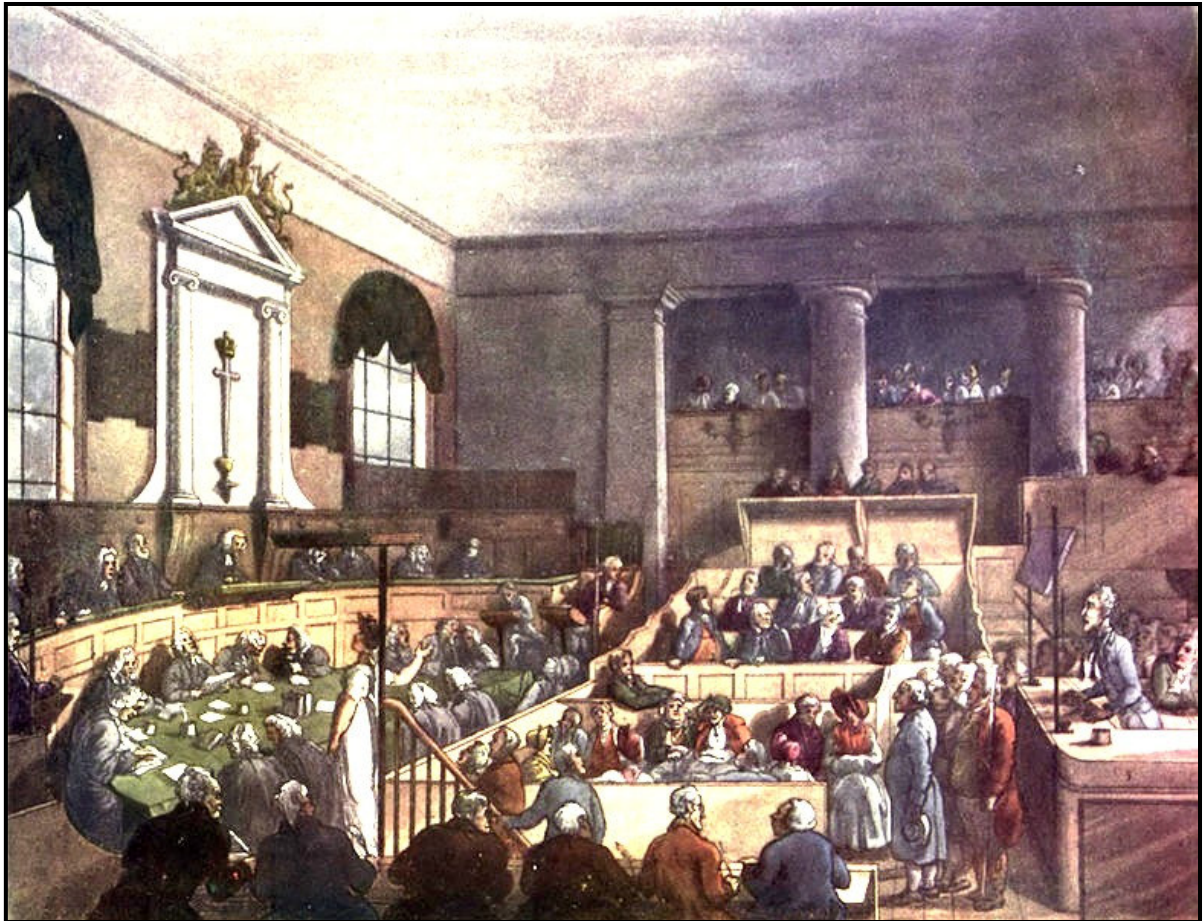




HILLINGDON FAMILY HISTORY SOCIETY



The Old Bailey in the 1830s (see page number 18)

PROGRAMME OF OUR MEETINGS

2012

Unless stated otherwise all meetings take place at
Hillingdon Baptist Church, 25 Hercies Road,
Hillingdon, Middlesex. UB10 9EL
Doors open at 7.30 p.m.

DATE	SPEAKER	SUBJECT
<i>Thursday 19th January</i>	<i>John Symons</i>	<i>'Family History Sources on the Internet: An Update'</i>
<i>Thursday 16th February</i>	<i>Tony Mitchell</i>	<i>'Belmont House and Its People'</i>
<i>Thursday 15th March</i>	<i>A.G.M.</i>	
<i>Thursday 19th April</i>	<i>Michael Gandy</i>	<i>'Country Poor and Town Poor'</i>
<i>Thursday 17th May</i>	<i>Barry Twigg</i>	<i>'Sixty Years of Marvellous Modern Monarchy and More to Come': illustrated talk.</i>
<i>Thursday 21st June</i>	<i>Colin Oakes</i>	<i>'Oranges and Lemons'; the Churches of the Nursery Rhyme.</i>
<i>Thursday 19th July</i>	<i>Ken Pearce</i>	<i>'Hillingdon and the Olympic Games'; 1908 and 1948.</i>
<i>AUGUST</i>	<i>NO MEETING</i>	<i>NO MEETING</i>
<i>Thursday 20th September</i>	<i>David Annal</i>	<i>'Counting the People': census returns online.</i>
Thursday 18th October	OPEN EVENING	'Help & Advice; DVDs of Local Interest; Members Displays'
Thursday 15th November	Ian Harvey	'Spon Street: The Spoken Word And Family History'
DECEMBER	NO MEETING	NO MEETING

Please remember that we always welcome visitors to our meetings and that the entrance fee for them is £1.

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Visit our website at: **www.hfhs.co.uk**

Contact us by e-mail at: **hillingtonfhs@onetel.com**

Contributions to the Journal are encouraged and should be sent to the e-mail address above or by post John Symons,(address on back cover).

**A LARGE PRINT VERSION IS AVAILABLE ON
REQUEST TO THE MEMBERSHIP SECRETARY.**

✎ CHAIRMAN'S NOTES ✎

“Writers of the medieval period paid very little attention to goats.....”

Until I read this I had not thought very much about goats. I am quite fond of cows and I don't mind sheep; but goats sort of fail to cross one's mind. Is it because they are unmemorable creatures or has there been a conspiracy since the medieval period to erase them from the public consciousness?

There are some deep and meaningful questions here that probably need a longer and wetter summer to ponder upon.

But goats and family history?

There are some families – like the Bagots of Levens Hall in Cumbria – where goats are very much a part of their history. They are big horned shaggy things (the goats, not the Bagots) that decorate the Bagot coat of arms and they wander around the park and do all sorts of damage to unsuspecting tourists.



These are goats with a pedigree – in fact it wouldn't surprise me to learn that some of them may have more complete family trees than many of our members!

(contd.)

However I was not thinking of a real goat at all but a figurative one and 'goat' as a name for an object that has received 'very little attention' and yet has a story to tell. These goats can't tell their own story; they need someone else to do it for them.

As the wretched rain has kept us indoors we have been turning out cupboards and generally sorting out. In doing so we have unearthed items that once belonged to 'Aunty This' or 'Granny That'. These ordinary, everyday items (or 'goats') are objects that you know once belonged to them and as only Nancy or I know just who owned these objects, if we dropped dead tomorrow our children would look at a box of clutter and probably take it to the council tip.

The tip might be the right place; however, I suspect we all have items in our houses – not valuable – but of sentimental worth and which say something about our family histories. Making a note of the important ones (however defined) is probably as useful a contribution to whatever written records we have all collected in putting together a family history.

It is all part of 'the bigger picture' which is why we are a 'family history society' and not a narrow 'genealogy' society. It gives us the excuse to think about the goats in the cupboards.

I suppose the black sheep are under the carpet.....

Ian Harvey

EDITORS' JOTTINGS

We begin with a couple of corrections.

Firstly we have to admit that our March journal was incorrectly labelled 'January' on the front cover. Obviously it was a slip of the 'one finger typing' and for that we apologise. However it does not seem to have been spotted by the readership – the editorial committee managed to pick it up as soon as the printed copies were received. It's always the way!

Secondly we received a letter from Patricia Hilbert, the friend of member Peggy Furmston, with reference to the two articles about William Giles East by Sue Crane (January/March and June journals). *(contd.)*

It seems that Pat is an authority on the boat that we used for our cover picture. Her family has extensive connections with Thames Watermen and winners of the Doggetts Coat and Badge. She points out that we labelled the boat as the Royal Barge but it is in fact the 'Jubilee', a replica of the Royal Shallop originally built in 1689 for William III and Mary. Also we stated that it was being rowed by Doggetts and Badge winners but Pat says that this is not the case, they are Royal Watermen. So, many thanks both to the member, Peggy, who showed Pat the articles and to Pat for her help.

We still need input from you the members for our next edition the 100th so please let us have your thoughts, articles and comments about your journal; what you would like to see, whether those that take advantage of the PDF version are happy with that format or any other observations that you may have.

DEADLINE DATES for JOURNALS 2012/2013

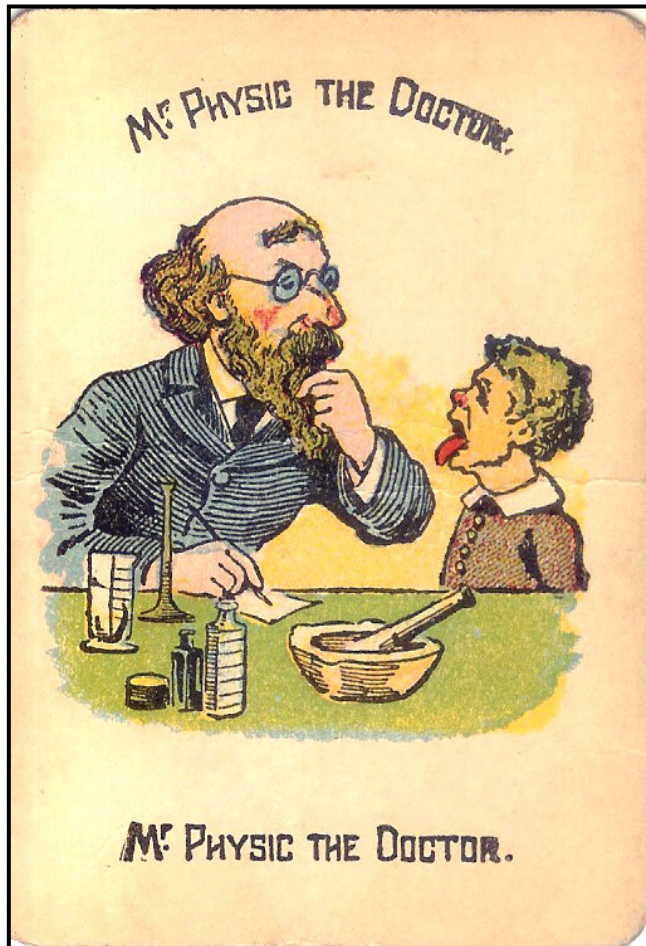
<u>JOURNAL</u>	<u>DATE</u>
DECEMBER 2012.....	1 st OCTOBER 2012
MARCH 2013.....	28 th JANUARY 2013
JUNE 2013.....	6 th MAY 2013
SEPTEMBER 2013.....	5 th AUGUST 2013
DECEMBER 2013.....	30 th SEPTEMBER 2013

Next year will see a new experiment for the Society, an afternoon meeting. Comments have been received from some members that they are reluctant to turn out in the evenings particularly in the winter. So next January our meeting will be on Tuesday 15th January 2013 at 2.00 pm instead of the evening of Thursday 17th January. This will be a joint venture with the Hillingdon U3A Family History Group at our usual venue. The talk will be 'Making the Best Use of the National Archives' by Simon Fowler. The evening meetings will resume on Thursday 21st February.

Our Open Evening on Thursday 18th October 2012 will include a help and advice stand, members' displays, and local films. We will also be relocating some of our computers downstairs for general research.

