeans having to hide during those wars. After becoming ill, Henry returned to Exeter for good in 1876 and died in 1886 (Henry and Sarah's tombstone is in Exeter Cemetery).

Yetunde and a friend visited Exeter and researched much amazing information about her relative and Henry. Before Henry died, he donated a collection of souvenirs, given to him by Yetunde's relative, to the Royal Albert Memorial Museum (RAMM) in Exeter (<https://rammuseum.org.uk/collections/collectors/henry-townsend/>).

### **Reverend Josiah Jesse (JJ) Ransome-Kuti “the Singing Minister”**

Reverend Josiah Jesse (JJ) Ransome-Kuti was one of the African ministers trained up to become missionaries and clergymen. He attended the CMS Training Institution in Abeokuta and was known as “the singing minister”, composing and recording songs in Yoruba and saw music as a powerful way of attracting people to the church. As well as translating Christian hymns into Yoruba, he was part of the team who translated the Bible.

### **Recommended Resources**

Most of the CMS archive (1619-1981) is held online at the **Adam Matthew Online Database**: <https://www.amdigital.co.uk/collection/church-missionary-society-archive> as well as CMS periodicals: <https://www.amdigital.co.uk/collection/church-missionary-society-periodicals>. Individuals are unable to subscribe. However, major libraries may have a subscription, i.e. British Library, Birmingham Library, many university libraries

on a B2B (business to business) basis. Your local librarian can find your closest repository.

Missionary and ecclesiastical accounts, newspapers, pamphlets, magazines and much more, are some of the ways to read about the CMS and find your relatives. Collections include East Asia, Africa, India, Middle East and Home Papers and a wide variety of categories, searchable once you access the archive. Yetunde searched for her 4 x great grandfather's name and had good results – and results can be filtered by year, and the usual searching options we're all used to. The results can be lengthy so filtering is necessary.

The **CMS Archives** are in Oxford and a call is recommended before visiting. The Adam Matthew database is also available there: <https://churchmissionsociety.org/library-and-archives/church-mission-society-archives/> Yetunde also recommended **The Cadbury Research Library at the University of Birmingham**, that also has the Adam Matthew database available as well as numerous original papers and letters available – [a library as well as an archive: https://www.birmingham.ac.uk/facilities/cadbury/](https://www.birmingham.ac.uk/facilities/cadbury/)

**The National Archives**, as well as referencing the CMS Archives and the Cadbury Research Library collections, has many other relevant records; search using selected words/terms: <https://www.nationalarchives.gov.uk/>

**The British Newspaper Archive:** <https://www.britishnewspaperarchive.co.uk/>, and through FindMyPast subscriptions: <https://search.findmypast.co.uk/search/british-newspapers>. The missionaries often returned to the UK to report to the public to generate interest, fundraise, negotiate treaties etc. Yetunde found many references to Henry Townsend's activities and those of her relatives.

**London Metropolitan Archives, Collections Catalogue:** <https://search.lma.gov.uk/>  
**Internet Archive:** [www.archive.org](http://www.archive.org) Good for finding original books and letters scanned and digitised, not easily found elsewhere.

**University of Ibadan Library**, Nigeria: <https://www.ui.edu.ng/library1> some resources pre-date the CMS Archives but can't be accessed from afar; maybe contact the librarian for assistance.

**School of Oriental and African Studies (SOAS) Library**, London: <https://www.soas.ac.uk/library/>

**The British Library:** <https://www.bl.uk>

**National Library of Scotland** – maps: <https://maps.nls.uk/>

Yetunde encouraged everyone to read as there are so many accounts, experiences, journeys inland to the east, the people they met on the way, vivid descriptions, the wars, chiefs, slavery in great detail. She has only concentrated on Nigeria but, of course, many other countries were also involved with the CMS.

One of Yetunde's favourite books is about Samuel Ajayi Crowther: *Samuel Crowther "Slave Boy of the Niger"* by Jessie Page. Samuel was previously enslaved; when slavery was abolished, he returned to Sierra Leone, then navigated back to his birth-

place in Abeokuta and was reunited with his mother. He talked about his journey, being saved by a Portuguese ship, etc in great detail.

Another interesting and surprising fact that Yetunde found, was that quite a few missionaries were freemasons. Information on your relatives can be found in the Freemason Membership Registers held by Ancestry.

Yetunde's relative, Reverend Daniel Olubi (1858-1912) was the nephew of her 4 x great grandfather. He trained and became a Reverend in the Anglican Communion and member of the CMS. He was from Abeokuta, which didn't have a Lodge. However, he was a member of Lagos Lodge, United Grand Lodge of England. His son also followed in his footsteps. Yetunde searched at Ancestry and found two entries for Daniel.

Yetunde is also a fan of searching on social media platforms: mainly Facebook, Twitter, Instagram, blogs: Nairaland Forum, Colonial Nigeria and The Nigerian Nostalgia Project – Pre-Nigeria Discussion.

### **Oral Histories**

Very sensitive resources but important to find the stories that you need. Yetunde finds British people more open to talk than African or West Indian people. Both sides of her family are hesitant to talk for various reasons. Often a lot of pain and hurt, or that they don't want to remember. Keep it simple – a few questions at a time. Take advantage of opportunities to collaborate and share. Oral histories are excellent pathways to further research.

### **Mary Slessor (Scottish Missionary 1848-1915)**

Not all missionaries were CMS trained. Mary Slessor was a Scottish Missionary – a single woman who went to Calabar, in the Middle of Nigeria, to start a church, preach the gospel, and was well-known for changing traditions. In those days, twins were considered to be bad omens. She stopped the people from killing twins by taking all the twins and triplets in the area where she was working. She had homes to look after them all and adopted three children of her own. Mary died in Nigeria and is revered there for her work.

### **Ethics**

Ethical dilemmas are becoming more and more important, i.e. when there is a difficult choice to be made with only two courses of action – either of which entails transgressing a moral principal. Sometimes, you will come across information, often uncomfortable, that you are unsure whether to share with family or not? You may find that your ancestor was, or was previously, enslaved – or an enslaver. For example, many of Yetunde's ancestors were previously enslaved. However, she recently discovered that one of her Nigerian relatives, her 4 x great grandfather was one of the middle men who traded in slaves. What should she do with that information – should she keep it quiet from her family, or should she let them know? Should she feel ashamed? Is it her information to do something with – has she permission to share it? She applies that to all of her work – how she handles her own, and other people's, information.

Yetunde recommended two very helpful books on the subject, both by Penny Walters:

*Ethical Dilemmas in Genealogy* and *The Psychology of Searching*.

### Next Steps

- Be prepared to read extensively;
- Develop an enquiring mind;
- Review your notes often to ensure you have not overlooked anything – or just for a refresher, and
- Collaborate and share with others.

Yetunde has provided her contact details in case anyone has questions she can help to answer:

Email: [info@thegenealogypiedpiper.com](mailto:info@thegenealogypiedpiper.com)

Twitter: <https://twitter.com/HSerendipities>

Facebook: [www.facebook.com/thegenealogypiedpiper](http://www.facebook.com/thegenealogypiedpiper)

All photo in the talk were sourced from [www.images.google.com](http://www.images.google.com)



### MEMBERS' INTERESTS

Surname	Location	County	Known	Known	Wanted	Wanted
			from	to	from	to
HELLAWELL	SLAITHWAITE, GOLCAR				1600	Now
GLOVER	MIDGLEY / LUDDENDEN STAINLAND, JAGGER	WRY				
BROADBENT	GREEN STAINLAND, JAGGER		1800	Now	1600	1800
HANSON	GREEN				1800	Now
HELLIWELL	SLAITHWAITE, GOLCAR				1600	Now

You can find out which member is interested in these names, and how to contact them, by going to the Members' Area on the CFHS web site.

<http://www.cfhsweb.com>

Or contact the Membership Secretary  
[membsec@cfhsweb.com](mailto:membsec@cfhsweb.com)

## What On Earth Did They Do?

My great grandfather was a clogger. My father told me that when your boot soles wore out, you took them to the clogger, and he made a pair of wooden soles and nailed the old leather uppers to them. These must have been very different from the clogs you can buy from the so-called clog shops in Calderdale nowadays. I don't know if he made new clogs as well. There is a story that a Stainland clogger (possibly my great grandfather) collected wood for his trade in the local woods. How fortunate to be able to pick up the materials for your business for free. The tale goes that he made a fortune and when he died, his three sons were able to retire and live the life of gentlemen.

Another ancestor was a shearman. He was not engaged in shearing sheep, but in shearing the stray hairs off the woven woollen cloth to neaten it up. What a laborious job that must have been!

