

# 'e-Owls'



## Contact us :

Branch Website: <https://oldham.mlfhs.org.uk/>

MLFHS homepage : <https://www.mlfhs.org.uk/>

Email Chairman : [chairman-oldham@mlfhs.org.uk](mailto:chairman-oldham@mlfhs.org.uk)

Emails General : [oldham@mlfhs.org.uk](mailto:oldham@mlfhs.org.uk)

Email Newsletter Ed : [Oldham\\_newsletter@mlfhs.org.uk](mailto:Oldham_newsletter@mlfhs.org.uk)

**MLFHS mailing address is:** Manchester & Lancashire Family History Society,  
3rd Floor, Manchester Central Library, St. Peter's Square, Manchester, M2 5PD, United Kingdom

**APRIL 2020**

## MLFHS - Oldham Branch Newsletter

### Where to find things in the newsletter:

Oldham Branch News : ..... Page 3  
Other Branch Meetings : ..... Page 4  
MLFHS Updates : ..... Page 4  
Societies not part of MLFHS : ..... Page 5  
'A Mixed Bag' : ..... Page 5

From the e-Postbag : .....Page 11  
Peterloo Bi-Centenary : .....Page 13  
Need Help! : .....Page 13  
Useful Website Links : .....Page 14  
For the Gallery : .....Page 15

### Branch News :

Following April's Annual Meeting of the MLFHS Oldham Branch

#### Branch Officers for 2020 -2021 :

Committee Member : Chairman : Linda Richardson

Committee Member : Treasurer : Gill Melton

Committee Member : Secretary : position vacant

Committee Member : Newsletter & Webmistress:  
Sheila Goodyear

Committee Member : Dorothy Clegg

Committee Member : Joan Harrison



"Ah! You April Fool!"

from: *The Everyday Table Book*, 1826

### Oldham Branch Meetings : Coronavirus Pandemic

**Please note ... with great regret but in-line with the updated Statement, issued by the M&LFHS Trustees, and on the home page of the Society website, to which I drew your attention in an earlier email, all M&LFHS Meetings, Branch Meetings and public activities are to be suspended indefinitely.**

The newsletter will be sent out as usual.

There will be further updates on the Society website Home Page and on the Branch pages. The next issue of the Society Journal will go out to members as usual, next month. It relies heavily on Branch reports and what the Society has been doing at events and fairs etc.

However, this sort of news won't be there for quite a long time! To fill the pages with interesting articles, it's hoped that more people will write up family stories and contribute them to the journal. Please refer to the page, '*Notes for Contributors*', in the Journal, for information on how to send articles, etc.

The Society Facebook page [HERE](#) and the Twitter page [HERE](#) will be updated frequently.

~~~~~

### **Chairman's remarks :**

Hello again.

I hope you are all well and Coronavirus symptom free.

It's difficult to say much when all our events have been cancelled for the foreseeable future.

You may have noticed that there have been a couple of changes on the Committee following the Annual Meeting and that we no longer have a Secretary. At the moment, then, we remaining committee members are sharing the Secretary's jobs BUT we still need to find someone to take over those tasks. Please, if you can spare a couple of hours every other month, contact me for a chat.

Stay safe, and we will do our best to keep you informed through the Oldham Branch website and this newsletter.

Linda Richardson

Chairman, Oldham Branch

email me at [chairman-oldham@mlfhs.org.uk](mailto:chairman-oldham@mlfhs.org.uk)

~~~~~

### **Editor's remarks.**

Almost unbelievably, when I wrote this piece in the last newsletter, I hadn't even begun to grasp that the world, and life as I knew it, could be changed so catastrophically in just a few short weeks. As I write this, instead of a newsletter full of talks and meetings to which we could go; research and projects to become involved with, and so on, it's all about cancellations in the knowledge that so many of us will be remaining in our homes, either willingly or because it is a government directive. Many of us have family and friends about whom we are desperately worried ... and we can't even be there if they fall ill. However, we are in this for the long haul and we need to stay positive. Already we're seeing reports of people adapting to sharing activities via the internet and the MLFHS members and committee are already coming up with ideas as to how we might carry on with our family history research, writing and learning.

I have not listed any talks, for obvious reasons, but I've left the society/group names there, with a website url where available, so that you can keep a check on what might be happening with them. Hopefully, we can all find ways of pursuing our interests without risking our well-being.

PLEASE help us keep the journal and newsletters alive ... put on your 'thinking caps' and send us your photos, stories and pictures.

Keep safe and keep well.

Although I am always more than happy to receive articles, pictures etc., for the newsletter, copyright is always a tricky issue so do please make sure that you have the right to use any text or illustrations that you send! It is also helpful if you include mention of your source material.

You will retain copyright of any contributions that you send unless you decide to waive that right, at the time of sending.

