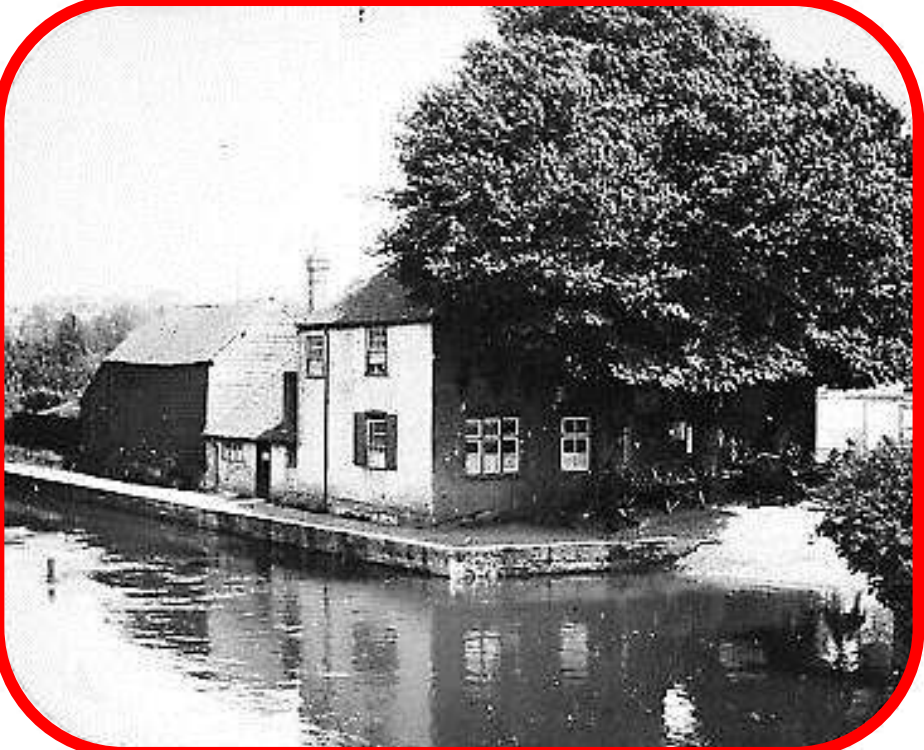




***HILLINGDON
FAMILY HISTORY
SOCIETY***

Member of the Family History Federation



The Swan and Bottle, a 1904 photograph (see page 23)

JOURNAL No. 139

SEPTEMBER 2022

2022 MEETINGS PROGRAMME

Unless stated otherwise meetings are at Hillingdon Baptist Church,
25 Hercies Road, Hillingdon, Middlesex.
UB10 9LS. Doors open at 7.30 p.m.

| DATE | SPEAKER | SUBJECT |
|--|----------------------|--|
| <i>Thursday 21st July 2.00 pm in the hall.</i> | <i>Tony Mitchell</i> | <i>The remarkable journey story of Kate Marsden'</i> |
| NO MEETING | | NO MEETING |
| Thursday 15 th September ZOOM at 2.00 pm | Helen Baggott | 'Collecting Postcards' |
| Thursday 20 th October at 2.00 pm | Ronald Koorm | 'Support services to Intelligence Ops. WW2' |
| Thursday 8 th Nov. 2.00 pm joint with U3A ZOOM | Sarah Doig | 'Apprenticeships & Guilds' |

DECEMBER NO MEETING

NOTE: ZOOM MEETINGS. The link to join each meeting will be included with the preceding NEWSLETTER.

We always welcome visitors to our meetings at an entrance fee of £1

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Visit our website at: www.hfhs.org.uk
Contact us by e-mail at: enquiries@hfhs.org.uk

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

Ian Harvey

It is with great sadness that we have to report the sudden death of our Chairman, Ian Harvey, on 1st August 2022. The news arrived as we were completing this issue. We will give more information if we can in the December issue.

Ian had been Chairman of the Society since 2008. During this time, he promoted several initiatives; one notably was the monthly family history advice sessions in Uxbridge Library which proved to be extremely popular.

Ian also made a point of producing his 'Notes' well in advance of journal deadlines so in his memory we will include his 'Notes' for this edition and his last in the December issue.