We don't always have the benefit of inside information when dealing with occupations quoted in census or parish records. I know about tenter hooks - When they spread out the woven cotton to bleach in the sun, they spread it on a frame, secured with tenter hooks. But what was an engine tenter?

Then there was the banksman. I think he worked in a colliery. But what is a bank in a colliery?

There is a place near Bradford called Frizinghall. There are also frizzing mills. Does Frizinghall have some of them? Is this related to frizzy? Perhaps they were mills where blankets were fluffed up to make them frizzy. This is mere conjecture, but it sounds plausible.

Some occupations I have looked up in the dictionary, or come across in the literature, but some remain a mystery.

If your ancestor had an unusual occupation, or one with a funny name, do share it with us. We might even be able to shed some light.

Frances Stubbs

**CFHS Talk ~ October 2022**  
**Unexpected Links Between Settle and Calderdale**  
**by Sarah Lister.**

The question, especially for those in far flung corners of the world, is 'Where is Settle?' Settle is in the north west of England about an hour away from Halifax, but over lots of hills. The map shows Settle as being at the foot of the Settle & Carlisle railway. The maps do amuse me because, although it's the Settle & Carlisle line, it actually shows the railway starting from Leeds.

The Settle Graveyard Project started off looking at the gravestones in our local church, which was having its 180 years anniversary. We thought we'd better record the inscriptions on the gravestones before they wore away any further. It was only built in 1838, so it's not that old, and we found some incredible stories.

I do the research, as I'd spent many years researching family history, as I was quite fluent on the software.

We started at the beginning of the burial record finding out who was who. We looked at a grave, and I went home to research who that person was. It was the start of an obsession that has taken over my life. As a result we've had various exhibitions, we do graveyard trails and also talks, just to share the heritage and some of the fantastic stories that we've found, and to raise some money to go to local charity. I think we're up to about £8,000 so far, which we're very pleased about.

As part of it all we've written some books, there's 'Curious tales from the Ancient Graveyard', which is the first section.

A joyous bit of research was 'The Railway Navvies of Settle', the navvies who worked on the railway, but actually died in Settle. Before we did that bit of research no-one knew how many navvies are buried in the churchyard. The Settle & Carlisle Railway paid for the death certificates, and now we know it's 21.

The most recent book is 'Meandering Down the Ribble', about the villages on either side of the river, sponsored by Yorkshire Dales Millenium Trust.

This year we've had great fun at Ribblehead, following on from researching the navvies, we do a little re-enactment for visitors who come up to the railway.

So! Why on earth should there be links between Settle and Calderdale?

Well, there's one chap who seems to be at the root of these connections, and I'm sure you folks in Halifax will be very aware of him. Sir James Stansfeld, 1820 to 1889 is the chap who binds together just about everyone in the following stories.

He was a Liberal M.P. for Halifax for 36 years, particularly interested in Italian Unity, and repealing the Contagious Diseases Act. That was the horrendous act that allowed prostitutes to be arrested and examined internally, to try and eliminate Venereal diseases. He was a key figure in getting the act repealed in 1886, so a good man!

He was a barrister, but made most of his money from a brewery, a man who knew how to enjoy himself, and he was knighted just a couple of years before he died.

Sir James Stansfeld was the son of James Stansfeld, another successful chap. A solicitor in the firm Stansfeld and Craven, and a County Court judge in the wider Halifax district.

They were Stansfeld of Stansfield, and the family seat was a rather nice looking building Field House in Sowerby

They had 4 children, not a lot for the times, and 3 of those children married 3 members of the Birkbeck family. Two of the children married Birkbeck siblings, and one married a cousin.

The Birkbeck family are probably the most significant family in Settle in terms of wealth and clout in the town. They owned all the large properties in Settle, they were Quakers and they set up what became known as the Craven Bank, and they made loads of money from the Leeds and Liverpool canal. Incredibly wealthy and influential, they ran the place!

They invested in the Leeds Liverpool canal, and at one point they were considering running a branch line of the canal up from Gargrave to Settle. Possibly the Birkbecks had some influence here. It was never built, but there is still in Settle, a house called Liverpool House, which was meant to be the terminus of that branch of the Leeds and Liverpool canal. We're quite glad that the canal never got built, because it would have brought in so much trade that the appearance of Settle would have been changed and modernised, and we wouldn't have the glorious old town that we still have today.

You may have heard of the most famous Birkbeck who is George Birkbeck. He was a physician, a philanthropist and an academic, most famous for founding Birkbeck College in London. He was also the brains and motivation behind the Mechanics Institute movement, starting in London and spreading across the country, addressing the need for adult education for working men at that time. A very successful chap, he has a huge memorial in Giggleswick church.

However the other part of the Birkbeck family were in a different part of Settle called Anley. They built Anley house as their residence, the railway came through the grounds later.

Now, John Birkbeck, who had married Lydia Stansfeld was a bit of an eccentric. There was a bridge over part of their land which the railway needed to destroy in order to build the railway. He was very precious about his bridge, but lost it anyway. John Birkbeck was running the bank in Settle, and the railway company contrived a situation where someone contacted him and asked him to go to the bank straight away to deal with an emergency. So off he went and as soon as he's gone up the road in his horse and cart, they knocked down his favourite bridge, and got on with what they had to do to build the railway. This sort of sums up the kind of man that he was.

He was a keen mountaineer, and there is a photo showing him and others on the 2<sup>nd</sup> highest mountain in the Alps after Mont Blanc.

There are several stories about him, excavating Victoria Cave in Settle, discovered in 1838, hence its name. They found various remains of hippos, mammoths and all sorts of things.

So this is the Birkbecks, living the life of entertainment and joy in Settle and around the world. This is who Lydia had married. Their tomb is about the biggest in our graveyard with many family members in there, and inscriptions on the side. There is also a stained glass window in the church dedicated to two of their infant children.

So this is a wealthy family of great influence

Going back to John Stansfeld, son of Robert and Lydia Stansfeld, and brother of Lydia Birkbeck, he married John Birbeck's sister Elizabeth, so it's two siblings marrying two siblings. John Stansfeld was the vicar in Coniston Cold, just a bit further down the road towards Skipton. Robert and Lydia's other son George Stansfeld married Sarah Birkbeck who was a cousin of those two siblings. Don't worry about keeping up, they just all married Birkbecks!

George (senior) and his wife Sarah and had seven children. They lived in Ashfield House, in the middle of Settle, (it's now Settle Social club) which incorporated a lot of land with it on both side of the railway. It is still the largest house within the centre of Settle, so they were doing very well. but, George Stansfeld senior will die in 1869, which coincidentally is the year that they started building the Settle & Carlisle Railway.

Because the railway cut right through their land the family will have got a huge amount of compensation. The family moved out of Ashfield, and the railway carried on through. The land was used for the headquarters of the Midland railway.

There is a quote from the time which says -

The railway yard is a place of much excitement, the ringing of anvils, the hammering of carpenters, the tramp of heavy horses, the puffing, steaming and whistling of locos, the different keyed voices of workmen, i.e. different accents, and the clang of machinery all combine to give the place an aspect of unusual activity and restlessness.

The railway yard included within its wooden precincts a saddler's shop, a carpenter's shop, saw mills, store rooms, a seven flued smithy, numerous wooden huts and two stables fit for up to 40 horses. The stables were very clean, and the few horses that were there were in excellent condition.

One of the lesser known facts of the railway is that navvies lived in navvie huts. Obviously one thinks of places like the Ribbleshead viaduct up in the wilds, but in fact all the towns up the valley had navvie huts, and in the grounds of the Ashfield were ten navvie huts, all with about 10-12 people in them. As well as that many navvies boarded with people around Settle. It must have been such a culture shock for the people of Settle. It's a very quiet place, and nowadays people moan about dog poo & litter etc, but in those days, you can imagine, a quiet market town in the middle of nowhere



all of a sudden you've got thousands of people from all over the country and Ireland, all with strange accents.

The newspaper reports are full of drunkenness, assault and theft, so it would have caused a huge consternation.

The Stansfeld family were right in the middle of that, they would have negotiated the financial compensation and done very well from it.

Those seven children did very well, they married into almost aristocracy, or had military careers, and did very well.

There is a massive, beautiful red grave stone for the family tomb, in the corner of the graveyard, unsurprisingly it's near to the Birkbeck tomb

George (junior) left Settle to return to Sowerby and live in Field House, the family seat of the Stansfelds.

