The Banyan Tree

February 2024 No 177

ISSN 0140

The Journal of the East Yorkshire Family History Society

Post card for Charlotte Cousens
From Walter

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The Banyan Tree - Contents

THE CONTENTS PAGE WILL BE BACK IN THE NEXT ISSUE.

Cover photo: Sally George - see page 35.

From the editor

Hello everyone,

I would like to start this issue of The Banyan Tree by saying thank you to everyone who wished me well after I had to have a shoulder joint replacement after breaking my am in January 2023. Your good wishes were appreciated.

Now we begin a new year - 2024. Let us start by seeing who has contributed to this issue.

Pete Lowden - Chairman's Remarks

Heather Martin introduces us to Abraham Martin a Nurseryman & Seedsman.

I look at how to dig deeper.

Julia Mabberley has worked upon the Unthank Family.

Pete Lowden asks 'Is it safe to play outside?.

eyfhs AGM details..

Tom and Judi Bangs provide a lot of information.

Sally George researched some of the Parish Highlights.

John Carlill examines the Tudor Tax Records

Dianne Page reviewed 'The Mourning Brooch' book by Jean Renwick.

Forum Corner seeks information from the eyfhs members.

Margaret Harrison looks at a World War One Diary.

Sally George has traced who wrote a postcard in 1903.

Fredrick Farrow takes us into his Boarding School experience of the 1949 - 1955 years.

Geoff Bateman examines a Middle Name Puzzle.

Sally George reads the Harvest Festival 1878 records.

Behind the scenes members of the eyfhs include Janet Bielby,Margaret Oliver, Janet Shaw, Peter Glover, et al. Thank you for your help.

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Here are some sites that might be of interest to you in your research projects.

www.exploreyourgenealogy.co.uk
www.parishchest.com
www.familyhistorybooksonline.com
www.fhf-reallyuseful.com
www.familyhistoryfederation.com
www.family-historian.co.uk
www.agra.org.uk
www.thecraftygenealogist.co.uk

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I look forward to seeing you in the next edition of The Banyan Tree

Edwina Bentley
editor@eyfhs.org.uk

Submissions for the next edition of The Banyan Tree should reach the editor by the 1st March 2024

Chairman's Remarks
Pete Lowden

I hope that you all have had a good Christmas and I sincerely hope we all have a better year than the last one has given us all.
I'm writing this in the first week of December so once again my future is your past. I'm still trying to get a handle on this time travelling. So, forgive me if my comments appear to have a rather loose grip on reality. Think of it as that I'm sort of jet-lagged.
Speaking of the new year before us, some time during 2024 there will be a new historical resource for you to access. This will the long-awaited digital database of the Hull General Cemetery burials. It will be searchable by surname and allow the suer to access the dates of death, burial, address at the time of death and also cause of death if recorded. As the cemetery was in existence from 1847 to 1972 and was the burial place for many dignitaries and important people of the City of Hull it should be a boon to the family historian with relatives who lived in Hull.
It also should appeal to those of you who fancy finding out what Zachariah Pearson, of Pearson Park fame, died from or how many people were buried by Hull Workhouse. Hopefully I can give more information on how you can access this fascinating site later in the year. As this edition of The Banyan will reach you in February this is an ideal opportunity to remind you that the Society's AGM will take place on the 16th March at the Carnegie Heritage Trust building on Anlaby Road, Hull. It was decided that this year a Help Desk would be run before the actual AGM meeting. This would run from 11.00 a.m. to 1.30 p.m. with the AGM beginning at 2.00 p.m. It would be great to see you there.

(Editorial note)

Thank you Pete for providing your remarks to this edition of 'The Banyan Tree

The Chairman - Pete Lowden presented a gift to Tricia McNaughton for the service which Tricia has given to the eyfhs.

Nurseryman and Seedsman

Heather Martin

Abraham was the tenth of eleven children born to George and Mary Martin in Hemswell, Lincolnshire in the late eighteenth century.

He must have had some knowledge of agriculture and growing plants from his life in Hemswell but what made him trek up Ermine Street and cross the River Humber to Kingston upon Hull we'll never know. The streets may not have been paved with gold but there was certainly a lot of manure around and as his adopted county fellows would tell him 'Where there's muck, there's brass', brass meaning money.

There was already an established market gardening fraternity around Hull when young Abraham arrived to make his fortune. The growing population needed feeding and the Victorians became great gardeners but even before then the land around the city had been improved with manure from both animals and humans. The habit may have been brought over from Holland by families fleeing religious persecution and once the locals saw how well their crops grew, they too adopted it. With the population growing and little effective sewage management the 'night soil' men did a good trade in removing the 'gong' and spreading it on the outlying fields. It wasn't just manure that was spread about – in 1822 it was reported that 'a million bushels (a bushel is eight gallons) of bones from the battlefields of Europe were landed in Hull, destined to be ground up and used as fertilizer'.

'The Gentleman's Magazine' of December 1797 as quoted in the Cottingham memories book describes Cottingham as follows: - 'The town itself is situated … upon a rich soil exceedingly well calculated for gardens in which it greatly abounds, and thus affords a plentiful supply for Hull Market.
On the same side of the town, and not far distant from this mill (Snuff Mill) is a very extensive nursery, containing upwards of 30 acres of ground, in the occupation of Messrs Philipson and Scales.'
Nothing is known of Mr Scales but Mr John Philipson loomed large in Abraham's early life in Cottingham. Mr Philipson already had an established nursery business in Cottingham by the time Abraham arrived so perhaps he went to work for him and if so then he married the boss's daughter as in 1807 Abraham married Mary Philipson on 27 March at All Saints, Sculcoates in Hull.

So, at the climax of the Napoleonic Wars Abraham was rising up the ladder of commerce and building up his own business as a nurseryman. He took over the Philipson business when John died and took out newspaper advertisements assuring existing customers of his continuing the business and detailing his stock of trees, shrubs, greenhouse and herbaceous plants.

Abraham and Mary had three sons and two daughters but Mary died around 1822 with the youngest child only around 7 years of age. None of the sons joined the family business so perhaps they were brought up by other family members but contact was maintained as they or their children were mentioned in Abraham's will. However any associations had disappeared by the twentieth century as there are no family memories of this part of Abraham's family.

After two years of widowhood Abraham married Sarah Simpson who was fourteen years younger than Abraham. She was born in Linton near Malton in North Yorkshire and was the daughter of William Simpson and Elizabeth Elliott.

They had four children, Samuel Elliott, Frederick, Rebecca and Alfred. All three boys became gardeners within the business which became Abraham Martin & Sons. Throughout the 1830s, '40s and into the '50s adverts appeared setting out the substantial stock of plants which were grown on rented land around Cottingham. In 1837 he borrowed £200 from his wife Sarah's uncle, Samuel Elliott by way of mortgage bond. Samuel died two years later with the loan still outstanding. The bond was left to Sarah under Samuel's will meaning that Abraham owed his wife £200 so it's unlikely the money was ever repaid. Whilst running a thriving business he was also taking part in community life. In 1847 he was a member of a jury at an inquest into the death of two men who were killed on the Hull and Bridlington Railway near to Cottingham. A month later he was made the overseer of the poor by Cottingham Parish Church. There was also involvement in local fetes and newly created floral societies.

Abraham died in 1858 and was buried in the churchyard of Cottingham Parish Church. He left money to the children from both his marriages with the business being left to sons Samuel and Alfred. Frederick received £250 perhaps because he had married into the well-established gardening family of Cochran. But that's another story.

By 1851 he had business premises in Hull, in Station Terrace, Paragon Street and owned a property in Northgate, Cottingham which was the primary nursery site and subsequently owned and run by his son Samuel.

Dig Deeper
Edwina Bentley

In 2010 I took a course at Warwick University, it was for a Certificate in Family History Research an enjoyable experience and the course content was varied and made you think about things 'outside the box'. We were challenged to find answers to the assignments which were set throughout the academic year based upon the course content.

'Only a genealogist regards a step backwards as progress.' Finding out about your own family tree can be a great emotional and intellectual journey. The certificate aimed to give the researcher the investigative skills and knowledge necessary to pursue independent research into family history. The course was based upon looking at modern social history and demography to place the subjects of research into a context and gain a greater understanding of things. How to use the internet effectively is essential for genealogical research, guidance was also given upon how to use various genealogical software, using local and international resources, creating effective queries, and using online reference sites'

2. Maintain good notes. Do not rely upon 'Post Its' stuck into a notebook. (A practice that we have all used)

One of our assignments concerned going

to a graveyard and tracing a family which were buried in the church yard. Therefore, on a snowy afternoon in January I trudged around the Berkswell church yard looking for a suitable family to use for my research, I chose the Duggins family – it was a blacksmith's family and it provided me with a great deal of possibilities!

In Loving Memory
Edward Duggins
For 43 years Blacksmith at Tile Hill in this Parish
Who entered into Rest Dec 8th 1893
Aged 69 years
Also of
Sarah Duggins,
Relict of the above
Who entered into Rest June 11th 1900
Aged 71 Years
Until the Day Breaks and the Shadows Flee Along

The rural tradition of specialised hand craftsmen practising in every village dwindled after industrial changes began to alter the English way of life.

The individual skills included those of the blacksmith, wheelwright, carpenter, the saddler, and harness maker all of which were used upon the horse as the means of power. The crafts were needed in most rural areas, many other crafts would be found where certain materials were plentiful or where there was local need for the skills such as hurdle making, basket making and thatching. Many village craftsmen were part of a family tradition, the skills passing from fathers to sons.

The blacksmith's part in the daily needs of village life was vital. He was highly skilled in farrier work and he made and repaired tools and equipment for local farms and households.

The village craftsmen worked hard and long hours 6.00am to 6.00pm being quite usual. There was no specified retirement age, and money was not plentiful enough for them to retire on their own terms, so they tended to remain at their work until they were quite elderly.

A blacksmith would teach his sons his craft, and a craftsman would sometimes take on an occasional apprentice, who would start by paying the master a small weekly fee, then gradually change to receiving a small wage himself as he became more useful at the work.

For Duggins the Blacksmith in Berkswell, we can see how this was a feature in the business. – census reports from the mid 1800s.

1841

Head John Duggins - Blacksmith
Wife Maria Duggins.
6 children 4 males, 2 females
Edward - son (15) Blacksmith
Joseph - son (15) Blacksmith.

1851

Head Edward Duggins - (25) Balcksmith
Wife Sarah Duggins - (21).

1861
Head Edward Duggins - (36) Blacksmith
Wife Sarah Duggins

5 Children 3 sons, 2 females
Thomas Abal 1 Apprentice Blacksmith
John Baster 1 Apprentice Blacksmith

1871
Head Edward Duggins - (45(Blacksmith
Wife Sarah Duggins

8 children 5 sons, 3 females
2 sons were training as Blacksmiths.