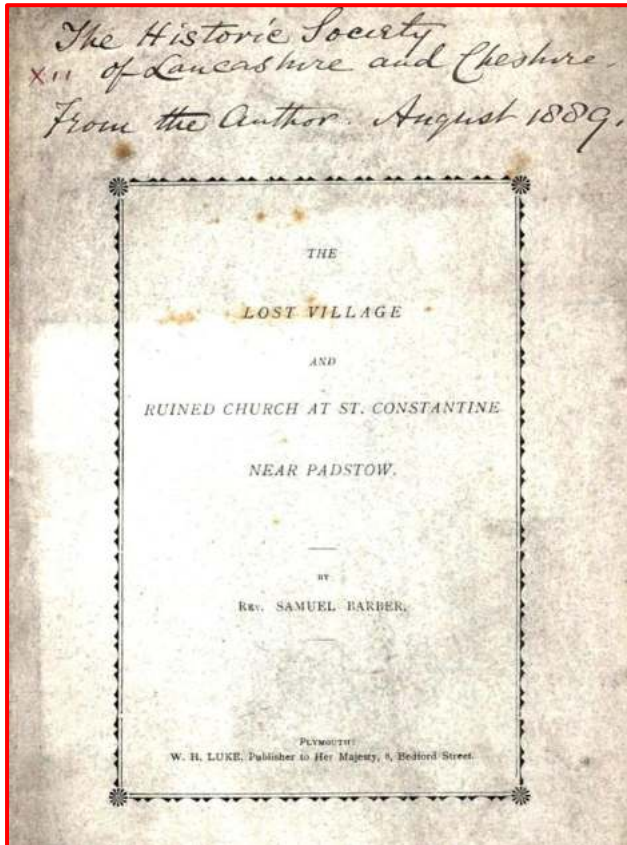
We would like to extend our most sincere condolences to his wife Nancy and his sons, the eldest of whom had married the day before the tragedy.

(contd.)

Tracking down your ancestors can be a challenge because they had an irritating habit of moving around, particularly in the 18th and 19th centuries.

Official documents are all very well but if you don't know where to look you can run into brick walls. To complicate things, common names like Brown, Harvey or Smith can be mis-spelt Browne, Hervey or Smyth. If ancestors were illiterate the spelling may be at the whim of the parish priest, clerk or an enumerator.

This train of thought was prompted by my perusal of a slim essay entitled 'The Lost Village and Ruined Church at St. Constantine near Padstow' by the Rev. Samuel Barber and dated 1889.



(contd.)

Constantine Bay, about three miles from Padstow, is a great arc of sandy beaches with sand dunes thrown up behind them by the wind and Atlantic rollers. As children we picnicked there and played in the dunes. Strong currents make it hazardous but, in the summer, it is a favourite with the surfers. Many of our members may well have holidayed there.

Behind the dunes is a ruined church, of which only a fragment of the tower and some crumbling walls remain along with a holy well. It is all meant to date before 900AD and may actually be as early as 300AD, when the wave of Saints swept across the British Isles as the Romans withdrew. What this essay points out is that in the immediate surrounding area, sometimes exposed from dunes by winter storms, is evidence of an extensive settlement.

At some point around 1000AD it was abandoned and the population moved to a neighbouring village called St. Merryn, taking with them various fittings from the church, such as the elaborately carved Saxon font. Why they moved is unknown: the essay suggests the dunes had advanced and made the site untenable.

All of this set me thinking; our ancestors moved around individually but there were certain instances when whole communities upped sticks and relocated.

In the 18th century this was certainly the case with the Highland Clearances and during the same period local aristocrats moved entire villages to improve the views from their houses. More recently, in 1908, the Humber Motor Company moved its entire manufacturing facility from Nottingham to Coventry and took most of the workforce with them (including my ancestors).

Nottingham was economically devastated and lost a very significant proportion of its population.

(contd.)

There are two conclusions from all this: the first is that if a whole community has moved then it probably included not only your direct ancestors but also aunts, uncles, and other relations: the second is that you have to spend some time doing local history research into where and when communities moved and why. You can't get this from Ancestry and other such websites but with a little patience on the web you can find out all sorts of sites that might give you clues.

Apart from the Venerable Bede I don't think you will find much for the Dark Ages; however, the eighteenth and nineteenth centuries are probably more promising. Good luck!