George (senior) and Sarah also had a daughter called Elizabeth Stansfeld. She remained a spinster all her life living a life of luxury with lots of servants in Giggleswick. One of her achievements was to break the bottle of Champagne over a lifeboat which had been paid for, (and five others!), by the Settle branch of the RNLI. It came to Settle by train, and was pulled into town by a team of heavy horses for everyone to see. It was named 'The Christopher Brown' in honour of the secretary and treasurer of the Settle branch of the RNLI.

So that was the Stansfelds, and Birkbecks who had a massive influence in Settle throughout most of the 19c.

But there are other links with Halifax as well.

We have the Jarry sisters, whose grave is right by the door of the church, a prime position, there is also a William Morris window with an : 'In memory of two sisters devoted to kind and good works, erected AD 1913 by parishioners and friends'

These two spinster sisters were absolute ladies. Maria Louisa Jarry and Alphonsine Sarah Jarry

So, who were they then? We have a copy of the census for 1851 when they are in Halifax. Their father Etienne, is French and a teacher of French, and mother not working. Aged 32 years and 28 years respectively, they were both born in Halifax and described as Governesses.

What was going on in France in 1775 when he was born? An interesting time in French history. Etienne was born and brought up in Versaille because his father was a steward for Louis the 16<sup>th</sup>. During the revolution Louis came to a sticky end.

We don't know what happened to his family but Etienne managed to escape, and lived in poverty for a few years in Paris. As soon as he could he signed up to join the army, to show his loyalty, and served for quite a long time.

In 1809 Etienne is in Spain, involved in a battle with the British where he is captured and brought back to this country as a prisoner of war, to Northampton. In 1812 when hostilities ceased he was released, and that is where he met Sophia. She was quite a bit younger and an orphan.

They married in Shropshire and his occupation on the marriage certificate says 'French Prisoner of War' Great!.

We know he's going to become a teacher of French, and also from the trade directory we also know he's involved with British lace manufacture, and wool shops. We know that his daughters are going to become very posh ladies, so he's obviously doing very well.

Looking at the census return going back a column, they're living at Akeds Road Halifax which was also the birthplace of Sir James Stansfeld. Our two sisters were born in 1818 and 1822, and Sir James was also born in 1822, so they will have been neighbours. In fact when Etienne died in 1858 his will was proved in Wakefield by the oath of James Stansfeld of Halifax, Sir James' father.

In 1841, we find Maria as governess to the Birkbeck family at Anley Hall

There is a book of the local area around Settle, and in it is a sketch by Miss Jarry of the tower on the top of Ingleborough dated 1839. The tower is no longer there.

Alphonsine is some where different:- Shibden Hall!

You all know the story of Anne Lister and Ann Walker. Anne Lister died in 1840, Ann Walker remained at Shibden Hall for another three years, when she was unceremoniously sent to an asylum. John Lister a second cousin once removed to Anne Lister took over and lived there with his family, including his son John Lister, who is Alphonsine's pupil

John the younger was an interesting chap, a barrister and JP in Halifax, a founder of the Labour party, friends with Ramsey Macdonald. He was the first person to decode Anne Lister's diary and hid it behind panelling, possibly because he was gay and didn't want any suspicion, they were later donated to Halifax Corporation .

So the girls have died, they have that lovely gravestone, and then we found that Alphonsine had died in 1912 and left a £600 legacy to the Infirmary at Halifax, in memory of her father living in Halifax. Alongside the bequest came a portrait of her father which she asked if it could hang on the wall at the infirmary. Sadly Malcolm Bull reports that the portrait is lost.

When her mother had died, Ann Lister took on the running of Shibden Hall, supported by the cook Mrs (an honorary title) Louisa Kitchener, and two other staff. It just happens that there's a link here with Settle. Louisa Ann Kitchener and her two brothers. When their parents died Louisa went straight to Shibden Hall to work and stayed there for over fifty years, her two brothers moved to Settle and became backbones of the community. One brother opened a garage, and the other looked after the Pleasure Grounds amongst other things.

Yet another link with Sir James Stansfeld is through his sister Mary, she married George Dixon an MP for Edgbaston and Birmingham. A distant cousin of that George Dixon was Thomas Dixon who surprisingly ended up in Settle. He started out as a bank clerk and ended up as the manager in a Settle bank, which one? It was the Craven Bank, which was the Birkbeck bank. On his retirement a cutting in the local newspaper says that he had high praise from the Board of Directors and the General Manager. Thomas married a girl called Eliza Towler, one of four daughters of Reverend William Towler. The Towler family had been out in the West Indies and unfortunately William died out while there. After his death his widow and family returned to Settle where they had other family.

The final link I have for you is with yet another Lister, and this link is my husband, who is Ken Lister.

We have an 1851 census return for Skircoat. A William Lister is living with John Greenwood and family, and is listed as a nephew. My husband has been researching his family history, and John Greenwood had a sister who married a Lister, what's going on?

William Lister married Martha Ramsden some four years later, and his father is not named on the marriage certificate. It seems that William was illegitimate. His baptism only lists his mother, Ruth Lister. We found later some wedding banns for John Greenwood and Ruth Lister, spinster, both of this district.

For whatever reason they didn't actually marry, and even more incredible, soon afterwards we found in the bastardy records of 1828, Ruth Lister is claiming bastardy payments from James Greenwood, but 4 lines further down, she is also claiming bastardy payments from a chap called William Lister. So Ruth had a son called John Lister, with William Lister, she's a bit of a one is she not!

I forgot to say that Ken's ancestor William Lister had a son called James Greenwood Lister.

About four years later she actually married William Lister, and bizarrely enough Ruth's father was also called William Lister. Lister is not a good name for researching family tree.

So Ruth Lister, daughter of William Lister, had a son William Lister with James Greenwood, and then she had a son John Lister, via William Lister, then later married William Lister.

Something of a complicated story!

Unfortunately five years after marrying William Lister, Ruth died, age 34, we found a burial record for her at Stainland.

Now the problem we had in terms of Ken's ancestry was to find James Greenwood, there are so many of them, that even if you narrow it down to the nearest month it's almost impossible. We've reached a dead end apart from through DNA a link to somebody else who has links to James Greenwood's parents, and John Green-

wood's parents. It would be good to know who James Greenwood was and what happened to him. The fact that he was living with his uncle, does that mean that James Greenwood had died, or just not want anything to do with this bastard child. These are the joys of family history research and this is why we do it.

Thank you very much for listening, I hope you enjoyed it. My name is Sarah Lister, or it could have been Sarah Greenwood if things had been different.

Any queries to do with Settle my, email is [settleresearch@gmail.com](mailto:settleresearch@gmail.com),

Join the mailing /Facebook page. Just get in touch.



## POST BAG



Whilst on holiday in the Scottish borders we came across this memorial in Gavinton churchyard (near Duns). I wondered if it was of any interest.

Regards John B Taylor



**CFHS Talk ~ November 2022**  
**The Mourning Brooch – a Yorkshire Family Through Time**  
**by Dianne Page (pen name Jean Renwick)**

***The Mourning Brooch* by Jean Renwick**

Dianne wanted to discuss how the book was researched and brought to publication rather than revealing the story. “Auntie Dorothy” Walker (1920-1989) was Dianne’s mother’s closest friend, growing up in the small village of Knowsley, near Prescott, just outside Liverpool. Dorothy’s father was once the under butler to Lord Derby at Knowsley Hall and Dianne’s grandfather was a tenant farmer on the Knowsley estate. Dorothy never married and had a difficult life. After retirement she ended up renting a top floor room of an Edwardian house in Crosby, dying there in 1989. That is when Dianne became the owner of a strange brooch, a canteen of silver-plated cutlery and a box of photographs. The brooch is not the most handsome piece – typical of mid-19<sup>th</sup>-century mourning brooches - gold with black enamel decoration and, behind the glass, lays a lattice of silver and brown hair. Engraved on the reverse is “Mrs Addy, Ob: Jan: 3<sup>rd</sup> 1849. ÆI: 39.”. No initial and her age at the death date of 3 January 1849 was 39. Dianne didn’t know who the hair belonged to but presumed the dark may be Mrs Addy’s and the silver her husband’s.

For many years the brooch remained in a drawer. Dianne eventually wondered who Mrs Addy was. A cousin had been researching Dianne’s mother’s farming family. He confirmed that the brooch commemorated Elizabeth Addy, wife of Joseph, a farmer owning and renting land in Bentley near Doncaster. Dianne showed a map of Doncaster with Bentley to its north plus nearby villages Arksey, Cadby, Sprotbrough, High Melton and Balby all featuring in the story.

