The Story of Moorfield House and The Man Who Built It

The Kids of Moorfield House 2
The Spirits of Moorfield House 3
Ghosts in the House 3
Maybe no Ghost Children, but a Lot of High-Spirited Kids 3
A Chapel in the House 4
A Religious Nonconformist 5
A Passion for Education and Helping Poor Kids 5
Adel Reform School 6
The Tea Party 7
Ragged Schools 8
A Terrible Name for a School 9
Ragged School Students 9
From Ragged School to Shoeblack Brigades 10
Mayor of Leeds 11
The Funeral Party 12
The Life of an Adel Reformatory Boy 12
Acknowledgments 14


Moorfield House, Alma Road, undated
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The Story of Moorfield House and The Man Who Built It

The man who had Moorfield House built was my great-great grandfather, William Glover Joy. He would have been enormously pleased to know that his house is now your school. This story is about the house and about his passion for education—in particular, for the education of poor and destitute children.

The Leeds Mercury newspaper wrote that

> *"He was always ready to give to the fallen, cheer the depressed, or save poor children from falling into evil courses through ignorance or neglect."* [1]

The Kids of Moorfield House

William Glover Joy had a large family–eight kids in all. He was born in 1814 and died in 1876. So, of course, I never met him. He always used his full name, William Glover Joy, so he wouldn't be confused with his father who was also William Joy.

In 1856 the Joy family moved from a row house near the centre of Leeds into their brand-new Moorfield House. When they first moved in, they had 6 kids, ranging from ages 1 to 13. Percy was born two years after, and four years later in 1862, my great grandfather, Harold Joy, was born at Moorfield House. And then, the family of 8 children was complete.

At this point, Arthur, the oldest was 18 years old. He was working as a clerk in a warehouse, so he could learn about, and eventually, take over his father's business. Charles, age 17, was in his last year at school. He wanted to be an architect. Amy, age 13; and little Lottie, age 6, were home-schooled by tutors. The next two kids were Douglas, age 12, and Frank, age 9. They went to Oakwell Hall boarding school about 10 miles from Headingley, so they were only home when school wasn't in session. Then there was Percy, the adorable four-year-old, and finally Harold. Overall, it was a busy, noisy house. William Glover and Mary Joy lived with their family at Moorfield House for about twenty years.

[1]Death of Alderman Joy. *The Leeds Mercury* 14 April 1876

The Spirits of Moorfield House

Ghosts in the House

In 2010 ghost hunters from the 'Paranormal Activity Research Team' explored the basement of Moorfield House.[2] They claimed that they could feel the ghost of someone named Samuel Smith in the basement, as well as one of his young daughters. In truth, there actually was a Samuel Smith who lived at Moorfield House.[3] He was the man who bought Moorfield House from the Joys in 1877.

Unfortunately for Samuel Smith, he died suddenly just a few years after he moved into Moorfield House. People who believe in ghosts say that if a person dies with unfinished business, they might haunt the house the house where they died. For example, if they had a traumatic death, or if they died without saying goodbye to their loved ones, or maybe there was some unresolved conflict in their lives--then they might stick around as ghosts until they could sort things out.

The ghost hunters also claimed that they could feel the presence of Samuel Smith's young daughter, but this is more of a stretch. Although the Smiths had two daughters who had died as infants, that was year before they moved to Moorfield House. None of his daughters died at Moorfield House. It seems unlikely that a baby ghost would follow them from their old house to Moorfield House.

Maybe no Ghost Children, but a Lot of High-Spirited Kids

Who knows? Maybe there aren't really any ghosts in the basement. As for spirits, you can be sure that there were a lot of high-spirited kids at Moorfield House.

First there were the Joy kids running around Moorfield House, and after them, came the six Smith kids. For their first 30 years, the walls of Moorfield House would have been ringing with the sounds of busy kids. It was a great place to run around. The property was 10 acres, on a gentle rise above the surrounding countryside. There were horses, cows, barns, stables, beautiful glass greenhouses with peach trees, an orchard and fancy gardens.

The Joy children had a great and gorgeous place to grow up in, but like you, they all had different interests and talents. Their lives played out in very different ways. Most of them were quite sporty. Some of them were very good at school academics, and some were not.