HAPPY FAMILIES? (PART 2) THE PHYSIC FAMILY

Continuing with the families that form the card game 'Happy Families', (December 2011 Journal), Jenny Mundy writes:



Physic refers not only to the art of healing but to the dose of medication and is therefore an appropriate name for the Doctor.

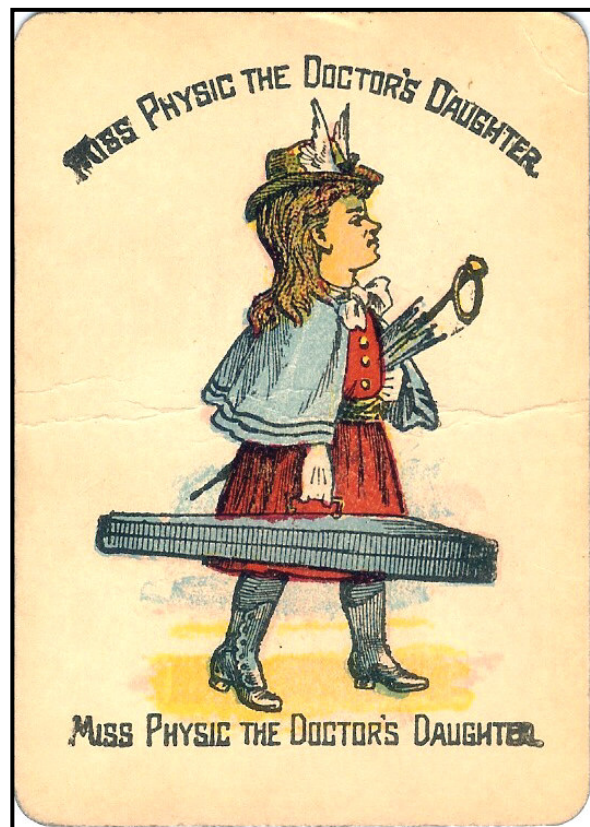
He is shown in studious pose pondering the stuck out tongue of a young red-nosed patient. His suit and tie show his professional position in the community while his glasses and bearded demeanour hint at his academic studies pursued to attain this status while the balding head suggests age and experience.

Notice the trumpet shaped object standing by him on the table – a diagnostic tool

through which he would listen to hearts/chest and obviously the forerunner of the modern stethoscope. The doctor is writing notes rather than a prescription because he would personally prepare and supply the required medication to the patient who would have to pay for it – no NHS in those days!

On the table are the tools he would use to make up the dose he prescribed to treat the patient; a glass measuring jug in which to mix liquid medicine and standing at the ready, the glass bottles waiting to receive the mixture; a circular pill box ready for the pills made from the materials crushed and combined in the pestle and mortar.

(contd.)



Master Physic his son, smartly dressed in suit, collar and tie, is shown in the room where shelves are full of large bottles and jars labelled with their contents hard at work with a large pestle and mortar mixing the ingredients for a medication.

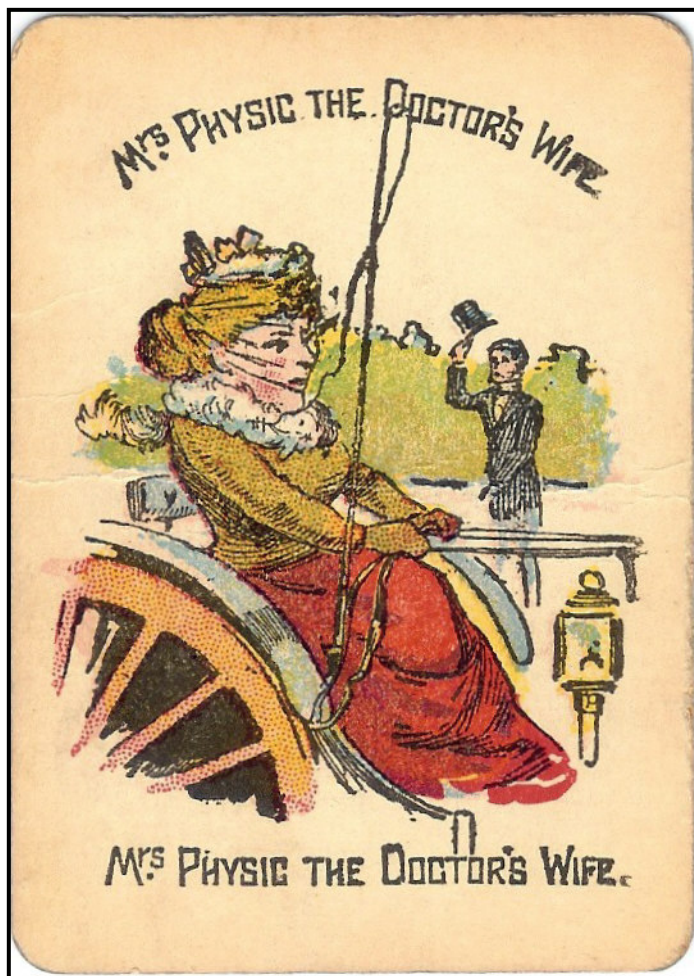
Is he simply assisting his father or preparing to follow in father's footsteps, I wonder?

Their daughter, Miss Physic, sports a smart dress, cape, fancy hat decorated with a bird and high-buttoned leather boots. Her up-tilted nose and general demeanour seem to denote that she considers herself above the general population.

She carries a large umbrella and a case probably containing a violin, items that indicate her position.

The music lessons will fit her for her position in life and hopefully, in the future, attract a husband. No earning a living in prospect for her!

(contd.)



His wife, Mrs. Physic, is dressed luxuriously as befits her husband's status in the community and his probable wealth.

Her veiled fancy hat, furs at her neck and gloves, possibly leather, would all have cost 'a pretty penny'.

The whip indicates that she is driving an open horse-drawn vehicle, possibly a small carriage that is known as a dog cart, whilst receiving the raised top hat acknowledgement of a high class gentleman.

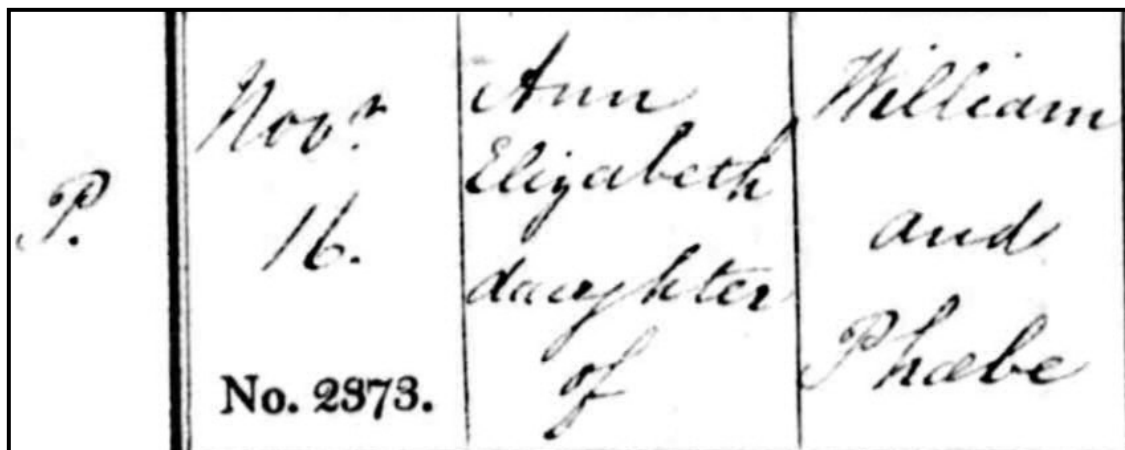
Jenny Mundy

THE 'P' IN BAPTISM

Recently I was helping a member in the research room when we found a London baptism record which had the letter 'P' alongside the entry. Most of us will have come across this and we generally dismiss it with an airy 'oh that means a private baptism'.

But what does it really mean?

(contd.)



Typical parish baptism record with the enigmatic 'P'

In a document produced by 'Durham Records On-Line' they make the case that it could just as easily mean 'pauper' or 'poor'. They suggest that it depends on the period in history being considered and quote an act of 1694 (invoked to raise money for the war against France) which required a tax to be paid *'upon the birth of every child, except children of those who receive alms, 2s.'* A penalty was imposed on parents who did not report the birth of a child and a penalty for persons in holy orders who did not keep a register of births.

To help pay for the American War of Independence the act was changed on 1st October 1783 whereby the tax became '3d' for the registration of every burial, birth, marriage, or christening, exempting burials from the workhouse and births to parents on parish relief. Not unnaturally these taxes were highly unpopular and were eventually repealed on 1st October 1794. However during the period of the act's existence, in order to evade the tax, many parents simply did not report births and many marriages just 'happened' without the blessing of the church for the same reason. After the repeal of the act in 1794 baptisms of several children within a family can be found on the same date.

The Durham site also postulated that some sympathetic clergymen might record a family as 'P' (indicating that the family was exempt from the baptism tax by reasons of being poor) whether or not they really were; so 'P' is not a reliable indicator of the family's economic status.

After 1st October 1794, any of the following can found alongside a record: **P – private – priv.**

(contd.)

A private baptism was usually performed when the child was not expected to survive long enough to be taken to church and therefore the child's soul was in peril. This would take place at the family home and could be performed by anybody other than the local priest. Typically the people often called upon to perform this task (for a weak, sickly, newborn infant) were, the midwife, schoolmaster or a neighbour. All of this was to ensure that the child's soul would go directly to heaven.

There is also a distinction drawn between the baptism and the christening of a child. The reception of the child into the Church following private baptism seems to have been referred to as 'christening'.

At Waltham, near Grimsby, the vicar would only 'christen' on Sundays and Holy-days. His parishioners were said to mistake this for 'an unaccommodating spirit' and he was obliged 'to baptise children at all hours of day or night whether in case of danger or not'. Another vicar, in Lincolnshire, reported to his Bishop that public church baptism was neglected and *'that private baptism was used in all cases and unless he conformed to the wishes of parents the children would be baptised by dissenters. Some of the parents said that they had no intention of bringing their children to church to have the ceremony completed in accordance with the rubric*'*.

Some members of the higher social class also had their children baptised at home, presumably to avoid mixing with the riff-raff at the local church. Many private baptisms were never entered in the parish register; they were entered only if the family informed the priest and/or when the child was well enough to attend church and be 'received into the church', at which point a conditional (official) baptism (christening) was performed and the private baptism was noted in the register.

So when you are next confronted with a 'P' alongside a baptism record it may mean something other than 'Private'.

Alan Rowland

Sources:

- 1) Durham Records On – Line
- 2) 'Baptism and Christening' Custom and Practice in 19th Century Lincolnshire by R.W. Ambler, lecturer in history, Department of Adult Education of the University of Hull.

** The rubric is a liturgical direction, originally executed in red, found at the beginning of a Prayer Book service which acts as a rule.*

THE REV. JOHN LIGHTFOOT – BOTANIST & CONCHOLOGIST

The Rev. John LIGHTFOOT was born at Newent, in the Forest of Dean, Gloucestershire on 9th December, 1735, the son of Stephen LIGHTFOOT, a Gentleman Farmer, and Hester, his wife. He was educated at Pembroke College, Oxford, gaining a BA in 1756 and an MA in 1766.

In 1765 Lord Chancellor Northington gave him the living of Shelden, near Alton in Hampshire, close to Gilbert White's parish of Selborne. John LIGHTFOOT became a friend of Gilbert White and spent his spare time in study and research and the observation of nature.