In 1841, the Addy family were living in Bentley with Joseph’s widowed mother, along with a young female farm servant and three agricultural labourers. Elizabeth Addy died leaving two daughters: Mary-Ann aged five and Frannie [Frances/Fanny] only six months old. Dianne couldn’t make the link between Doncaster and her godmother in Knowsley, assuming the brooch would have been passed down to the elder daughter, Mary-Ann, then to her daughter Henrietta. Dianne then remembered the 12-piece canteen of heavy silver-plated cutlery with its inscribed plate set into the lid: “Presented to Mr E Walker on his marriage Aug. 6. 1903”.

Dianne didn’t know Dorothy’s mother but vaguely remembered her father from childhood holidays spent at her grandfather’s farm in Knowsley. She discovered that the Walkers rented a cottage on the outskirts of Knowsley and remembered hearing that Dorothy’s father, Ted Walker, had once worked at Knowsley Hall as an under butler. In earlier years, nearly everyone in Knowsley worked on Derby’s estate. It was said that the Earl had a household larger than the Royal family. Dianne showed an image of a 1905 visit by King Edward VII and Queen Alexandra, and imagined Ted Walker serving wine to the guests.

Now Dianne had a marriage date and a name – Edward Walker – and bought the

certificate, learning Dorothy's mother's name as well as her grandfather's. He was Joseph Mellows, a farmer – a name Dianne recognised as Dorothy's younger daughter Frances had married a Joe Mellows. Their eldest daughter Elizabeth (Lily) Mellows married Edward (Ted) Walker. In other words, it was Dorothy's younger daughter Frances who had inherited the brooch.

Now to look at the residences on the certificate. Ted was under butler at 33 St James' Square, London. This was the grand, Robert Adam-designed London house of the Earl of Derby. It was sold in the 1930s and received bomb damage in World War 2. The Derbys moved to Stratford House, just off Oxford Street – now the Oriental Club. Lily was living at 69 Cadogan Square. What was she doing there? She was probably in service or a lady's maid, nothing grander, marrying an under butler, son of a gardener, even though she was marrying at Holy Trinity, Sloane Square.

As a lover of family sagas, like *The Cazalet Chronicles* by Elizabeth Jane Howard, an idea was forming in Dianne's head to write a two or three volume story around the mourning brooch; to tell a fictionalised history of the descendants of Elizabeth Addy. Although writing had been a major part of her career, it had been largely factual and journalistic. She completed a year's creative writing course, where her work was forensically examined weekly by the classmates and lecturer. Not wanting to reveal the theme of the mourning brooch, Dianne dreamed up a different totally fictitious story, publishing *The Mahler Five*. However, she still longed to write the first part of the brooch's story. On 6 Feb 2016, Dianne started chapter 1 of book 1 covering the period 1839-1876.

Dianne is boringly organised and had to set up a documentation system for the people in the story – to add to as new facts emerged. She also created a timeline, as well as putting people in the context of the time. This provided a skeleton for the story, but if, for example, someone had died in 1852, and Dianne obtained their death certificate stating the cause of death, then she needed to suggest a decline in health a couple of years earlier.

Without any family portraits, Dianne had visited the National Portrait Gallery in Washington and snapped a variety for the Addy family to give her inspiration.

Dianne was equally sensitive to the personality of each person, remembering that they really lived and should be treated with respect, unless she learned to the contrary. Up until the *1857 Matrimonial Causes Act* divorce was only available to the upper classes with only one divorce court in London. A woman could only divorce her husband if he was physically cruel – in addition to being adulterous – she couldn't divorce purely on the grounds of adultery.

Dianne showed a 11 November 1865 cutting from *The Express*:

“he struck her on the breast and knocked her down for telling the servant to take a tray away. In the year following he dragged her about by the hair of her head, and he beat and kicked her on several subsequent occasions. Her story was corroborated by other witnesses, and it was also proved that the respondent's conduct had been of a very dissolute character.”

This clipping is about one of the characters in the book. The wife obtained her divorce but it revealed what a thoroughly unpleasant person her husband was. Dianne had been writing about this character for ten years of the story, and he was of low interest and quite affable. Therefore, she had to backtrack quite a few chapters and lay hints about his malevolent character at an earlier age.

Dianne followed an Ancestry hint to Sam Edwards in California, a descendant of the Bradford family Mary-Ann Addy married into. Mary-Ann's sister-in-law, Hannah-Mary Willey, married a Samuel Edwards and they became Sam's great grandparents. Sam had a wealth of information but Dianne didn't probe much at the time. When, eight years later, she went back to her research, Sam had sadly died in 2014. Therein lies a lesson for us all. Sam had a brother, Seldon. Dianne tracked him down and learned that his great grandfather, Samuel Edwards, came from Oswestry, and left for a life of adventure in the California goldfields. He returned to Bradford seven times to court the iron-willed Hannah-Mary Willey in the 1870s-80s. He would have travelled down the west coast of America to the Panama isthmus, crossed it by land through the malaria swamps, then caught a boat up to New York, thence to Liverpool.

According to Seldon, it appears that Hannah-Mary was quite a force, not altogether in a good way. She married Samuel Edwards and raised their large family in Santa Barbara, ending up living in the town's grandest house and to the grand age of 100. 12 typed pages outlining their lives were gold dust for Dianne, including letter excerpts from Samuel, Hannah-Mary and her parents in Yorkshire, all shedding light on the dynamics of the Willey family. Yet again, Dianne had to revisit the characterisation of these people in the story.

One large problem in writing the story had been filling in the considerable gaps in Dianne's knowledge. For example, how did Mary-Ann Addy, daughter of a Bentley farmer, come to marry the son of a Bradford wool merchant? Dianne worked on the hypothesis that in those days, many women married the brothers of girlfriends. From the 1861 census, she knew that Mary-Ann's younger sister Frannie attended a Doncaster ladies' seminary. At 17 South Parade, one of a number of elegant Georgian houses in the smart part of town, two sisters named Maria and Mary Legg ran an academy taking boarders. Also there at the same time were two Addy cousins. It is highly likely that Mary-Ann had also been schooled there but no evidence exists to prove that. By placing Mary-Ann there as a weekly boarder, Dianne could fictionally place Hannah-Mary Willey there as a term boarder and, from there, the story unfolded as the girls become close friends.

However, Dianne had depicted Hannah-Mary as a kindly gentle soul and, when Seldon Edwards told her that his great grandmother was so awful that her children moved to the east coast of America to escape her bad temper, Dianne had to re-write her character. Similarly, she had described Hannah-Mary's father John as an avuncular type until she read a newspaper report of how he went to court to recover furniture from the wife beaten up by his son! Dianne



read later that John Willey's wife said how much she hated her husband and he was driving her to her grave.

On occasion, we are thrown by a piece of information, i.e. why did a couple marry in a particular town and not in their home parish? Spoiler alert – this is included in the book. An important story line follows a marriage in defiance of the *1835 Marriage Act* which prohibited a man from marrying his dead wife's sister – the Anglican Book of Common Prayer listed who you could not marry – before this Act it wasn't terribly clear. In 1842, an attempt was made to remove the Act but there was such strong feeling both for and against that it was debated annually in parliament until reversed in 1907.

The wealthy would go to the continent to marry, or, in many cases, to a distant church, pay the vicar, have the banns read and face the consequences. The children of such marriages were illegitimate but the greatest obstacle would be the approbation, or not, of friends, family, the community, even the servants.

In *The Mourning Brooch*, the wording of the ceremony is copied unapologetically from Charlotte Brontë's *Jane Eyre*, when Rochester is thwarted in his attempt to marry Jane Eyre while his demented wife still lives. Clearly not the same situation as Dianne's story but certainly the same tension. Dianne couldn't discern why in 1873 the younger daughter, Frannie, did not marry where her father now farmed. Why marry at Christchurch, High Harrogate? To get around this, Dianne created an elderly lady there, the only fictitious character in the book, who employed Frannie as her live-in companion.

Desk-based research doesn't always provide the credibility required. Dianne travelled between the West Midlands and Doncaster to visit the library. One item to research was the date when the railways were being built and when completed. Bentley with Arksey was first dissected by one line, then further split by a second. Dianne owes much to the Bentley with Arksey history blog [<http://bentvillhistory.blogspot.com/>]. Furthermore, a local provided Dianne's only photograph of any member of the Addy family – Maria Addy (née Cockin), born 18 June 1813.

Dianne struggled to find the location of Joseph Addy's farm within Bentley. Last year, as the book was due to be published, one of her original researchers spotted a census clue. Dianne shared this with the Bentley blogger and she shared a recently found map showing the farm's location in 1868. Google Earth unfortunately showed the redevelopment of the farm. The researcher then checked

[www.britainfromabove.org.uk](http://www.britainfromabove.org.uk)

and found aerial evidence of Bentley in 1952, pre-development, and the location of Addy's Farm at Mill Gate.