Editor reserves the right to edit any contributions before publication.

email me at : [Oldham\\_newsletter@mlfhs.org.uk](mailto:Oldham_newsletter@mlfhs.org.uk)

~~~~~

## Previous Oldham Branch Meeting held on Saturday 14th March

Branch AGM followed by ...

### 'Writing Your Family History'

by Jackie Depelle

I certainly hadn't fully realised, when I attended the AGM, and our Branch meeting on the 14th March, that it would be the last public meeting, to which I would be going, for the foreseeable future.

However, the AGM went smoothly, the talk was enjoyable and there were more members in attendance than I, personally, had anticipated.

### AGM

As mentioned, the business of the AGM was dealt with swiftly and efficiently with MLFHS Vice-Chairman, Barry Henshall, in the chair. The 3 members of the committee standing for re-election were voted in, again, and a proposed new member, Dorothy Clegg, was voted onto the committee. Following the meeting, Joan Harrison agreed to be co-opted onto the committee. Both were very welcome additions to our committee. We can only hope, now, that the time will soon come when we can resume meetings and get on with the business of the society.

### 'Writing Your Family History'

Jackie's talk, which followed, was not about the how and where to research our family history but about how we could then go on to write about it for either personal, family or public purposes.

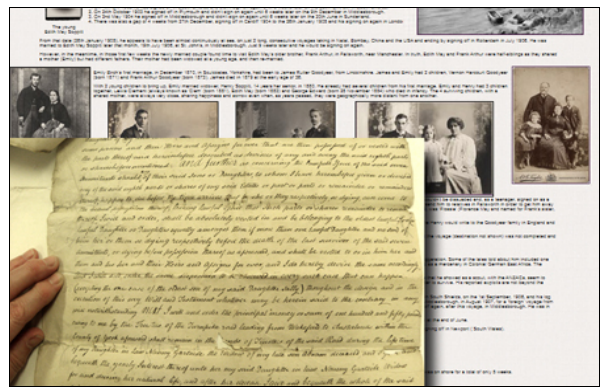
Our speaker introduced us to the process, from a starting point of a basic 4 generation pedigree through to the options for publication. To start with, was our 4 generation direct line with the basic facts of name, dates of birth, death, marriage and name of spouse. This could then be followed up with individual record sheets for 'other information.' Once this stage had been reached, and there was some 'flesh on the bones' of our names, there might be the opportunity to publish it in a society's journal or 'nostalgia' page in a local magazine. Digging deeper into the family story we need to add some structure to our findings and this is where we can start adding headed columns to the information sheet for eg., an event, and a timeline of key-points in the ancestor's life. At this stage source references become even more important ... and came with a reminder, to us, not to rely too heavily on an internet source always being there ... they can, and do, disappear!

To give context and colour to our narrative, we should look for information about the local conditions in our ancestor's area ... hardship, full employment etc. Alongside this could be references to national and also international happenings for eg., a coronation or battles fought overseas. If there are photographs to be added they should include date, location, names and relationships ... just because we know who they are, or where they were, the next generation to look at them might not!

Thinking in terms of presentation, and ease of understanding, for our potential readers, it was suggested that the relevant parts of family trees should be included where they would be of most help ... not just in an appendix at the back. Conversely, if there is a large amount of tabular data or charts etc., these could best be added in an appendix.

Once we have this basic information and wish to extend the story even further, we can anchor the location and ask ourselves, what this can tell us, about the environment and industry, in that place at that time. The National Library of Scotland maps give us the opportunity to use a modern overlay over an earlier map so that we can see developments. On google maps/street view, the little clock icon opens a timeline of photographic changes at that location.

Once we have identified the industries, it could be time to look at the working conditions and



wages our ancestors could have enjoyed ... or more likely endured. Pie charts are a good way of illustrating information, for eg., the type of employment in which the residents of an area worked ... was it varied or were most of them in the same work, eg., in the cotton mills; and what type of housing was to be found in that area?

There were so many other suggestions to consider that I shall just list them, as they are self-explanatory:

- Local population changes.
- Information from the Office for National Statistics.
- Local Trade Directories and Gazetteers.
- Pie charts to illustrate information.
- The enumerator's walk route from the census returns.
- Modes of transportation at a given time ... routes of migration, trading etc.
- Newspapers
- Scrapbooks - images to illustrate happenings, fashions, homes etc., that are very similar to those experienced by the ancestors. This can be done either as a physical entity or created digitally.
- Historic weather (from the met. office website)

When we have put it all together then we can start to think about how to write it up and present it. The title has to be chosen carefully, to ensure that it reflects the contents as fully as possible. Then we were reminded of the questions we should ask ourselves before starting:

- Who are you writing for, and why?
- What is the intended genre of the narrative ... is it to be for commercial purposes; perhaps a documentary?
- Is it for our extended family and future generations?
- Do we wish to publish our story?
- if so, as a published article, a website, a blog, a .pdf for download, or self-published book?

Jackie finished up by mentioning some resources including a free, on-line 'Open Learn course, 'Writing What you Know' [HERE](#) and a list of books she has found useful (this was downloadable for 7 days) from her website, ([yourfairladies.co.uk](http://yourfairladies.co.uk)). If you still wish to see a copy, email me and I'll send it to you.

Our grateful thanks to Jackie for coming to give us her talk when the situation was so uncertain