18881
Head Edward Duggins - (55) Blacksmith
Wife Sarah Duggins

4 children 2 sons, 2 females
2 sons were Blacksmiths

1891
Head Edward Duggins - (65) Retired.
Wife Sarah Duggins

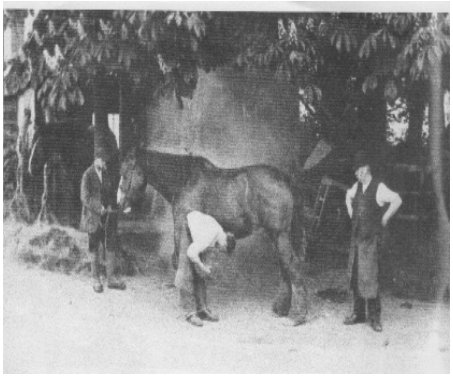
1 child, - female
George was a trainee Blacksmit

1901
Head Geroge Duggins - (42) Blacksmith
Wife Mary Ann - (36)

4 Children
1 son, 3 females
2 assistant - Blacksmiths, Ralph Buteman &Charles Butter, to help in the business

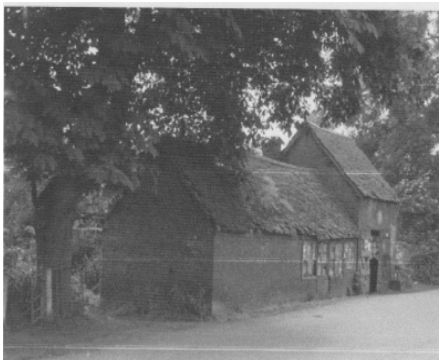
1911
Head George Duggins (51) Blacksmith
Wife Mary Ann (44)

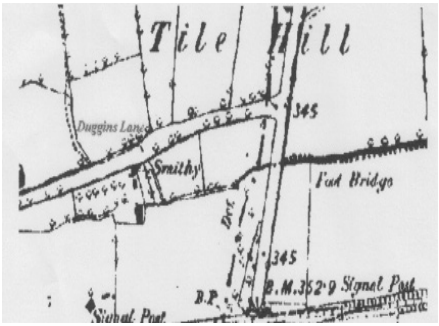
3 children 1 son, 2 females
2 assistant - Blacksmiths, John Ward &Lewsi Barnet, to help in the business



The images show the Duggins Blacksmith business.

(George Duggins is on the left of the picture shown above)





Map of the Duggins Lane Blacksmiths
The Old Duggins Lane Smithy 1985 photo

The Old Smithy was converted into a house.

The information and photos were found on the 'Find My Past' and on the internet picture images.

(There is a lot that you can achieve if you decide to dig deeper)

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Another picture of the work being undertaken to convert the property to one home

The Unthank Family
Julie Mabberley

I have spent quite a lot of time trying to trace the Unthank family since I was shown what may be the oldest surviving history of any North Carolina Quaker family via a friend in the North Carolina Friends Historical Society.
The author of this history, Joseph Unthank (or Unthanke), was born in Yorkshire, on the 4th day of the 4th month in 1704 (Quaker dates – March being the first month), the oldest son of George and Mary Unthank.

Rev Michael O. Brown, Pastor of St. Clement Parish, Toledo, Ohio has

provided a lot of information about Joseph Unthanke and more information has come from a variety of sources including an Autobiography written by John Unthank – Joseph's son.

The earliest records I've found are from about 1600.

John Unthank (one of my 10th great grandfathers and Joseph's great grandfather) married Alicea Hill in St. Hilda's Church, Danby on 26 September 1620.

John was probably baptised in Kirkleatham on 21 February 1601 but no father's name is shown in the early Kirkleatham parish records. There is, however a will for a John Unthank who died in 1624 and listed a wife Ann and 6 children including a son John and his two daughters. So John (senior) and Ann could be some of my 11th great grandparents.

Alicea Hill (John's wife) was born in 1599 and baptised on 17 May in Danby, her parents (Anthonius Hill and Ephamia Robinson) were married on 15 October 1598 in Danby. She was the eldest of five children (Alicea, Agness, John, Margaret and William).

There are records of the baptisms of thirteen children to John Unthanke in the Danby area between 1621 and 1647. John died at Kirkleatham in September 1658 and was probably survived at least 6 children including George baptised 27 April 1628.

There is evidence in Unthank records George Unthank (1628-1679) must have married Ann Pearson but I can't find any record of their marriage. It was probably at a Quaker meeting but records from that early are not available. The first Quaker record I have found is of the birth of John (their son) in a Monthly Meeting in Guisborough in 1663.

Ann was probably born near Pickering and baptised in Pickering on 22 January 1642/3 her father is recorded as Henry Pearson. George Fox – founder of the Quakers only visited this part of Yorkshire in 1651 and the Unthank and Pearson families were early converts to Quakerism. Apparently in 1660 George was imprisoned in York Castle for being a Quaker and in 1671 he had goods to the value of £4 seized. I haven't managed to find these records to verify this yet.

According to Peter Binnall (in "Annals of Quaker Family in the North Riding of Yorkshire" 1941), he was deemed a person "who caused a good deal of trouble to the ecclesiastical authorities. Following a Quaker prayer meeting held atop one of the North Yorkshire moors, George, along with Gregory and Robert Pearson, James Peacock, and others, was arrested in 1670 and fined the enormous sum of £167-19-0 for their adherence to "illegal and heretical principles."

According to the family history written by Joseph, George possessed a good farm located about a mile from Castleton on the River Esk near both Danby and Rosedale.

In 1667 his signature appeared on the deed for the Quakers' burying ground at Danby. George was buried at Danby on 11th of the first month 1679 (11 Mar 1678/79).

After his death, the Quakers held their meetings at his widow Ann's house in Danby, until a meetinghouse for Friends was erected at Castleton.

George and Ann had 5 sons and 2 daughters (John, Maria, George, William, Ann, Peter and Thomas).

Maria was born in 1664 and is my Great (8 times) Grandmother. She married a William Featherstone and they lived in Danby.

George Jr was born in 1667 and married Mary Shipton (at a Quaker meeting at his mother's house in 1703).

George and Mary had four children, the eldest of which was a son Joseph.

Joseph was born in 1704 and married Anne Allen in about 1730. I haven't managed to find a copy of a record of their marriage yet, but they had a son Jonathan who was born on 8 July 1731 and a daughter Mary born in November 1733. Mary died at the age of about 6 months and shortly afterwards, Joseph and Anne decided to emigrate to America.

Joseph sailed to Pennsylvania in 1735 at the age of 31 with a wife (Anne) and her sister Rachel Allen. They were accepted into the Quaker Community in Pennsylvania in the fall of that year and settled on Cook's Creek in Springfield Township, Bucks County, where Joseph built a substantial stone house. They were active in the affairs of Richland Monthly Meeting and regular meetings for worship was held in their home from 1748 to 1755.

The record of the emigration of the Unthank Family to America, is recorded in Quaker meeting records and in the autobiography of John Unthank (Joseph's son), in which he says;

"I was born in Bucks County, Pennsylvania, 40 miles from Philadelphia, in the 4th 1741 (1741) in a place my parents moved to a short time before. Their names were Joseph and Ann Unthank, they were brought up and educated in the principles we now profess, in Yorkshire, in old England, and lived there some time after they were married, and then moved to Pennsylvania near Philadelphia."

John also records that sometime in the 1740's
"all their children that were older than myself were taken away by death, which were 5 vis: Jonathan, Rachel, George, Joseph and Mary and afterwards one that was younger, whose name was Hannah, which was a great grief to my parents, to part with so many, one after another."

There is evidence that in 1745, there was a fatal epidemic in Gwynedd (the area near Richland) that killed many of the children. Although, a yellow fever epidemic was known to occur throughout colonial America in 1745, the pattern of deaths (mainly children) and the rapidity of its spread (all the deaths occurred in 2 months) suggest diphtheria. The epidemic seems to have started at the home of Thomas Evans who described himself as an innkeeper.

In 1755, Joseph and Ann, with their surviving sons John, Jonathan, and Allen, left Pennsylvania for North Carolina, taking up land in the New Garden Friends community in present-day Guilford County. Joseph soon established himself in the New Garden Monthly Meetings, serving as an overseer and as a member of numerous committees.

In 1769, Ann died, followed a year later

by her son Jonathan. In 1772, Joseph went back to England. The New Garden records suggest that he may have been considering a permanent stay, but he returned to North Carolina.

In 1779, at the age of seventy-five, Joseph married again. His bride, Judith Thornburgh, was twenty- two. Joseph and Judith had one son, Josiah, born a year later. It was about this time that Joseph wrote his family history.

It is easy to imagine him, old and sick and guessing that he would not live to see Josiah grow up, trying to leave his youngest son some account of his English relatives.

Joseph's history is long and I have only included extracts:
"my Father & mother and their fathers & mothers were all members of the People called Quakers my fathers father died before I knew him but I have ben at many metings of friends at my Grandmothers their being no meting hous at that time belonging to Luck Cooks meting but after a time one was bought at Castletown 1 mile from where my Father Lived & where my Brother Georg Unthank now lives and the place being in the center of divers metings to wit Roseby & Moorsome toward the north & north East & Gisbrough toward the norwest and Yattem west and Stoseley near west & hutton in the hole where my first wife was brought up & where John Richardson lived & also Kirbi moorsid meting …"

"Grandfather Unthank had four sons the oldest and stoutest was John and he married a Lawson a very kind woman and had but one son called John a very toping lad think as my Jonathan But kept not to friends.

"My father was George Unthanks Second son and put prentice to a weaver and followed that and farming all his days until two old.
"He had only two sons & 2 daughters named Joseph Georg Hannah & Rachael"

"Having said something of my fathers family I would now mention something of my mothers friends my mother as I said was Clark of that great monthly meting many years to which belong 8 particular metings to wit Castletown, Robely, Moorsom, Gisbrough, Yattam, Cirbimorside and Hutton in the hole where my wife Anne Allen was brought up my mother was an extronerry good wife i think my father loved her more then his own life"

"I should have said my mother seemed more to me than all the world besides until i was maried and I was very near to her"

Two months after Josiah's birth, Joseph Unthank died. He left a detailed will dividing his estate between his sons and leaving the use and profits of Josiah's share to his wife until Josiah reaches 18.

Joseph is one of my 1st cousins 9 times removed.

Is it Safe to Play Out Yet, Mum?
Pete Lowden

In an alternative universe, during filming of the latest Carry On film, entitled 'Carry On Bring Out Your Dead', Kenneth Williams, reading a scroll comes upon three words; Endemic, Epidemic and Pandemic, and looks to the camera and states, 'Hmmm,

that's a lot of 'ics'. Sid James then says 'dics?' At which point Barbara Windsor, dressed in some peasant garb that allows a vast expanse of cleavage to be shown, puts her hand to her mouth and giggles suggestively. Hattie Jacques, dressed as a cross between a mother superior and a puritan, scowls sternly, whilst Sid James dressed as Henry VIII or Charles II leers. Finally, Charles Hawtrey, dressed only in a loin cloth as a simple peasant and covered in buboes looks at the camera, places a hand suggestively on his hip and, speaking with a lisp, states that he hasn't noticed any and promptly falls down dead. Cue audience hysterical laughter.

Sadly, the scenario above never happened and, in my humble opinion, our cultural history is much poorer for that. Well…, perhaps.

But now I've got your attention let me explain about that slew of words, and fear not, this article can safely be read before the watershed. My aim is to clear those words up, as they appear to have been quite topical for some time. In a later article I intend to relate them to times in the history of Hull and region. It's a long journey but we've had our booster shots so here we go.

Let's relate those three words to our latest medical travail; Covid-19, a member of the Coronavirus family. It's a large family and you've all been hit by it before as the common cold is a member of that particular viral family.

So, at the moment we are in what the World Health Organisation (WHO) have termed a pandemic. However, before it became a pandemic, the viral infection must have been simply an epidemic. Prior to that the infection would have been endemic so let's start at the beginning. Oh, and by the way, sometimes that sequence gets reversed. Don't worry it'll all become clear by the end. Or not. But keep hold of that bit I said about not worrying.

When someone states that an infection be that viral or bacterial is endemic it essentially means that it is living in either an animal reservoir, be that animal, bird, bat or some other creature that it has a natural environmental niche where it lives in peace and harmony with the world. The infection will have lived in this host / environment for millennia and, in terms of creature reservoirs, the infection and host have adapted to each other over that period. This adaptation means that although the creature may carry the infection, the infection no longer kills the carrier if the carrier is a healthy individual. It may still kill the old, sickly and injured but on the whole, there is now an equilibrium between host and infection.