EDITORS' JOTTINGS

Journal Dates for 2022

| Edition | Deadline |
|----------|--------------------------|
| December | 21 st October |

Where have all the stories and articles gone? Once again it seems that we have to rely on just a few regular contributors in order to make up a full journal for each edition.

Surely with the arrival of the 1921 census on line together with the plethora of other additional records available from both Findmypast and Ancestry, some questions, stories or ideas must have occupied the minds of the membership.

Is it that perhaps being at home for long periods of time during the pandemic lockdowns the opportunity to flex the computer operating fingers was seized upon and all the research problems were resolved? Were there no interesting discoveries, stories or tips found? Surely not!

(contd.)

Come on members communicate with us! If you cannot get to the research room on a Friday morning why not try our on line help facility. This has been quite successful for many who have thrown at us their particular problem/query.

We would also like to hear your views on anything that you feel we could do better or differently and how you have found the new journal format. Is there anybody out there?

I must have sent out 'waves' for, as I prepared the journal for proof reading, I received three interesting articles from Helen Bird.

Finally on a personal note, I would like to thank our membership secretary Pat Reynolds for continuing to produce her journal piece despite being confined to the house, it can't have been easy.

IT WASN'T WASTED AFTER ALL!

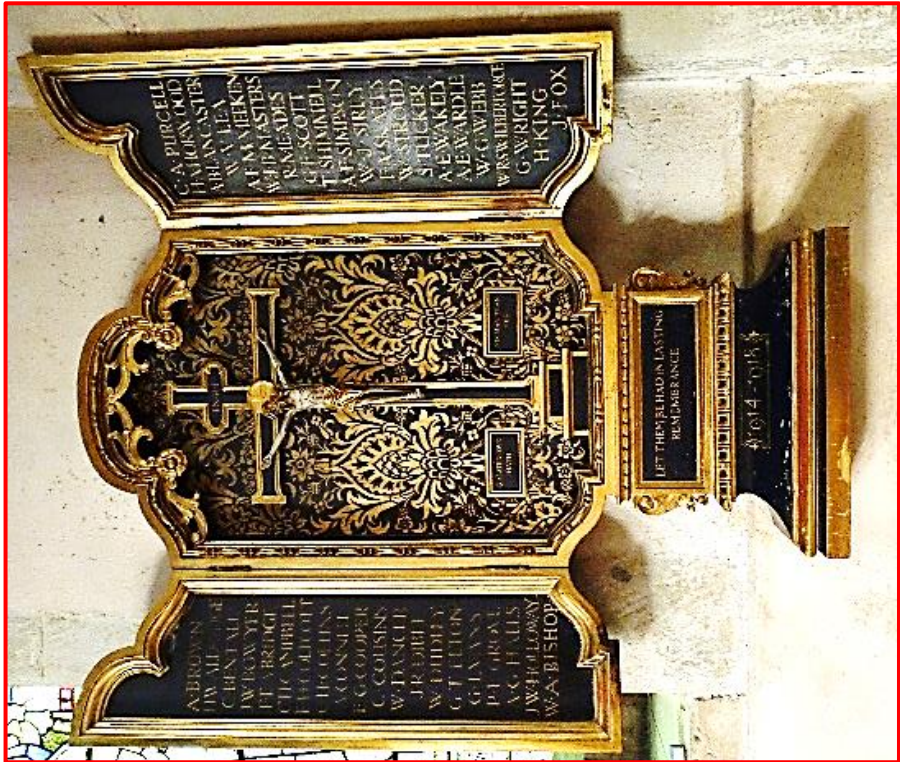
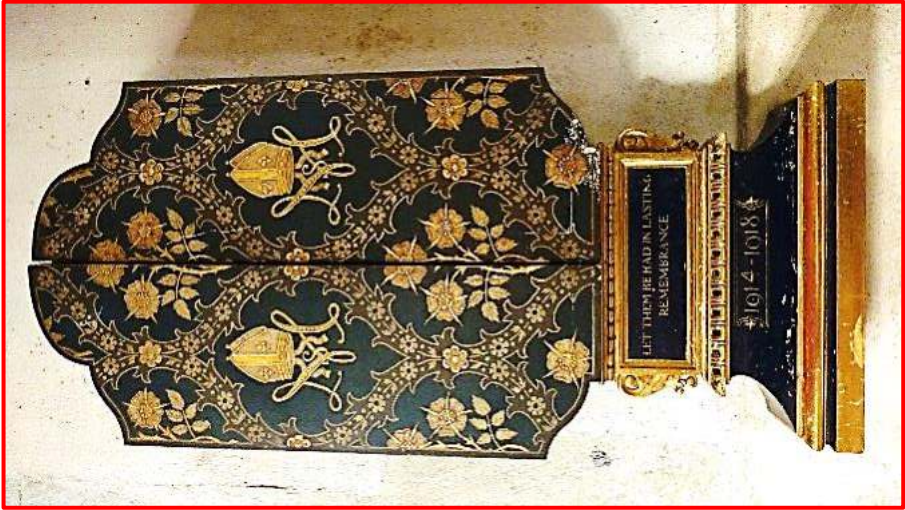
By Alan Rowland