~~~~~

## **Bolton & Scottish Branches**

Please visit their Branch Websites for information and updates :

Anglo-Scottish [HERE](#)

Bolton [HERE](#)

~~~~~

## **MLFHS updates**

**The MLFHS Family History Help Desk ... CANCELLED until further notice**

~~~~~

**Beginners Talks ... CANCELLED until further notice**

~~~~~

## MLFHS Online Bookshop:

with CDs, Downloads, Maps, Registers, Local Interest Books, More General Publications, Miscellaneous Items with MLFHS Logo etc., and Offers.

Visit the [Online Bookshop](#) to see what is available.

**At the time of writing, the bookshop is still operating but please expect that there may be delays and will probably be closed before long. Check the website for an update.**

~~~~~

## MLFHS Branch e-Newsletters

Each of the MLFHS branches publishes a monthly e-newsletter which provides useful news items. The e-newsletters are free and available to both members and non-members of MLFHS. To sign-up, simply click the appropriate link below and complete the short form on the branch e-newsletter page, where you will also find copies of past issues.

[Anglo-Scottish](#)    [Bolton](#)    [Oldham](#)

~~~~~

## Meetings and Talks at other Societies &/or Venues

**Please note ... no previously programmed meetings are included below and the relevant society/group websites or organisers should be checked for further information.**

**Oldham Historical Research Group: ... CANCELLED until further notice**

Website [HERE](#)

~~~~~

**Library Events & Gallery talks at Gallery Oldham**

~~~~~

**Saddleworth Historical Society & Saddleworth Civic Trust**

At the Saddleworth Museum, High Street, Uppermill.

~~~~~

**Family History Society of Cheshire : Tameside Group meeting.**

See their website [HERE](#)

~~~~~

**Tameside History Club :**

Website and programme [HERE](#)

~~~~~

**Tameside Local Studies and Archives - Regular Sessions and Events**

Website and programme [HERE](#)

~~~~~

**Moorside & District Historical Society ... CANCELLED until further notice**