The Rev. LIGHTFOOT's first appointment was as perpetual curate and lecturer at Colnbrook, Middlesex. He combined the Ministry of Uxbridge with the curacy of Cowley. In 1767 he was appointed Chaplain and Librarian to the Dowager Duchess of Portland at her summer residence, Bulstrode Park, Beaconsfield, where he spent three days a week mostly taking care of her extensive collection of plants, shells and objets d'art. Many famous naturalists and scientists visited the Duchess, among them Sir Joseph Banks and Daniel Solander. She received many specimens of shells gathered on Capt. Cook's voyages from both these men. Rev. LIGHTFOOT became lifelong friends with some of these visitors, sharing their common interest in natural history.

The Minister of Uxbridge and Cowley was known as a Lecturer and his duties were; on Sunday mornings to read prayers and preach but on Sunday afternoons to read prayers only. All other religious services were still performed by the Vicar of Hillingdon.

Rev. LIGHTFOOT was Morning Lecturer in Uxbridge and lived in the Lecturer's House, a red brick building of Queen Anne style, with a lofty roof and old fashioned oak panelling. It was built on land bought from Cowley Field, behind Vine Street and extending to Cowley Road, Uxbridge. However he ran into problems with Rev. Richard Mills, the Vicar of St. John the Baptist in Hillingdon, who along with some inhabitants, tried to have him removed from the house believing it should be inhabited by Rev. Thomas Mills, the Afternoon Lecturer, and the son of Rev. Richard.

(contd.)

The question was raised and legal opinion sought on '*Has the Rev. Mr. LIGHTFOOT a right to hold the possion (sic) of the Subscription House as Minister and Morning Preacher of the Chapel of Uxbridge, appointed by the Trustees under the will of Mr. Townsend, or does the same belong to the lecturer or afternoon preacher appointed by the Inhabitants of Uxbridge*'.

It seems feelings ran high on the subject. Rev. LIGHTFOOT corresponded with Sir Roger Newdigate, seeking his help. Rev. Mills had used Sir Roger's name without his knowledge or consent in his attempts to eject LIGHTFOOT. Sir Roger wrote to Rev. Mills telling him that he would not allow it to be used in this way, not that he wished to stop the course of justice but he would not consent to the use of it because it might give him an advantage against Rev. LIGHTFOOT. On the other hand he told Rev. Mills that he would throw no obstructions in the way, by Privilege of Parliament or otherwise, to the course of a Legal Trial.

On April 12th 1769 Rev. LIGHTFOOT published a letter to the Inhabitants of the Town of Uxbridge, (16 pages long), in which he set out the reasons why the House is for his use, as appointed by the Trustees of the late George Townsend Esq. Of Lincolns Inn, in his will of 1683.

The question was eventually resolved in Rev. LIGHTFOOT's favour and he wrote to Sir Roger Newdigate on 17th December, 1769:

*'Sir,
I have the Pleasure, and it is my Duty, to inform you that my Cause came before my Lord Mansfield the last Day of the Sittings after Term, and was decided by him clearly in my Favour'*.

He then explained what happened and concluded by saying:

'The trouble I have had to support this Right of the College (Pembroke) is inconceivable. I have fought the Battle singly against many Adversaries, and have now at length the Happiness to find myself Victorious. This foolish Affair will cost me at least 50l, including the Expenses of the Bill in Chancery.

I am very much obliged to you for the Trouble you have had on this occasion and shall always be glad to approve myself

Sir yr most obedt hble Servt. John LIGHTFOOT'

The Naturalist, Thomas Pennant, persuaded Rev. LIGHTFOOT to accompany him on a 5 month tour of Scotland by horse and sailing boat, to study Scottish flora.

(contd.)

This trip resulted in the description of over 1,200 specimens, with 37 copper-plates illustrations, which was published in *Flora Scotica* in 1777 at Pennant's expense. Rev. LIGHTFOOT also continued his exploration of British natural history, touring Wales and Devon and Cornwall to study the natural history of the areas.

In June 1777 The London Chronicle states - *A dispensation to the Rev. John LIGHTFOOT, M.A. Chaplain to the Duchess Dowager of Portland, enabling him to hold the rectory of Gotham in Nottinghamshire, together with the Vicarage of Sutton upon Loud with Scrooby, in the same County.*

X
were

N ^o 271.	{	<i>The Reverend John Lightfoot</i>	of this Parish	<i>Bachelor</i>
		<i>& Miss Matilda Raynes</i>	of <i>Uxbridge</i>	in this parish <i>Spinster</i>
Married in this <i>Church</i> by <i>licence with Consent of Parents</i>				
this <i>Tenth</i>		Day of <i>November</i>	in the Year One Thousand <i>Seven</i> Hundred	
and <i>Eighty</i>		By me	<i>Thomas Mills Vic.</i>	
This Marriage was solemnized between Us {		<i>John Lightfoot</i>		
		<i>Matilda Raynes</i>		
In the Prefence of {	<i>Wm Burton Raynes</i>	<i>Mary Austin</i>		
	<i>Thos. Bagnall</i>	<i>John Fowler</i>		

Rev. John LIGHTFOOT married, at the age of 45, Miss Matilda Raynes, daughter of William Raynes, a wealthy mill owner of Uxbridge. They were married at St. John the Baptist Church, Hillingdon, by the Vicar Rev. Thomas Mills. The marriage took place on 10th November 1780, by licence, with the consent of Matilda's parents as she was a minor. They produced four daughters and two sons in the following seven years. Matilda in 1781, Mary in 1783 (died in infancy), John in 1784, Bridget Eliza in 1785, William Burton in 1786 and Sarah in 1787. They were variously baptised in St. Margaret's, Uxbridge, St. John the Baptist, Hillingdon and St. Laurence, Cowley.

In March 1781 he was elected Fellow of the Royal Society, being recommended as 'Gentleman well skilled in Natural History and other branches of Science and likely to become a very useful member'.

Among the eleven proposers we find Thos. Pennant and Benjamin Way of Denham Place, (who featured in the discussion on Cedar Trees in a previous Hillingdon Family History Society journal).

(contd.)

Following the death of the Dowager Duchess of Portland in 1785 The Rev. LIGHTFOOT was commissioned to compile the catalogue of her extensive collection at the Portland Museum. The collection was to be sold at auction in April, 1786, at her London house in Whitehall. The Catalogue was 194 pages long, with 4,156 lots.

Rev. LIGHTFOOT was taken ill while shopping in Uxbridge, and died the following day, 20th February, 1788, aged 52 years, suffering what would now be called a coronary thrombosis. He was buried in St. Laurence, Cowley. He left his widow, Matilda and five young children.

Rev. LIGHTFOOT was to have become one of the founder members of The Linnean Society, but sadly died just a few days before their first meeting in February, 1788. The Society's motto 'Naturae Discere Mores' means 'to learn the ways of nature', which was the Rev. LIGHTFOOT's passion alongside his duties as a Churchman. The Society has an oil painting of Rev. LIGHTFOOT, donated by one of his descendants, who lives in Australia

Following Rev. LIGHTFOOT's death, his Majesty King George III bought, for 100 guineas, his herbarium of British specimens (as well as a number of exotic plant specimens) as a present for Queen Charlotte. John LIGHTFOOT had received them from Sir Joseph Banks and other friends. This collection was later housed at the Royal Botanic Gardens, Kew.

Widow Matilda LIGHTFOOT married John SPRINGETT HARVEY Esq. Barrister at Law, on 7th June, 1802 at the Church of St. George the Martyr, Queen Square, Camden. Matilda's daughter, Matilda, witnessed the marriage. His father, Richard HARVEY, performed the marriage and they had one son, Richard SPRINGETT HARVEY. John HARVEY died in his eightieth year on 1st August, 1833 and his widow Matilda died 28th December, 1835 in her 76th year at her home in Guildford Street. They are interred together in a vault in Eastry Church, Kent, where other members of the HARVEY and SPRINGETT families also lie.

Barbara Nield

RESEARCHING IN FRANCE

Although most of our family research is centred on the United Kingdom there are occasions when an ancestor is found living on continental Europe or in the Mediterranean countries.

The questions then arise: how and where to go in search of information?

No doubt the precise country and maybe location are known and perhaps some detail of his/her circumstances. This is all very well but useless unless one knows how to progress further. Another problem is where and to whom any enquiry should be made, let alone the language question. It would be courteous to compose the enquiry in the language of the country concerned but how many of us are skilled enough to do this since we may be looking at any continental country and perhaps much further afield. Most of us have only schoolboy/girl French, German and maybe Spanish to fall back on (classical Greek and Latin aren't much use either!) Let's assume a successful contact has been made and a fee or charge is payable, how is the payment to be made? The payment might be demanded in euros or another foreign currency.

These were the sort of thoughts that came to mind when I decided to find out more about Alfred BRIDGER originally from London but who also lived in Abergwilli, Carmarthenshire for a number of years. His wife died in 1839 but he and his children stayed on at least until the 1841 census. Then something happened which caused the family to break up. I do not know what caused the break but I found that sometime after that census he must have decided to leave Abergwilli to settle in St. Servan (now part of St. Malo), France. However he didn't take his children with him, they remained in Wales and London. The only other piece of information I found was in a Carmarthen newspaper announcing his death on 19th August 1849 at St. Servan (St. Malo), France.

You can now appreciate why all the thoughts mentioned above came into my head. Yes, I would try and find out if there were any records of him in France, but where and how to start?

(contd.)

As I had no idea of the French arrangements for making such enquiries or to whom they should be made I decided that it would be courteous to approach the Mayor of St. Malo (St. Servan having been incorporated into St.Malo in 1967). If this was not the right place perhaps I would be given directions to the appropriate office

The next problem was that of language. Do I write in English or in French? My French is limited to such phrases as “quel temps fait il?” and the like, definitely not good enough to correspond with a civic dignitary. The alternative was to write in English but would the detail of my enquiry be understood? This was a particular worry if it was passed down to a more general office to deal with. Pondering this predicament I wondered if there were any translation services available on the web that might help. I found there were quite a few but most were limited in amount of text and required a payment after a trial. Google however have a free translation facility, ‘Google translate’, which covers a wide range of languages. This service shows a simultaneous translation alongside the entered text but beware its limitations. It translates ‘word for word’ without taking into account either word order rules (most important in German) or gender rules (important for many European languages). So I wrote my full letter in French, amazing! However, if I receive a reply in French I will have to retype it in French for translation into English!

Any reply will be either by email or by post. Normally one would enclose a stamped addressed envelope but English stamps would not be valid. The solution was to send an International Prepaid Postal Voucher, obtainable from larger Post Offices, at a cost of £1.40. All seemed to be set except for one thing – where should I send it?



Another Google search of St. Malo revealed that the civic authorities are based within the castle! Time will tell if my enquiry bears fruit and this may be the first step in a long journey.

Watch this space!

John Bridger

ANOTHER SKELETON IN THE CUPBOARD

However methodical and disciplined you may be – something I might aspire to perhaps – I think it does no harm to try the odd speculative search. With the growing number of online catalogues available, not forgetting our trusted friend Google, there are more opportunities than ever to type a few names into a search screen, press Enter and wait for the results to flood in. Usually they don't of course or if they do they are completely irrelevant, but just once in a while they come up trumps and you wonder why you had never looked there before.

You have probably already guessed by now that I have such an example. My maternal great grandfather, John Henry Gayler GROVE, was a moderately wealthy market gardener who lived in Harlington in a spacious house called Bedford Lodge on the Bath Road. I thought I had him and his family fully documented and well covered with all the births, marriages, deaths, baptisms, burials, all the censuses and his will. So a few weeks ago whilst waiting for some documents at the London Metropolitan Archives, I entered his name and that of the property on their online catalogue. I had a vague notion that I had seen reference to the property somewhere there before and there were indeed several references to the name and the property. This did not immediately excite me overmuch; there were references to his will, which I already had - he had died in 1896 - and to the proposed sale of Bedford Lodge in 1904 by the executors of the estate of the deceased. I had also seen these particulars some years ago courtesy of Philip Sherwood and the Hayes & Harlington Local History Society. All the documents had been deposited at the L.M.A. by Woodbridge & Sons, Solicitors of Uxbridge.