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[2] Source: https://www.youtube.com/watch?v=vgv-wa_7woA [accessed 11 June 2025]

[3] Samuel Smith had built a massive tannery and was the principal employer and landowner in Meanwood. [https://www.thoresby.org.uk/leeds-history/leeds-people/samuel-smith-1862-1927/]

The oldest son, Arthur, was meant to join his father's business, but he hated it and went to Canada and was never heard from again. The second brother, Charles, wanted to be an architect but was pressured to join his father's business. He didn't do well at the business, probably because it wasn't a good fit. Frank was good looking, charming, and a great dancer. He joined the army, but died in of pneumonia when he was just 24 years old. The fourth son was Douglas. He studied engineering, although he preferred horse riding, hunting, and parties. Percy was a great athlete, singer, and loved putting on plays. He became a Detective Chief Inspector in Ireland. My great grandfather, the youngest son, Harold, liked tennis, nature. First, he tried farming, but failed at that and then became an electrician. Sadly, I haven't been able to find out much about the girls, Amy and Lottie, other than that they both married and had kids. Amy's husband, Charles Nantes, was a kind, generous, and successful lawyer. They had four kids. Lottie's husband, Osmond Ogilvie, was born into a posh family, but he grew up to be a lazy, party guy. He made his money gambling, and died poor. He and Lottie had one daughter, named Violet.

A Very Devout House

The man who built your school was a devout Methodist. In fact, William Glover Joy was so devout that he built his religion right into his house. What does that even mean? First, it's about the style of the house. The most popular building style at the time was called Greek Revival. The ideas about that style were that the shapes of the buildings should be very formal and orderly with lots of rules to follow. But William Glover Joy had different ideas.

He chose to follow the new architect-philosophers of his day called Gothic Revivalists.[4] Like a lot of architects, their building designs were partly about making social statements. The Gothic Revivalists wanted their buildings to be closer to nature and more about celebrating God and heaven. Compared to the Greek Revival styles, they chose more natural-looking stone with rough surfaces, tall arched windows and spires that reached for the sky, and generally emphasized their version of celebrating the natural world.

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[4] All architecture is a conversation about the nature of space. But for the Victorians it was also about designing their buildings to celebrate their vision of God. The chief prophet of this newly Christianised architecture was John Ruskin, who championed a return to the gothic vocabulary of the pre-Reformation period. All those yearning spires, expressive arches and snarling gargoyles were meant to show divinity as a force of nature. *Source: https://www.theguardian.com/artanddesign/2011/sep/11/victorian-edwardian-british-architecture*

In other words, William Glover Joy's choice of the Gothic Revival style was more than a style choice. It was a philosophical statement.

The second way in which William Glover Joy built religion into his home was that he had his own personal chapel built—a three-story octagonal chapel. Even for those times, this was quite an uncommon addition.

A Religious Nonconformist

In William Glover Joy's time, Methodists were generally liberals and usually part of the merchant or working classes. Along with the other sects like Quakers and Unitarians, they were known as "nonconformists," because they didn't conform to the Church of England, which was the official church of the British government.

The Anglicans (Church of England) were generally members of the aristocracy and generally conservative. Most of the landed gentry and aristocracy were Anglicans. Nonconformists were mostly Liberals, and Anglicans were mostly Conservatives, but in fact they were often close cousins. They were neighbours, they did business together, and they often married each other.

Methodists objected to the lavish ceremonies of the Anglicans, which they thought were lifeless and ritualistic. Methodist churchgoers sang boisterously and emotionally about their faith, which the Anglicans thought was in poor taste.

A Passion for Education and Helping Poor Kids

The Methodists were passionate about social reform, and especially rights of the poor. They were active in setting up schools so poor people could learn to read the Bible. Of course, learning to read gave people more than just religious education. It gave them opportunities for better jobs and better lives. Learning to read was a gateway out of poverty.

After moving to Moorfield House in 1856, William Glover Joy's first contribution was to pay for a school building for the Headingley Methodist Church. He also agreed to be a Sunday School teacher and superintendent.