Dianne travelled to Yorkshire again last year. The story starts at East Bierley, where the Willey family lived, with others living in the posh houses in Manningham. First was Moor House Farm, East Bierley. From the name, Dianne thought the farmhouse would be nestling into the lower moorland flanks. But no, the farm is surrounded by

pasture, on the top of a hill with outstanding views to Yorkshire, Derbyshire and Lancashire, and the moorland is down in the valley. Lots of story changes followed. Her guide grew up at Moor House and when she mentioned the Willey family he laughed and commented that it was well known that there had been a scandal attached to that family. Surprising that the details of the dreadful divorce case were all that were remembered of a once-respected wool merchant's family who had moved out in the 1880s.

Moor House was built in 1632. Dianne was struck by the deep mullioned windows and low ceilings, making the inside quite dark. Upstairs were exposed timber framed walls – thus requiring removal of the description of the bedroom walls being covered in honeysuckle-patterned wallpaper. She asked if the house was cold in winter and he replied “Cold, I'll say - at this height there was nothing between there and the Ural Mountains, it just gets bitter”. She hadn't even mentioned snow, not to mention deep drifts. Another re-write required.

Finally, she asked him the name for a cowshed, as my Lancashire grandfather milked his cows in a shippen. “Ah, you mean a mistle”, he said. However, this should have been “mistal”.

Next day, a local guide took Dianne to key places in Bradford where her people had lived and worked, starting at the magnificent Wool Exchange, excellently looked after by Waterstones, and an important meeting place for many of the wool merchants in the story. They then headed for Little Germany, the centre of the wool trade.

John Willey was a successful wool merchant, his sons joining him in the business, before splitting off to form their own companies. One such was John-Henry Willey, based at his Cheapside address. Francis Willey, one of the younger brothers, was the most successful of them all with his warehouse in Duke Street. After the First World War he was ennobled for services to the country and became the first Lord Barnby.

One focus of Dianne's visit was the home of Maria (later Marian) Willey, Hanover Square, Manningham where they lived for about 15 years. Dianne had written to the owner, without knowing their names, explained what she was writing and asking for permission to take exterior photos of the house. By return came an email from Mr Khan generously inviting her to visit. The house was much larger than it appeared on Google Streetview. His family was fascinated by the story. Some years earlier, Bradford City Council had restored the exteriors of the houses.

St Paul's Church, Manningham was where Hannah-Mary Willey married. The churchwarden showed Dianne and her guide around, including the famous stained glass window designed by the Pre-Raphaelite artist Rosetti and manufactured by William Morris & Co. From her desk research she knew there was only one church bell and had made a point in her writing that there was no way that Hannah-Mary was having a single funeral bell toll at her wedding. The churchwarden smiled and asked if she'd like to ring it. It made a very happy sound so, on returning home, she re-wrote that part of the story.

On the final day they drove down to All Saints, Arksey, a jewel of a Norman church, with a Charles I pulpit, and where the parson delivered his damning sermon after that

illegal marriage in the story. Mary-Anne and Frannie were baptised in the Charles II font. Standing in the nave, Dianne looked towards the altar and the Romanesque window, imagining where Elizabeth Hall had stood next to Joseph Addy on their 1839 wedding day, and 10 years later she was borne in her funeral coffin – a poignant moment. Finally they moved to look at Joseph and Elizabeth Addy's flat and badly-eroded gravestone on the north side of the church.

Dianne re-wrote many chapters before sharing the manuscript for proof-reading. She then chose a cover design echoing the gold of the brooch. *The Mourning Brooch* was self-published in September 2022 as a paperback and on Kindle, it being almost impossible to find an agent, let alone a publisher.

What next? Currently two-thirds of the way through writing book 2, which starts in 1876, and written up to 1901 and the death of Queen Victoria. That time was absolute chaos as no-one had planned her funeral, even though she was in her 80s. Dianne will develop how the lives of Frannie and Mary-Ann diverge along very different lines and require further research into Doncaster railway workers at the turn of the century. She also had to explore a marriage between a daughter of Mary-Ann, daughter of a Bradford wool merchant, and her future husband, son of a master maltster living at Skircoat, Halifax and wonder how they met. The maltings were at Elland. Dianne travelled to Halifax and Northowram this spring and, with help from local historian Mike Beecham, created a credible story line. The Crowthers, an important family in the story, lived at Green Lane House, Northowram. When Dianne visited, a neighbour pointed out the stone commemorating the 1838 building of the house. Fred Crowther and his wife Betsy-Emma were highly respected in the area and she had presented land for a burial ground for Heywood United Reform Church. Fred was the son of a stone merchant as quarrying was big business in the area. Subsequently, he became steward to the Stocks family who owned quarries and also the famous brewery down at Shibden Head. The Crowthers then moved to Queensbury where their daughter married a key character in the story. 150 guests came back to the bride's home, Woodleigh, for the reception. A newspaper cutting revealed what the guests wore and also listed the wedding gifts and their donors.

Looking far into the story, Dianne still doesn't know why her godmother's mother Lily was living at 69 Cadogan Square, London, when she left from there to be married. She knows quite a bit about the owner, William Cooke, a member of a wealthy family of textile wholesalers.

In 1901, two years before Lily's marriage to Ted Walker, Lily couldn't be found. Dianne expected her to be at 69 Cadogan Square, but neither are Mr & Mrs Cooke. Mr. Cooke Sr. was an art collector who had restored the Portuguese crumbling Monserrate Palace, and had not long died. Maybe they were in Portugal sorting out the legal side of things – and maybe they took the lady's maid, Lily, with them?

Dianne visited Bradford Archives in early 2022 to view a box of John Willey's papers. They showed the balancing account of his UK estate in 1924, although nothing has been found about his US estate. In October, at Knowsley Hall, Dianne was given exclusive access to below stairs to see where her grandfather worked.

Last autumn Dianne finally made contact with the 3 x great granddaughter of Elizabeth Addy. Sadly, her mother had died in 2019. She provided Dianne with some gems to amplify the saga – and a possible book 3 – her grandmother had run a Knightsbridge millinery shop.

However, there is a danger in writing too quickly. A month ago, one of Dianne's researchers dropped a bombshell – discovering an unknown marriage in Philadelphia. This revelation has totally upset a major strand of the story as the person concerned appears on page 1 of book 2, and she had to re-write the storyline of this character who brings scandal to the family in chapter 33.

Discover more at <https://jeanrenwickauthor.co.uk> <https://www.amazon.com> and <https://www.amazon.co.uk>



### Fact or Fiction?

Descendant, take care when you're reading;  
It may not be just what you're needing.

To be perfectly fair,  
She *just wasn't there*,  
And her book may be somewhat misleading!

Ann Cestor



### Project Transcription.

By the time you read this, our latest project – the transcription of Monumental Inscriptions at Exley Cemetery, Elland - will have been completed and published. This is yet another example of the dedication of a number of our members who volunteer to help produce research material both for our own members & also for genealogists at large. A big vote of thanks to them all.

In just over 4 months, the team has photographed, transcribed, validated & done final data preparation on over 2100 graves which produced information about nearly 7000 different people. As we all know, Monumental inscriptions are an excellent source of family information, as they often give relationships that are unknown from any other information source – such as uncles son-in-laws, maiden names etc. Even if the researcher has an inkling of such things, MIs can provide final confirmation.

Members can access all this information from our On-line Database as part of their membership. Non-members can purchase a full set of data for Exley cemetery via [www.genfair.co.uk](http://www.genfair.co.uk)

Our next project will be rather different in that we are likely to be looking at work-house information, recipients of Poor Law benefits and Apprenticeships & Indentures. The information concerned will have to be gathered from a diverse set of widely differing documents which will need to be photographed in Halifax branch of the West Yorkshire Archives, and then sent out to our transcription team for processing. At this stage, it is difficult to see exactly how much time & effort this will need, and also how much actual information can be made available, but we should know all this by the time we start the project.

Of course, the existing team, which comprises 29 excellent volunteers, will be asked if they want to be part of this project, but if you have never done anything like this before & would be willing to give a few hours of your time over the weeks, then get in touch with me at [projects@cfhsweb.com](mailto:projects@cfhsweb.com). All you need is an internet connection & software able to read .pdf files (which nearly everyone has) and also able to deal with MSExcel spreadsheets. Full Guidelines are provided & help is always just a phone call or an E-mail away.