It is only when that animal reservoir or environment is put under stress, either by climate change, natural disaster or human activity that we, as humans begin to tread metaphorically into dangerous waters. For example, the consensus of ideas around the emergence of Yersina Pestis, or the bacillus that caused the bubonic plague in the mid-14th century, centres upon what is now

known as the beginning of the Little Ice Age. Although providing copious amounts of rain in Northern Europe at the time, so much so that crops continued to fail under the onslaught, it meant a prevailing dry period in the central Asian plateau. This dry period allowed the marmot and other rodent families of that area to breed rapidly.

The marmots, being the animal reservoir of the bubonic bacillus, were soon outrunning their food sources, and as such they spread into other areas; areas where mankind was active.

Carrying the fleas that feasted on them, and by which the plague bacillus could be transmitted, they spread to human settlements and there encountered mankind's most faithful companion; the black rat. With us since ancient Egyptian times it too had never encountered bubonic plague. The rat, not having this convivial relationship with the infection that the other rodents had, quickly died on a local level but not before passing the flea on to the next warm body, be it a rat, dog, cat or human. And thus, began the greatest disease outbreak in history.

Humanity couldn't really be faulted for the Black Death. We were just in the wrong place at the wrong time. However, with more modern outbreaks of infection, well, we were caught bang to rights. Marburg Fever, Lassa Fever, Ebola, even Zika have all been caused by human activity, mostly the logging of virgin forests which has caused parasites, mainly insects, but also some direct transference of infection from eating 'bush meat', to seek another host and the nearest ones are usually the loggers and the settlers. And of course, once the habitat is gone the vector of the infection, usually tick or mosquito, just goes looking for a new host. Guess which one?

By the way, this is not new, there is an argument put forward that the Roman Empire was severely struck by bubonic plague in 251 A.D which lasted about 10 years. The Plague of St Cyprian is thought to have transferred into civilization from Equatorial Africa and came to Rome and the Empire because of its need for wild animals for the arena. It's estimated that the population of the Empire was reduced by 20%. Now that is a real case of the biter being bit. It is also seen as the catalyst that propelled Christianity to the front of the various religious sects proliferating at that time. When all around you are dying the notion that at death you may go to heaven if you are a true believer and lead a second life in paradise must have been quite appealing. The numbers of Christians grew across the Empire until a century later it became the official religion of the Empire. So, the blame for all of that comes down to a little flea.

So endemic means that an infection is living in a host population or virgin environment without causing that host much trouble. If the host or animal reservoir is abundant then the infection is said to be endemic to that area. Let's not get too snooty about this and blame things on wild animals etc. It is estimated that herpes is endemic in humanity and the latest estimate was that it is lying dormant in 70% of humanity. The Coronavirus is endemic but in its common cold variety. Due to its transmission all over the world it's odds on that Covid will now, or very soon, be categorised as endemic by the WHO.

An epidemic is something much different. This is where an infection becomes troublesome at a local level. Now this is a much looser term. What is meant by 'local'? For example, we may be troubled by a flu epidemic this winter. It may be localised to urban centres, it may be more prevalent in the North as opposed to the South, it may affect office workers more than outdoor workers and finally it may affect my house more than yours. Bad luck for me but my house would just be one case of a flurry of

them. So 'local' is a term that means, at least in this case, not much.

On a larger level, let's take polio. Seen as the next best disease to eradicate, because it has no animal reservoir and just lives on and with us, a worldwide eradication scheme was begun in the last century It was tremendously successful. There was a real chance that Polio was finished. In 2001 there were only 483 cases of it in the world and the majority centralised on an area that encompassed the Northern states of Nigeria and neighbouring states. In 2003 religion raised its ugly head and Muslim leaders began to insist that the vaccination programme should stop as, and I kid you not, they felt it was a western plot to infect the population with HIV. As a result, cases began to rise. Within a year they had risen to over a 1,000 and continued to rise for a decade. This was an epidemic of cases. Sometimes we, as a species should hang our heads in shame that we let purveyors of irrational belief overrule scientific fact.

The fight against Polio is still continuing and the latest figures for 2019 estimate that there are only 62 cases left worldwide so there is a good chance this debilitating disease can follow smallpox into the research labs and out of common circulation.

The other aspect that defines an epidemic as opposed to the lesser term of 'outbreak' is that it usually is spread over a larger geographical area and disseminates very quickly. For example, HIV is an epidemic. It is worldwide in its spread. So is malaria. Yet neither are pandemics. Or at least not defined by the WHO and it is that aspect that defines what is an epidemic or a pandemic; the WHO statement telling us.

You see, although Covid-19 is classed as a pandemic it will probably cause less deaths world-wide than malaria or tuberculosis will this year, yet neither of those two will constitute a pandemic according to the WHO. In 2003 Severe Acute Respiratory Syndrome (SARS) killed 774 worldwide which is probably much, much less than the amount of people who died from type 2 diabetes in the western world. Yet it was declared a pandemic whereas Diabetes is not. So, it's not simply the number of deaths nor is it the geographical spread that pushes the WHO to declare something a pandemic.

The missing factor that carries the most weight here, and the part that, quite frankly, scares health professionals around the world is that such a disease is new, at least to Homo Sapiens. And with that newness comes the unknown risks. Where did it come from? How did it jump the species barrier? What is the vector of transmission? How easily is it transmitted? How long is the incubation and infection period? And most importantly what is the mortality rate?

We've all been here before, and sadly, we will be here again. The Spanish Flu of the 20th century is a case in point. It was diagnosed as a variant of Influenza, a disease that has been endemic amongst humans since at least the Bronze Age, and probably caught from our domestication of animals. It is an unstable virus and that is the problem. It mutates quickly and we can't keep up with it. However, on the whole we control it as best we can, and it kills the weak, the old and the sickly every year. We take that human cost for granted. In 1918 a new variant arrived and it chose as its victims a different grouping; the young and fit. This was why, a few years back, extensive research was being undertaken

into gaining the DNA of the virus from both Sir Mark Sykes tomb at Sledmere and also burial sites in the frozen north of Canada. We now have its genome and it was subtly different to other variants of flu – but not much and that is worrying.

Cholera is another case in point. Probably endemic in the Bengal area of India for over a millennium if not longer. It suddenly surged to an epidemic level in the 1810's and began its march across the world reaching Britain in 1832 for the first time. Incidentally, the British Empire's merchant fleet unwittingly spread the disease around the globe much more quickly that the disease itself could have done by filling their ballast tanks from the Bay of Bengal, complete with the Cholera bacillus, and travelling elsewhere where they shed their tanks into the harbour where they were sat and thus passing the disease on to China, the Mediterranean and the Americas.

Although there was no WHO then, this is often cited as a pandemic because it was a new disease to us and spread rapidly around the world. Cholera did its work and because it had no animal reservoir it retreated to its natural habitat; warm, faecal contaminated water. It resurfaced again and again over the rest of the nineteenth century and was only kept at bay by better methods of sanitation and more public awareness of cleanliness to offset the oral- faecal transmission method.

Where such improvements are lacking or have been destroyed by human agency such as war it rears its head once again. Indeed, although many of us in the west are blithely ignorant of the fact, we are living through the 7th pandemic of cholera since the 1817 one. It's a variant called 'El Tor' and is endemic in some of the water supplies of North Africa, Yemen and also Central America and parts of South America and elsewhere. The British Empire's gift to the world that just keeps on giving.

So, one hopes that all of the above makes things a little clearer in these uncertain times. And maybe not because as I hope I've shown much of the terminology is not only used loosely, by politicians in particular, but is pretty hard to actually nail down by health professionals. But I haven't mentioned, cluster, outbreak, communicable and non-communicable, prevalence and incidence or that dreaded herd immunity with its faithful follower, the R number so be thankful for that.

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eyfhs
news items

ANNUAL GENERAL MEETING 2024

The 47th Annual General Meeting of the East Yorkshire Family History Society will be held at the Carnegie Heritage Centre, 342 Anlaby Road, Hull on Saturday 16th March 2024, commencing at 2pm

AGENDA

1. Presidents opening remarks.
Apologies for Absence.
2. Minutes of the 46th Annual General Meeting held on 18th March 2023.
3. Matters arising from these minutes.
4 Chairman`s report.
5 Secretary`s report.
6. Treasurer`s report.
7. Other reports.

8. Election of officers, Chairman, secretary, and treasurer.
9. Election of committee
10. Election/Appointment of Examiner of accounts.
11. Previously notified business (items should be given in writing to the secretary not less than 21 days before the date of the meeting).
12.Any other business.

The AGM is open to current members and invited guests only.

Nominations for Officers and Committee members are invited.

Please send all nominations to the secretary. Mrs Barbara Watkinson, 161 Moorhouse Road, Hull, East Yorkshire, HU5 5PR after making sure that the person nominated is willing to serve. Alternatively, nominations can be made from the floor at the Annual General Meeting.

Monumental Inscription Recording

After more than 40 years the Society has completed recording the churchyards and cemeteries in our area. This year work was finished at Hull Crematorium grounds on Chanterlands Avenue.

We are sad in some ways, what will Dave and his team do with their Saturdays, although he might find some areas we have missed?

Work started on this large project back in 1977. The Society had been asked by village residents to record North Frodingham churchyard, as the grave stones were being removed. A team was quickly organised and our first recording session took place, followed by our first book. We now have 360 books covering 334 churchyards and cemeteries.

The work has been fun but also hard, with us gradually gaining experience on reading some very difficult stones, many a time you would find recorders crawling in bushes, laying down to read stones that could only be slightly raised or piecing together broken stones. With the help of water, scaffolding poles and blocks to raise fallen stones, scrubbing brushes, grass or tracing the words we managed to transcribe the vast majority of all we found.

Over the years there have been many volunteers who have given up their time and travelled to the graveyards, we wish to thank everyone of them, because without their help we would not have this brilliant resource. Especially Dave Mount who is still organising the team, drawing maps and checking parish registers.

Many of them would be able to recall difficult areas such as Seamer, to us known as the toast rack as the stones had been removed and stacked along a wall. Using a torch helped as the stones could only be slightly moved.

Old Malton - Pam & Richard Walgate had stopped to record here on their way home from a recording session at St Leonard's, New Malton as there were only a few stones. They were informed by a neighbour that hundreds of stones were buried under the grass. The team led by Dave with his "patent" prodder eventually excavated and recorded 400 stones, reburying afterwards.

Scarborough St Mary's churchyard - originally we were refused permission to record, but many years later when we started we found the stones, many of them used as a path were so badly worn that it took a lot of scrubbing and determination to record.

Bridlington Priory again used as a path but with the stones face down, we were allowed to lift them but they had to be replaced as found. Some of the graveyards like Londesborough have been very over grown, whereas others have had sheep to keep the grass short.
Since recording a great number of stones have disappeared, Driffield churchyard was full of stones when recorded but there are very few now.

So please buy our booklets and make use of an excellent resource.

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SCARBOROUGH

It is with sadness that we have to announce that our monthly meetings in Scarborough have run their course. For the last few years meetings have been held at St Andrew's Unired Reformed Church on the outskirts of the town centre, on a main bus route. Lately to encourage attendance the meetings were moved to an afternoon, these were very popular pre covid, but numbers have now dwindled.

Unfortunately Trisha who has organised meetings single handedly for a number of years is now unable to continue, we thank her for her dedication.

ADDITIONS

I am pleased to announce that additions and corrections have now been produced for most of our Monumental Inscription books.

When Scarborough Manor Road Cemetery books 1 & 2 were recorded there were several stones which were too large for us to lift. Many of these have now been repaired thanks to the partnership between Community Pay Back Team and the Probation Service with Scarborough Borough Council. The leaflets also contain corrections.