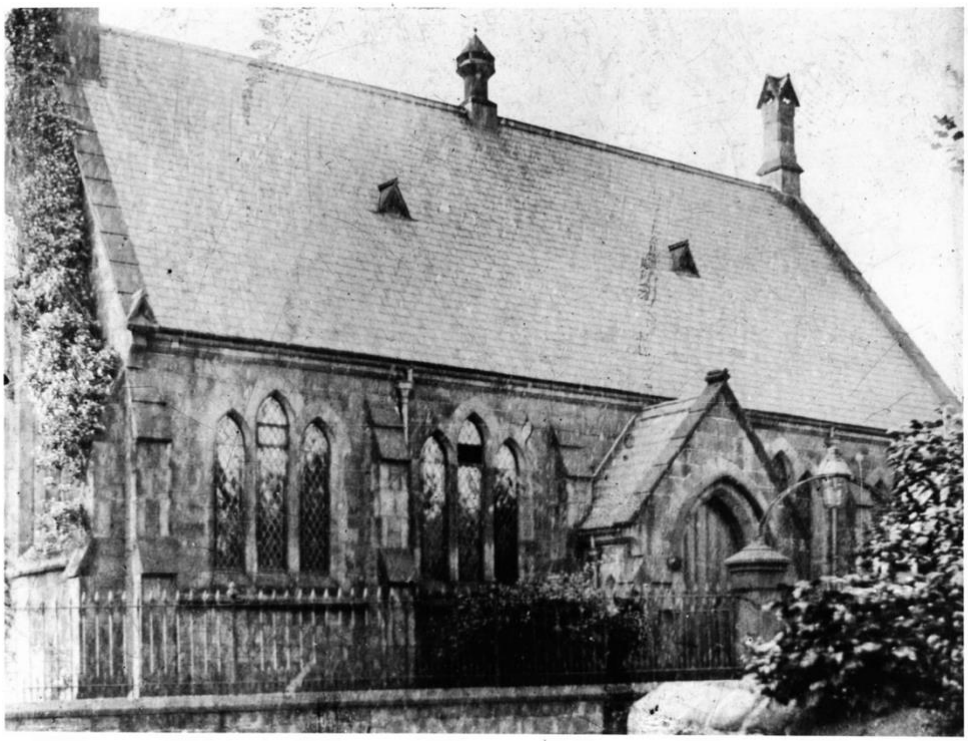

Figure 1. Headingley Methodist Church Sunday School, built in 1860 with a grant from William Glover Joy. It was torn down 40 years later to make room for other buildings.

Adel Reform School[5]

In 1856, William Glover Joy was part of the founding committee of the Leeds Society for the Reformation of Juvenile Offenders. Their mission was to offer an alternative to prison for boys. Mr. Joy acted as the secretary.

This was a place where boys who had been convicted of crimes, could be sent instead of jail. At the Reformatory they could go to school, learn trades, and have regular meals—and, most importantly, avoid being corrupted by the adults in jail.

The school had a shoemaker's shop, a joiner's shop, and a blacksmith's shop, as well as a number of farmyard animals. The school also had three acres of land set aside for growing crops. The school had its own band, as well as football and gymnastics teams.[6]

[5] The majority of children were sent to a reformatory school because they had been convicted of stealing. Usually they had stolen food, clothes, boots or small amounts of money. Children were committed to reformatory schools for up to five years or to an industrial school until they reached the age of sixteen. Stealing a loaf of bread or a pair of boots could land you in a reformatory school for five years!
Source: https://www.mylearning.org/stories/leeds-reformatory-schools/984 [accessed 27 June 2025]

[6] https://www.mylearning.org/stories/leeds-reformatory-schools/985 [accessed 25 May 2025]

Many of the boys became lifelong friends. Adel Reformatory was the only one to have its own swimming pool and many of the boys became excellent swimmers. As a result, they were especially sought after to work on the fishing boats in Grimsby.

Reformatories were a new idea back then, and they really tried to give boys a better life and future.[7] Mr. Joy believed education and kindness were the best ways to help boys who were in trouble or had nowhere to go. But these early reformatories were very different from the reform schools that came later in the 1900s. Even though Mr. Joy and others had good intentions, later reform schools were much harsher—the complete opposite of what they'd wanted.