Each project that we do is of indeterminate length, because we never know, at the start, how much time volunteers will be able to devote to it, or how enthusiastic they will be once the project gets underway (although that is not generally a problem !!). As a team we really welcome ideas from members on what you think we should be doing, as it is you who make most use of any results that we produce. Wills are always a favourite topic, but the source of these, The Borthwick in York, are committed to Commercial companies on these until at least the end of 2023 and probably beyond. Consequently, we always have to delay thoughts about them for a later date.

So, if there are any ideas out there about what we should do for further projects, and, more importantly, where we can obtain the source information, then please let us know. One of the criteria is that there needs to be a sufficient volume of information to make any project worthwhile. The more diverse the subjects, the more valuable the data may be.

**Peter Lord – Project Coordinator.**

## **Winter Hybrid Meetings**

The Maurice Jagger Centre  
Lister Street  
Winding Road  
Halifax  
HX1 1UZ

**Admission: £1.00 (Members Free)**

For more information, visit <http://www.cfhsweb.com>  
(Calderdale Family History Society)

**28<sup>th</sup> September 2023 @ 07.30pm**

**The History of Calderdale's Markets:**

**The positive effect they have on our towns.**

**by John Walker (Live Presentation)**

In any language, the Market Place conjures up a picture of people, merchandise, movement, vibrancy, history, culture and a multitude of other impressions. Throughout the centuries local townfolk have gathered at established marketplaces for the purchase and sale of provisions, livestock, and other wares.

Many of our historic customs were given over to market day where local people typically thronged in great numbers. Calderdale's Markets also developed and expanded during this period with a history stretching back several centuries.

As Calderdale's Markets Manager, John is uniquely well qualified to speak on the subject, ranging from early Royal Charters through Gibbet Law onto modern retailing and the impact markets have had on the shape of our towns.

**26<sup>th</sup> October 2023 @ 07.30pm**

**Family Houses & Local History - sources before 1837**

**by Jackie Depelle (Virtual) - CFHS Member**

We generally consider the main research resource before 1837 to be parish registers, certainly they are a keystone to going back in time. However, there are many other collections of material, held both locally and nationally, that may take us back towards 1538 – perhaps even beyond?

For Jackie it all began with a family house, researching its occupants, an interest in local history and joining a Family History Society. Now with more than 20 years of experience as a professional Family History Tutor, Jackie is ideally well qualified to assist those of us who have struggled to delve more deeply into our family history.

Jackie had intended to speak to the Society in June but owing to ill health the talk had to be rescheduled to later in the year.

**23rd November 2023 @ 07.30pm**  
**Tellin' t' Tale**  
**by Rod Dimbleby (Live)**

And now for something completely different!

As Chairman of the Yorkshire Dialect Society Council, Rod Dimbleby is more than well qualified to offer a broad and often fascinating insight into the Yorkshire dialect and its evolution over many centuries in "God's Own Country".

"Tellin' t' Tale" will include stories and poems, mainly in Yorkshire dialect, which will undoubtedly test the audience's knowledge of our "native twang". And to compliment the presentation, there will also be musical interludes (nothing too modern!), courtesy of Rod's wife, Pam.

If you are not already registered for virtual meetings , you need to install Zoom on to your computer, I-Pad or other device. This can easily be downloaded from <https://zoom.us/download> – hopefully anyone who needs help with this has a relative (usually a grandchild !!) who can do the business. If all else fails, get in touch with us at

[systems@cfhsweb.com](mailto:systems@cfhsweb.com) <<mailto:systems@cfhsweb.com>>

Once installed, just E-Mail our Membership Secretary at [membsec@cfhsweb.com](mailto:membsec@cfhsweb.com) <<mailto:membsec@cfhsweb.com>> & ask to be registered for the on-line meeting. Once this has been done, you will be sent details (known as "Participants' Protocol") to help you get the best from every meeting.

**Please Note:** Non-Members are more than welcome to join the Zoom meetings free of charge and should request an invitation from the Membership Secretary at [membsec@cfhsweb.com](mailto:membsec@cfhsweb.com)

## USEFUL CONTACTS AND SOURCES FOR RESEARCHING WEST YORKSHIRE ANCESTORS

**West Yorkshire Archive Service ~ [www.archives.wyjs.org.uk](http://www.archives.wyjs.org.uk)** (*This can be a good place to start to access the West Yorkshire Archive Catalogue*)

**Calderdale District Archives**, (*Registers, BTs, Census, etc. etc.*)

Calderdale Central Library, Square Road, Halifax HX1 1QG

Tel: +44 (0) 1135 350 151 e-mail [calderdale@wyjs.org.uk](mailto:calderdale@wyjs.org.uk)

**Calderdale Central Reference Library** (address as above) Tel: +44 (0) 1422 392 630  
e-mail [reference.library@calderdale.gov.uk](mailto:reference.library@calderdale.gov.uk) (*local studies collection, newspapers, maps, trade directories, IGI, GRO indexes, census and parish register fiche, on-line Familysearch and Ancestry; research service offered*).

**WYAS Wakefield Office**, WY History Centre, 127 Kirkgate, Wakefield, WF1 1JG

(*Registers, WRiding Registry of Deeds, Manorial Records etc.*)

Tel. 0113 535 0142. email : [wakefield@wyjs.org.uk](mailto:wakefield@wyjs.org.uk)

Details of where to find us and our opening times are available on our website:

<https://www.wyjs.org.uk/archive-service/contact-us-and-opening-times/west-yorkshire-history-centre-wakefield-archive-service-opening-times-and-information/>

**The Borthwick Institute ~ [www.york.ac.uk/inst/bihrl/](http://www.york.ac.uk/inst/bihrl/)** (*Peculiar + PCY wills, BT's etc.*)

University of York, Heslington, YORK YO10 5DD

Tel: +44 (0) 1904 321 166 email ~ link on website

**Weaver to Web ~ [www.calderdale.gov.uk/wtw/](http://www.calderdale.gov.uk/wtw/)** The council maintains a website with a miscellany of information from the archives (*a wide range of photos, maps, census returns, parish registers, poll books, wills, etc., have been digitised to view online*).

**Malcolm Bull's Calderdale Companion ~ <http://www.calderdalecompanion.co.uk>**

(*Large collection of trivia, miscellaneous facts of people and places and other bits of local history about Halifax and Calderdale*).

All the Parish records transcribed by the Society are available to search (for a fee) on **FindMyPast.co.uk** (*In addition there are many other records available to search*)

West Yorkshire Parish Registers have been put online (for a fee) by the West Yorkshire Archives Service which can be accessed on **Ancestry.co.uk**. (*Again, many other useful records, for a fee*)

**[www.familysearch.org](http://www.familysearch.org)**

(*Thousands of records for free including the IGI and some census data*). LDS Family History Centres are invaluable for 'distance research'. Check local telephone directories.

**The National Archives ~ [www.nationalarchives.gov.uk](http://www.nationalarchives.gov.uk)** (*a wealth of data arising from public records, including BMD's, census and much much more*).

Kew, Richmond, Surrey, TW9 4DU Tel: +44 (0) 208 876

**[www.direct.gov.uk/gro](http://www.direct.gov.uk/gro)** is the website of the general register office for everything concerning civil registration and to order certificates.

Consider subscribing to a periodical such as Family Tree Magazine or BBC's Who Do You Think You Are? Magazine. Online sites such as **GenesReunited** and **LostCousins** may help you find relatives researching the same family.



## LOCAL FAMILY HISTORY FAIRS etc Forthcoming Events of Interest

### The London Group of Yorkshire Family History Societies

#### Our forthcoming meetings:

At the moment, all meetings held by Zoom, starting at 10.30, with the room open from 10. In addition, there are also free monthly social meetings.

#### Our Website

The blog is at <http://yorkslondongroup.tumblr.com/>. Contributions always welcome!

Contact Ian at [lgyhfs@virginmedia.com](mailto:lgyhfs@virginmedia.com) for more information.

### Family History Federation

(was Federation of Family History Societies)

<https://www.familyhistoryfederation.com/>

This site has a wealth of links to events & information of interest to family historians.

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Access to the 1921 Census

Discover more: <https://www.findmypast.co.uk/1921-census>

\*\*\*

Really Useful Family History Show 17 - 18 November 2023

See [www.fhf-reallyuseful.com](http://www.fhf-reallyuseful.com) for details

### Huddersfield & District Family History Society

If you have ancestors in the Kirklees area, which covers the towns of Huddersfield, Dewsbury, Batley, Holmfirth and surrounding villages, then why not contact our Society for help and advice.