Part 1 includes the following surnames – Appleby; Allan; Banks; Betts; Bird; Bishop; Bland; Bowden; Bury; Cammish; Catley; Cockerill; Cousins; Dobson; Evesham; Falkner; Farman; Fletcher; Francis; Frankland; Goodrick; Gould Ingham; Lappage; Liley; Marris; Norman; Normandale; Prior.

Part 2 includes the following surnames – Anfield; Birdsall; Clarkson; Flint; Morrison; Sutcliffe; Treholm

The additions are available at a cost of £1.30 inc p&p from Mrs J D Bangs, 5 Curlew Close, Beverley, East Yorkshire, HU17 7QN

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New Monumental Books

M353 F
Anlaby Tranby Lane Cemetery part 3

M354 D
Anlaby Tranby Lane Cemetery part 4

M355 F
Howden Cemetery

M356 C
Hull Eastern Cemetery part 11

M357 D
Hull Chanterlands Crematorium part 1

M358 B
Hull Western Cemetery part 11

PRICES

	UK	Europe	World
B	£2.80	£4.80	£5.50
C	£3.80	£ 5.50	£6.40
D	£ 4.60	£ 6.30	£7.20
F	£6.40	£9.70	£11.70

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The eyfhs Social History Project

Every member of the eyfhs is invited to contribute to the 'social history' project being organised by the society.. The contributions will be saved and carefully archived for the future.

The choice of subject is up to you! Do take part in this project it will be unique and a worthwhile experience for us all.
We welcome stories, family memories and school memories.
Photographs - family pictures, school photos, photographs of friends even holiday snaps. Just indicate who is on them and why they hold a special place in your heart.

Here are just a few ideas which might be hidden in the depths of your mind!!!
Did you read comics?
The Beano or the Dandy.
The Swift or The Eagle
Boys own Magazine or Girls Companion.
In the past did you listen to the radio?
On a Saturday morning Children's Hour entertained us with simple tunes, that was before "Pop' Music came into the 1960's.

I really look forward to receiving items from you the members of our great society.

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Parish Highlights 1875 - 1879
Sally George

Background and history of parish magazines: In 1859 The Rev'd J. Erskine Clarke, Vicar of St. Michael's, Derby started a Parish Magazine, which was aimed, not at the committed in the parish, but at the other half! This has been deemed as the very first magazine of its sort, despite an earlier magazine by Frome in 1854 entitled "The Old Church Porch". There are earlier newsletters written in the early 1600s but they are not church magazines as we understand them. They seem to have been documents discussing relations with the Roman Catholic Church, its conflict with the state and how some form of toleration might be achieved.

Beverley Minster Magazine: "Though the year 1874 has been a bright one for the interests of our Parish Magazine, and more than 750 copies have been circulated

monthly, yet the balance for local printing still stands against us, and we are therefore compelled to reduce expenditure by omitting the usual 4th page on the cover." At the AGM of the Minster Church Work Association the point was raised that the ***i***nsertion of "Home Words" to the Beverley Minster Magazine was adopted, instead of Clarke's Parish Magazine. The price of the Magazine was reduced to 1d causing a deficit in the accounts "a balance on the wrong side of £5".

Entertainment: On Tuesday 11th January 1876 "A popular entertainment by Mrs. Stirling, the well-known elocutionist, will be given in the Assembly Rooms, under the auspices of the Church Institute". (If this is Mrs. Arthur Stirling, then she was also a well-known actress and impersonator, so probably a 19th century stand-up comedienne).

School Matters: In 1876 Miss Moseley, the much respected Mistress of Minster Girls school "has been for some time laid up with illness". She would have been aged 56, at this time and living in a cottage in Minster Yard as a lodger to a dressmaker. Miss Moseley retired in July of that year after 5 years teaching at the infants school and 27 years as Mistress of the Minster Girls' School "The Education Department, we are glad to state, have recognised her long service with a pension". When the Minster Schools closed for the Harvest Holidays on Thursday the 17th August, there was an evening presentation - a gift of a marble clock and a purse of 25 sovereigns (£25 – probably the value would be more like £1,200 today).

Ministry Work in Canada: On the 23rd August, a meeting of the subcribers to the James Ward testimonial fund, was held in the vestry of St. Mary's Church, to present Mr. Ward with a handsome velvet purse containing £75. (probably more like £3,400 today). The purpose of this, was to allow Mr. Ward to carry out ministry work in Canada. One month later, extracts of a letter appear in the Magazine with regard to Mr. Ward's arrival at Huron College, London, Canada. He comments on the streets, "being at right angles to one another, wide and planted with trees on both sides for shade in summer. Instead of flags for foot passengers they have wood, which is easier to walk on than flags, the principal streets are laid with tramways for street railways (as they call the busses). The principal church is St. Paul's and true to its namesake, it wouldn't be London, without a River Thames. There are 7 good churches, besides dissenting chapels".

Discovery of a Well Under the Altar: In April 1877 workmen were carrying out restoration work of the choir. When removing the altar rails at the south end of the alter they uncovered two very old and much worn steps. This led to a well, the depth of which was 12ft 10in. It had been filled in with lots of debris and there appeared to be 5ft of water in it which was pumped out, but immediately it refilled. There must be a spring which may have been dedicated to St. John of Beverley. It is mentioned in the history books as the well behind the freedstool.

Scarborough Excursion: In August 1877 there was a change of venue, from the usual Bridlington for the summer outing. "The excursion of the Minster Sunday

Schools to Scarbro', on the 10th inst., was, in point of numbers, a complete success. As many as a thousand tickets were sold and numbers more were applied for, but the limit of the railway company had been reached, and no more could be issued. The weather was unfavourable. The aquarium, however, and the improved accommodation for refreshment and shelter afforded by the "Grand", reduced the disappointment to a minimum, and left little room for expressions of regret. The trip was enlivened by the Minster Drum and Fife Band, whose efficiency has markedly improved and did credit to the diligence of their instructors."

Notices for December 1877: Every Friday at 8pm, Minster Young Men's meetings in the Girls'School-room for discussions, addresses, reading, and singing. Classes for the study of drawing, organized in connection with the Science and Art Department, South Kensington, are held at the Church Institute, on very Tuesday and Thursday, from 7.30 to 9pm. A French class is held at the Institute every Thursday evening at 8pm. Admission to the classes, members of the Institute 2s 6d, non members 3s 6d.

During the fortnight ending Tuesday, November 27th, special religious meetings have, with the consent of the Vicar, been held in the Beckside School-room, conducted by Mr Tuffen, a member of the working classes connected with the London Evangelization Society.

Events in 1878: The Miss Birtwhistle Memorial Window was placed in position after 600 friends and parishioners donated sums of money to the value of £300 (approx £13,500 today). The stained glass picture depicts Christ blessing the children and Jacob blessing Joseph's sons. Miss Birtwhistle was the daughter of the Rev'd Canon Birtwhistle, Vicar of Beverley Minster.

The Rev'd F.R. Crowther left the parish, after 7 years, to take up an appointment to the Vicarage of Watton with Beswick, and was presented with a purse of 80 guineas (£84 – about £756 today). The address by the Rev'd. Canon Birtwhistle was splendidly illuminated upon vellum by Miss A.M. Robinson, and framed in oak from the Minster by Mr. Elwell.

A programme of lectures, in connection with the Church Institute were to be held in St. Mary's Schoolroom, Norwood, on the following topics:-

The Electric Telegraph, with experiments.
The Religion of Zoroaster.
A visit to Russia, with illustrations by the oxyhydrogen light.
Sound in its relation to the Telephone, Microphone and Phonograph.
Anathasius and his times.
The Moon, with illustrations by the oxyhydrogen light.
("Oxyhydrogen light" was a lantern slide show).

Choral Festival: On Thursday 1st August 1878, a Festival of Choirs in connection with the York Diocesan Choral Association was held in the Minster, in the presence of an overflowing congregation. Many choirs from the surrounding district might be seen early in the forenoon taking advantage of the extremely fine day with which the occasion was favoured, to see the sights of Beverley before their duties commenced. After rehearsal in the Minster at noon, and a luncheon in the Norwood Rooms an hour later, the service commenced at a quarter to three, by the singing of the Processional Hymn "Christ is our corner stone" by the surpliced choristers numbering about 300…….

Restoration of the Minster: "The marble pavement has been laid within the sanctuary, the part of it which covers the well near the altar being made so that it can be taken up, by unlocking the bronze frame in which it is fixed. The credence table is placed in its position east of the sedilia. The fretwork spandrels were used to ornament the pews near the pulpit, they now occupy their original position at the back of the stalls."

The dullness of Filey?: "The excursion of the Minster Sunday Schools to Filey, on Thursday, the 15th ult., proved more agreeable than many, from the reported dullness of that watering place anticipated, and though a considerable number of the excursionists passed on to spend the greater part of their day at Scarbro', those who remained behind found no reason at its close to envy their more go-ahead brethren, but were fully satisfied with the pleasures which the "Brig" and the broad sands of Filey Bay afforded. The number conveyed by the train was about 420 in all, of whom about 230 were children.

1879

Woodmansey: Reports from the Christmas celebrations the previous month. "The Concert in aid of the Sunday School, given at this village on Wednesday evening, the 4th ult., though successful as regards its performance and doing credit to the energy of its promoters, failed to secure more than a nominal balance of receipts, after payment of the necessary expenses of piano, lighting, &c., which owing to the distance from Beverley, were naturally considerable. Monday afternoon, December 23rd, was a red-letter day at the village school. The children to the number of about 80 were present to receive the gifts which Mr. Bainton's family (of Beverley Parks) had provided for them,
and each child was allowed to select its gift in the order of the number of its attendances at the school. Next there was a free bran tub (small wrapped presents hidden in a bran tub) and afterwards a scramble for nuts. Many songs were sung during the afternoon, and the Rev. J. Thomas addressed the children. At the close cheers were given for Mr. Bainton's family, and also Mr. Crump's (of Woodmansey Grange) and others who helped in the day's proceedings".

Tickton: "On Christmas Eve Mrs. Helsham-Jones, of Tickton Hall, kindly gave the School Children a rare treat in the shape of a Christmas Tree loaded with useful and amusing presents, and an abundant supply of oranges. (Today's children would probably view oranges as "healthy eating" and would prefer a chocolate orange and haribo sweets!)

Minster Girls' School: "Out of 244 girls present on the day of inspection, only 140 were qualified by attendances for examination, and with 275 on the books the average attendance is only 158. If the attention of the School Attendance Committee were called to these facts the irregular attendance would no doubt be improved." There was also a problem with class room space and a danger of losing the Government Grant if more room was not provided. Action was taken at once to purchase ground adjoining the school from Mr. Wilkin and a promise of a new scheme as soon as sufficient funds were raised.

Metlakahtla, British Columbia, Canada: In 1879, the Church Missionary Society, put on a talk about William Duncan, who was a resident in Beverley at one time. He

set up a Christian community amongst the Tsimshiam tribes. By 1881, his independent temperament and evangelical form of low church evangelism, that omitted the sacrament of communion, led to his expulsion from the Church Missionary Society. Eventually in 1887 he took with him some 800 Tsimshians from Metlakahtla in an epic canoe journey to found the new community of "New" Metlakahtla, Alaska. Before this happened, in 1878 he sent a letter with details of the good and rewarding work in the community.