The Tea Party

One warm Wednesday evening on August 27, 1858, after the new Sunday School was finished, William Glover Joy and his wife, Mary, put on a grand tea party for the men who worked in his factory and their wives. He also invited the 26 boys from the Adel Reformatory. The Adel Reformatory had opened about 6 months ago, spearheaded by William Glover Joy and his like-minded friends, and with support from the Headingley Methodist Church.

As always, there were speeches at the tea party. Mr. Joy gave the first one *The Leeds Mercury* newspaper described his speech as "a very amusing and instructive speech" on 'Honesty is the best policy.' At the end of his speech Mr. Joy said that he hoped he "would in a few years' time see them all happy and comfortable in the world." He promised that he "would do his best to help them into positions where they would be able to do well for themselves." He was enjoyed the Adel Reformatory boys.[8] It was mutual. The boys shouted many thanks and cheers for their benefactor, Mr. Joy.

The next speech was from Mr. Thackery, one of Mr. Joy's Sunday Scholars a labourer whom Mr. Joy had helped learn to read. The last speaker was Mr. Joshua Haresceugh, the first superintendent of the Adel Reformatory.[9] The boys liked him. He was strict,

[7]Mr. Twigg, who was the schoolmaster from 1866-1898, kept track of the boys after they left the school, to see if the Adel Reformatory had helped the boys find work and good lives. They found that more than half the boys (55 of them) were doing well, 32 of them had regular jobs, 8 were apprentices and on their way to good jobs, and 15 more had left town and were living well. That left 33 boys who weren't doing well. They were either in prison, on the streets, or in the workhouse for the poor. Considering that almost all of the boys had otherwise seemed destined for a hard life of trouble, this was a very decent success rate.

[8]Treat to Workpeople. The Leeds Mercury. 28 August 1858.

[9] Joshua Haresceugh was superintendent from 1877-1866. Source: https://www.childrenshomes.org.uk/LeedsEastMoor/ [accessed 21 June 2025]

but fair. Mrs. Haresceugh worked as the school matron[10] and their son was assistant superintendent. It was a family affair.

The best part of the evening was the joyful company of the 26 boys from the Adel reformatory. They had a great time at the tea, thoroughly enjoying all the good treats. *The Leeds Mercury* wrote that many of the boys "gratuitously declared that they had never before sat down to such good things, or had such a day's enjoyment in their lives."

At the end of the tea party, everyone sang the national anthem (as they always did back then). After that, it was time for the happy partygoers to troop back to their homes. The Adel Reformatory boys had an hour-long walk back to their home, north of Tile Lane on East Adel Moor. They passed the time on the long walk singing and, when Mr. Haresceugh wasn't looking, shoving and teasing each other.

Ragged Schools

In 1859, after the Adel Reformatory was launched, Mr. Joy and a group of other sympathetic men got together to see if there was a need for a Ragged School in Leeds.[11] Ragged Schools were charitable organizations that were set up across the UK in the 1800s to provide free education for destitute children.[12]

In William Glover Joy's time, there were no publicly-funded schools. Parents had to pay for their children's education. Unfortunately, very few families could afford to send their children to school. Besides the cost of schools, poor families usually needed their kids to work just so the family could survive.

The citizens of Leeds may have agreed that it made sense to set up Ragged Schools in London where there were hordes of children from the "perishing and dangerous classes," as they were known back then. But they did not agree that Leeds needed a Ragged School.

Mr. Joy and his friends set out to convince potential philanthropists that Leeds needed a Ragged School. They hired Mr. Robert Ambler, a town missionary, to count the number children living on the streets of Leeds. For 10 days, he walked the streets of

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[10] The school matron would have managed the domestic side of boarding life, such as meals, clothing, cleanliness, and emotional support.

[11] The Leeds Ragged School Association was first founded in 1849. The first school was in Richmond Hill, but it closed in 1851 due to lack of funds. There was renewed interest in 1859. A new school opened in 1859 on March 29, at Richmond Hill. Two years later it was moved to Edgar Street. In 1862, they were certified as an Industrial School
Source: https://www.childrenshomes.org.uk/LeedsEdgarStreetIS/ [access 27 June 2025]

[12] Children's Homes webpage… tbc History of the Edgar Street Ragged and Industrial School, Leeds, West Riding of Yorkshire:
https://www.childrenshomes.org.uk/LeedsEdgarStreetIS/

Leeds looking for homeless children. He counted 230, but he was sure there were many others he hadn't found. The real number, he thought, was probably closer to 600.