We have a research room at **the Root Cellar, 33A Greens End Road, Meltham, Holmfirth, HD9 5NW** and we are open at the following times on these days:

	Morning	Afternoon
<b>Monday:</b>		2 pm to 4.30 pm
<b>Tuesday:</b>		2 pm to 4.30 pm
<b>Wednesday:</b>	10 am to 12.30 pm	2 pm to 4.30 pm
<b>Thursday:</b>		2 pm to 4.30 pm
<b>Friday:</b>	10.30 am to 1.00 pm	
<b>Saturday:</b>		2 pm to 4.30 pm

**Our telephone number is 01484 859229** and details of all our activities and how to join can be found at [www.hdfhs.org.uk](http://www.hdfhs.org.uk). You can also find us on Twitter and Facebook by searching for 'Huddersfield Family History Society'.

*Calderdale Family History Society*  
*Incorporating Halifax and District*

**Officers and Co-ordinators of the Society**

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<b>Officer and Name,</b>	<b>Address and E-mail</b>	<b>Tel. No.</b>
<b>Projects Co-ordinator</b>		
Mr. Peter Lord,	288 Halifax Road, Hove Edge, Brighouse, HD6 2PB e-mail - projects@cfhsweb.com	01484-718576

<b>Web Administrator &amp; Facebook</b>		
Ian Knowles,	30, Victoria Chase, Bailiff Bridge, Brighouse, HD6 4DE e-mail - webmaster@cfhsweb.com	01484 712236

<b>Members' Interests Co-ordinator</b>		
Mr Chris Hiley,	53 Brandreth Drive, Parbold, Wigan, Lancashire WN8 7HB e-mail - interests@cfhsweb.com	01257 464134

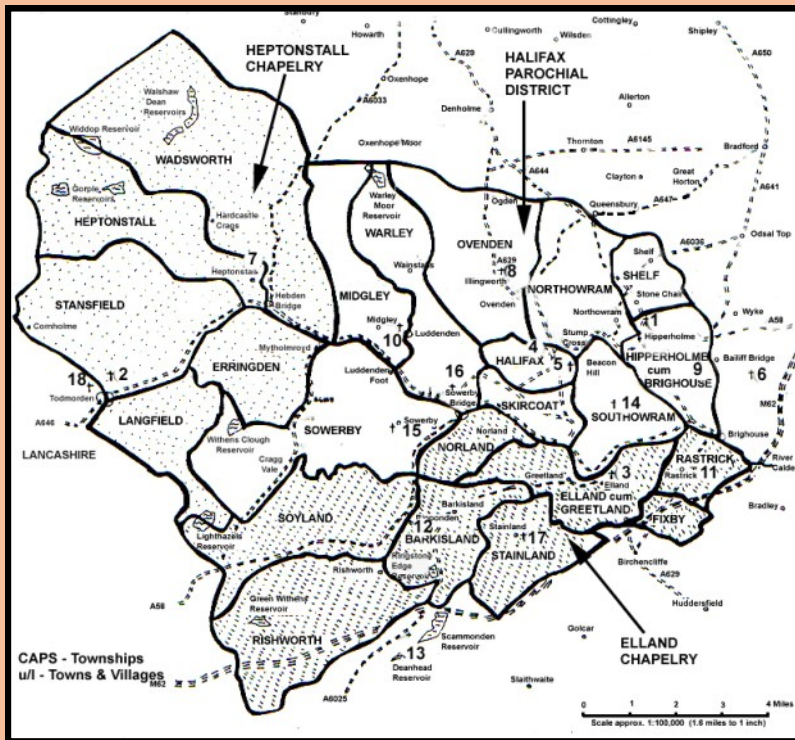
<b>Publicity &amp; Meeting Organiser</b>		
John Barraclough	e-mail - publicity@cfhsweb.com	

**The Society's Home Web Page on the Internet is**  
<http://www.cfhsweb.com>



**RESEARCH ROOM & LIBRARY**  
Now closed permanently.

# CHAPELRIES AND TOWNSHIPS OF THE ANCIENT PARISH OF HALIFAX



CHURCH/CHAPEL	Registers begin	BAP.	MAR.**	BUR.
1. COLEY	St. John	1735	1745	1734
2. CROSS STONE	St. Paul	1678	1837	1678
3. ELLAND	St. Mary**	1559	1559	1559
4. HALIFAX	St. James (inc St Mary Rhodes St 1953)	1832	1837	nk
5. HALIFAX	St. John**	1538	1538	1538
6. HARTSHEAD	St. Peter	1612	1612	1612
7. HEPTONSTALL	St. Thomas**	1599	1593	1599
8. ILLINGWORTH	St. Mary	1695	1697	1695
9. LIGHTCLIFFE	St. Matthew	1703	1704	1704
10. LUDDENDEN	St. Mary	1653	1661	1653
11. RASTRICK	St. Matthew	1719	1839	1798
12. RIPPENDEN	St. Bartholomew	1684	1686	1684
13. SCAMMONDEN WITH MILLHEAD	St. Bartholomew	1746	1886	1746
14. SOUTHOWRAM	St. Anne	1813	1838	1818
15. SOWERBY	St. Peter	1668	1711	1643
16. SOWERBY BRIDGE	Christ Church	1709	1730	1821
17. STAINLAND	St. Andrew	1782	1844	1783
18. TODMORDEN	St. Mary/Christ Church	1678	1669	1666

\*\*Following Hardwicke's Marriages Act of 1754, Banns and Marriages will only be found in the registers of these churches. After 1837 they lost their monopoly of marriages.

# CALDERDALE FHS

## Publications & Services

Current at September 2023

**Note that CFHS members can now access much of our data on-line through the Members' Area on the Society website**

### Publications & Products.

	<b>Page No.</b>
1. All major C of E church BMDs	1/2
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3. Calderdale School Log Books	2
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5. Municipal Cemeteries	2 *
6. Monumental Inscriptions	2/3
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8. Other Publications	4

**Note : From August 2022 products are only available as downloads, unless specifically labelled otherwise.**

### Services.

1. Searches	4
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3. Publication and Search Contact Addresses	4

Categories marked with an asterisk (\*) contain new items from previously.

**Prices quoted are for standard purchase—they may vary under certain conditions.  
(see "Methods of Ordering")**

### PARISH REGISTERS.

**All products for the Main Calderdale Churches contain Baptisms, Marriages & Burials & are indexed & searchable. Other church products may not contain all types.**

#### Main Calderdale Churches—Downloadable Files

<b>St. John's, Halifax BMDs Pre 1812</b> 1754-1812 (Mar), 1767-1812 (Bap/Burs)	£8.50
<b>St. John's, Halifax BMDs Post 1812</b> 1813-1837 (Mar) to 1861 (Bur)-1838 (Bap)	£8.50
<b>St. Mary's, Elland BMDs</b> 1558-1838 (Marrs) to 1843 (Burs) to 1850 (Bap)	Price £10.50
<b>St. Thomas, Heptonstall BMDs Pre 1812</b> 1594-1812 Baps, Marrs & Burs	£13.00
<b>St. Thomas, Heptonstall BMDs Post 1812</b> To 1850 (Baps/Burs), to 1837 (Mars)	£7.00

## Other Calderdale Churches—Downloadable Files

<b>Coley St. John</b>	1734-1902 (Bap), 1749-1753 (Mar) & 1734 -1902 (Bur)	£5.00
<b>Hebden Bridge, St. James</b>	1833-1869 (Bap) & 1834 -2007 (Bur)	£5.00
<b>Ilingworth St. Mary</b>	1650-1915 (Bap), 1697-1934 (Marr) & 1650-1942 (Bur)	£5.00
<b>Lightcliffe St. Matthew</b>	1704-1900 (Bap), 1704-1746 (Marr), 1704-1931 (Bur)	£5.00
<b>Luddenden St. Mary</b>	1653-1958 (Bap), 1661-1942 (Marr) & 1653-1933 (Bur)	£5.00
<b>Ripponden St. Bartholomew</b>	1684-1985 (Bap), 1687-1935 (Marr), 1684-1982(Bur)	£5.00
<b>Sowerby St Peter</b>	1668-1982 (Bap), 1711-1935 (Marr) & 1643-1954 (Bur)	£5.00
<b>Sowerby Bridge Christ Ch.</b>	1709-1905 (Bap), 1709-1753 (Marr) & 1821-1980 (Bur)	£5.00
<b>Other Calderdale Parishes (1)</b>	includes the following churches	£5.00
	- Cragg Vale St John Bapts 1813 to 1912 Burs 1815 to 1867	
	- Halifax Holy Trinity Bapts 1832 to 1894 Burs 1798 to 1857	
	- Halifax St James Bapts 1832 to 1878 No Burials	
	- Stainland St Andrew Bapts 1782 to 1840 Burs 1785 to 1840	
<b>East Calderdale Parishes</b>	includes the following churches	£5.00
	- Brighouse St Martin—Bapts 1831 to 1858 Burs 1831 to 1865	
	- Rastrick St Matthew—Bapts 1813 to 1865 Burs 1813 to 1869	
	- Southwram St Anne Bapts 1813 to 1851 Burs 1818 to 1854	
<b>Non-Conformists Registers (1)</b>	includes the following chapels	£5.00
	Cornholme Meths - Midgley Providence - Mixenden URC - Rishworth Roadside Shelf Primitive Meths. - Shelf Witchfield - Todmorden Shore Baptists	
<b>Northwram Heywood URC</b>	Baps 1744-1952, Mars 1863-88, Burs 1822-2016, Grave Book 1797-2016	£5.00

