



CHADDESSEN HISTORICAL GROUP



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A MERRY CHRISTMAS AND A HAPPY NEW YEAR TO EVERYONE.



A picture from the Gordon Carran collection.

Editorial

Another year goes round and Chaddesden Historical group goes from strength to strength with the first of our Archive Days being hailed a success by all who attended. This photograph contains some well known faces but does anyone know who dropped the drumstick? As this is our Christmas edition and the last of 2012 we hope to bring a smile to your face along with some items of interest and we hope you enjoy it. My thanks must go to your committee for their efforts over the past 12 months which have been a little hectic at times. Despite the weather we have been involved in several events during Jubilee Year including The Big One on the Park, supporting the Fire Station, our own Jubilee Photo Collection and Archive Day. Again thanks to everyone who helped over the year and word is getting out that you don't have to be on the committee to get actively involved in what we do. You will be aware that after another marathon form filling exercise we have secured the second instalment of our Heritage Lottery Grant and the feedback from HLF with regard to our efforts thus far have been very positive. Our archives continues to grow and the acquisition of our display boards and display cabinets mean we are having to talk to Capital Storage to try and get a bigger storage room! Thanks for all of your support and here's to an even better 2013. *AJB.*

The United Reformed Church.

In 1935 Chaddesden builder Mr C E Mellors gifted a plot of land on Reginald Road to his church, The Church of Christ. The foundation stone was laid on January 16th 1937 and the church we now know as Chaddesden United Reformed Church opened its doors for the first time on May 1st 1937. The church that had been formed in 1920 with its first services held in the Reginald Street Schools now had its own home after moving first in 1921 to Whiston Street Hall and again in 1924 to The Co-operative Hall in Nightingale Road where a considerable number of members lived.

The United Reformed Church results from a union of the Presbyterian Church of England and the Congregational Church in England and Wales in 1972. In introducing the United Reformed Church Bill in the House of Commons on 21 June 1972, Alexander Lyon called it "one of the most historic measures in the history of the Christian churches in this country".



The URC subsequently united with the re-formed Association of Churches of Christ in 1981 and the Congregational Union of Scotland in 2000.

In 1982 the United Reformed Church voted in favour of a covenant with the Church of England, the Methodist Church and the Moravian Church, which would have meant remodeling its moderators as bishops and incorporating its ministry into the apostolic succession. However, the Church of England rejected the covenant. We had very little additional information on the church until I was contacted by Mrs Rosalie Bloor nee Whitfield who supplied the following:

'Mr. Charles Mellor and Mr Holmes were Elders and my father was a Deacon of the Church. Walter Lister was the resident Minister for several years. He lived with his family in the Five Lamps Area of Derby. The Martin family attended church with their 2 young daughters and I think Dennis was also a Deacon. These people also took it in turns to hold the Communion Service on Sunday mornings. If the resident minister did not take the sermon we would have either a visiting member from another church, or some members of the congregation would lead the sermon.

My parents moved to Derby after they married in 1938, specifically because of the new Church at Chaddesden. Previously my father had cycled every Sunday from St. Neots in Huntingdonshire to the Church of Christ at Uppingham for Church services!

My parents moved into 160 Reginald Road North when the house was new and rented it until my mother's death in 1974.

I remember that the church had a bathing pool in the vestry area, underneath the floor and it was used for Baptisms when the panelling wall on the platform of the church was folded back, thus enabling the congregation to witness the baptisms. I was baptised (I think by Mr Humphries) as an early teenager, by total immersion.

The church also held a Cradle Roll (this replaced the Church of England Christenings) for new born children. I remember teaching in the Sunday School for many years until just before I married'.

AJB, with special thanks to Mrs Rosalie Bloor of Milton Keynes.

Disclaimer.

Whilst every attempt has been made to trace original ownership of photographs, pictures and articles used in this Newsletter we apologise for any acknowledgement that we have failed to make. Neither the editor nor committee of Chaddesden Historical Group guarantee the accuracy of items submitted for publication in this newsletter. The Committee wish to thank West Park School, Derby Local Studies Library and Derby Telegraph for their continued support in the production of this newsletter. AJB.

Late Victorian Father Christmas

*'He was dressed all in fur from his head to his foot,
And his clothes were all tarnished with ashes and soot
His eyes how they twinkled! His dimples – how merry!
His cheeks were like roses, his nose like a cherry..
He was chubby and plump, a right jolly old elf.'*



The lines above are from a poem called *A Visit from St Nicholas* written by Clement C Moore in 1822, although it did not become well known until it was depicted in a series of engravings by Thomas Nast in the 1860s. By the Edwardian period, it was almost universally accepted as the definitive description of this important representative of Christmas.

But do these words describe Saint Nicholas or Father Christmas or Santa Claus? There were several forerunners to this chubby, elderly gentleman with a snowy beard. The Norse God Odin was one of the early figures, who rode through the winter world, bringing either gifts or punishments, as appropriate.

Odin wore a blue-hooded cloak, and had a long white beard. Because he was able to read hidden thoughts and watch from afar the behaviour of those he visited, he was both loved and feared. A much later figure was the 4th-century Bishop of Myra, also known as Saint Nicholas, famous for his kindness to children and generosity to the poor. After the Bishop died, the legend of Saint Nicholas grew and he is still remembered in some countries on 6 December. In medieval England and for centuries afterwards, the figure of Father Christmas represented the spirit of benevolence and good cheer. In the 19th century, his role changed to something more like that of the European Saint Nicholas. At about the same time, Dutch emigrants took the story of a legendary gift-bringer called 'Sinterklaas' to America, where he eventually became known as Santa Claus.