~~~~~

**Regional Heritage Centre :**

Website [HERE](#)

~~~~~

## 'A Mixed Bag'

**April threw up quite a few things to remember but this one caught my eye ...**

From : '*The Everyday Book & Table Book*' , by William Hone, Published 1826



**"April 23rd**

**St. George the Martyr, Patron of England.**

Who was St. George? Butler\* says that the Greeks long distinguished him by the title of "The Great Martyr;" that, among other churches, five or six were formerly dedicated to him at Constantinople; that he "seems" to have been the founder of the church of St. George over "his tomb" in Palestine; that one of his churches in Constantinople gave to the Hellespont the name of "the Arm of St. George;" that he is honoured as principal patron of saints by several eastern nations, particularly "the Georgians;" that the Byzantine historians relate battles gained, and miracles won, by his intercession; that he was celebrated in France in the sixth century; that his office is found in the sacramentary of the (credulous) pope Gregory the Great; that certain of his (presumed) relics were placed in a church at Paris, on its consecration to St. Vincent; that "he is said to have been a great soldier;" that he was chosen by our ancestors the tutelar saint of England, under the first Norman kings; that the council at Oxford in 1222, commanded his feast to be kept a holiday of the lesser rank; that under his name and ensign our Edward III. instituted the most noble order of knighthood in Europe; that this institution was fifty years before that of St. Michael by Louis XI of France, eighty years before the order of the Golden Fleece by Philip the Good, duke of Burgundy, one hundred and ninety years before that of St. Andrew by James I, of Scotland, and one hundred and forty years before the order of St. George by the emperor Frederick IV; and that "the extraordinary devotion of all Christendom to this saint is an authentic proof how glorious his triumph and name have always been in the church." Still who was St. George?



**St. George and the Dragon.**

It is related of St. George, [*In the Golden Legend*] that he arrived at a city of Lybia called Sylene. Near this city was a stagnant lake or pond like a sea, wherein dwelt a dragon, who was so fierce and venomous, that he terrified and poisoned the whole country. The people therefore assembled to slay him; but when they saw him, his appearance was so horrible, that they fled. Then the dragon pursued them even to the city itself, and the inhabitants were nearly

destroyed by his very breath, and suffered so much, that they were obliged to give him two sheep every day to keep him from doing them harm. At length the number of sheep became so small, that they could only give him one sheep every day, and they were obliged to give him a man instead of the other; at last, because all the men might not be eaten up, a law was made that they should draw lots to give him the youth and infants of all ranks, and so the dragon was fed with young gentlefolks and poor people's children, till the lot fell upon the king's daughter. Then the king was very sorry, and begged the people to take his gold and silver instead of his daughter, which the people would not accept, because it was according to his own law; and the king wept very much, and begged of the people to give the princess eight days before she should be given to the dragon to be devoured, and the people consented. And when the eight days were gone, the king caused his daughter to be richly dressed as if she were going to her bridal, and having kissed her, he gave her his blessing, and the people led her to where the dragon was. St. George had just come; when he saw the princess, and demanding why she was there, she answered, "Go your way, fair young man, that you perish not also." Then again St. George demanded the reason of her being there, and why she wept, and endeavoured to comfort her; and when she saw he would not be satisfied, she told him. Upon this St. George promised to deliver her; but she could not believe he had power to do her so great a service, and therefore again begged him to go away. And while they were talking the dragon appeared, and began to run towards them; but St. George being on horseback, drew his sword and signed himself with the cross, and rode violently, and smiting the dragon with his spear, wounded him so sorely that he threw him down. Then St. George called to the princess, to bind her girdle about the dragon's neck, and not to be afraid; and when she had done so, "the dragon folowed as it had been a meke beest and debonayre;" and she led him into the city, which when the people saw, they fled for fear to the mountains and vallies, till, being encouraged by St. George, they returned, and he promised to slay the dragon if they would believe and be baptized. Then the king was baptized, with upwards of 15,000 men, besides women and children, and St. George slew the dragon, and cut off his head; and the people took four carts and drew the body with oxen out of the city; and the king built a church, and dedicated it to our Lady and St. George - 'This blyssyd holy martyr saynt George, is patron of this realme of england, & the crye of men of warre. In the worshyp of whom is founded the noble ordre of the gartre, & also a noble college in the castel of wyndsore by kynges of englonde, in whiche college is the hert of saint George, which Sygysmond the emperour of almayne [*Germany*] brought, & gave it for a grete & precyous relyke to kynge Henry the fyfth; & also the sayd Sygismond was a broder of the said garter, & also there is a pece of his heed." Butler informs us, that St. George, was born in Cappadocia; that he went with his mother into Palestine, of which country she was a native, where she had a considerable estate, "which fell to her son George," who was a soldier, and became "a tribune or colonel in the army," wherein he was further promotden by the emperor Dioclesian, to whom he resigned his commissions and posts when that emperor waged war against the christian religion, and who threw him into prison for remonstrating against bloody edicts, and caused him to be beheaded. This is all that Butler relates of him, and this on the authority of what he calls "the account given to us by Metaphrastes." According also to Butler, St. George became the patron of the military because he had been military himself, and his apparition encouraged "the christian army in the holy war before the battle of Antioch," which proved fortunate under Godfrey of Bouillon; and also because his apparition inspirited Richard I in his expedition against the Saracens. "St. George," says Butler, "is usually painted on horseback, and tilting at a dragon under his feet; but this is no more than an emblematical figure, purporting that, by his faith and christian fortitude, he conquered the devil, called the dragon in the Apocalypse." This is very easily said, but not so easily proved, nor has Butler in any way attempted to prove it. To this assertion may be opposed the fact, that St. Michael is also represented killing a dragon; and the present writer presumes to think, that unless there be any valid objection to mounting an angel on horseback, the well-known legend of this archangel supplies the clue to the pictorial representation of St.

George; or, in plain words, that St. George and the dragon are neither more nor less than St. Michael contending with the devil. Concerning this device, however, more cannot be observed without excluding curious particulars.

There are many old ballads in honour of the patron saint of England and his feat. The ballad of "St. George and the Dragon," which is not the oldest begins with the first and ends with the last of the following verses, and places him above sir Bevis of Hampton, and other heroes of mighty doings in our old romances.

*" Why should we boast of Arthur and his Knights,  
Knowing how many Men have performed Fights?  
Or why should we speak of Sir Lancelot de Lake,  
Of Sir Tristram du Leon, that fought for Ladies Sake?  
Read in old stories, and there you shall see,  
How St. George, St. George, he made the Dragon flee.  
St. George he was for England, St. Dennis was for France;  
Sing, Honi soit qui mal y pense.*

*Mark Anthony, I'll warrant ye, play'd Feats with Egypt's Queen;  
Sir Eglemore, that valiant Knight, the like was never seen;  
Grim Gorgon's Might was known in Fight; old Bevis most Men frighted;  
The Mirmidons and Prester Johns; why were not these Men knighted?  
Brave Spinola took in Breda, Nassau did it recover;  
But St. George, St. George, turn'd the Dragon over and over.  
St. George he was for England, St. Dennis was for France;  
Sing, Honi soit qui mal y pense."*

This latter verse is a modern interpolation. Percy gives a purer version of the old ballad.

In the romance of the "Seven Champions of Christendom," \*\* St. George's performances exceed that of the other champions; the ballad, bearing the same title, distinguishes him in like manner, and it is there sung, that in his fight with the dragon,

*"When many hardy Strokes he'd dealt,  
And could not pierce his Hide,  
He run his Sword up to the Hilt,  
In at the Dragon's Side;  
By which he did his Life destroy,  
Which cheer'd the drooping King;  
This caus'd an universal Joy,  
Sweet Peals of Bells did ring."*

Saint George was the ancient English war-cry. Shakspeare so uses it in his "Richard III;" he makes Richmond conclude his address to his soldiery, with

*"Sound, drums and trumpets, bold and cheerfully,  
God and Saint George, Richmond and victory."*

So also Richard, after he receives the news of Stanley's defection, exclaims,

*"Advance our standards, set upon our foes  
Our ancient word of courage, fair Saint George,  
Inspire us with the spleen of fiery dragons' Upon them!"*

In the 10th year of king Henry VII. the Irish were prohibited from using their favourite battle-cry of Aboo, or Aber. Every native of that country was enjoined against using that word, or "other words like or otherwise contrary to the king's laws, his crown and dignity and peace, but to call on St. George, or the name of his Sovereign Lord, the King of England, for the time being," &c. There is also this injunction to the English in an old art of war: "Item that all souldiers entering into battaile, assault, skirmish, or other faction of armes, shall have for their common cry and



word, St. George forward, or, Upon them St. George, whereby the soldier is much comforted, and the enemy dismayed by calling to mind the ancient valour of England, which with that name has so often been victorious." So much for the present concerning St. George. His majesty, king George IV, who was born on the 12th of August, changed the annual celebration of his birthday, to St. George's day.

**My notes** ... \* Hone is referring to the Rev. Alban Butler, who published *The Lives of the Fathers, Martyrs and other Principal Saints*. Vol. 4, in 1813, which includes an account of St. George.

\*\* "*Seven Champions of Christendom*", was probably written, originally, in the late 16th century.