Delving further into the catalogue revealed more references to the family papers, so I resolved to look at them when I had some time. When I was able to revisit I was slightly surprised to find that there were a large collection of documents filling most of a cardboard box. There was his will of course, and I knew the main beneficiaries here were two of his sons, John Henry who was the elder son, and Frederick (Clara, my grandmother, was the youngest daughter). His widow had the right to stay as a life tenant but she died in 1906. Then there were details relating to the purchase by John Henry junior of a plot of land formerly part of the Harlington Lodge estate in 1888.

(contd.)

This was across the road from Bedford Lodge. The sale particulars of Bedford Lodge were exhaustive with deeds, accounts etc.

Then a letter not attached to anything revealed itself. It was from the Official Receiver to Woodbridge & Sons in 1902, referring to Mr. J. H. GROVE, **bankrupt**, saying that if the estate of the bankrupt's father realised more than sufficient to pay off his mortgages there were creditors waiting to be satisfied in particular Messrs. Hill. I was flabbergasted. I knew that John Henry junior was a cattle dealer by then living in West Drayton but I had no awareness of financial problems of any kind.

A quick review of the "London Gazette" happily now online revealed the worst – or rather if you are a family historian – the best. There were numerous references to him culminating in the judge's order in 1903:

Bankrupt's assets are not of a value equal to 10s. in the pound on the amount of his unsecured liabilities, that he had omitted to keep such books of account as are usual and proper in the business carried on by him, and as sufficiently disclose his business transactions and financial position within the three years immediately preceding his bankruptcy; had continued to trade after knowing himself to be insolvent ; and had contracted debts provable in his bankruptcy amounting to the sum of £616 8s. without having at the time of contracting them any reasonable or probable ground of expectation of being able to pay them.

He was finally discharged on 23 January 1905.

The documents also raise further as yet unanswered questions. A lot of expense was incurred in the marketing of Bedford Lodge in 1904, including billboards at one of the Uxbridge railway stations and elsewhere in the area. It appears that a sale in principle had been agreed to another party, but this seems to have fallen through. Instead a while later, Mary GROVE, the wife of Frederick GROVE referred to above, a butcher in Paddington, purchased the property herself from the mortgagee of the late Mr. H. G. GROVE for a sum of just under £2,000. This is confirmed by the 1911 census which shows both Frederick & Mary GROVE living there. Why was she the purchaser and not her husband who would have been a more obvious choice?

(contd.)

John Henry GROVE appears to have recovered from his financial problems as he appears in the 1910 Kelly's Directory as a Cattle Dealer and in the 1911 census as a sheep dealer in West Drayton.

The writing was on the wall however for the continuation of agricultural business in the area. The growing demand for housing and increasing land values meant that the extended family slowly moved away from the area, some to other parts of the country and some to the USA. By the time of the Second World War, very few remained and the compulsory purchase of land associated with the building of Heathrow Airport was the final straw. One of the few who continued as an arable farmer was my cousin and godfather, Charles Grove GLENIE, by moving to Chertsey in Surrey. There he continued to farm until the 1970s and visits there during my childhood kept us with a ready supply of cauliflowers and other vegetables. There was of course no mention of past financial problems in the family. There are some things that would never have been spoken about even if they were known. So the advice must be: never overlook any possible source of information, however unlikely.

John Symons

**'I NOW HAVE A CONVICT!'
BUT OH! HOW HARD IT WAS TO FIND HIM**

This statement may sound strange to people in England and other readers of this journal. Over the last 30 years or so and especially since the Australian Bi-Centenary in 1988, many Australians have acquired a huge desire to find a convict in their family. If they find one, they take great pride in 'owning them' and search out the details of their crime, punishment and life afterwards. I know that John Symons is very proud of his two Tasmanian convicts and has written about them in earlier editions of the journal.

Since 1980 I have known that the family of my husband's first wife descended from a number of convicts. More recently I found that one of my husband's ancestors had also been transported but I had given up hope of finding a convict in my own family. As the title suggests this was about to change but it took a tortuous search before the story was uncovered. *(contd.)*

A few months ago I started rechecking my mother's maternal family. My grandmother Eveline Harriet BOSWORTH was one of three sisters who, following their parents' deaths in 1896 & 1897 in London, emigrated to Australia between 1900 and 1904. Her grandmother was Louisa BOSWORTH who died in London in 1903 and as I transcribed her death certificate I noticed that the informant was a T.H. LILLEY. I had no idea who this person was until further research proved he was one of the sons of her sister Martha, who had married William LILLEY or LILLY in 1845. Louisa BOSWORTH was the second youngest child of Samuel HORNERSTONE and Ann BALLARD. She was baptised at St. Leonard's Shoreditch in 1830 and married George William BOSWORTH in 1850 at St. John the Baptist Hoxton, London. Their only surviving child George William BOSWORTH married Mary EVERETT in 1868.

When I began my family researches in 1988 my mother's family in Western Australia gave me copies of family certificates, together with early IGI details, of the HORNERSTONE, BOSWORTH, EVERETT and other families in London during the 1800s. At this time, the IGI only listed the 1806 marriage of Samuel HORNERSTONE and Ann BALLARD and six children Philip 1814, Ann Phillis 1818, Elizabeth 1820, Samuel 1821, Louisa in 1830 and Benjamin in 1832.

Over the next few years I read the original films at the local LDS library and then put this part of my research aside. When Ancestry added the London Parish Registers to their site I decided to see what those records could add to my research. They revealed, I believed, some more of the family BUT at this point the problems started. They were not all baptised as HORNERSTONE some were HORNER – Martha in 1823, Henry in 1826 and another sister as Matilda HONNERSTONE in 1828.

I then found that less than three weeks after a baby Benjamin HORNERSTONE was baptised at St Leonard's Shoreditch on 12th August 1832, when the family was living in Norton Folgate, he and his mother, Ann HORNER, were in the workhouse. Both were buried at St Botolph Bishopsgate, Ann on 29th August and baby Benjamin HORNER on 5th October.

I also had great trouble to locate the families in any of the censuses. I only found Samuel and two children, Henry and Martha in 1841 recorded as HORNER. I found no records in that census of Samuel, Ann Phillis or Louisa who are the only other known surviving children. *(contd.)*

I wondered if they lived in one of the ‘missing pieces/areas’ of Middlesex from that census i.e. 668 *Middlesex: Parish: St Luke: West Finsbury, Golden-Lane, Old Street, Whitecross-Street.*

Incidentally although I cannot find him, I am convinced that another of my ancestors Joseph EVERETT 1821-1887 must have lived in one of these areas at the time of the 1841 census. Just eight days after this census was taken he married Elizabeth BESWICK at St. Giles Cripplegate and in 1845, when his wife died in childbirth, they were living in Golden Lane.

Returning to Samuel and Anna’s children; Samuel, Ann Phillis, Martha and Louisa were found in the London marriage records between 1845 & 1850 with the following ‘spelling/variants’;

Samuel HORNER STONE married Louise COLLIER at St Leonard’s Shoreditch on 1 April 1845 and on the same day:

Martha HORNER STONE married William LILLY - two adjoining marriage records, each of them and the witnesses signed the register with X.

Ann Phillis HORNER STONE married Richard Mallis FINLAYSON in May 1845 at St Giles Cripplegate.

Louisa HORMERSTONE (or HOMERSTONE) married George William BOSWORTH in May 1850 at St. John the Baptist, Hoxton (original reads as Hornerstone – one word for Louisa but two words for her father Samuel Horner Stone – deceased).

The London parish registers confirmed their parent’s marriage as:

Samuel HORNERSTONE married Anna BALLARD on 13th April 1806 at Spitalfields Christ Church, page 17, Register No 51. He signed the register as Samuel STONE, (presumably he considered Horner to be part of his first or Christian name) and Anna made her mark.

At Easter time 2012 I decided to ‘Google’ Samuel HORNERSTONE or HORNER STONE and was amazed to discover a blog that had run for more than 3 years about ‘THOMAS HORNER STONE’, who was convicted in London in 1831 and transported to N.S.W. in 1831. The blog discussed the possibilities, not certainties, that he was a son of Samuel and Ann HORNERSTONE or HORNER STONE.

(contd.)

The writer of the blog, Christine, was thrilled that I made contact and she used her full Ancestry subscription to investigate the family further. She finally found Thomas' baptism, along with his sister's, at Spitalfields Christ Church with the surname clearly written as HONERSTONE:

Thomas HONERSTONE born 11th June 1810, baptised 6th October 1811

Ann HONERSTONE born 24th June 1811, baptised 6th October 1811

Later she found another sister, indexed as;

Elizabeth HOMERSTONE (although the original could be read as Hornerstone) baptised 27th June 1813 also at Spitalfields Christ Church.

Finally, we believe, the first born son of Samuel and Anna was;

Samuel STONE born 25th January and baptised 14th February 1808 at St. Mary Whitechapel MDX.

We are all aware of name variants, sometimes spelling differences, sometimes transcription errors or those caused by the person writing the record, who might be from a different area, 'mis-hearing' the information because they did not easily understand the local dialect.

One of my other family names is NEWBERRY. The co-ordinator of One Name Study told me some years ago he had found more than 40 variants with almost any possibility with the letters of N B R. Mine include Newbray, Nubre, Newbery as well as Newberry.

However, for this family in London it is more complex, the name varies between just STONE as the surname, HORNERSTONE (one word) as surname, HORNER (as a second name) with STONE as the surname and just HORNER, as well as transcription and writing variants.

I have traced the family of Samuel and Ann well into the 20th Century through the descendants of the only son whom we know survived and married in England. He was baptised as Samuel HORNERSTONE in 1821, but by the birth of a second son in 1855 the surname had changed to just HORNER and this was used from then on.

(contd.)

AND NOW TO MY CONVICT: Thomas Horner STONE was tried at the Old Bailey, London in 1831 as this summary confirms;

Name:	Thomas Horner Stone
Offence:	Housebreaking
Date of Trial:	Jun 1831
Trial Year:	1831
Location of Trial:	Middlesex, England
Sentence:	Death; transmuted to Transportation for life.

Consequently he was transported to NSW in 1831 where, in 1845, he married Harriet JEFFREY and later lived as a farmer at Condobolin where he died in 1893. All his children were given the second name of Horner with STONE as their surname and there are now a large number of descendants in Australia. There is no evidence that any of his family in England kept in contact with him or even knew what happened after he came to Australia.

Colyn Storer

References:

Various Birth, Marriage and Death certificates for the Hornerstone, Everett and Bosworth families in London 1837-1903;
Funeral & burial invoice for Louisa Bosworth at Manor Park Cemetery East Ham, paid by T. H. Lilly;
Census records 1841 to 1911;
BDM Registration index records 1837-1950s;
Indexes to London births/baptisms and marriages on Family Search (some transcriptions are different from Ancestry);
Indexes to London births, baptisms, marriages and burials on Ancestry.com;
Original Parish records held at London Metropolitan Archives on Ancestry.com.

A VISIT TO THE NATIONAL ARCHIVES AT KEW.

I have visited the National Archives on many occasions usually to search for service records, merchant seamen's records or to view Crockfords documents. The purpose of my latest visit was along similar lines but a little more unusual.

(contd.)

I wanted to research the Scottish descent, from a common ancestor, of my great grandmother Lucy Ann DOUGLAS and other descendants. I had reached a point where I needed to prove the accuracy of a family claim namely that the common ancestor, Alexander DOUGLAS, had settled in England in 1603. As a supporter of King James I and in recognition of this adherence to the crown, he was granted land at Arkengarthdale, near Reeth, North Yorkshire. I had no detail of the estate or its extent and even the Victoria History of the area fails to mention either the estate or the estate house Townend Hall. This I eventually discovered to be a rather ordinary dales farm house which is however a Grade II listed building with origins in the 16th century.