We have recently been exploring the names on a memorial in St. Martin's Parish Church, West Drayton. The memorial (see below) is in the form of a triptych wall panel located in the church and lists the names of the men that died in the conflict.

As you will see there are no regimental names or numbers but we did receive the results of some earlier research which filled in some of the missing details.

As usual in these cases there was no shortage of society members willing to volunteer their help with the project. A small team was formed and after the results format was agreed, work began.

(contd.)



(contd.)

The West Drayton Memorial

Where the regimental numbers and names were known from the earlier research, the work progressed apace. It all became a little more difficult when those two pieces of information were missing.

The team found that the best way to overcome this problem was to visit the Commonwealth Graves Commission web site in order to use their 'Find War Dead' facility.

Fortunately, most of the surnames on the list were not in the 'common' categories of Smith, Brown, Jones etc and those that were tended to have unusual or multiple given names. This helped to eliminate some of the results found.

Another aid to eliminating erroneous names was to apply the 'West Drayton' factor. This assumed that it was likely that each of the men would have a connection, probably birth, marriage or residency, to West Drayton; fortunately, this proved to be the case.

When complete we hope to add the results to the brief details already on our database which covers all the memorials both inside and outside the church.

These memorials can be viewed on the Findmypast site for which we receive a small remuneration each time somebody looks at our data set. If we are able to add the triptych results, we may well increase the remuneration received.



St. Martin's Church, West Drayton, Middlesex

PARISH RECORDS IN HILLINGDON

By John Symons

England's parishes have, since Tudor times, been the basis of local governance. Each parish covered a geographical area centred around the parish church. Parish administration covered both the spiritual good of the local populace as well as the social needs of its people and the local infrastructure. During the reign of King Henry VIII, it was felt necessary to obtain a fuller understanding of the inhabitants of the country. When Thomas Cromwell ordered that local clergy should start to keep records of baptisms, marriages and burials within their jurisdiction, he was unwittingly laying the foundations of a system that would assist family historians for generations to come.