William Duncan's Rules at Metlakatla
1.To give up their Ahlied or Indian devilry
2.To cease calling in conjurers when sick
3.To cease gambling
4.To cease giving away their property for display (i.e the potlatch)
5.To cease painting their faces
6.To cease drinking intoxicating liquor
7.To rest on the Sabbath
8.To attend religious instruction
9.To send their children to school
10.To be cleanly
11.To be industrious
12.To be peaceful
13.To be liberal and honest in trade
14To build neat houses
15.To pay the village tax

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Using the E179 Tudor tax records
John Carlil

Having moved on from researching my family tree history to a wider 'Carlill of East Riding' surname study we can be confident that the Carlill dynasty in the region was started following migration from Carlisle. As surnames began to be used in the C13th my ancestor names were recorded variously as de Carliolo, de Carlel, de Karliolo. For example, Gilbertus de Carliolo (Gilbert of Carlisle) was registered as a freeman of York, a butcher, in 1273. By the early C16th the Latinised form had changed to Carlell, Carliell, Carlile, Carlill, Carlisle etc. Interestingly the very early spelling as Carlill was largely confined to the East Riding and northern Lincolnshire, perhaps something to do with local accents and how the name was spoken and then written down.

We have limited surviving data to research when and where one or more men 'of Carlisle' migrated to the East Riding. Carlisle was troubled by incursions from Scotland and counter reprisals from England from the early C12th to the C15th, and perhaps this led to people fleeing the border region. Very few of the 1377/1381 poll tax records for the East Riding have survived but for Little Weighton the 1381 tax listed 52 people and included Johannes Carlele and his wife, and a separate Johannes Carlele. There is then a large data gap until we can identify further regional Carlills from wills and parish registers from the late C16th and early C17th. This data has shown that by the 1650s there were just six East Riding settlements where Carlills were well established, each with at least one strong family tree. In three of these locations the surname presence was quite short-lived but in Elloughton, Little Weighton and in Hull, the Carlill family trees continued strongly into the C18th. Elloughton appears to be the most-populated with Carlills in the early period. From the C18th, with increased movement, the Carlill surname spread to other settlements in East Yorkshire and further afield.

With the available data, we have drawn up

the Carlill family trees from the different East Riding settlements. The tree starting points are mainly dependant on the start date of the surviving Parish Registers which vary from the late 1500s to the mid-1600s. We can set down good tree structures for each settlement but we cannot make connections or determine if or how these Carlill families may be related.

Jumping to the present time we have three living male Carlills who can each trace their ancestors to our researched Carlill trees which originate in three different settlements of Elloughton, Little Weighton and Welton. We have successfully used Y-DNA tests to confirm that the three living Carlill males are all descended from a common male ancestor. The Y chromosome is passed down from father to son. The DNA data and algorithms are not yet very precise about how long ago this common Carlill ancestor lived. Some calculations indicate he was born around 1516 but it could be several generations before that. The close proximity of these villages further indicates a relationship and a stretch possibility that they are all descended from the Little Weighton Carlele family recorded in 1381.

On hearing of the new index to access Tudor tax records perhaps this might provide further useful early data? The E179 series of early tax documents has always been available at The National Archives (TNA) but the series now has an online indexed database which greatly enhances research and access. The database has been developed by several universities with beneficial funding from many organisations. These lay and clerical tax records cover the C12th to C17th showing 'subsidies' collected for the different types of tax demands granted by Parliament to the King or Queen. For example, the early subsidies were needed to fund the wars with France. Some records show the total tax by settlement, or parish, while others contain the names of individuals, by settlement, and the tax collected from each of them. Where individual names are written it should be noted that this will not show all the individuals or all the head of households. The taxes varied considerably but were usually limited to individuals with a certain wealth in either land-holding or 'moveable' goods. Note that the documents are not themselves digitised, but the online index provides confirmation of the contents.

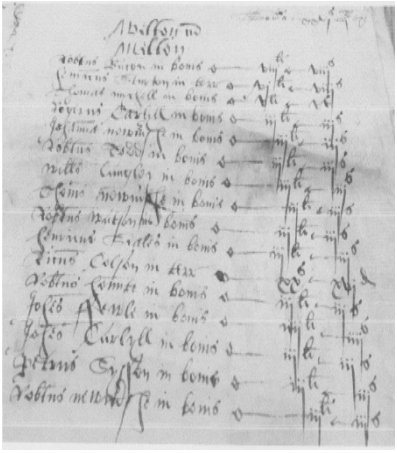


Fig 1

Figure 1 shows individuals of Welton cum Melton taxed in 1572. To use the database to identify this document first use your internet search engine for 'E179 database' and then click on 'Search E179'. You first need to look-up and select a location that you are interested in. You may need to experiment a little here, for example 'Kingston upon Hull' is needed rather than 'Hull'. In our example, entering 'Welton' brings up 6 options but our East Riding village is easily selected. You can now filter the search to specific years or type of tax, but simply clicking on 'search the database' will bring

up a list of all the documents for Welton (124 documents). If you are only interested in finding tax documents which include named individuals then you can apply this filter, and for Welton this reduces the search to 44 documents. For each selected document the system provides the document reference number, the year, the details of the specific tax and a useful list of the contents showing the sequence of settlement names. In this example the tax is a subsidy granted to Elizabeth I in 1571, over two years. The tax was payable by individuals with income from land of over 20shillings or if you had moveable goods worth £3 or more. For the former the tax was 2s 8d in the pound, the latter was 20d in the pound. If you were not 'born of' the village of Melton/Welton you were classified as an 'alien' and the tax was doubled; if an alien did not meet the land/goods criteria then they still paid 4d a year. This example shows 16 people from Welton/Melton paid the tax in 1572, which is clearly not all the households, but for our surname it shows two Carlylls who we were not aware of at this location at this time. At first sight the writing looks very difficult to interpret, but after a while and with some practice you can begin to see names and words, despite the handwriting, different alphabet letters and spelling variations. So we can see Rogerus Carlyll as the fourth name and Johes (John) Carlyll third from bottom.

Prior to visiting you can pre-order documents for viewing. This Welton document comes as an unwrapped roll.

Fig 2.

Most of these tax documents were made on parchment rolls and have been treated for conservation. Over time the various pieces of rolls have been stitched together making a number of 'rot' scrolls (rotulets, or pages). Some rotulets are numbered but all need very careful unwrapping and weights to view them.

I was able to use my mobile phone to take quick shots of the key pages and take these home to view and transcribe.

An earlier 1543 tax roll produced a lucky find as this year the tax captured more people; Welton & Melton had 63 names, probably most head of households.

TNA make the visiting and access to documents a very easy process. Before your first visit you need to apply online to register for a TNA Reader's Ticket. The online application gives you a temporary reader's ticket number and tells you which personal documents (proof of identity, proof of address) you will need to take with you. The application also requires you to watch an online document-handling video. On your first arrival at TNA the reception desk will direct you to where your registration can be completed, your photo taken, to receive your 'credit card' type Reader's Ticket.

With your Reader's Ticket, or a temporary number, you can pre-book a visit online. Check the opening times, as they do vary. Once you have a visit booking confirmed they will email a confirmation and this includes a link to where you can input which documents you would like to be ready for you on the day. Up to 12 documents can be pre-ordered (and more can be ordered during your visit) and I have found that just about 12 of these tax documents is enough

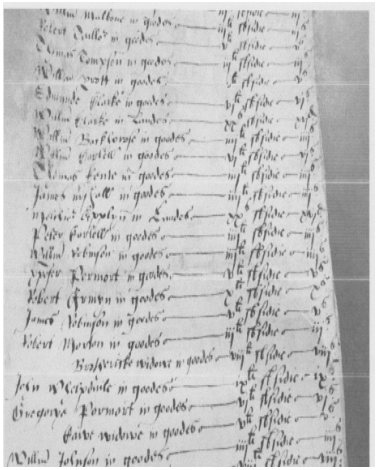
to review in one day session. Just enter the E179 reference numbers that you would like to view. This list of pre-ordered documents can be changed until one week before your visit.

TNA at Kew is a very large building but with some pleasant gardens and ponds to sit out for a break, if the weather permits. From Kings Cross it takes just under an hour to get to Kew Gardens underground stop. It is then a 10-minute walk; follow the signs to the National Archives heading down Burlington Avenue and then across a main road. There are usually others walking the same route, and I think you can tell which ones are the local historians!

The document access room is on the second floor. Check-in (and out) with your Reader's Ticket and a quick security check is carried out. There is an array of tables and it does not seem to matter where you choose. The documents you have ordered will be waiting at the document desk and you are allowed one at a time. A yellow ticket with each document gives the detail and also your booking number. This booking number is the pigeon-hole number of your order tickets, and should be quoted when you return for your next document. When you have finished with your document, then place it on the returns table with the yellow ticket. Items you can take into the document access room is very limited (see web site) but free lockers are provided on the ground floor.

You can leave the document access room for a break and there is an excellent café on the ground floor serving drinks, snacks and a hot meal lunch.

A final example for Hull in 1572 shows part of the 56 names listed for Trinity Ward. In the centre is Peter Carlell who paid his tax in goods. This is Peter Carlill (d1598) a well-documented goldsmith of the town.



Peter's goldsmith workshop was on the north side, near Market Place, of Church Lane that then ran from High Street. Peter had family and business connections with Robinsons of Hull and we can see a William Robinson next in the tax list.

Three visits to Kew have provided useful confirmation to our already-documented Carlills of the East Riding. It has also revealed that Welton had a strong Carlill presence in the 1540s and that Welton was the starting point for the Carlills move and then growth into Elloughton from the 1590s. The visits have not been able to help connect our still separate Carlill trees so we must continue our research and hope for further data to be found. With thanks to The National Archives and the E179 Project.

Fig 1. Reference E179/204/296, rot 2 m 2, TNA Fig 2. Reference E179/204/292, rot 1, TNA

The Mourning Brooch
An Ending, A Beginning
Researching a Family History Novel
written by Jean Renwick

Dianne Page

The best one could say about the brooch is that it is intriguing, perhaps striking. Today we look upon mourning jewellery as macabre, especially when it incorporates a lattice of hair. My mourning brooch, bequeathed to me in 1989 on the death of my godmother, Dorothy Walker, has taken me down a path that I never imagined possible. You will recognise the compulsion of research. Add to that a fascination to discover the real people behind the bare facts provided by certificates of birth, marriage and death, and you will understand how I was drawn to write a novel about families descended from Elizabeth Addy, commemorated by the brooch.

Dorothy, a close friend of my mother, lived in the village of Knowsley, near Liverpool. The woman named on the rear of the brooch was Elizabeth Addy, who died aged 39 near Doncaster in 1849 leaving her farmer husband to raise two young daughters, Mary-Ann and Frannie. As I built a family tree working down from Elizabeth, I could not make the link to Dorothy. It took time but, thanks to a canteen of silver cutlery donated to my godmother's parents on their wedding in 1903, I was able to trace the path of the brooch.

In Book One of The Mourning Brooch, between 1849 and 1876 the two daughters grow up and marry. Mary-Ann (now Marian) Addy married John-Henry Willey, member of a well-to-do Bradford family of wool merchants, and had three surviving children including a daughter, Henrietta. Her younger sister, Frannie Addy, wed Joe Mellows, a local farmer living close to Doncaster, and had one son and five daughters surviving into adulthood. Recently published Book Two runs from 1878 through 35 years as they grow up, marry and have children of their own. Throughout my research I was gripped by how their lives take such different paths.

Probably like you, I need my research to be carefully filed and on my computer each person of significance has their own file where I store fact, photos and documents. For example, in the document for Henrietta, Marian's daughter, I follow her from her birth in Bradford 1867 through the 1871 census to that of 1881 where she is boarding at Stella House Collegiate School for Girls in Islington. I discovered the name and history of Miss Sutton, the headmistress, and other pupils. With Google Earth, I identified the building and, looking at old maps, could see what lay nearby – including Hampstead Heath and Parliament Hill. Sometimes dramatic weather makes the headlines and in January 1881 there were heavy snowfalls across south-east England. The notable storm has its own Wikipedia page, reporting a day and a half of falling snow creating depths of 3ft in London. So, I wrote how a crocodile of young ladies, including Henrietta, exercising after the storm, come to be bombarded with snowballs by the poor ragamuffins tobogganing down Parliament Hill. A creation of my imagination but based on facts.