Normally, grants made by the King were recorded in State Papers and although a name matching my ancestor's was noted in respect of an appointment in the government, there was no record of any lands being granted. The fact that someone with the same name was recorded did not prove that he was in fact my man. This was a major disappointment since family obituaries of the early 1800's stated that land had been granted and I had found in the 1835 edition of Burke's Peerage an entry of a grant of land. In retrospect because early editions of Burke's are known to contain inaccuracies, perhaps I should not have relied on this as being a sound basis for my research without further validation.

There was, however, another possible approach to establishing the veracity of the claim that land had been granted to Alexander. Once again all I had to go on was the handed down story that along with other Royalist supporters their lands were sequestered during the Civil War by the government of Oliver Cromwell. This action seemed to be a punishment for being on the Royalist side but it also proved to be a money spinner for Parliament when they decided that land could be returned upon payment of large sums of money. Many estates were returned by this method but there were many former holders of estates who couldn't either afford the fine or raise the cash in the short time allowed. These people were never to regain their forfeited property since the government eventually sold everything off to the highest bidders who thus became the new owners.

To avert later claims from descendants of the original owners, it is believed that the government destroyed all evidence and documentation of lands sold.

(contd.)

If this is the case it is not surprising that the National Archives have nothing available other than many original volumes written in Latin and 'olde' English script recording name of purchaser and estate sold. Whether the estate existed, which is by no means certain, its precise name has never been established. If it was sold, I did not know the name of the purchaser so it seemed pointless to pursue this avenue of research.

On the other hand, where owners had recovered 'their' estates by payment of a sum of money everything was properly recorded and fortunately these transactions have been indexed. This made things a lot easier but in the event there was no entry for Alexander DOUGLAS. The family story also said that there was a later plea to King Charles II requesting the return of the lands so I examined State Papers for the subsequent 10 years but they revealed nothing.

I came away wondering if the story had any basis at all since no Royal grant was found, the lands if they ever existed and were sequestered were not bought back and if therefore sold, all records were destroyed. Despite all of this, having discovered the existence of a 16th century farm house named Townend Hall I still felt that there was a grain of truth in the story.

I circulated my findings to the DOUGLAS family group which is spread world wide and just when I had settled in my mind that this was another case of 'social enhancement' and just another family tale I had a surprise email from a group member in Canada! He had a note that a Colonel DOUGLAS had been granted a 51 year lease on Arkengarthdale Forest at about the relevant time which was sequestered and that many years later his widow petitioned for return of the lands. This was a bolt from the blue to say the least! However, it was all too good to be true. Detailed comparison of the two sets of information found that they did not match; dates and other features were at least a couple of generations apart.

Could the family story have been based on mistaken identity and really be attributed to Colonel DOUGLAS? After all, the Townend Hall part seemed to ring true and when we remember that the first written record in Burke's was well over 150 years after the Civil War it may well be that accuracy suffered during that time.

However, although I must admit that I am inclined to give the story the benefit of the doubt, my research principles screech **NO!**

John Bridger

WHEN CAN YOU MARRY ME?

Once again the investigations of a research room visitor brought to light a fact that triggered a question which the volunteers were unable to answer immediately.

We found that one of her male ancestors was recorded as being married at the age of fifteen.

This raised the question; At what age was it legal to marry?

It seemed to be a case for our good friend Google and sure enough an answer was found:

In the UK, the Age of Marriage Act (1929) specified that the minimum age for a person to marry, providing their parents consented, would be 16. Prior to the passing of this act a boy had to be at least 14 but a girl could marry at the age of 12. It was however extremely rare for marriages to take place at such a young age. For example in 1871, in the whole of England and Wales, there were only 35 marriages in which the bride was under 16 i.e. less than 0.02% of all marriages. (Source: from ONS web site.)

It is commonly believed that following Harwicke's marriage act of 1753, a minor (a person under the age of 21) could not legally marry, without the active consent of their parents. This is not strictly true in the case of a marriage by banns. When the banns were read, a parent of a minor could object and so prevent the marriage taking place. However, if the banns were read without any parental objection the subsequent marriage was legally binding. Only in the case of a marriage by licence was the formal active consent of a parent or guardian of a minor required.

However this answer begs the question; if in 1871 there were 35 girls married before they were 16, how many 'young' boys were married? So far we have not been able to find the answer. Can anybody help, please?

Alan Rowland

ICKENHAM FESTIVAL JUNE 2012



The Society was as usual represented at the biennial Show on the final Saturday of the Ickenham Festival held in the grounds of Swakeleys House. Compared with what we had become used to in this apology for a summer it was quite a good day as at least the rain held off and so a

good number of people attended. The stall was busy with enquiries and book sales for most of the day. The stall was run by the usual team; Joy Higgs, Pat Reynolds and Gill May.

A TALK – COUNTRY POOR AND TOWN POOR

Our president, Michael Gandy, gave this interesting, well received talk at our April meeting.

Michael began by stating that ‘Poor’ is an emotive word which sometimes we feel moved to defend by saying that ‘they can’t help it’. In England we know that most people’s ancestors were poor and therefore the word doesn’t have overtones of moral disapproval. In Wales, Scotland and Ireland poverty had a different definition i.e. much of the land is poor. In England poverty was mostly the result of lack of land/property and therefore lack of income rather than lack of resources.

The rich parts of Southern England had better land than elsewhere. The yearly rent of a farmer in Kent could buy up all three of the following; a King of Scots, a Prince of Wales and a Lord of the North Country. So the poor people in Kent were better off than poor people in the Lake District, even in the 19th century when agriculture went badly for everyone.

(contd.)

Poor is not a status but a description of your situation at the moment. People who were 'comfortable' might become poor in old age as did widows on the death of their husbands or men when they fell out of work. What people earned just covered their needs so our ancestors left little to their children.

The definition of poor is particularly dangerous under the operation of the Speenhamland System (1796-1834) which was quite happy to define most country labourers as 'paupers'.

Michael then said that in the towns, where work was paid for in wages, men could live on four days work a week when work was plentiful, but this left them no buffer when work dried up. In the country labourers were more subservient but there were certain 'perks'; a cottage, rabbits etc.

19th century Britain was the richest country in the world and getting richer. Lots of people left the countryside for better opportunities in towns. Those that emigrated were not leaving 'a sinking ship' but, perhaps naturally, they looked back to what they left behind and thought it worse than it really was.

Help for the poor carried a distinction between 'our' people and 'outsiders'. There was generosity to those deserving of help but rejection of outsiders and suspicion of sturdy vagabonds (early social security scroungers?).

He then looked at the systems of hardship relief starting with the medieval system which was pulled down at the Dissolution of the Monasteries (1536-1540). From 1596 the right to charity was based on the parish in which you had 'settlement' by reason of birth, apprenticeship, payment of rates, or working for a year and a wife gained qualification on her husband's settlement upon their marriage.

Relief was distributed by the parish; churchwardens' accounts, vestry minutes, settlement examination and removal, apprenticeship, bastardy examination and the workhouse (not necessarily unfriendly) either by indoor or outdoor relief. Charities supplemented the work and there were new institutions such as Lying-In Hospitals and Orphanages.

(contd.)

The poor were never nonconformist; those who misbehaved were cited before the ecclesiastical court (until the end of the 17th century) or the quarter sessions. Generally the working classes in towns did not attend church. Many parishes were very large with no ability or desire to check if the poor were having their children baptized although it seems most did using it as a form of registration. By the mid 19th century there were more late and job-lot baptisms and more late marriages.

Local taxes were administered by the churches and social services were run by professionals, funded by rates with full-time paid clerks who without knowledge of their 'clients', wrote down what they were told.

Poor relief was parish based until 1834. After that there was a swing from outdoor (weekly payments) to indoor relief (the workhouse) and they were re-organised into Boards of Guardians. Small parishes united and many of these had shared use of a workhouse from as early as 1723.

Michael then listed books for further reading, all of which detailed some aspect of the poor, finishing with the well known publications of Charles Booth.

Charles Booth and his team carried out a survey of life in London and the results were the first real sociological survey of London.

Every aspect of London life was covered including family, home, income, area, trade and religion. The notebooks, which are now on-line, contain the information gathered by researchers walking round every area with the local policeman. There were plenty of streets, then as now, where policemen never went on their own.

Finally in 1909 a number of working-class women, with husbands in regular work, were helped to keep detailed records of exactly how they spent their housekeeping. Details included spending on furniture, sleeping, cooking, bathing, marriage and children. They also supplied information on their day, their full budgets and every mouthful of food they ate. These women were our respectable grandmothers and the whole point of the project was to prove that no matter how hard these poor people tried, they simply couldn't manage on the money they received. This may be why many of our grandparents emigrated.

Michael Gandy (précis by Alan Rowland)

A TALK — SIXTY YEARS OF MARVELLOUS MONARCHY AND MORE TO COME

By the time you read this the Queen's Diamond Jubilee celebrations will be just a memory. The bunting will have been ironed and put away, the flags rolled up and life will generally have returned to normal. Even the 2012 Olympics will have been and gone, but that's another story.

However back in May, Barry Twigg came to see us again, just a week or two before the Jubilee weekend, to show us a compilation film he had made of royal events over the entire 60 years since Queen Elizabeth II acceded to the throne. He reminded us that this was in fact in February 1952, but it was decided to defer the Jubilee events until June when the weather conditions should be better. This seemed like a good idea at the time but as you may remember weather conditions were some way less than perfect that weekend.

What made the evening so interesting was that Barry was able to interlace the film with his own more detailed accounts of many of these significant events over the years. With his depth of knowledge it was not surprising to learn that he had been retained by a French television station as part of their coverage of the Jubilee celebrations.

He concluded the evening, as on a previous visit, to us by providing a range of anecdotes and reminiscences about the royal family garnered from his experiences over many years. It all added up to a fascinating evening which will I am sure be remembered for some time by all those present.

John Symons

P.S. Since that evening in May we have learnt that Barry was made a Member of the Order of The British Empire (M.B.E) in the Diamond Jubilee Birthday Honours List published on 16th June 2012. This is in recognition of Barry's work in the education and counselling of young people, in particular his voluntary roles with the National Drugs prevention Alliance, the Duke of Edinburgh's Award Scheme and the talks he gives to schools and universities. I am sure that those of us who know Barry or have heard him on his previous visits to our Society would like to extend our congratulations to him for this well deserved award.

A TALK — ORANGES AND LEMONS THE CHURCHES OF THE RHYME

For our 21st June meeting we were pleased to welcome Colin Oakes for the first time. Colin is a historian who has a particular interest in early history, London and archaeology. The subject for this evenings talk was the churches that most people know, or think they know, from the nursery rhyme and what the rhyme referred to. The truth was often stranger than many of us suspected.

Many nursery rhymes evolved over many years with some originating in Tudor times and others from an earlier era. 'Oranges and Lemons' is unusual in that there are many more verses than those generally known in the nursery rhyme of childhood and surprisingly the 'Oranges and Lemons' verse is not at the beginning. A more complete version follows:

*Bulls eyes and targets,
Say the bells of St. Margaret's*

*Kettles and pans,
Say the bells of St Annes*

*Brick bats and tiles,
Say the bells of St Giles*

*You owe me 5 Farthings,
Say the bells of St Martins*

*Oranges and Lemons,
Say the bells of St Clements*

*When will you pay me?
Says the bell at Old Bailey*

*Pancakes and fritters,
Say the bells of St Peters*

*When I grow rich,
Say the bells of Shoreditch (Fleet Ditch)*

*Two sticks and an apple,
Say the bells of Whitechapel*

*Pray when will that be,
Say the bells of Stepney*

*Old Father bald pate,
Say the bells at Aldgate*

*I'm sure I don't know,
said the great bell of Bow*

*Maids in white aprons,
Say the bells of St Katherines*

*Here comes the candle to light
you to bed,
And here comes the chopper to
chop off your head*

*Pokers and tongs,
Say the bells of St Johns*

*Chip, chop, chip, chop,
The last one is dead! (contd.)*

The rhyme is not about the bells themselves or the peals they make, but rather a representation of various parts of London and went on around the churches. Colin's explanation of the inner meanings follows:

Bulls eyes and targets, say the bells of St Margarets: but which St. Margaret's church? It is easier to see that the first line refers to archery. The use of longbows for archery had come to prominence but the problem was that there were few places to practice.