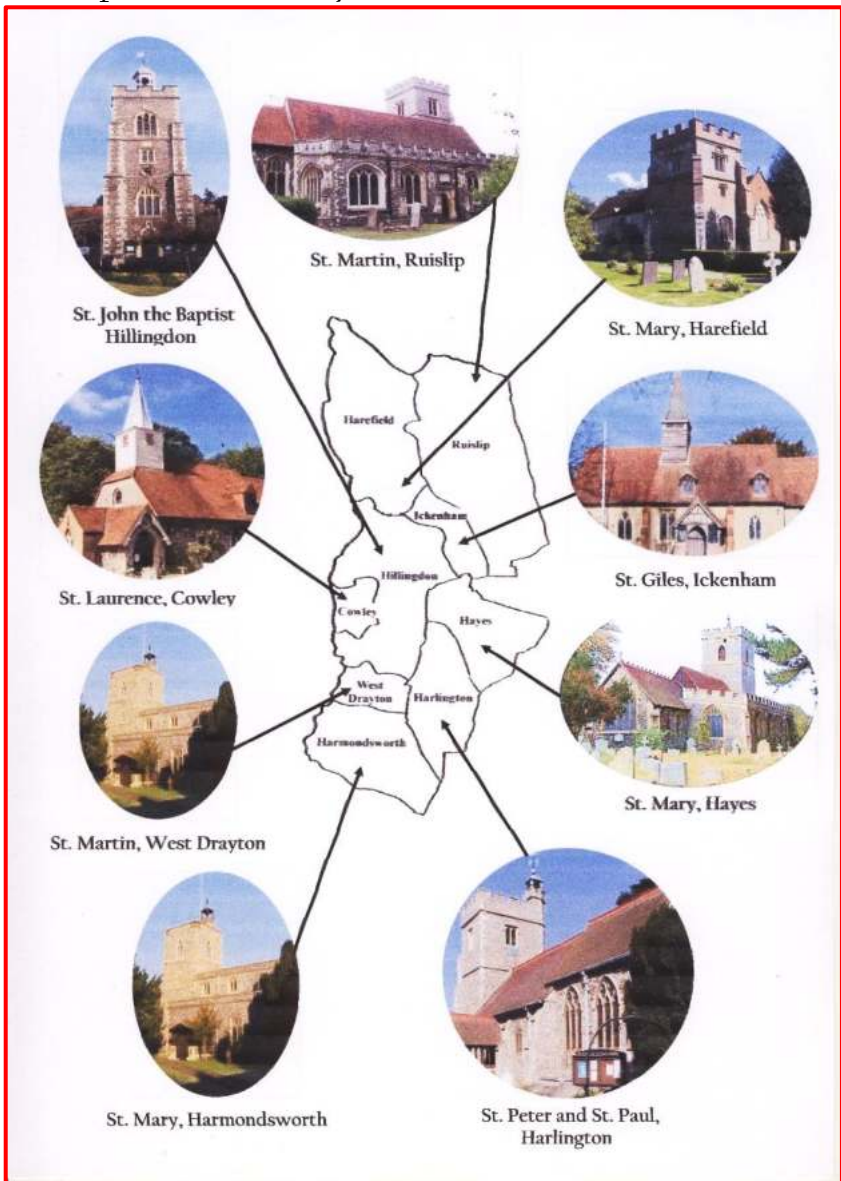
These were though, were far from the only records that were kept. Accounts were recorded of payments to the poor of the parish, maintenance of the church, appointments of local officials such as churchwardens and much more. Although less frequently consulted now these will often name individuals in various contexts and therefore should not be overlooked when searching for family members in that area. These records were usually stored in a locked chest within the church to guard against human tampering although the chests were not always as resistant to vermin and floods. Many of these parish chests still exist, for example there is one in St. Martin's Church, Ruislip and there are probably others locally.

Within the boundaries of the current London Borough of Hillingdon there are nine ancient parishes, see below.

Most locals will be familiar with these places but some of the more eagle eyed may notice that Uxbridge is missing. The reason for this is that the church of St. Margaret's in Uxbridge used to be just a chapel of the parent church of St. John the Baptist in Hillingdon.

(contd.)

Hillingdon was at the time more important than Uxbridge in size and influence. This had all changed by the 19th century and Uxbridge became a parish as it is today.



(contd.)

The rapid growth of population in the early years of the 20th century meant that additional parishes were needed. As examples; separate parishes were created in Uxbridge (St. Andrews) and in Northwood (Holy Trinity, which was formerly part of the parish of Ruislip). There are now many others.

The precise dates that records exist for each parish vary depending on circumstances. There is usually a gap during the English Civil War from 1642 to 1651 when the monarchy was abolished and with it the authority of the Church. Whilst most probably did keep records from the earliest times, their survival over hundreds of years is very much dependent on the custodial arrangements at each church. Later on, copies of the registers were also required to be deposited with the Diocese and these copies known as Bishops' Transcripts often fill gaps in the primary church records.

Within our area one of the churches with the earliest surviving records is St. Laurence Church Cowley with baptisms and marriages back to 1562. Further they are clear and legible which is not always the case. The handwriting is naturally of its time but you can learn more about this through an understanding of calligraphy.

Pre-printed forms were introduced for marriages in 1754 and for baptisms and burials in 1813. The style of the marriage form was also changed in 1813 and again in 1837 to a format that remains to this day both for church and civil ceremonies. In most respects the changes were helpful insofar as set details needed to be completed and this resulted in a greater degree of standardisation.