The biggest challenge in both books was how a couple meet and marry. If they are cousins, that is easy, but sometimes and I need to find a thread to draw the pair together. It happened in Book One where Marian in

Doncaster married the son of a Bradford wool merchant; I created an imagined friendship with his sister. Similarly, Marian's daughter, Henrietta, marries a man from Halifax. Not a great distance but not just down the road from Bradford in those days. Knowing that her parents were not on the scene at that point, I guessed she must be living with other members of the family. Spotting an aunt living in Northowram, close to Halifax, I used her as the stepping stone to the introduction and subsequent marriage. I was helped significantly by the Northowram Family History Society who were about to publish an excellent book on the history of the area. I visited the village and was shown key locations which would later appear in the story such as the house where lived Henrietta's Uncle and Aunt Crowther, highly respected in the area.

Fred Crowther, a stone merchant, was also linked to the well-known Shibden Head Brewery owned by the wealthy Stocks family. I discovered a big celebration of the coming-of-age of the Stocks' eldest son, and newspaper coverage of the event described it, mentioning a speech by Fred Crowther and including the fireworks display seen for miles around. In my book this occasion provides a valuable opportunity for Henrietta to meet her future husband. I have no evidence that they were there, but it is highly likely, given that his father was a maltster and therefore a supplier to the Stocks' brewery.

Subsequently, the Crowthers move to Queensbury, where their daughter married a key character in the story. The 150 guests came back to the bride's home, Woodleigh, for the reception. A newspaper cutting revealed not only what the bride wore but also how the mothers of the bride and groom were dressed – in detail, even to the variety of rose they carried. Perhaps the most interesting thing was the list of guests and their wedding gifts. Can you imagine how awful that would be today to read in the local paper what you gave the couple and have it compared with presents of other guests? Contrast a diamond bracelet from the Stocks family with a simple gravy warmer from the groom's aunt, Frannie.

Scandal is a gift for a novelist and in Book One there were a couple of such events to add drama to the story. The Dead Wife's Sister Act, which forbade a man to marry his sister-in-law, created an emotional situation. Later, we encountered a divorce, hitherto not readily available. Again, it was press coverage which not only revealed the story of wife-beating but also the personalities of those involved, personalities which were threaded back into the earlier part of the story to add authenticity.

For Book Two I was alerted to newspaper reports of two scandals involving the same character, albeit some years and some distance apart. The Scotney affair in 1892 Halifax involved a housemaid accused of theft after she had complained to her mistress that the master had tried to entice her into his bed. It did not go well for anyone. After two trials the housemaid was found guilty and, despite a petition by 20,000 signatories, she was committed to 4 months' hard labour in Leeds' Armley Gaol where she worked in the laundry, washing linen for the local hospital. However, the accusing mistress also came out of the affair badly and longed to leave Halifax.

The second scandal surrounds the nefarious dealings of a husband who gets into financial difficulties due to selling quack

potions which, amongst many others, would counter hair loss and firm the bust – not the same potion for both, of course. When the Liverpool bankruptcy court takes him to the cleaners it is reported widely in the local papers and his wife's position is destroyed in upmarket Southport where they reside.

As in Book Two an increasing number of characters decide to emigrate to Philadelphia at the end of the 19th and beginning of the 20th century, I needed to step up my research. Unable to travel to the USA, fortunately I had the help of two local American genealogy enthusiasts. The Germantown Historical Society helped me identify places where people lived, and I paid for research by the Historical Society of Pennsylvania.

To gain an in-depth understanding of the American textile industry throughout the time of The Mourning Brooch trilogy, I read two significant text books by economic historian Professor Philip Scranton. From these books I learnt about the entrepreneurial attitude of the successful textile barons, many of British origin, and the effect of the powerful unions, known as Knights of Labor, far stronger than those witnessed in Yorkshire at that time. Back in England, we perused the textile trade press both for UK and the USA. That plus newspaper archives revealed the highs and lows of the wool trade as well as various newsworthy court cases.

In writing The Mourning Brooch my admiration has grown for the adventurous spirit of those who left these shores to find a new life in America. Book One includes a couple of intrepid emigrants and in Book Two there is a lady who held faith for many years, waiting for the call. In 1896, five years after the man she loved moved from Bradford to Philadelphia, the daughter of a Norfolk stationmaster travelled alone across the Atlantic to marry him. But how did they meet in the first place? From all over the country, fleeces were carried back to Bradford for processing and sale and maybe this young man visited Snettisham once a year to oversee the purchase of clipped wool and its transportation by rail. And came to know the stationmaster's daughter. The subsequent five years of transatlantic letter-writing would have made for a testing courtship. Again, I don't know the detail surrounding the facts, but it presented a lovely cameo and revealed two interesting personalities.

A theme throughout the book is the rivalry between two brothers, sons of a well-respected wool merchant family in Bradford. I cannot attest to their being rivals but I could imagine it might be the case. John-Henry Willey, the elder of the two, was not chosen by his father to take over the family business. It was Francis, known as Frank, who inherited that position and to be fair, he took it from strength to strength. He was known as a man who worked 12-hour days and avoided tobacco and alcohol. I imagine them attending the weekly dealings at the Bradford Wool Exchange. Someone once remarked that the internal architecture of the building was reminiscent of a church, were it not for the tobacco smoke and wearing of hats.

John-Henry ran his wool trading from his warehouse on Cheapside and had a spinning mill down at Edderthorpe Street. Frank had a large warehouse on Duke Street but other strings to his bow – he was chairman of Hammonds Brewery down on Manchester Road and he expanded his business interests

to America. In Book Two of The Mourning Brooch, John-Henry becomes known as a thriving wool merchant in Philadelphia and also establishes a spinning business over there. But Frank Willey outstripped him by far with his American operation in Massachusetts where he built his manufacturing facility including housing, shops and a church, rather like the Rowntrees over here.

Of all the Willey brothers, Frank was the most successful. Active in the Artillery Volunteer Corps, a fine huntsman, he marries 'well' at St George's, Hanover Square, London, and he mixes in high society. Like many successful Bradford businessmen, he keeps his house at Oak Lodge, Manningham, but buys an estate with a mansion in need of repair at Blyth, Nottinghamshire, is elected chairman of the Bradford Conservative Association and eventually becomes High Sheriff of Nottingham. A striking illustration of his wife Florence in court gown appeared in the London press on the occasion of presenting her daughter. Some years earlier, Florence herself had been presented to Queen Victoria by her close friend the Duchess of Newcastle.

In total contrast, I turn to Marian's sister, Frannie Mellows. Not wishing to give too much away, life in Doncaster was much harder and her husband, a tenant farmer, and breeder of shire horses, turns from the vagaries of agriculture to work in industry, like so many across the country at that time. Doncaster was a town of train makers and I learnt a lot from a book by Philip Bagwell. The Plant was the major employer, established between 1851 and 1855. There they manufactured and repaired locomotives, trucks and carriages. I don't know that Joe Mellows worked there but from the census details, he probably did. Working conditions were grim and although agricultural workers came willingly to work for better money and under cover, it was a tough job, with no indoor toilet facilities, long hours and many industrial accidents requiring support from the GNR Locomotive Sick Society. Subscription a penny a week.

Frannie's family consisted of one son and five daughters and, reflecting the expectations of the time, the son is sent away to school in Thorne where poorer families paid tuppence a week but sons of farmers paid a shilling. I don't know where the girls were educated but I suspect they could only afford to school the son. This pays off and in later years he succeeds in his career as a wool merchant in the US and his standard of living far outstrips that of his sisters, most of whom go into service or nursing.

A marriage certificate can tell so much, but again leave you dangling. Lily, one of Frannie's daughters, cites 69 Cadogan Square in London as her abode on her marriage certificate. I have no idea why she was there nor how she met her husband, who was listed as under-butler at 33 St James's Square. At that time, this was the London residence of the Earl of Derby so I drew the conclusion that, like her husband, she was in service. A logical conclusion as censuses showed other of her sisters in domestic service. But nothing else links her to Cadogan Square. What is more, she does not appear in the UK 1901 census, neither do the owners of 69 Cadogan Square. Mr Wyndham Cook lived there with his family, he the second son of one of the three wealthiest men in Britain, Sir Francis Cook, who made an immense fortune as a textile merchant.

Sir Francis held a superb art collection but had also bought Monserrate, a run-down palace near Sintra in Portugal, and spent huge sums renovating it. Why is Monserrate important? A couple of months before the 1901 census, Sir Francis Cook died. There would have been many affairs to settle including Monserrate and, as Wyndham Cook and his wife also do not appear on the census, perhaps they are out in Portugal doing just that. And perhaps Mrs Cook's lady's maid accompanies them? Perhaps that is my Lily? Yes, all speculation, but a plausible theory and one that I have exploited to the full in Book Two, adding foreign travel to the story.

Then as now, if family
could advance your career, it would. Throughout the story, I saw not only sons but also nephews being offered positions within the family businesses. In both books of The Mourning Brooch, we see America as the destination for many aspiring descendants of Elizabeth Addy. Book Three, still to be written, will see that trend develop further. I researched the transatlantic crossings of the time and visited the V&A exhibition on Ocean Liners to understand what it was like on board in the 1880s at the time of steam and sail. I researched how, at that time, people arrived in New York harbour and would transfer to reach the railway station to take them down to Philadelphia. Further research was needed to ensure authenticity when the characters explore the department stores and Central Park of New York in the 1880s and similarly discover the prosperous city of Philadelphia.

In the 19th and 20th century there was a famous Yorkshire legal firm Killick,Hutton & Vint which worked for the great and the good of Bradford, and Bradford Archives holds the firm's archive of around a thousand boxes. One such box was devoted to John-Henry Willey. I spent a day perusing the papers, my hands filthy from the dust of documents probably never reviewed since they were catalogued. The main findings were the reconciliation of the estate of John-Henry Willey after his death which will come into its own in the next book but provided indications of the direction of travel for Book Two which was still being written.

I was intrigued by a passenger list which showed one of the main characters travelling to Philadelphia with his wife from Southampton First Class on the SS Philadelphia in December 1908. They had travelled from Constantinople in Turkey. I knew that Constantinople was the centre of the mohair market, with goats of Asia Minor and beyond providing the staple for this highly prized wool. By Googling Bradford wool merchant Constantinople I reached The JB Priestley Library of the University of Bradford and discovered an astounding diary. In 1889 Bradford wool merchant Joseph Riley had travelled to Constantinople as he suspected fraud by his agent out there. He wrote a diary noting his journey by train all the way to Constantinople on the Orient Express! Each city he passes through is described, the landscape, the people in the fields. What could I do other than marry together the passenger list and that diary and have my wool merchant travel from

Philadelphia to England and then by Orient Express to Turkey? Although my wool merchant travels 20 years later than Mr Riley, and with his wife, not alone, I unashamedly borrowed from the diary to describe the journey. I love this sequence in the book as it is so unexpected – but based on fact, albeit bent a bit for the sake of the story. Incidentally, Joseph's son, Willie Riley wrote Windyridge and other Yorkshire tales.