Mr. Ambler reported that many of these had to steal in order to eat. They had no regular housing, and slept "in any hole or corner they could find." Armed with Mr. Ambler's report, Mr. Joy and his group set about establishing the Leeds Ragged School as a formal association. He became the treasurer, as well as one of the major funders. William Glover Joy made it his mission to help these children whose parents couldn't send them to school.

A Terrible Name for a School

They were called Ragged Schools, because of the children's raggedy clothes.
Today, most of us would find this name utterly offensive. Even back in the 1800s, some of the benefactors were uncomfortable with the name 'Ragged Schools.'

But the name stuck, because in an odd way it was useful. The story of the Ragged School in Sydney, Australia explains why. The trustees there decided to do away with the offensive name. They renamed their Ragged School, the 'Free School for the Education of the Neglected Classes,' which was too much of a mouthful, so it became known just as the 'Free School.'

The problem started when parents who could afford to send their children to the regular fee-paying Grammar Schools switched their children to the "Free School." This left fewer spaces for the very poorest children who had no other options. And so the school trustees went back to calling it a Ragged School, whereupon the not-so-poor children's parents pulled them out, restoring the spaces for the truly-poor children.[13] You might be interested to know that the Ragged School in Sydney was started by Edward Joy, William Glover Joy's younger brother, Edward Joy.

Ragged School Students

Ragged School children generally arrived at school unkempt, unruly and hungry.[14] One such boy was asked when he'd last had a bath. His best guess was that it was about 3 years ago.

Attendance at the Ragged School was voluntary, so the teachers had to make sure the students felt it that it was worth their while to attend. Teachers were instructed to be

[13] Source: https://colonialgivers.com/2015/07/04/edward-joy-1816-1898-pastoralist-and-ragged-school-philanthropist/ [accessed 21 June 2025]
[14] Mair LM. 2019. Religion and Relationships in Ragged Schools: An Intimate History of Educating the Poor, 1844-1870. Routledge, pub.

"benevolent," that is, kind and patient. Unlike in the expensive Grammar Schools, where pain and physical force were used to punish students, this was discouraged in the Ragged Schools. At Edward Joy's school in Australia, he instructed the teachers that their first step was always to, "gain the affection of the children and to treat them according to the circumstances in which they were found." Besides education, Ragged School children also got fed a mid-day meal, which greatly encouraged their attendance. Ironically, this meant that some of these Ragged Schools were more progressive and more compassionate than the schools attended by the upper-class children.

In truth, there were some awful Ragged Schools where children learned little and were poorly treated. But there were also well-run Ragged Schools with kind-hearted teachers and cheerful students. The historian, Laura Mair, found a collection of letters that students from the Compton Place Ragged School in London had written to their former teacher, John Ware.[15] Their letters were filled with gratitude and pride in having learned to read and write. For many of them, John Ware was their lifelong guide. John Dowie, one of his former students wrote to him for many years after he emigrated from England in the mid 1800s, writing that, "you was always a Father to me."

Ragged Schools were funded by private donations, and funding was always a problem. The benefactors struggled to get enough funding to support all the children who wanted to attend. In 1860, *The Leeds Intelligencer* newspaper noted that they were "on the point of sinking for want of support." [16]

Quite a few citizens of Leeds disapproved of these Ragged Schools that gave poor children free meals. One person wrote to the newspaper complaining that the schools just benefitted children who are "lazy scroungers." William Glover Joy and his friends ignored the complainers and went ahead with their work.

The women of Leeds got much less public recognition, but they also worked for the Ragged Schools as volunteer teachers, fundraisers, and providing food and clothing for the children. Many of the wives of the Ragged School Committee men worked as their partners. Women were essential to the success of the schools and very much a part of the scene.