You may wonder why baptism forms do not have a space for birth date. In many places such as London it was quite common to add this information and incidentally parts of Yorkshire the registers show far more detail. The free format era did however lend itself to adding extra information at the whim of the priest. Below we show an example dated 1809 taken from the registers of St. Laurence, Cowley.
(contd.)

It shows that a child was baptised with the given names of Mary Georgina in celebration of the Golden Jubilee of George III in 1809.

1809.
Oct: 25 was baptized, Mary Georgiana - Daughter
of John & Edy Winters - of this Parish. born
Oct: 5. 1809. Her last name was given
to her - because she was baptized on the
day of Jubilee - when the nation celebrated
the fiftieth year of the reign of George ye 3:?

Burials might show the cause of death or the circumstances of the decease, such as drowning or by falling off a horse, both of which I have found. More often if death followed an epidemic this may helpfully be noted.

Then you might also find incumbents who used the registers to vent their views on issues they felt strongly about. One of the most celebrated local examples was at St Mary's, Hayes where the burial registers were used in 1754 to complain about cock throwing in the churchyard. We covered this item in our December 2011 (page 5) edition.

This we might now consider to be a just cause for complaint but here there also a problem associated with the belfry that had been locked to prevent the ringing of the bells on a Sunday. We covered this item in our September 2011 (page 7) edition. NB - A reminder, on our web site back editions of our journals can be viewed.

(contd.)

Read all about it here:

Buried 1754.

Feb. 13. Elizabeth Manning, died the 10th on Sunday evening; was carried on the Bier, & buried in y^e Church yard, near the Chancel door.

24. Being St. Matthias, I preached at Hillingdon.

27. Being Shrove Tuesday, Divine Service was performed in y^e afternoon & no care was taken to prevent the Throwing at Coaks, riding & swearing in the Church yard, at the same time; tho I gave previous Notice of the same, to the Churchwardens, & the Magistrate, & desire that it might be prevented for the Honour of God, & a publick good: but his Answer was, this, viz. "I know no Law against Throwing at Coaks, not even in the Church yard."

24. ——— This Afternoon, after Sermon, James Woods, Churchwarden came to the Church, & orderd the Belfry door to be broke open to let the Bells ring from Acton ring, contrary to y^e Canon, & my leave & this ^{Best was,} two days after the Churchwardens bought a Lock, & had it put on to the belfry door, on purpose to prevent ringing on Sundays.

Parish records go far beyond baptisms, marriages and burials. They also record the administration of the parish. These notably include poor law records as the parish was responsible for looking after the poorest members of the community. This was funded by parish rates levied on those who owned or rented land in the parish. You will find these rate books online for some parishes, West Drayton for example. Records for St. John the Baptist Hillingdon are held by the Hillingdon Museums and Archive Services in Uxbridge Library. It follows that it was important to ascertain who was and was not eligible for parish relief, given that people frequently moved from place to place.

(contd.)

Settlement Examinations were carried out to establish this and here we have an example from Harefield where one Samuel Taylor had arrived with his wife and six children having previously resided in Shropshire, Berkshire and Buckinghamshire.

Examination — The Examination of Samuel Taylor was Reading in the
 parish of Harefield in 1682 and found to be an inhabitant in the
 One of his Majesty's Justices of the Peace of the said County the
 fifth day of November 1784

This Examinant saith that he was first out apprentice to Charles Nash
 of Milton in the County of Salop. that he has been years that he lived with
 and served his Master the said Charles Nash in the said parish of Milton but
 who believes that about eight or nine years he lived here and in the parish
 of Wargrave in the County of Berks and Montgomeryshire with his now wife
 that he lived in the said parish of Wargrave some years that he
 removed from Wargrave to Wargravebury in the County of Berks where
 he resided about three years that he afterwards he went back to the said
 parish of Wargrave and continued there to reside, about two years that
 he had by his wife a child his only living with him five children that
 the Officer of the parish of Wargrave obtained an Order from two of his
 Majesty's Justices of the Peace of the said County of Berks to remove him
 his wife and children to the parish of Milton in the County of Salop aforesaid
 and by virtue thereof they were removed accordingly that the said parish
 of Milton appealed to the Justice at the Court before James Holt for the said
 County of Berks to which said appeal was heard and determined and allowed
 for that it being thereupon proved that both a John and a Thomas
 said the said Pace in the parish of Wargravebury in the County of Berks
 which made him to settle there; that he has now living with him in the
 said parish of Harefield six children, the eldest about fourteen years old George
 a child twelve years old Christopher near him William about six years old
 Sally about four years Mary about two years old that the said John George and
 Christopher the three children above mentioned have always been with him
 and neither of them have gained any other Settlement