So the custom developed to place the *bull's eye* at the top of church towers to obtain a sufficient range. It is believed that the church tower of St. Margarets by Eastcheap was used for this purpose.

Brick bats and tiles say the bells of St Giles: the reference here is to brick making, an industry dating back to Roman times. The likeliest candidate for this line is St. Giles Cripplegate as Cripplegate is one of the gates to the city. The name is derived from 'crifle' or covered gate, so called because the gate could be 'covered' against intruders by archers on the walls of the barbican, the outer fortification of the city. The Romans used the local clay to build the city so this is the most probable explanation.

Oranges and Lemons say the bells of St Clements: this most memorable verse of the rhyme is often thought to refer to the church of St. Clement Danes. This is not the case however as the key is the importation of citrus fruit into the port of London and the resulting warehouses at Eastcheap. Here there was a St. Clements church from at least medieval times but the parish was merged with St. Martin in the 17th century.

Pancakes and fritters say the bells of St Peters: this is one of the more obvious lines. Pancakes and fritters were made from flour made at Cornhill where the medieval church was St. Peters. The rhyming is not good but the facts are.

Two sticks and an apple say the bells of Whitechapel: Whitechapel has few churches mainly because it has usually been the home of immigrant communities including, Huguenots, Jews and Muslims. However in a park, known locally as 'Itchy Park', lie the foundation stones of St. Marys church which was originally painted white hence the district name. Destroyed by bombing in 1940 it was never rebuilt. The market in Whitechapel always had a reputation for its diverse range of products which included apples and sticks. (contd.)

Old Father bald pate say the bells at Aldgate: Aldgate was derived from 'Old Gate' and the bells are those of St Botolphs Without Aldgate. In this area there was also the Holy Trinity Priory and it is likely that the verse refers to the tonsured (bald) monks or fathers who resided there. This verse must date to before 1536 when Henry VIII dissolved the monasteries.

Maids in white aprons say the bells of St Katherine: this most probably refers to the convent of St. Katherine which was near Aldgate. During Tudor and medieval times this convent was run by the Bishop of Winchester who raised money by using the nuns to run a brothel, not then an uncommon practice. These nuns were known as 'maids in white aprons' or 'Winchester Geese'.

Kettles and pans say the bells of St Annes: although once again there are several contenders the most likely candidate is the church of St. Anne and St. Agnes in Gresham Street near the Museum of London. An immigrant community used to live here and they eked a living by making and selling metal implements such as kettles and pans.

Pokers and tongs say the bells of St Johns: this church is probably St. Johns in Clerkenwell or St. John of Jerusalem as it used to be the Priory of the Knights of Saint John (the Knights Hospitallers). This area of Clerkenwell was renowned as a place for making fire tools such as pokers and tongs and is therefore the likely basis for the verse.

You owe me 5 farthings say the bells of St Martins: this church could be St. Martin's without (or outside) Ludgate where visitors were charged one penny to enter the city. A more interesting explanation is that condemned prisoners on their way to execution by beheading at Tower Hill would pass a monastery named St. Martins le Grand on the corner of Newgate Street and Cheapside. Being a monastery it could offer sanctuary so any prisoner who escaped and entered the monastery, they could be offered sanctuary until they could be spirited away to a suitable port to leave the country. Such a privilege did not come cheap and they were charged five farthings for entry which they probably felt was good value for money.

When will you pay me? Says the bell at Old Bailey: Old Bailey is well known as the site of the Central Criminal Court. The name derives from a ditch or bailey with a bridge and a gate above which was built Newgate Prison.

(contd.)

If condemned men were to be hanged at Tyburn (Marble Arch) instead of beheaded (which was usually reserved for the better off) a tradition arose for each public house on the route to offer the prisoner a free pint of beer. It was hoped that the following crowd, who gathered to see him down his last pint or two, would help trade. The prisoner was supposed to offer to pay the publican on his return which of course never happened. The bell was that of Holy Sepulchre which was carried through a tunnel under the road and rung outside the condemned cell.

When I grow rich say the bells of Shoreditch: this was originally ***When I grow rich say the bells of Fleet Ditch:*** this might well refer to the bells of Fleet Prison which was then a debtors' prison, so little chance of ever getting paid! Alternatively it might refer to the River Fleet which then flowed through London to the Thames (nowadays in tunnels). Only the very poor who could not afford any better lived on the banks of the Fleet as it was muddy and often putrid. This infers that you will never get rich on the banks of the Fleet Ditch. This stigma was removed when the river was covered over in 1760 and attention was transferred to the next poorest area, Shoreditch which then became the standard verse.

Pray when will that be, say the bells of Stepney: Stepney, a poverty stricken area, was outside the city where few had any money. The church was St. Dunstons and the inference was that anybody living there was unlikely ever to repay any debts.

I'm sure I don't know, said the great bell of Bow: this is St. Mary le Bow church in Cheapside which dates back to Norman times. This was the first bell rung to mark the start of the curfew which was the sign for the gates to the city of London to be shut.

The word 'curfew' derives from Norman French meaning 'cover the fire'. At curfew all citizens had to extinguish the fires used to heat their wooden homes and put the embers into an earthenware pot to stop the spread of fire during the night. The message was reinforced by bells from two other churches however the curfew didn't prevent The Great Fire of London. At the ringing of the curfew bells the cost of entry to the city rose from one penny to six pence. If a stranger arrived late and asked what the bells meant, locals would first insist they didn't know so as not to encourage a rush for the penny fee. After all the bells had rung the fee was six pence by which time it was too late for the hapless stranger. Presumably this subterfuge could only be used once per person.

(contd.)

Here comes the candle to light you to bed: candles made from tallow gave only a poor light but they were cheap and were mainly used by poor people. Dearer candles made from wax provided better illumination and were much better.

And here comes the chopper to chop off your head

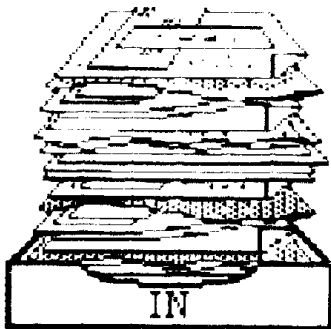
chip, chop, chip, chop the last one is dead!: for a beheading the executioner usually had two axes hidden under a pile of straw. If the condemned paid a bribe or ‘garnish’ the executioner would use the sharp axe; if there was no inducement the blunt axe was used with predictable consequences.

We are very grateful to Colin Oakes who used his illuminating talk to provide the background to the rhyme. Reading between the lines of this nursery rhyme tells us much about social conditions in early London and we now know that it is not entirely suitable for children.

Colin added many anecdotes along the way which space precludes us from printing and it all added up to a most informative evening.

John Symons

FROM THE MEMBERSHIP SECRETARY



Like many other societies our membership is down compared with the same time last year. So we all need to encourage any of our friends who have an interest in family history to come along and join us. It would also be helpful if members could attend the monthly meetings at which the new journals are given out, that is each quarter. Because of

the increase in postage rates this would not only help the society but it would also help me.

Patricia Reynolds

WELCOME TO ALL OUR NEW MEMBERS

B94 Mr. Clive Ball Email: clive.ball46@btinternet.com	46 Hurstfield Crescent, Hayes, Middlesex. UB4 8DW
T41 Mrs. Brenda Tubby Email: brendatubby@btinternet.com	20 Damgate Close, Acle, Norwich. NR13 3DL

MEMBERS INTERESTS

Mrs. Brenda Tubby (T41) 20 Damgate Close, Acle, Norwich. NR13 3DL
Email: **brendatubby@btinternet.com**

NAME	COUNTY	PLACE	DATES
EAMES	MDX	ANYWHERE	ALL
FELLOWS	ALL	ANYWHERE	ALL
JERMIN	LND	ANYWHERE	ALL
TEMPLER	MDX	ANYWHERE	ALL
TRICE	KEN	ANYWHERE	ALL

UXBRIDGE LOCAL HISTORY SOCIETY PROGRAMME

All meeting take place at Christ Church, Uxbridge at 7.30 p.m. unless otherwise stated

2012

18 th September	ARCHIVE FILM OF UXBRIDGE A selection from the Borough collection.
16 th October	VICTORIAN VILLAGES OF MIDDLESEX Eileen Bowlt
20 th November	THE HISTORY OF THE CITY OF LONDON Sally Botwright

WEST MIDDLESEX FAMILY HISTORY SOCIETY PROGRAMME

Regular meetings are normally held on the third Thursday of each month at Montague Hall, Montague Road, Hounslow and start at 7.45 pm. Meetings include talks on aspects of family or local history. In addition, many of the Society's resources and indexes are normally available for consultation from about 7.15 pm. Note that parking in the adjacent car park on Montague Road is free after 6.30 pm.

2012

18 th October	WHAT'S IN A NAME? by Howard Benbrook
15 th November	THE UNWRAPPING OF CHRISTMAS by Paul Blake
20 th December	CHRISTMAS SOCIAL AND THE STORY OF PANTOMIME by Alan Ruston

RESEARCH BY HILLINGDON FAMILY HISTORY SOCIETY



The society undertakes a limited amount of investigation on behalf of members and others.

Local investigations involving the London Borough of Hillingdon and its nine ancient parishes will generally be restricted to the sources detailed in 'Family History in Hillingdon' published by the society (at present in the process of being updated and revised). In addition we can extend searches using the London Metropolitan Archives and the National Archives at Kew and other London record offices. We can also carry out national investigations embracing the whole of the U.K. as well as other countries worldwide.

(contd.)

The society charges members £5.00 per hour for pursuing such enquiries (£10.00 per hour for non-members), plus the cost of any expenses necessarily incurred such as copying, postage etc. Those who want to make use of this service should be specific as to their requirements and should indicate clearly the upper limit of expenditure they are willing to incur. It must be appreciated that in some cases an investigation may not produce any results or may result in a negative answer, in these cases a charge will still have to be made. Please contact the Membership Secretary or email the society, see back cover for contact information.

HELP LINE — BRICK WALLS DEMOLISHED?

In this part of the journal we advertise pleas, from members and non-members, for information and assistance. If you have become “stuck” on some part of your family tree but believe that the answer may lie here in our corner of Middlesex, our local knowledge may be able to help.