The names may be different, but there were enough similarities between all these symbolic personages to allow, by the early 20th century, Father Christmas, Santa, St Nick and others to merge. And the resulting 'right jolly old elf' is now the universally recognised symbol of Christmas.



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Old Christmas Day

Until the time of Julius Caesar the Roman year was organized round the phases of the moon. For many reasons this was hopelessly inaccurate so, on the advice of his astronomers, Julius instituted a calendar centred round the sun. It was decreed that one year was to consist of three hundred and sixty-five and a quarter days, divided into twelve months; the month of Quirinus was renamed 'July' to commemorate the



Julian reform. Unfortunately, despite the introduction of leap years, the Julian calendar overestimated the length of the year by eleven minutes fifteen seconds, which comes to one day every one hundred and twenty-eight years. By the sixteenth century the calendar was ten days out. In 1582 reforms instituted by Pope Gregory XIII lopped the eleven minutes fifteen seconds off the length of a year and deleted the spare ten days. This new Gregorian calendar was adopted throughout Catholic Europe.

Protestant Europe was not going to be told what day it was by the Pope, so it kept to the old Julian calendar. This meant that London was a full ten days ahead of Paris. By the time England came round to adopting the Gregorian calendar, in the middle of the eighteenth century, England was eleven days ahead of the Continent.

A Calendar Act was passed in 1751 which stated that in order to bring England into line, the day following the 2nd of September 1752 was to be called the 14th, rather than the 3rd of September. Unfortunately, many people were not able to understand this simple manoeuvre and thought that the government had stolen eleven days of their lives. In some parts there were riots and shouts of 'give us back our eleven days!' Before the calendar was reformed, England celebrated Christmas on the equivalent of the 6th of January by our modern, Gregorian reckoning. That is why in some parts of Great Britain people still call the 6th of January, Old Christmas Day.

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Mince Pies, the Essence of Christmas

Mincemeat, the mixture nowadays mainly associated with Christmas and Mince Pies, goes back a long way. During the Middle Ages, before sugar was common, dried fruits and honey were used to add sweetness to dishes and spices such as ginger, cinnamon, cloves and anise were highly priced and much used in meat dishes as well as desserts.

Mincemeat would have been made from ground beef or lamb, chopped onion and dried fruit, flavoured with ginger, cinnamon and cloves.

Baked in a pastry crust, the spiced meat would be served as the centrepiece of a meal, delicious smells wafting through the room as soon as the crust was cut.

These days we prefer our pies less heavy and our meat dishes more savoury. So the meat has largely disappeared from the mincemeat and only the fruit and spices remain. As for all traditional foods, recipes vary widely. Some are enriched with suet, some have honey added, some are heavier on the spices. Most contain some alcohol.



Mince Pies have been known to the English cook since the Middle Ages and have played a part in the Christmas festivities since then. Originally, the pies did indeed contain 'mince', i.e. ground lamb or pork, wrapped in pastry, and flavoured with the cinnamon, allspice, orange peel and cloves that are so familiar to us.

It is strange to think that something as innocent as pastry filled with dried fruit should be able to cause controversy in England, but then, one should never discount the Puritans.

During the English Civil War, Cromwell introduced a law banning mince pies at Christmas. The reason given was that ingredients were pagan in origin and therefore not suited to a Christian country!

Whatever the true reason - maybe Cromwell liked them as little as I do and thought he'd do something about it - after the restoration of the monarchy many of Cromwell's laws passed into obscurity. Including this one. So it is perfectly legal to enjoy your mince pie at Christmas, or at any other time that fancy takes you.

27th Derby (Chaddesden) Scout Group Centenary

This is the centenary year of the 27th Derby (Chaddesden) Scout Group. The first meeting of the group was on 8th September 1912 and consisted of forty-five boys. Miss Constance Wilmot of Chaddesden Hall had persuaded the Vicar, the Reverend Allis-Smith, to start a troop of scouts in the village.

This special year has been commemorated by a Concert, a Service at St Mary's Church, a Group Camping Weekend and a Social Evening attended by Scouts and Scout Leaders old and new.



The picture shows the current Scout Leaders, who attended the final event at the Pavilion, Rolls-Royce Leisure Centre on Saturday 29 September:

Tom Stoddart
(County Commissioner)

Mike Biggs
(District Scout Leader &
Event Organiser)

John Howarth
(President 27th)

Bob Rogerson
(Group Scout Leader)

John Pye
(Asst Group Scout Leader)

On display were photos and mementos from the previous hundred years.

John Howarth (President) has worn the 27th neckerchief for over 70 years. He remembers walking through the anti-tank barrier across Nottingham Road by the cinema on the way to the Scout Hut on Meadow Lane in 1941. At this time it served as a warden post as well.

The history of the 27th is being recorded in a commemorative booklet edited by Neil Johnson, with a forward by Sir Harry Wilmot Bt. A cheque for £100 was presented by Jean Moss towards the cost of the booklet on behalf of Chaddesden Historical Group. The booklet should be available by Christmas and would make an ideal gift for those who have been connected with the scouts over the years.

More information about this and the group can be found on their website www.27thderbyscouts.co.uk.



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1. What do you call a snowman on rollerblades?
A snowmobile.
2. What do snowmen eat for breakfast?
Snowflakes.
3. What do you get when you cross a vampire and a snowman?
Frostbite.
4. Why did the snow-drop ?
Because it heard the cro-cus.
5. How do you explain ice to a child?
Skid stuff!



Spondon House School Teachers, 1950.

How many of these teachers can you name?