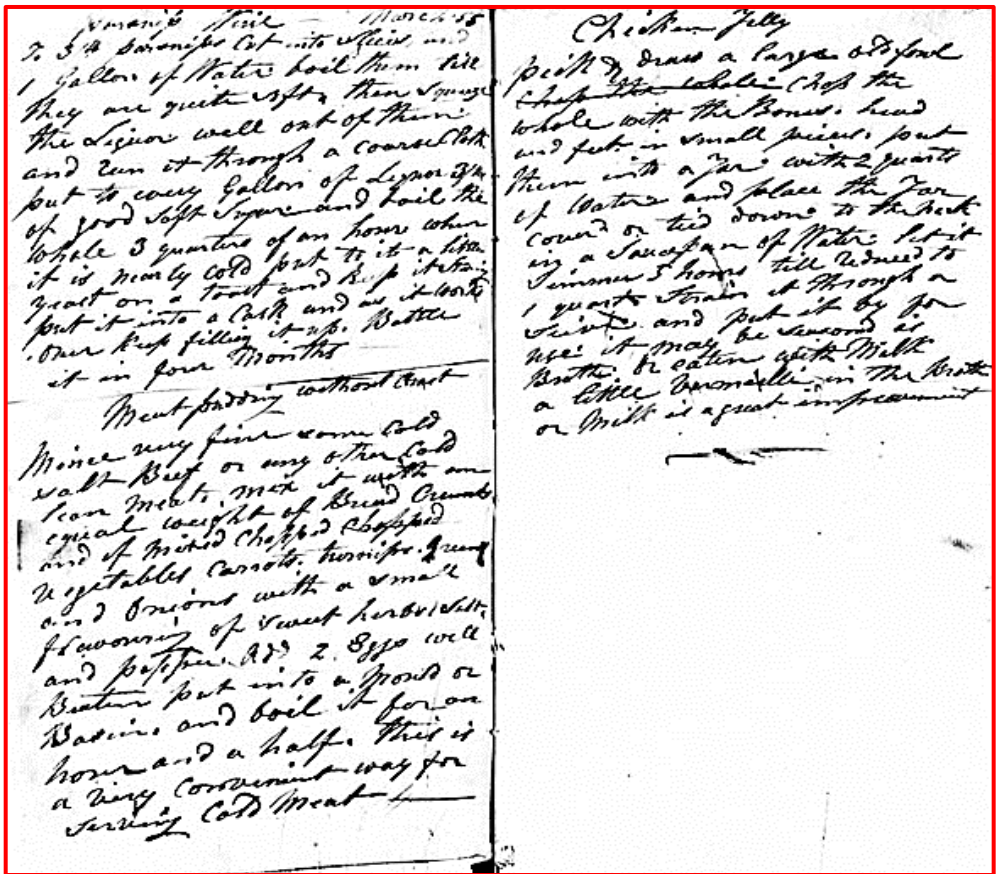
Subscribed and sworn first
 a bare witness before me
 Samuel Taylor

(contd.)

A document such as this provides a rich insight into a family at a time when other sources may be quite limited.

There are many other types of documentation available and those who heard Ian Waller's talk on the subject earlier this year will know more about this. One of our aims is to provide for each of our parishes details on the records available for publication on our web site. If anyone would like to assist with this, we would love to hear from you.

Finally, there is the unexpected and frankly bizarre additions you might find. Here is an example of recipes that were added, for no apparent reason, to the West Drayton registers.



(contd.)

There may be other curiosities hidden away; these are just some I have happened across while looking for something else.

If there is one message to take from all this it is always look for the original document. If you relied just on indexes, you could be missing out on so much.

SOMETHING WE SHOULD ALL BE AWARE OF!

By Alan Rowland

FreeBMD has for many years been the backbone of our researches and has provided a fabulous service, long may it continue. But there has always been something lacking in their birth lists – the maiden name of the of the child’s mother prior to the September quarter of 1911. This always presented a problem particularly with families carrying a frequently occurring surname e.g. Smith, Brown, Jones etc.