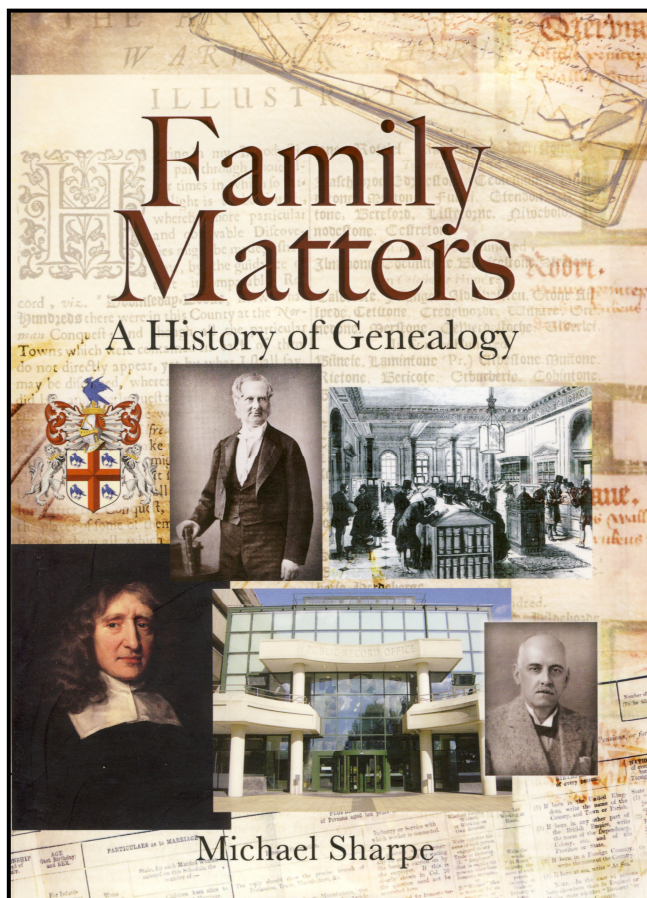
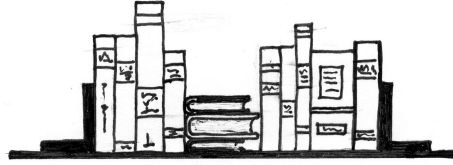
Members may advertise at no cost, but a charge of £2 for each entry is made for non-members. Send your queries (with as much specific detail as possible please), together with payment, to the membership secretary:-

Mrs Patricia Reynolds, 20 Lilac Place, Yiewsley, West Drayton,
Middlesex UB7 8LR.

A SEMINAR

We have notice of a Maritime Records Seminar from the Guild of One Name Studies. The seminar takes place on Saturday 17th November 2012 at the National Maritime Museum, Greenwich, London. SE10 9NF, in The Leopold Muller Lecture Theatre at 9.30 a.m. for 10.00 a.m. Non Guild members will be especially welcome. Top specialists in the field will speak on where to find details of mariners from the Royal Navy, the Royal Marines, the Merchant Navy and covering Naval Records of the National Maritime Museum and FindMyPast's Maritime records for One-Name Studies. During the lunch break there will be opportunities for a guided tour of the museum; the museum's Caird Library; search FindMyPast's records online (for free); and time to talk to other delegates and see their displays. After lunch talks will include Royal Navy Sources for One-Name Studies and Locating Royal Marines. The day will end with a question and answer session involving all speakers. Visit the Guild website: **www.one-name.org.uk** for full details.

BOOK REVIEWS



Family Matters - A History of Genealogy.

by Michael Sharpe.

Pen and Sword 2011

278 pages £19.99p

ISBN 978 1 84884 559 6.

This book should be in the hands of everyone connected with family history societies and interested in their future. Extremely well written, very well researched by someone who understands the family history and genealogical scene intimately, it is a unique history of the development of the subject.

Beginning with the critical importance of inheritance of

land and title to the landed gentry and aristocracy it shows how the College of Heralds responded to the need to establish ancestry and developed the drop-line pedigree as the main means of representing the family tree. Genealogy was dominated by the Heralds and a small group of antiquarians and men of leisure who pottered about with ink and quill pen amongst the archives of the great country houses. Much that was done was sycophantic and over-deferential to their fee-paying clients.

(contd.)

It was not until the appearance of robust minds like Maitland in the seventeenth century and Horace Round in the nineteenth that the errors and downright fairy-tales of much upper-class genealogy were exposed.

In the nineteenth century glaciers began to melt as it was gradually realised that most of the genealogy of the country was locked up in parish registers and wills and that the common man was as much related to the upper classes as they were to each other. Sir Anthony Wagner, a distinguished genealogist born into a professional middle class family at the beginning of the twentieth century, recognised early on that “all history is biased by accidents of documentation.” It was this bias he claimed that had led to uncritical assumptions about the importance and extent of mobility between social classes.

The building of the Public Record Office in Chancery Lane 1858 helped hasten the process by collecting many of the national archival sources in a single place and opening them to a small but growing number of scholars and amateurs. In 1911 a small group of amateur and professional genealogists, who saw the benefits of co-operation, founded the Society of Genealogists in a few rooms in the Strand in London and genealogy as the exclusive preserve of the Heralds and gentry was broken once and for all. The Society of Genealogists quietly expanded and prospered over its first fifty years or so, but it was not until the second half of the century that the glaciers began to break up with a thunderous roar.

The catalyst for change seems to have been the publication of a number of popular how-to-do-it books in the middle of the last century. One was certainly Arthur Willis's little book *Genealogy for Beginners* in 1955 and another, G. K. Hamilton-Edwards's *In Search of Ancestry* in 1966. These books and others like them undoubtedly fanned a flame of interest to which the adult education movement responded with ad hoc courses of various kinds. The groups who attended these courses were reluctant to disband afterwards and thus the family history society movement was born.

The first local F.H.S. seems to have been the Birmingham and Midland Institute for Genealogy and Heraldry (BMIGH) in 1963. The Federation of Family History Societies was formed in 1974 (largely at the initiative of the BMIGH) and by 1984 had a membership of 130, covering every English county; the vast majority of whom included the words “Family History Society” in their title. (contd.)

It has to be said that the Society of Genealogists reacted with disdain to these developments.

This enormous expansion was greatly encouraged by two T.V. series, *Roots* in the U.S.A. (1977) and the 5 part English series *Family History* in 1979 featuring the family history of the T.V. Presenter, Gordon Honeycombe.

In the following year Don Steel published his book revealing the research behind the series and his elucidation of the distinction between genealogy and family history. Your reviewer dates his interest in family history to this book.

What follows is a bewilderingly fast tale of twists, turns, failure to take advice and sheer ineptitude as the family history movement, the Public Record Office (now The National Archives) and the General Register Office (now part of the Identity and Passport Service) reeled under the impact of computerisation, the advent of the internet and digitisation.

Michael Sharpe's book faithfully records every twist and turn of the saga. In brief, the two major public guardians of the decennial census returns and registers of births, marriages and deaths responded disastrously to the challenge of the digital age. The P.R.O. batted first by deciding to index and digitise the 1901 census in time for the release date in 2002. The result was a 9 month long crash and the discovery that much of the work had been done by overseas inputters and residents of H.M. Prisons so that it was not only expensive but inaccurate. The contractors had formerly been engaged in research for the Defence Department. Subsequently the contract was cancelled. The G.R.O. was even more ambitious and proposed 3 huge digitisation schemes under the acronyms DOVE, EAGLE and MAGPIE which were going, amongst other things, to link an individual's life events together to create a "through-life record." All 3 ended in ignominious failure.

The result was a gigantic shift of power away from the official public guardians of the national records to the commercial providers of genealogical databases like Findmypast and Ancestry. Ironically, when The F.F.H.S. celebrated its 30th Anniversary in 2004 at Loughborough (its high water mark according to Sharpe) the conference had only been made possible by a \$10,000 donation by Ancestry.

(contd.)

As Sharpe writes “Online archives may help to democratise history but they also serve to privatise it”. In allowing companies to compete for access to historical records we have ended up with a series of walled gardens, each of which can only be entered by paying a subscription.

A researcher has to be well heeled to enter them all. Sharpe is adamant that things could have been managed better and points to Scotland where records are offered through a single public portal and it is clear that fees are being paid to support archive management rather than commercial businesses.

The impact on family history societies has been equally dramatic. Instead of encouraging co-operation it has encouraged privatization, as individuals retreat behind their computers and stop helping to create the indexes and transcriptions that were such a feature in the past. Demand for publications has reduced and the expansion of membership has slowed. According to Sharpe, even the Society of Genealogists is experiencing difficulties. The single shining example of what voluntary effort can achieve is Free BMD.

The gloom does not end there unfortunately. The breakdown of marriage means that the surname becomes an increasingly problematic means of tracing consanguinity. Apparently it is now becoming fashionable to invent new surnames by mixing elements of the maternal and paternal surname. In retrospect ours may be seen as the golden age of genealogy.

Over and over again Sharpe shows that family history societies need to be fleet of foot, always anticipating change rather than responding to it. If the mountain will not come to Mohammed maybe Mohammed will have to go to the mountain. If accessing lots of walled gardens is expensive then maybe family history societies must market themselves as the one-stop shops of the genealogical world. One where a single fee gives you access to all the available databases together with advice on how to put the different bits of information together (plus tea and buns of course). Don't we in Hillingdon do this already in our workshops and research room? Perhaps we should extend this work and advertise/market ourselves as such. The lesson of Sharpe's remarkable piece of work is simple; adapt or die.

Arthur Dark

ABOUT OUR SOCIETY

Our society welcomes all those with an interest in family history. At our monthly meetings we have a varied and balanced programme of talks by authoritative speakers. The meetings are normally held on the 3rd Thursday of the month (excluding August and December). Even if you have no genealogical interests in Hillingdon, there is likely to be a subject of interest. Visitors are always welcome at the monthly meetings (entrance £1.00). Doors open 7.30pm.

The research room is open at each monthly meeting and in addition every Friday morning (10.00am to 1.00pm) except the Friday before the first Saturday of the month when it is open on the Saturday (10.00am to 1.00pm). Here we have five computers available and you can consult a growing collection of source material including census records, parish records and trade directories on microfiche, CD-ROMs, on-line and in print. Help is freely available and visitors are always welcome at a charge of £2 (members £1). There is no additional charge on the monthly meeting dates.

The quarterly journal, which is circulated to many other societies, is a good place in which to advertise your surname interests. Joy Higgs, our Projects Co-ordinator, is always looking for volunteers to help with sorting, indexing and transcribing our many different projects to conserve and extend genealogical knowledge. Members can borrow freely from our library which has a substantial collection of books, pamphlets and a large number of journals from other family history societies in Britain and overseas. The bookstall carries a wide ranging stock of finding aids and background material to assist you in your research.

Our website **www.hfhs.co.uk** lists the research room and monthly meeting dates all of which take place at:

Hillingdon Baptist Church,
25 Hercies Road, Hillingdon, Middlesex. UB10 9LS

The annual membership is £12 (U.K. individual), £16 (U.K. joint if at same address), £12 (Europe, individual), £14 (Rest of the World individual). N.B. If the journal is emailed in pdf format the rates are; U.K. individual £10: U.K. joint £14.00: all non U.K. £10.00.

For further details contact: Mrs. Pat Reynolds (Membership Secretary),
20 Lilac Place, Yiewsley, Middx. UB7 8LR – Tel. 01895 444442.

HILLINGDON FAMILY HISTORY SOCIETY PUBLICATIONS

Please note that prices are in pounds (£) sterling and EXCLUDE postage and packing (see below).

THESE RECORDS ARE AVAILABLE ON CD – ROM	Cost
St. Giles' Church, Ickenham. Parish Registers. Baptisms 1538–1877	5.50
St. Giles' Church, Ickenham. Parish Registers. Burials 1538–1877	5.50
St. Giles' Church, Ickenham. Parish Registers. Marriages 1558–1841	5.50
St. Mary's Church, Harefield, Middlesex. Monumental Inscriptions.	5.50
St. Laurence Church, Cowley, Middlesex. Monumental Inscriptions.	5.50
Holy Trinity Church, Northwood, Middx. Monumental Inscriptions.	5.50
St. Martin's Church, West Drayton, Middx. Monumental Inscriptions.	5.50
The Church School, Ickenham, Middx. Pupils & Teachers 1873–1929	5.50
St. John's Church, Hillingdon, Middx. Burials 1903–1924	5.50
THESE RECORDS ARE AVAILABLE AS FICHE SETS	
St. Giles' Church, Ickenham. Parish Registers. Baptisms 1538–1877 (set of 4)	4.00
St. Giles' Church, Ickenham. Parish Registers. Burials 1538–1877 (set of 2)	2.00
St. Giles' Church, Ickenham. Parish Registers. Marriages 1558–1841 (set of 1)	1.00
St. Mary's Church, Harefield, Middlesex. Monumental Inscriptions. (set of 3)	3.00
St. Laurence Church, Cowley, Middlesex. Monumental Inscriptions. (set of 2)	2.00
Holy Trinity Church, Northwood, Middx. Monumental Inscriptions. (set of 2)	2.00
St. Martin's Church, West Drayton, Middx. Monumental Inscriptions. (set of 1)	1.00
The Church School, Ickenham, Middx. Pupils & Teachers 1873–1929 (set of 2)	2.00
Middlesex Sessions Records (Hillingdon Extracts) (set of 2)	2.00

Please add postage and packaging as follows:

For each set of fiche..... 45p

For each CD-ROM to UK address..... 65p

For airmail to overseas addresses.....Email Mrs. G. May for costs.