~~~~~

### **From 'Goblin Tales of Lancashire'**

by James Bowker, Published 1878

#### **THE KING OF THE FAIRIES.**

Many years ago there lived in a farmhouse at a point of the high-road from Manchester to Stockport, where Levenshulme Church now stands, a worthy named Burton, 'Owd Dannel Burton.'\* The farm held by Daniel was a model one in its way, the old man raising finer crops than any other farmer in the district. It was rumoured that Daniel was very comfortably provided for, and that a few bad years would not harm him; and so wonderfully did everything he took in hand prosper, that his 'luck' became proverbial. Such uniform prosperity could not long continue without the tongue of envy and detraction being set wagging, and the neighbours who permitted thistles to overrun their pastures whilst they gadded about to rush-bearings and wakes, finding a reproach to their idleness not only in the old man's success, but also in the careful, industrious habits of his daily life, were not slow to insinuate that there was something more than farming at the bottom of it. 'Dannel' had sold himself to Satan, said some whose pigs had faded away, and whose harvests had not been worth the gathering; and others pretended to know even the terms of the contract, and how many years the old man yet had to play on. 'It's nobbut luck,' philosophically remarked others, 'mebbe it'll be my turn to-morn;' but the remainder vowed that neither luck or Evil One had anything to do with it, for the success was due to the labours of Puck, King of the Fairies.

They were right. It was Puck, although no one ever knew how the old man had been able to enlist the services of so valuable an auxiliary, Daniel being strangely reticent upon the point, although generally by no means loth to speak of the fairies and their doings. Reserve with reference to these things, however, would not have availed much, for the farm labourers, the ruddy-cheeked milkmaids, and the other women-folk about the farm-house, were fond of boasting of the exploits of Puck how during the night everything was 'cleaned up,' and all was in apple-pie order when they came into the kitchen at daybreak, the milk churned, the cows foddered, the necessary utensils filled with water from the well, the horses ready harnessed for their day's work at the plough, and even a week's threshing done and the barn left as tidy as though it had just been emptied and swept. Evidently the servant lasses had no fear of, or objection to, a hard-working supernatural visitor of this kind, but just the reverse, and many of their listeners found themselves wishing that their house, too, had its Boggart.

For so long a period did this state of things continue, each morning revealing an astounding amount of work performed by the willing and inexpensive workman, that at length the



assistance was taken for granted, and as a matter of course, offering no food for surprise, although it did not cease to be a cause of envy to the neighbours.

On one occasion, however, as old Daniel was despatching a hearty and substantial breakfast, a heated labourer brought word that all the corn had been housed during the past night. The strange story was true enough, for when the old man reached the field, where on the previous evening the golden sheaves of wheat had stood, he found the expanse quite bare, and as clean as though reapers, leaders, gleaners, and geese had been carefully over it. The harvest was in the barn, but not content with this, Daniel, illustrating the old proverb that 'much would have more,' suddenly exclaimed, 'I wonder whose horses Puck used in this work. If yon of mine, I daresay he sweated them rarely;' and away he strode towards the stable. He had not reached the fold, however, when he met Puck coming towards him, and in a fever of greedy anxiety he cried, 'Puck, I doubt thou'st spoiled yon horses!' No sooner were the words out of his mouth, however, than he saw that for once in his life he had made a mistake, for the fairy went pale with anger as he shouted in a shrill treble :

*Sheaf to field, and horse to stall,  
I, the Fairy King, recall !  
Never more shall drudge of mine  
Stir a horse or sheaf of thine.  
After which vow he at once vanished.*

The old man walked home in a sorrowful mood, and actually forgot to go to the stable ; but next morning early he was disturbed by a knocking at his chamber door. 'Mesthur, ger up,' cried the messenger, who on the previous day had brought the news of the housing of the corn, 'Mesthur, ger up, th' corn 's back i'th' fielt.' With a groan of anguish Daniel arose, and hastily made his way to the barn. All the pile was gone, and the floor littered with straw, exactly as it was before the fairy labour had so transformed the place.