## Calderdale School Log Books & School Admissions—Downloadable Files

### School Log books

<b>Set 1</b> - Calderdale East & South Schools—fully indexed & searchable	£5.00
<b>Set 2</b> - Calderdale Central & North Schools—fully indexed & searchable	£5.00
<b>Set 3</b> —Calderdale West Schools—fully indexed & searchable	£5.00

### School Admissions

<b>Set 1</b> - Calderdale East & South School Admissions—fully indexed & searchable	£5.00
<b>Set 2</b> - Calderdale Central & North School Admissions—fully indexed & searchable	£5.00
<b>Set 3</b> - Calderdale West School Admissions—fully indexed and searchable	£5.00

## Municipal Cemeteries—Downloadable Files

(Individual photographs for KX Meths & Exley available £1.00 each)

<b>Clifton Municipal Cemetery &amp; St John's MIs</b>	Price £5.00
<b>Exley Municipal Cemetery, Elland</b>	Price £5.00 *
<b>King Cross Methodist MIs</b>	Price £5.00
<b>Rastrick Cemetery MIs</b>	Price £5.00
<b>Stoney Royd Burial Register 1861 to 1960</b>	Price £10.50

## Monumental Inscriptions—Downloadable Files

<b>Set 1</b> - for MIs from 38 Halifax Graveyards (indexed & searchable) See list below for Graveyards included on this Set	Price £8.50
<b>Set 2</b> - for MIs from 19 Halifax Graveyards (indexed & searchable) See list below for Graveyards included on this Set	Price £8.50
<b>Set 3</b> - for MIs from 6 Halifax Graveyards (indexed & searchable) See list below for Graveyards included on this Set	Price £5.00
<b>Set 4</b> —for MIs, Burials & Grave Books from 21 Halifax Graveyards (indexed & searchable) See list below for Graveyards included on this Set	Price £5.00

## Graveyards available showing which Set they appear on.

Graveyard	Set	Graveyard	Set
Barkisland Krumlin Meths	4	Blackley Baptist Church	1
Booth U.R. Church	1	Boothtown, All Souls Church,	1
Bradshaw, St John's Church	1	Charlestown, Mount Olivet Baptist	2
Claremount, St. Thomas' Church	1	Copley, St. Stephen's Church	1
Cragg Vale Methodist Chapel	1	Eastwood Congregational Chapel	2
Elland Huddersfield Rd Wesleyans	4	Elland Providence Congs	4
Greetland Lindwell Primitive Meths	4	Greetland Methodists	3
Halifax All Saints, Salterhebble	2	Halifax Ebenezer Primitive Meths	4
Halifax Pellon Lane Baptists	4	Halifax Salem Meths New Connection	4
Halifax Society of Friends (Quakers)	1	Halifax South Parade Wesleyans	4
Halifax Square Chapel	3	Halifax Square Church	3
Hebden Bridge, Cross Lanes Meth.	1	Hebden Bridge, Ebenezer Chapel	2
Hebden Bridge, St. James'	1	Hipperholme Meths	4
Holywell Green U.R. Church	1	Illingworth Moor Meths.	2
Lightcliffe Mount Zion Congs	4	Luddenden Dean Methodists	2
Luddenden Ebenezer	3	Luddenden Foot , Denholme U.M.	1
Luddenden Foot, St Mary's	1	Lumbutts United Free Methodist	2
Mankinholes Wesleyan	2	Midgley, Providence Methodist	1
Moor End Road U.R. Church	1	Mount Tabor Methodist Church	1
Mytholmroyd, St. Michael's Church	1	Mytholmroyd, Wesleyan Chapel	1
Norland, Mount Pleasant Chapel	2	Norland Prim. Meth. Chapel	1
Northowram Heywood Ind	4	Ogden Mount Zion Methodist	1
Ovenden, Nursery Lane Meth.	1	Peckett Well, Crimsworth Meth.	1
Pellon, Christ Church	1	Queensbury Ambler Thorn Meths	4
Queensbury Baptist	4	Queensbury Holy Trinity	4
Queensbury Roundhill Meths	4	Queensbury Union Croft	4
Rishworth Parrack Nook Ind	4	Rishworth Roadside Baptist	1
Scammonden St Bartholomew	4	Shelf Primitive Methodists	3
Shelf Witchfield Methodist	2	Southowram Methodist	2
Southowram St. Anne	3	Sowerby, Boulderclough, Meths.	1
Sowerby Mill Bank Wesleyans	4	Sowerby, Sowerby Green Congs.	1
Sowerby, Rooley Lane Wes. Chapel	1	Sowerby, St. George's Church	1
Sowerby, St. Mary's Cotton Stones	1	S/Bridge, Bolton Brow Wes. Meths	1
Sowerby Bridge, Christ Church	2	S/Bridge New Longley Prim Meths	2
Sowerby, St. Peter's Church	1	Sowerby, Steeps Lane Bap Chap	1
Soyland, Ebenezer Methodist Church	1	Soyland, Stones Methodist Church	1
Stainland, Providence Chapel	1	Stainland Wesleyan	4
Todmorden, Christ Church	2	Todmorden, Cross Stones St Pauls	2
Todmorden Lineholme Baptist	2	Todmorden Patmos New Connexion	2
Todmorden Unitarian	2	Todmorden Unitarian Sunday Sch.	2
Wainstalls, Mount Pleasant Meths	1	Warley, Butts Green Bap. Chapel	1
Warley Congregational Church	4	Widdop, Blake Dean Bap Chapel	1

## CENSUSES—Downloadable Files

### Pre 1841 Census—(Heads of Household & head counts only)

**Pre-1841 Censuses** (all surviving townships) - (Indexed & searchable) £10.00

### 1851 Census - (Now Reduced Price)

**1851 Census** 19 Halifax Townships (Indexed & Searchable) £5.00

## OTHER PUBLICATIONS

<b>Piece Hall 1778 Subscribers</b> —list of all subscribers at the opening	£2.00
<b>Greetland Undertakers</b> —details of deceased customers of Ely Furness 1896-1927	£3.00
<b>Buckley and Lambert Undertakers</b> —details of their deceased customers 1899-1943	£3.00
<b>Duchy of Lancaster Rolls</b> — <b>Hipperholme</b> —full transcript for period 1537-1607	£3.00

All the above are in the form of downloadable files.

## SEARCHES

Data available is from any item that appears on our publications list - **£1.00 per name.** (*Free for Society Members when logged on as a member on the Society website*)

## METHODS OF ORDERING.

There are a number of ways in which Publications and Services can be ordered. Relevant addresses are given at the foot of this page. Where paying by cheque, they should be made payable to "Calderdale FHS" and **not** to any individual.

### BY POST.

#### Searches.

From the **Search Co-ordinator**. For orders requiring the results on paper, for Postage & Packing please send a Stamped & Addressed Envelope with your order.

### BY INTERNET.

**Via Genfair at [www.genfair.co.uk](http://www.genfair.co.uk)** All products & services are available via this by Credit Card via a secure connection.

Downloadable files do not carry VAT, & have no P&P costs.—not available to Non-UK EU countries.

## PRICING.

The total order via Genfair is a minimum of £5. If your total order is less than this, then the £5 minimum will be charged.

## SEARCH & PUBLICATION QUERY CONTACT ADDRESSES.

### Search Coordinator

Susan Lord,  
CFHS Enquiry Coordinator,  
288, Halifax Road,  
BRIGHOUSE  
West Yorkshire,  
HD6 2PB  
E-Mail : [search@cfhsweb.com](mailto:search@cfhsweb.com)

### Any Queries on Downloadable Products

Peter Lord,  
CFHS Systems Coordinator,  
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E-Mail : [systems@cfhsweb.com](mailto:systems@cfhsweb.com)

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