Another train-related story emerged from the death of one of the characters at only 40. How in 1906 did a newly retired wool merchant, living in Shipley, come to die in Flaxton, a village N East of York, some distance from home in the middle of winter accompanied by a Shipley coachman who witnessed his death? Checking on Google Earth you can see that the York to Scarborough line passes close to Flaxton and there are some commercial buildings which could once have been a station. Referring to my trusty British Railways Pre-Grouping Atlas and Gazetteer, I saw that indeed there was a station once upon a time. But why was he there? Why then? January is still open season and maybe our man had farmer friends who invited him for shooting further up the line. Retired at 40, maybe he was not strong in health, and took the part-time coachman to carry his guns. All surmise on my part, but an explanation of what transpired. I had him die on the train, removed from the train at Flaxton station, taken to the Thompson Arms in a village which had a policeman to report the death to, and a post office to send the telegram to his family. Conjecture, but that's how I make the story happen.

When you have no evidence of the day-to-day lives of people, you turn to national and local events and rely heavily on press reports. The court reporters detailed writing revealed the shameful events which led to the imprisonment of the housemaid; similarly, the bankruptcy of the snake-oil salesman. But the press also cover events around which your characters live their lives. In Book Two we have the death of queen Victoria – how come nobody had planned her funeral in advance? Later the celebration of the Coronation of Edward VII, postponed when he was taken ill days before the planned date. The horror of the deaths of workers when the Newlands Mill chimney fell just after Christmas 1882. All these flow in and out of the lives of my characters.

For my godmother's father as under-butler, there were many occasions for him to appear in the novel as the Earl and Countess of Derby had busy lives and the press reported the minutiae of their state, social and family life. So, I could relate how close the Derbys were to the Royal Family and how they hosted them on many occasions at Knowsley (racing at Aintree) and at their London home.

There are nearly 200 characters in Book Two of The Mourning Brooch of which only six are fictional. That authenticity

is something which I prize greatly and I have sought to treat the people with respect unless, as in press coverage, I discover them to be shady or downright unpleasant.
The Mourning Brooch Book Three will be the final part of the saga, covering 1913 to 1943, two world wars. There is a lot to research and I am fascinated by life on the home front in Britain but equally for the ex-pats in the US. The between-the-war years promise opportunities as one character is linked to a Russian ballet troupe. Also, in 1920 my godmother is born and grows up to enjoy the village tennis club with her special friend, my mother. How both face World War Two will be based on memories – my memories of what my parents told me of life in a village close to Liverpool and its vulnerable docks. The story will end with an epilogue, wrapping up all the loose ends factually, and this way, the reader will know the outcome but those in living memory will be respected with the simple truth of what really happened to them. My books are self-published in paperback and for Kindle via Amazon as, unlike J.K. Rowling, I don't have the time at 77 to wait to be refused by over 60 publishers. I just want the story out there to be read and enjoyed.
Jean Renwick www.jeanrenwickauthor.co.uk - where you will find many photographs.

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FORUM CORNER

Sharing information is the cornerstone of a Family History Society. If you need help with any research problems or can respond to some ones enquiries, please use this section of The Banyan Tree.

This section stars with an item sent in by Janet Bielby.- I have been given a 'little birthday' book which belonged to John Purling and is dated 27th December 1902. The lady who sent it hoped we could trace some of the descendants of John who were living in Hull, but we've not had any joy there. Could anyone in the eyfhs be a descendant. There are lots of dates from the 1800's onwards to bmd's and other notable events happening to various Purlings, and some references to the Zepplin attacks on Hull in WW1.
Can anyone help?

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Margaret Oliver was interested in 2 pieces which appeared in the Banyan Tree -

The first was Sally George's review of Arthur Credland's book produced by the EYLHS. My maternal great grandmother, Margaret Hudson nee Smith, died of a heart attack in 1915. On the death certificate the cause of death had the added note that it had been 'exacerbated by a German Zeppelin Air Raid.' She lived on Beverley Road, Hull and when the attacks came people hurried from their homes towards Newland, to what they hoped was the safety of the fields. It seems she fell ill on one of these journeys and never recovered.

The second was the brief piece about Hornsea Pottery. As a child in the 50s I lived a couple of doors away from the Hornsea Pottery Shop and Office, before both moved up to the present factory site. When my older sister left school she worked in the office there, her

boss being the Bob Hindle mentioned in the article. She continued to work there when everything moved to the current site.

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Zepplin Raids
Margaret Harrison

I thought you might like to read my grandfathers accounts of 2 Zeppelin raids in Hull, one in August 1917 and one in April 1918

Alfed Goodrum was at that time Police Superintendent of the Wincolmlee Division and these are the accounts I have found in his police diaries from WW1 I gave the diaries to the Hull History Centre along with a lot of police photos etc but have kept copies. My father used to say when he was 9 his dad had brought him out to stand on the steps of the Wincolmlee Police Station in Cumberland Street to see the zeppelin. Alfed's son Arthur had been killed at Ypres one month before the second sighting on 22nd March 1918

21 Tuesday August 1917
I signed all reports at 8am attended Police Court to prosecute from 10 to 1pm. In the afternoon I remained at the Station. In the evening I patrolled the division.
Buzzers blew at 10.20pm and Zep appeared at 1- and was distinctly seen. The search lights were shining (showing?) on him for about one minute & shots were flying all round him but suddenly he disappeared nothing was dropped in Hull & several bombs where dropped in Hedon & a chapel & other building was wrecked one man injured.
All clear at 3.30am A G

12 Friday April 1918
Leave

Field Marshall warning (?) At 7.22am
Take Air Raid action 9.6am
Zep passed over the City at 9.45 bombs were heard to drop at a distrance but none dropped in the city.
Zep passed over the city at 1.30am heavy gun firing till 1.55am when another passed over Was no doubt had been inland and were returning home. It was very dark and cloudy and nothing could be seen wind was blowing from the East during the evening but at 12 was quite calm all clear at 3.40am

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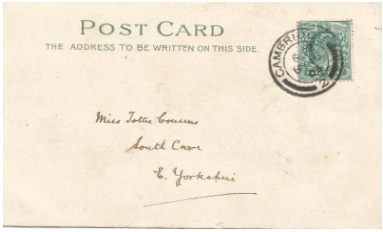
Sally George looks at another hand written postcard. **Intrigue**



1903 posted to Lottie Cousens,
South Cave, E Yorkshire
Who was Charlotte Cousens?
Who was Walter?

A LIST OF NEW MEMBERS TO THE EAST YORKSHIRE FAMILY HISTORY SOCIETY.

Janet Shaw: Membership Secretary

We have another list of new members to welcome to the Society in this issue.

We all welcome you to the EYFHS and we want you to get the most out of the Society.

Please make use of the many services the Society offers to family historians. Visit the EYFHS website as often as you like, there are new features appearing all the time. Passwords for the Members Zone are obtained automatically via the website.

www.eyfhs.org.uk/index.php/members-area-login

The email address for Miss Janet Shaw is shown below.....

membsec@eyfhs.org.uk

Number	Name	Address
7258	Thomas Kidman	Cirencester. UK
7259	Julia Richardson	Skirlaugh EYK. UK
7260	Ian Lamb.	Sandholme Brough. EYK. UK

The Banyan Tree
The eyfhs needs your help!

Important Notice

The Banyan Tree needs a lot of contributions from you the members of our Society. These items can be articles or stories, photographs or pictures or drawings. The choice is up to you.
In order to publish future editions of the journal I really require a file of items which I can put in a folder for use as potential 'stock'

Thank you - The editorial addresses are on page 2

Boarding School
1949-1955

Fredrick C Farrow.

What was it like? Well, looking back, really rather grim! The day started with the bell going at 7.30am. You were supposed to have your feet on the floor by the time the bell finished, but how your prefect, who also slept in the dormy, knew whether your feet were on the floor, `I do not know! Dormy One had ten beds, including the prefects. We wandered cold and still asleep into the washing room where there were basins for each of us but little hot water at that time of day.

We then dressed and made our bed. The bed consisted of a mattress, two sheets, a pillow and one blanket. This could be added to, especially in winter, by another blanket, which you folded across the bed to hold the first one in place and if it was very cold, your mat which for all the rest of the time was on the floor next to your bed. The sheets and pillowcases were exchanged once a week. Your clothes, i.e., vest, underpants and shirt also once a week. We also had a bedside cabinet and a wooden chair to place our clothes on.

You knew what day of the week it was by what there was for breakfast, Monday – beans and fried bricks (bread). Tuesday – bacon and fried bricks and so on through the week. There was tea from the urn and bricks, but you supplied your own marmalade or whatever initially it was only one jar but as time went on it became more than one or even two jars, so that was eventually limited t two jars of your choice.

One job I eventually got at breakfast was that of dishing out the cornflakes. What can be special about that you ask yourself? In retrospect not a lot, but at the time it was a good job to find yourself with, in that you dug the ladle into the bowl which meant that when it came to the sugar slowly dropped to the bottom of the bowl, which meant that you had a lot of sugar! Remember we were still in the days of rationing, so it was a good job to do! After breakfast you got ready for your class. There were about 65 boarders and over500 day boys. Besides boys from Bridlington, day boys came from Beverley and Filey by train and Hornsea and Driffield by bus. Occasionally when the weather was very snowy and some or all of the transport did not run, we had a day off but that didn't happen often.

School finished at 3.50pm and we were allowed to go downtown each school day but we had to be back for rollcall at 4.55 and we were restricted to certain parts of Quay Road, though in fairness it would take you all that time to get to the limits of Quay Road in that hour ou so and there was a great variety of shops. We could also go left out of the school gates to the paper and sweet shop on Beck Side, where you could buy broken biscuits out of those old square tins.
Tea was at 5o'clock, straight after rollcall. What we had for teas, I cannot remember but rationing obviously had its effect on both quantity, quality, and choice, but as growing boys you didn't want to miss it! Again, you bought your own jam or, in those days, peanut butter. You had free time after tea until prep at 6.30. This lasted an hour and we all sat in a classroom in the ain school building, so we

didn't have to go outside again. We could then go for supper. Cocoa and bricks left from tea-time!

In your first year you went upstairs to wash and change at 8.00 to be in bed by 8.15 when, after no bedtime story, lights out, In year two the times were 8.15 and 8.30. Year three, 8.30 and a quarter to nine. Years four and five followed the same pattern.

You were not allowed to talk in bed, though we did, if you caught by your prefect or in fact any prefect, he would come in and say who was talking and you were expected to own up. He would then tell you to either keep quiet or give you a warning or, worst case scenario, present yourself next morning after breakfast to the Head Boy for a beating. This consisted of three strokes of a slipper on your backside. Some boys were regulars outside his study, others were more fortunate. There was an alternative in the summer term when the cricket pitch needed rolling, when you had 15/20 minutes after breakfast on the rolling gang.

Saturdays we all had school until midday and after lunch, was usually better than on weekdays, there being substantially fewer to fed, we were free until the 4.55 roll-call, if we wanted to go out we could ask for an exeat just to let the duty Master know we were off the premises, but this had to into the country as we were still not allowed into most parts of the town. We could also try to kid one of the other Masters to take us, in summer, swimming on the South Side, where we had a large bathing hut, or in winter to play hockey on the vast areas of the sands, again using the Swimming Hut as our base. We would go there by bicycle, so with all this excise, plain ration-led meals, and fresh air we kept ourselves reasonably well, even if I am sure we looked a bit scraggy. Saturday evening, we usually had a choir practice for the hymns we were to sing on the Sunday. This could be enjoyable or not, often depending on how we felt or how the Music Master, who was not a resident, felt!

Sundays depended on whether we went Home or Away so far as church services were concerned. We generally had one week with a short service in the school hall and a longer service in th evening when the headmaster .Ourwould give the sermon or a morning visit to The Priory or Emmanuel with a short service in the evening. As with. Saturdays we could get an exeat out to go to the Swimming Hut. The best day of the week for meals – both first course and second!