It did not take the farmer long to get over the ground between his barn and the corn-field, and arrived there he found the expanse once more covered with yellow sheaves, on which the beams of the rising sun were beginning to fall. Here and there a sheaf had fallen upon the ground, and everywhere straw and ears of corn were scattered about as though the reapers had not long before left the place. The old man turned away in despair.

From that time forward there was no more work done about the farm, or the shippons, and stables; but in the house, however, the maids continued to find their tasks performed as usual. Great were the rejoicings in the locality when the story of the sheaves became known, and it got noised about that 'Dannel's' fairy had 'fown eawt' with him. The old man became very dejected, for although he did not clearly perceive that the rupture was entirely due to his own selfish greed, he could not go about the farm without observing how much he had lost.

One summer evening in a thoughtful mood he was walking homewards, and wishing that the meadows were mown. Plunged in such reflections, he met a neighbour, who at once asked the cause of his trouble. Daniel turned to point to the meadows, and as he did so he saw the fairy, in an attitude of rapt attention, stooping behind the hedgerow as though anxious to overhear the conversation. 'Yo' miss your neet-mon?' said the neighbour. The old man thought that the time was come to make his peace with offended royalty, and with a cunning glance in the direction of the hiding-place, he answered, 'I do, Abrum, and may God bless Puck, th' King o'th' Fayrees.' There was a startled cry from behind the hedgerow, and both men turned in that direction, but there was nothing to be observed. The fairy had vanished, never again to be seen in Daniel Burton's fields. That night the work was left undone even inside the farm-house, and thenceforward when the kitchen needed cleaning, water was wanted from the well, or when milk had to be churned, the maids had to get up early and do the work, for Puck, King of the Fairies,' would not touch either mop or pail.

\* Mr. Burton's grandson was for many years rector of All Saints', Manchester.

~~~~~  
We can't leave the April copy of our newsletter without some mention of Easter and in a search amongst the many references we can find this one from :

**"The Holidays :**

***Christmas, Easter & Whitsuntide, their Social Festivities, Customs and Carols"***

by Nathan B. Warren Pub. 1868

**EASTER.**



" On Easter-Monday the men lift the women; and on Easter-Tuesday the women lift, or heave, the men. The process is performed by two lusty men, or women, joining their hands across each other's wrists; then, making the person to be heaved, sit down on their arms, they lift him up aloft three times, and often carry him several yards along a street. At the end of the ceremony the person lifted is duly kissed by the lifters, and a forfeit claimed. Some times, instead of crossed hands, a chair or bed is used."

"The term Easter is derived, as some suppose, from the Saxon "Oster," to rise ; this being the day of Christ's rising from the dead. Others, however, maintain that this Queen of Christian festivals, takes its name from Eoster, or Easter, a Saxon goddess whose religious rites were celebrated in the beginning of Spring."

"It was anciently the custom in England to put out all the fires and relight them on Easter-Even, from consecrated flints preserved

in churches specially for that purpose. The popular belief was that holy fire, obtained in this manner, would prevent the effect of storms, etc. Fosbrooke, quoting Rupert, says, "The flint signified Christ, and the fire the Holy Ghost."

~~~~~  
**From the e-Postbag**

**From the MLFHS Facebook page ...**

Manchester and Lancashire Family History Society :

Family Tree Magazine ... free giveaway

Yesterday at 13:04 ·

"In light of recent events, we're offering a FREE digital copy of our latest issue. Download yours [HERE](#), and please share with other family history lovers who might need something to pass the time! Hope you enjoy it:"

~~~~~  
**Email date : 21 February 2020**

Subject: James Holt

Hello

My name is Jonathan Holt and I am living in Nottingham. I have been trying to trace as far back as I can my family line. The earliest I know of is James Holt born 1832 in Middleton. His father

has the same Christian name and was a weaver.

James joined the 4th light dragoon's in 1855 and married 1859 to Anna Maria Webb in Coventry.

Will you be able to help.

Kind regards

Jonathan Holt

If you can help please email Jonathan at: [vote4holt@hotmail.co.uk](mailto:vote4holt@hotmail.co.uk)

~~~~~

**This email, with a newspaper clipping attached, came from Tom Burnell :**

"I came across this in an old Cork newspaper and thought it would be of interest to your group.

Kind regards.

Tom."