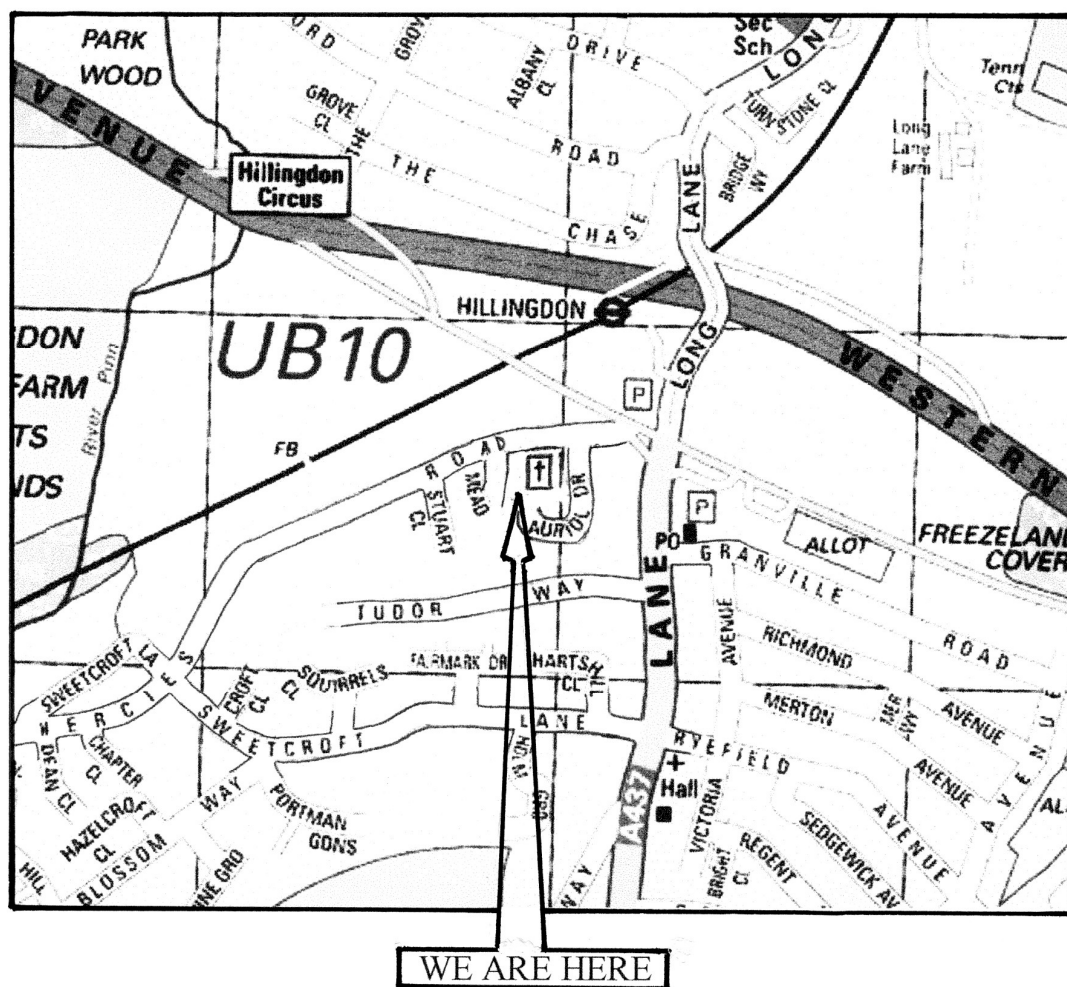
Cheques should be in pounds STERLING, crossed A/C payee and made payable to Hillingdon Family History Society.

The publications can be obtained from the Publications Officer:

Mrs. Gill May, 20 Moreland Drive, Gerrards Cross, Bucks SL9 8BB
 Telephone: **01753 885602** Email: **gillmay@dial.pipex.com**

or alternatively visit these on-line bookshops:

www.parishchest.com and **www.genfair.com**



(The geographical centre of Hillingdon)

Hillingdon Park Baptist Church, 25 Hercies Road, Hillingdon
(car park at rear of church accessed from Auriol Drive).

There is also a public car park on the eastern side of Long Lane (access between the Co-op & the Chinese take away restaurant, or via the exit slip road off the A40 from London). The nearest L.T. station is Hillingdon and there is a U2 bus stop on Hercies Road outside the Church. Please note that the main entrance to the building is on the side of the Church. Our Research Room is on the 1st floor and is open one morning each week (Friday or the first Saturday of the month) as well as at our monthly meetings. A bulletin issued at every monthly meeting gives the opening dates of the Research Room. The Society does not meet or open the Research Room during August.

COMMITTEE MEMBERS

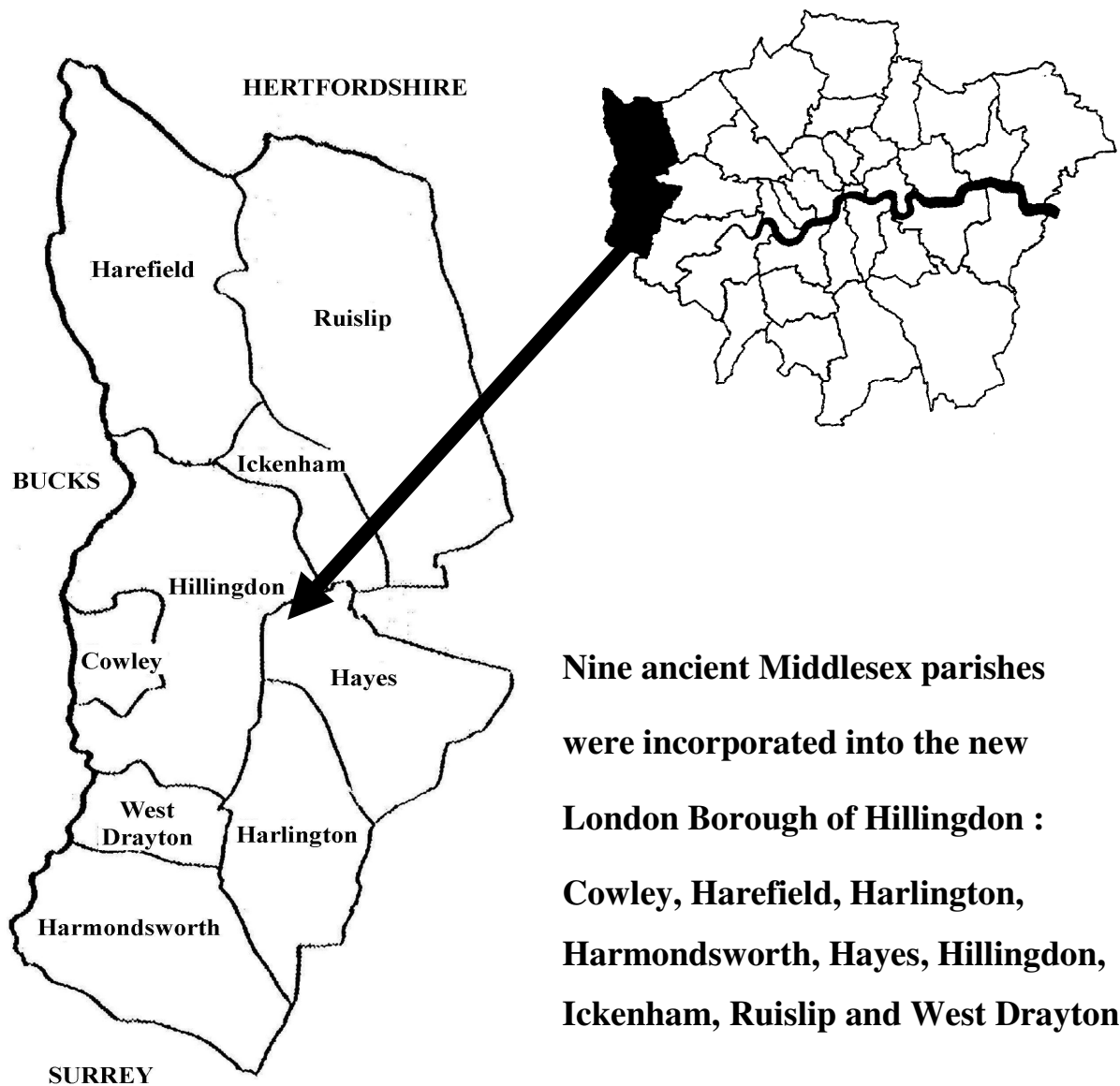
Officers

President	Michael Gandy, B.A., F.S.G.	
Chairman.	Ian Harvey 24 The Avenue, Ickenham, Middx UB10 8NP	01895 635230
Vice Chair	John Symons 11 Wye Close, Ruislip, Middx. HA4 7RQ	01895 677722
Vice Chair	Joy Higgs 16 Hyacinth Drive, Uxbridge, Middx. UB10 9QW	01895 272745
Secretary	Gill May 20 Moreland Drive, Gerrards Cross, Bucks. SL9 8BB	01753 885602
Treasurer	Charles Hampshire 4 Barrington Drive, Harefield, Middx. UB9 6RL	01895 821351

Executive Committee

Librarian	Valerie Fitch 43 Doncaster Drive, Northolt, Middlesex. UB5 4AT	0208 864 4980
Membership	Patricia Reynolds 20 Lilac Place, Yiewsley, W. Drayton, Middx. UB7 8LR	01895 444442
Programme	Judith Baker 14 Appledore Avenue, South Ruislip, Middx. HA4 OUU	0208 5822705
Projects	Joy Higgs 16 Hyacinth Drive, Uxbridge, Middx. UB10 9QW	01895 272745
Publicity	Charles Hampshire 4 Barrington Drive, Harefield, Uxbridge, Middx UB9 6RL	01895 821351
Magazine Editors.	John Symons, Tom Morgan, Alan Rowland	
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Book Reviews	Arthur Dark 74 Breakspear Rd. South, Ickenham, Middx. UB10 8HE	01895 639168
Website:	www.hfhs.co.uk	E-mail: hillingtonfhs@onetel.com

GREATER LONDON



**Nine ancient Middlesex parishes
were incorporated into the new
London Borough of Hillingdon :
Cowley, Harefield, Harlington,
Harmondsworth, Hayes, Hillingdon,
Ickenham, Ruislip and West Drayton**

LONDON BOROUGH OF HILLINGDON

**The original records and registers
for these parishes are now kept at:
London Metropolitan Archives,
40 Northampton Road, Clerkenwell**

Hillingdon today embraces a mixture of Greater London suburbs, ancient and modern, large and small, each with its own distinctive identity.

Heathrow Airport lies at the Southern end of the borough. Other localities in the Borough include Colham Green, Eastcote, Longford, Northwood, Ruislip Manor, Sipson, South Ruislip, Uxbridge, Yeading and Yiewsley.