From Ragged School to Shoeblack Brigades

[15]Mair LM. They 'Come for a Lark': London Ragged School Union Teaching Advice in Practice, 1844–70. Studies in Church History. 2019; 55:324-346. *See also*: Religion and relationships in ragged schools: an intimate history of educating the poor, 1844–1870, by Laura Mair, London, Routledge, 2019, xvi + 240 pp

[16] 1860. The Theatre and Ragged Schools. *Leeds Intelligencer* 17 November 1860

Before expanding to other ways of helping the children, the Ragged School committee had decided to wait until the Leeds Ragged School was running smoothly. They opened the Ragged School for boys in March 1859 and a second school for girls in July.

Six months after opening the Ragged School for boys, they were ready for their next step. That October, a Shoeblack Brigade was set up in the Ragged School building, along with a Night Refuge for the working boys who didn't have a safe place to sleep.

Shoe-Black brigades were set up to provide jobs for the "best boys" connected with the Ragged School and the Reformatory. The shoe-black boys were given smart wool uniforms and equipment to set up a shoeblack stand and, importantly, they were given official permission to work on the streets. Otherwise, they would be chased away by the police. They brought their earnings back to the head teacher at the Reformatory. Some of their earnings were used to support their schooling and room and board. The rest of their earnings were saved for them so that they had some money to help them get started when they were old enough to leave and find jobs for themselves.

The Adel Reformatory and the Leeds Ragged School had a lot of overlap. They were funded by the same groups and sometimes the Reformatory Boys (boys who had been arrested and were confined) went to school with the Ragged School boys who had never been arrested and attended school voluntarily.

A few years after being established as a Ragged School, the school was certified as the Leeds Industrial Ragged School. This allowed it to receive children who had been placed under detention for reasons such as "vagrancy, frequenting with thieves, or being beyond their parents' control."[17]

Mayor of Leeds

In 1863, William Glover Joy became the first Liberal to be elected to the Leeds Town Council in his riding after 35 years of Conservative control. In 1869, he was elected mayor.

In those days, Leeds was stinky and polluted. It was seriously unhealthy, especially in the crowded slums with their open privies and cesspools. As mayor and later as alderman, William Glover Joy fought to make Leeds healthier by improving water and sewage management. He also worked to get the roads paved, which was tricky since the costs of paving the roads had to be paid by the local business owners. Much like business owners today, many of them did not want pay for public services. As always, William Glover Joy worked to support education for the poor and working classes.

[17] https://www.childrenshomes.org.uk/LeedsEdgarStreetIS/ [accessed 26 May 2025]

The Funeral Party

William Glover Joy died at Moorfield House on April 13, 1876 after a short illness. His funeral was held on a rainy Easter Monday. In those days, it was traditional for wealthy people to have massively elaborate funeral processions with ornate funeral coaches. But not for him. As a typical Methodist of his day, he was offended by ostentatious displays, and had asked for a plain carriage. This was so out of the ordinary that his plain coach was written up in the newspapers. His family and friends followed his funeral coach in about two dozen private coaches. Members of the Headingley Methodist congregation with which he was deeply connected and Sunday School children walked before his coach, along with a number of his employees from the oil mill. The procession left from Moorfield House shortly after two o'clock and proceeded to Lawnswood Cemetery. Members of the Town Council met them at the cemetery where the boys from the Shoeblack Brigade and boys and girls from the Ragged and Industrial schools had lined up inside the cemetery gate.[18] Overall, his funeral was a major civic event.

In December 1880, a few years after William Glover Joy's death, the refuge for destitute boys that he'd been working for was finally opened in Leeds. In his opening speech, The Reverend Canon Jackson celebrated him for his tireless efforts on behalf of Leed's less fortunate.

> *"… the late William Glover Joy, a name long to be remembered as that of one of the most warm-hearted and active of Leeds Christian philanthropists"*[19]

William Glover Joy would have been deeply touched to know that the boys and girls whose education and well-being he had championed so ardently had come to pay their respects. He would have also been deeply honoured that his beloved home is now your school.

The Life of an Adel Reformatory Boy

Tom Sykes might have been one of the twenty-six Adel Reformatory boys at the Tea Party hosted by William Glover Joy on that warm Wednesday evening in August 1858. Tom had been arrested that March for stealing a loaf of bread at the Kirkstall Market. It was not his first offence. The magistrate had seen him in his court at least three times before.