The email actually came through to me via the Oldham Historical Research Group and was referencing an item in the WW1 pages [HERE](#) about the sinking of the 'Arabic' in 1915, by a German submarine, only months after the 'Lusitania' was sunk.

This is a transcript of the newspaper clipping (*note : placenames look American but, in fact, are in Southern Ireland*) :

### **'ARABIC' VICTIM IDENTIFIED AT BALTIMORE**

Baltimore Friday

The body of the lady recently discovered floating on the sea outside Baltimore Beacon by three Sherkin residents, Messrs. John Nolan, Dan Sullivan and John Sullivan, has just been identified as that of Mrs. F. Tattersaw[sic], Brighthouse, Ashton-under-Lyne, Lancashire, and today her bereaved husband, accompanied by his sister, Miss Tattersaw[sic], Professional Nurse of Queensbury[sic], near Chester, visited Baltimore to get particulars of the finding of the body. They also paid a visit to her lonely grave beside the ruins of the old church at Tullagh, and were also accompanied by Sergeant O'Shea, R.I.C.; Mr. F. MacCarthy, and others, when some floral decorations were placed on the grave. The heartbroken husband, who also narrowly escaped a watery grave in the Atlantic, gave a sad account of his awful experience when the ill-fated 'Arabic' was sent to its doom by those ruthless and cruel murderers. It appears he only returned from Canada last June in the S.S. 'Metagama,' where he was engaged for some time previously as a professional musician, giving pianoforte recitals besides acting as organist in several churches, and was on his way back to Canada with his wife and three children, Gladys, Bertha and Irene, the latter having been drowned with her mother and her body still unrecovered. He had a thrilling experience as he was for some time under water and on coming to the surface saw his little daughter, Gladys, 10 years old, about fifteen yards from him, her face battered from the buffeting of the floating wreckage, when he managed to seize her, and both clung for a long while to an upturned boat till they were rescued by one of the 'Arabic's' lifeboats, and conveyed to Queenstown in H.M.S. 'Primrose'. His other daughter, Bertha, 8 years old, was subsequently picked up by another lifeboat. All he possessed including music collections he had accumulated for 20 years, his library-piano, etc., went down with the ship, but he added that these losses would be of little consideration to him if only his wife and child were saved. His sad and afflicted appearance aroused much sympathy in Baltimore, and he and his sister left here with the hope if it were possible to have the remains disinterred and conveyed to her native country for interment.

~~~~~

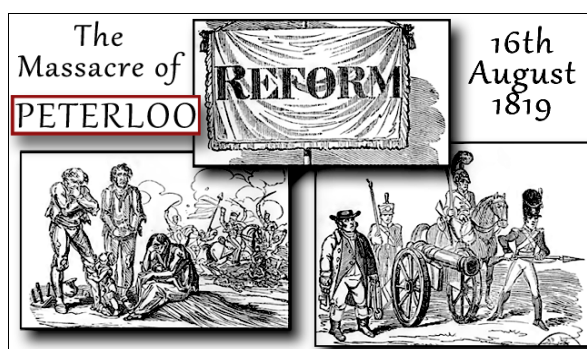
**MLFHS Committee members, and others, are exchanging emails with suggestions about how we can keep our research and interests alive and kicking whilst we are confined to our homes but are still itching to get on with things!**

Jane Milne, from the Bolton Branch, drew our attention to the 'Future Learn' website [HERE](#) which includes many free on-line courses on a great variety of subjects. Amongst them is a 6 week course, 'Genealogy: Researching Your Family Tree' [HERE](#), and running at the moment. It began on the 6th of March, but you can join at any time, and catch up, plus, there are an extra 2 weeks after the 6 weeks is up. I've done a couple of these courses (on History) and they have been really enjoyable. No pressure to do more than you wish (no course work to submit!!!) or have anything other than interest and enthusiasm before you sign on. There is also the opportunity to sign up for a reminder, when a course is re-run, if you find you've missed something you fancy or even want to do it again.

Thank you, Jane, for reminding me that this valuable resource is available.

## PETERLOO : the Bi-Centenary

Visit the website for **The Peterloo Project** with particular reference to Oldham, people, accounts, life at the time and more ...



at [Peterloo-Manchester](#)

Although the long-anticipated Bi-Centenary has come and gone, there are some Peterloo websites still active with news, photos and reports.

You can make searches on websites such as :

**Manchester Histories - Peterloo 1819** ... Manchester Histories have created a website which publicises all that is happening, or has happened, around the region.

Visit their website [HERE](#)

**Peterloo Memorial Campaign Group** ... to find out more about the memorial etc. organised by the Memorial Campaign Group, visit their website. [HERE](#)

## Need Help!

**Oldham Local Studies and Archives - CLOSED until further notice.**

**Local Studies and Archives at 84 Union Street, Oldham, [OL1 1DN](#),**

There are regular Family History Advice Sessions every Monday and Wednesday afternoons from 2-4pm.

There's no need to book. Just turn up with all the information you have and the resident family history experts will be on hand to help.

Archives are unique, original documents created in the course of everyday activities. Oldham's date from 1597 and cover an enormous range of subjects and activities :

- Hospital records
- Poor Law Union records

- Coroners Court records
- Local Authority records including Chadderton, Crompton, Failsworth, Lees, Oldham, Royton and Saddleworth
- Schools and education records
- Records for statutory bodies like the police force
- Church and religious records
- Business records
- Solicitors and estate agents records
- Trade unions and associations records
- Co-operative Society records
- Sports, entertainment and leisure records
- Personal, family and property records
- Society and Association records
- Records of Oldham communities

There is no charge to look at archival records although you would need to bring proof of your name and address (e.g. your driving licence) to do so.

Most archives can be produced immediately, with no advance booking required. However, some archives are stored off-site, in which case at least 2 days' notice is required in order to see them.

**Other archives may be closed due to their fragile condition, or because they contain confidential information.**

There are regularly changing displays in the Local Studies Library.

[Opening hours](#) and contact details.