Our health at school was under the eye of a Matron, who we didn't see too often and her Assistant who we saw every day after we had and had washed in the evening when she combed our hair and controlled our monthly or so nit picking sessions. Before combing our hair, she tended to have a habit of holding us by our hair and twisting our heads around to make sure we had washed our neck and ears properly! There was a sanatorium across the playing fields adjacent to the tennis courts. I only spent a few days there during my five and a half years at school, but I seem to remember it was far less stark than the rooms at school, but you missed the chatter and noise of those places.

Most of us supplemented our meals by spending our weekly pocket money (one shilingi in your first year) on food. This was also, in my case, further supplemented

by bringing back a tuckbox with me at the beginning of full term and half term. Parcels could also be received. Mine would come on a Saturday lunchtime and could be recognised by the damp patch of over ripe bananas that had matured in transit.

Even so, nothing was wasted. Sweets were still on ration but my Dad seemed to be able to acquire additional coupons, from where I never asked. Perhaps being a Master Coal Trimmer did have its advantages.

Our free time was spent mainly in common rooms, which were exactly like classrooms, where we had an up and over desk in which we kept everything except outside clothing which we on a peg in a cloakroom. We had a ballot each term as to which daily and weekly papers were supplied the Farmer Weekly, which was not surprising as many were from farming families, I was going to say farming environment, but we didn't have those then.

The boys who stayed to the upper fifth and sixth forms had a study to share with another boy. This was luxury after having had to shar a common room with another 25 or so boys where your sole property was a classroom desk and chair, plus a large table for general use. There were few out of school activities, for either day boys or ourselves, there was the CCF (Combined Cadet Force) and Scouts on Wednesday afternoon, when there was no school, we made up for this by having Saturday school until 12 o' clock, Senior Scouts were on Sunday evenings. We played improvised cricket and rugby. You were almost certain to be in the rugby 15 for your age group as there were often only 15 in your year class. All the Boarders were in School House for rugby, so competition against the four Day Boy houses was always tough, but because we knew each other better than those in other houses, we usually gave a good account of ourselves.

Looking back, it is, on reflection, another time, another world, but we all survived it and hopefully, the discipline and comradeship helped us in our future lives and for that alone, I thank Bridlington School for my time there as a Boarder.

Middle-name Puzzle
Geoff Bateman

It was once common practice to give a child, especially a boy, a first (Christian) name that was the mother's family surname. That surname was even more commonly given as a middle name, for either a girl or a boy. Such use of names is often very helpful in tracing family histories. Sometimes, however, it can present a mystery - when a surname used as a middle name has no evident origin.

A middle name that had puzzled me for many years is that of Paul Richardson Westoby (1831-60), the fourth child of my 3x great grandparents, Sigglesthorne farmer James Westoby (1789-1852) and his wife Sarah née Sissons (1798-1848). Not only is "Paul" used for the first time in the Sigglesthorne family's traceable ancestry, but there was also no trace of any relatives called Richardson.

Another odd fact emerged during the

family-search process. In the 1851 census, Paul Richardson Westoby, identifiable as definitely ours by his age and place of birth (Sigglesthorne), was found to be lodging with Thomas Harrison and his wife Ann (née Sissons) in Hunslet (Leeds). Paul was described as their "nephew". Thomas and "nephew" Paul, both "flax-machine makers", were probably employed building or maintaining machinery at Wilkinson's new flax mill in Hunslet, or, less likely, at Marshall's flax mill in nearby Holbeck.

This description of their relationship suggested that Ann Sissons was Paul's aunt. He certainly had an Aunt Ann Sissons, born in Burshill (Brandesburton) in 1813, who was a younger sister of his mother. The records for Hunslet Ann clearly state, however, that she was baptised in Whitkirk (Leeds) in 1812, and her father was small farmer Richard Sissons. Therefore I am sure that this Ann was not Paul's aunt. Even so, having the family name Sissons in common suggests that there is a family connection between them, if only it can be found. Eventually I was able to find a Paul Richardson (i.e. surname Richardson) in the immediate family history of Ann Sissons of Leeds, in fact her grandfather I think. Surely that is not coincidence, and is good circumstantial evidence for a connection between our Paul and "aunt" Ann. Despite that, I have not found any certain connection, but suggest that the two may be distant cousins. My suggestions for their ancestry, in the following paragraphs, may be speculative but are very convincing to me.

Ann Sissons's father, Richard Sissons (1765-1857) was born and baptised in Brayton, just outside Selby, afterwards lived in Quarryhill, Leeds (1841), and later farmed 4 acres in Garforth (1851). He died in Garforth in 1857. His marriage to Mary Richardson (presumably Ann's mother) was registered in Snaith in December 1793, when he was 28 and she was 19. This puts Mary's likely birth year as 1774. Their marriage record gives Mary's father's name as Paul Richardson! Bingo! I suggest that his name is the source of the naming of our Paul Richardson Westoby, even though I can find no record of the former having lived in the same vicinity as the latter's parents, which is not surprising since this was occurring long before censuses were taken.

There were plenty of Mary Richardsons born in 1774 but I can find none with a father called Paul (apart from in the marriage record, mentioned above). There was, however, a Paul Richardson born in 1761, baptised in Brayton and also with a father called Paul. I am almost certain he was Mary's brother. This Paul Richardson was married (aged 26) in Brayton in January 1788 to a Mary Sissons (aged 19), who I suggest was the younger sister (by 2-3 years) of Richard Sissons. Brother and sister from one family marrying a sister and brother from another family is not so unusual. There was another wedding in Brayton in 1788, but in June, when another Paul Richardson (aged 57) married Mary Newham (aged 53). I suggest that this was the second marriage of the father of young Paul and Mary. His first marriage may have been to Jane Moore, possibly the mother of young Paul and Mary Richardson. The father of Mary Sissons (1768), and probably also of Richard (1765), was William Sissons. That is

as far back as I can go. Grandfather of our Paul Richardson Westoby, and hence father of Sarah Sissons, was John Sissons, which is another dead end in the research. William and John Sissons, both probably born between about 1730 and 1745, had descendants in different parts of Yorkshire, but were evidently connected in some way. My provisional version of their relationship is that they were brothers, but I have no proof, only the slight evidence from that 1851 census and from what I have described above.

My speculative and somewhat unsatisfactory Sissons lines of descent from each of them are shown in the lists below. Two names in the same line indicate a married couple; *indicates that these two couples are probably the same, which is the main uncertainty in this scheme.

Line of descent of "nephew" Paul Richardson Westoby:
1.*Unknown Sissons and spouse
2. John Sissons and Jane unknown
3. John Sissons (1768-1838) and Hannah Atkinson (1774-1858)
4. Sarah Sissons (1798-1848) and James Westoby (1789-1852)
5. Paul Richardson Westoby (1831-60) [and Margaret Hey]

Line of descent of "aunt" Ann Sissons:
1. *Unknown Sissons and spouse
2. William Sissons and unknown spouse
3. Richard Sissons (1765-1857) and Mary Richardson (b.1774) [siblings of, respectively, Mary Sissons (b.1768) and Paul Richardson (b.1761)]
4. Ann Sissons (b.1812) [and Thomas Harrison]

Part of Wilkinson's impressive Hunslet flax mill, during conversion into flats 2022, almost certainly where Paul Richardson Westoby and Thomas Harrison worked as engineers.

"Let us not be weary in well-doing; for in due season we shall rep if we faint not" Gal. vi . 9

Sally George

Harvest Festival in 1878
"Thanksgiving Services were held in the Minster on Thursday the 19th September. The Mid-day Celebration of the Holy Communion was thinly attended but a crowded congregation of over 1200 thronged the Church at Evensong. The "thank-offerings" of the congregation were given to the Cottage Hospital (now demolished and houses are on this site named Cottage Mews on the corner of Mill Lane/Morton Lane). In other years the offering was given to Hull Infirmary. The Harvest Thanksgiving offertory at Tickton church, in 1883, was given for much needed work in the church "refilling

the other ricketty and draughty windows with good cathedral glass, providing a more suitable communion rail, desk, and pulpit, painting the pews a better colour, &c." In 1885 the congregation welcomed a new heating system "The old stove, which last winter so annoyed the congregations by either refusing to light or filling the Church with smoke, is to make way for a hot-water apparatus (high pressure) by Messrs. King & Co., of Hull. We trust that at last a satisfactory result will be obtained, as there has been great difficulty in the matter of warming the Church for many years." At Woodmansey the offertory was given for repairs to the school buildings. In the 19th century the Church of England was responsible for most schools until the establishment of free, compulsory education towards the end of that century.

In October 1879 the Rev. J. Ward was in Beverley to receive contributions for the Markdale Church Building Fund. Markdale is a village in Ontario, Canada http://www.village.markdale.on.ca/thevillage.php
On Tuesday, October 16th, 1883 a meeting was held in aid of the Zenana Mission, in India, which became Zenana Bible and Medical Mission. http://en.wikipedia.org/wiki/Zenana

The October 1880 edition of Beverley Minster Magazine states that a Short Service will be held every Tuesday Evening, in the Minster Beckside Infant School-room, by the Rev. John Rowsell (commencing October 5th), at half-past seven. "The Working Classes are affectionately invited". This last sentence shows how normal and acceptable it was to categorise people into social groups at that time!

We reap what we sow. Being a good model is a form of sowing that can result in reaping Christlike changes in the lives of others.

At present, by the beginning of November evening classes, to fill the dark winter evenings, are well under way. From late summer we often have the East Riding College prospectus as an insert with our free local newspapers. In the late19th century, Cottage Lectures, organised by Beverley Minster, were being held in Tindall Lane (the Lane is still there alongside the Queen's Head pub, between Wednesday Market and Walkergate) at 2.45pm and in the evenings at Beckside Schoolroom, the Church Institute, Lairgate Schoolroom and Molescroft. The Church Institute Lectures in St. Mary's Schoolrooms in Norwood had interesting titles including, one on the very latest electronic communication technology - the internet of its day! :-
"The Electric Telegraph, with experiments". There was also "The Religion of Soroaster; Modern Mountaineering, with notes on Glacial Action; " "Sound in relation to the Telephone, Microphone, and Phonograph"; "God in Nature - the Microscope, the Telescope and the Hammer"; and "The Moon"

St Wilfred's Church Hull

What's On?

Hull Meetings

It has been decided as a trial next year, that the Hull talks meetings would be Seasonal - ie - Spring (March), Summer (June), Autumn (September) and Xmas.
Also - we are having them on a Sunday from 2.00 - 3.00pm - doors open at 1.30 pm
To start that off we are cancelling the January and February meetings.

Hull meetings are now to be held on the 2nd Sunday of the following months - 10th December - in the Carnegie Heritage Centre, 342 Anlaby Road, Hull. HU3 6JA - from 2.00pm. The doors will open at 1.30pm to allow for personal research

2024

3rd March - Dennis Chapman.
Hulls' Lost Historic Buildings.
9th June - Sandra Readhead.
Haltemprice Priry.
8th September - Pete Lowden.
The Spanish Flu in Hull.
1st December.

Always check the eyfhs website Events Diary for more details.

Scarborough Meetings are held in the
St Andrew's Church, Ramshill Road,
Scarborough. YO11 2LN

Entry to the church hall is via the back door on Albion Crescent, either up the steps from the bottom iron gate, or by a pathway from the top iron gate. There is plenty of disc parking on Albion Crescent and Grosvenor Crescent, for 3 hours. The number 7 bus from town stops opposite the church, outside the St Catherine's Hospice Shop; the number 17 from the Eastfield/Filey Road direction stops just above the church.

Unless otherwise stated, doors open at 1pm for research and meetings start promptly at 2.00 pm. Tea/coffee and biscuits will be available for a donation.
If you wish to wear a mask, please feel free to do so, ditto hand sanitising.

East Yorkshire Family History Society

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