At the time of this most recent arrest, Tom was a thin slip of a lad with a tangled shock of straw-coloured hair and fierce brown eyes. Judging by his size, the magistrate took him for an 8-year-old. In fact, he was eleven years old, stunted by hungry years. He

[18] Funeral of Alderman Joy. *The Leeds Mercury*. 18 April 1876
[19] From Reverend Canon Jackson's speech on the opening of the Leeds Boys Refuge Source: *Yorkshire Post and Leeds Intelligencer*. December 23, 1880

and his younger sister, Cora, were living on their own, with nothing but their wits to rely on.

Their father was in jail after getting into a fight at the public house and causing grievous bodily harm to their neighbour, Henry Jowett. His mam used to work as a weaver in the flax mill. But then mam got sick with typhus.

Life had been hard even before Father was sent to jail, but at least they had eaten most days. Tom could barely remember the days when both his parents were working and before his mother got sick. He missed the Quarry Hill Ebenezer Primitive Methodist chapel where they used to go on Sundays. Tom had enjoyed the church singing. He didn't miss the days when his father came home arse drunk, crashing around the house in a rampage. Those nights, Tom and Cora stayed quiet as mice, trying not to be noticed.

Now that he was living in the Reformatory out in the countryside, his Sheepscar neighbourhood of Leeds felt like a faraway world. He knew he was lucky that he hadn't been sent to jail. Yet, the Adel Reformatory was still a sort of prison, because he couldn't leave. He worried about Cora. Where was she? Was she OK? Mr. Haresceugh, the kindly Reformatory Superintendent, had promised him that he would look for Cora whenever he went into town. Tom asked him if he would keep his eyes out for "a little lass with a mop o' red curls an' soft brown eyes."

Most nights Tom was so tired that he fell asleep the minute he slipped into bed. But he often woke up with nightmares about Cora being ill or hurt. On good nights, he dreamed about rescuing her and sailing away to America.

In the meantime, he enjoyed the fresh air of the Adel moor. He learned to play the fife, discovered his gift for singing, and, most importantly, he learned to read and write. The head teacher was strict, but Tom learned to keep his head down and keep out of fights. Every time a new boy arrived at the Reformatory he asked if they'd heard any news of Cora, the little lass with a mop o' red curls. No one had seen her.

Eventually, he did hear. Tom was heartbroken to learn that Cora had died of typhus just six months after he'd been sent to the Reformatory. He never saw his mother or father again.

He stayed at the Adel Reformatory until he was 16 years old, whereupon he and several other boys went to the fishing village of Grimsby where they worked on the fishing boats. Tom settled in Grimsby where he married a local girl. They had five children, and named their first daughter Cora. She was a redhead, just like her namesake. When she grew up, Cora worked as a telegraph operator, which made Tom exceptionally proud. Tom's second daughter, Molly, worked as a housemaid. His eldest son worked alongside Tom on the fishing boat. His other two sons worked as

shipbuilders in Kingston-Upon-Hull. His family lived a modest life, but they always had food and each other.

Tom had a hard start in life, but he would have been one of the lucky ones in his poverty-stricken, foul-smelling neighbourhood of Sheepscar. Tom, who might otherwise have been destined for a short-lived life of crime, got some education, found work, and had a family. His outcome is exactly what William Glover Joy was hoped for the boys of Adel Reformatory.

Tom Sykes is a fictional boy. His story is based on a blend of Leeds history and true stories about the lives of other boys of his day.

Acknowledgments

I'd like to thank the people who helped me get started on 'The Story of Moorfield House'. My first visit to Leeds was to Headingley Methodist Church where John Luxton introduced himself to my daughter, Torie Joy-Warren, and myself, and graciously invited us to tea after the church service. We were surprised to learn that he knew of my great great-grandfather, William Glover Joy, and, further, that Jean Townsend, the church historian, had recently presented a story of his work with Headingley Methodist Church. Many thanks to John for allowing Torie and I to pore through the photos collected by Jean and thanks to Jean for sharing your presentation on William Glover Joy. To Michael Meadowcroft, Thank you for sharing your deep knowledge of Leeds political history and steering us to more information sources, and hosting us in your magnificent library.

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