~~~~~

## Website Links

### Other Society Websites

Catholic Family History Society – [www.catholicfhs.co.uk](http://www.catholicfhs.co.uk)  
 Cheshire Local History Association – [www.cheshirehistory.org.uk](http://www.cheshirehistory.org.uk)  
 Chadderton Historical Society (archived website) – [www.chadderton-historical-society.org.uk](http://www.chadderton-historical-society.org.uk)  
 Lancashire Family History and Heraldry Society - <https://www.lfhhs.org.uk/home.php>  
 Lancashire Local History Federation – [www.lancashirehistory.org](http://www.lancashirehistory.org)  
 Liverpool and South West Lancashire FHS – [www.lswlfhs.org.uk](http://www.lswlfhs.org.uk)  
 Manchester Region Industrial Archaeology Society – [www.mrias.co.uk](http://www.mrias.co.uk)  
 Oldham Historical Research Group – [www.pixnet.co.uk/Oldham-hrg](http://www.pixnet.co.uk/Oldham-hrg)  
 Peterloo - [Peterloo-Manchester](http://Peterloo-Manchester)  
 Ranulf Higden Society (Latin transcription) - [Ranulf Higden Soc.](http://RanulfHigdenSoc)  
 Royton Local History Society – [www.rlhs.co.uk](http://www.rlhs.co.uk)  
 Saddleworth Historical Society – [www.saddleworth-historical-society.org.uk](http://www.saddleworth-historical-society.org.uk)  
 Tameside Local History Forum - [www.tamesidehistoryforum.org.uk](http://www.tamesidehistoryforum.org.uk)  
 The Victorian Society - [Manchester Regional Website](http://ManchesterRegionalWebsite)

### Some Useful Sites

GENUKI - [Lancashire](http://Lancashire)



Free BMD - [Search](#)

[National Library of Scotland](#) - Free to view, historic, zoomable maps of UK :

1891 - Oldham and locality [Here](#)

Online Parish Clerk Project -

British Association for Local History - [HERE](#)

and for their back issue journal downloads - [HERE](#)

Historic Society of Lancashire and Cheshire, website, [HERE](#)

and for their back issue journal downloads, website, [HERE](#)

### Some Local Archives

Barnsley Museum & Discovery Centre – [www.experience-barnsley.com](http://www.experience-barnsley.com)

Birkenhead – [Local & Family History](#)

Bury – [www.bury.gov.uk/archives](http://www.bury.gov.uk/archives)

Chester - [Cheshire Archives & Local Studies](#) (linked from Discovery at the National Archives)

Derbyshire - [Local & Family History](#)

Leeds - [Leeds Local and Family History](#)

Liverpool Archives and Family History – <https://liverpool.gov.uk/archives>

Manchester - [Archives & Local History](#)

Oldham - [Local Studies & Archives](#)

Oldham - [Oldham Council Heritage Collections](#)

Preston – [www.lancashire.gov.uk/libraries-and-archives](http://www.lancashire.gov.uk/libraries-and-archives)

Stockport – [www.stockport.gov.uk/heritage-library-archives](http://www.stockport.gov.uk/heritage-library-archives)

Tameside Local Studies and Archives - <https://www.tameside.gov.uk/archives>

York – [www.york.ac.uk/borthwick](http://www.york.ac.uk/borthwick)

~~~~~



### For the Gallery

Any mention of Easter takes me back to my younger days and my fascination with Thor Heyerdahl's Kon-Tiki Expedition to Easter Island in 1947, and his subsequent book, which I borrowed from the local library. However, in an 'Easter' search this week, I came across a book about an earlier expedition to Easter Island, in 1914 ... these are photos from that book :

***'The Mystery of Easter Island : The Story of an Expedition'***

by Mrs. Scoresby Routledge, published in 1920



Please ... If you have any family photos we can add to our Gallery with a short description, we would love to include them. Send them to me as high resolution .jpgs and I will resize as necessary.