This all worked well but it was not unknown that sometimes a guess had to be made and the reference used to order a print of a certified copy of the certificate. The hope was that this would be the correct family/individual and would supply parents’ names etc. but it was not unusual to find that it was the wrong family and the certificate useless.

With the arrival of the G.R.O. facility that gives access to birth and death entries right back to 1837 much research help was rendered any many brick walls demolished. By giving the mother’s maiden name it has solved many puzzles as to whether you had found the correct child or not.

An added feature of the G.R.O. facility is that once correctly located a PDF copy of the original certificate can be downloaded for a fee of £7.00. This should give even more useful information and can be considered an original document - not a transcription with all the possibilities of errors creeping in.

(contd.)

The reason for this preamble is that we recently received from Madeline, a member in Brighton, a request for our help in tracking down an Uxbridge born family one member of which emigrated. We suspected that given the surname was BROWN things might prove difficult but the saving grace was to be found in the given names of the individual. These were William Whitehouse, born in 1839 in Uxbridge. Madeline supplied the mother's name, Mary Ann HORN, with a request to find William's siblings and grandparents.

She also asked for his own marriage and family names etc. Because the birth date was pre 1911 FreeBMD could not be used to check the mother's name so the only hope was to search the G.R.O. facility.

BROWN, WILLIAM WHITEHOUSE -
 GRO Reference: 1839 M Quarter in UXBRIDGE UNION Volume 03
 Page 289

There is a small dash in place of the mother's name therefore there appeared to be no way of corroborating the veracity of Melanie's stated name of HORN. We found two baptisms for William Whitehouse in Uxbridge for 1839 with the correct parents, Mary Ann and William. One dated 30th April and another for June 2nd, below, the details on both are identical:

| BAPTISMS solemnized in the Parish of <u>Uxbridge</u> in the County of <u>Middlesex</u> in the Year 18 <u>39</u> | | | | | | |
|--|-------------------------|-----------------------------|----------|----------|--------------------------------|-------------------------------------|
| When Baptized. | Child's Christian Name. | Parents Name. | | Abode. | Quality, Trade, or Profession. | By whom the Ceremony was performed. |
| | | Christian. | Surname. | | | |
| 1839. May 30 th No. 1893. | Elizabeth | Henry L. Elizabeth | Judge | Uxbridge | Butler | C.P. Rice Sect. |
| June 2 nd No. 1894. | William Whitehouse | William & Mary Ann | Brown | Uxbridge | Gaiter = Maker | C.P. Rice Sect = |

(contd.)

The family also appear on census sheets in Uxbridge but nowhere were we able to find the marriage of William (snr) to Mary Ann HORN.

The only way forward seemed the acquisition of a copy of the birth certificate for William Whitehouse BOWN. With any luck this would show the mother's maiden name even though it was missing from the G.R.O search result.

We advised Madeline that it would be a good idea to obtain from the G.R.O. a PDF copy of the certificate which she did and sent a copy through to us, see below:

| Superintendent Registrar's District <i>Uxbridge Union</i> | | | | | | | | | |
|---|---|---------------------------|-------------|-----------------------------|------------------------------------|-------------------------------|---|----------------------------------|---------------------------------|
| Registrar's District <i>Uxbridge</i> | | | | | | | | | |
| 1859. BIRTHS in the District of <i>Uxbridge</i> in the County of <i>Middlesex</i> . | | | | | | | | | |
| No. | When Born. | Name, if any. | Sex. | Name and Surname of Father. | Name and Maiden Surname of Mother. | Rank or Profession of Father. | Signature, Description, and Residence of Informant. | When Registered. | Signature of Registrar. |
| <i>239</i> | <i>Eleventh of January 1859 at Uxbridge</i> | <i>William Whitehouse</i> | <i>Boy.</i> | <i>William Brown.</i> | <i>Mary Ann Horn.</i> | <i>Gaiter Maker.</i> | <i>The Mother of Mary Ann Brown at Uxbridge.</i> | <i>Eleventh of January 1859.</i> | <i>Thomas Collett Registrar</i> |

As you can see both the baptism and the certificate show the father as William, a gaiter maker and the mother as Mary Ann BUT as we hoped the birth certificate includes the mother's maiden name of HORN.

How is it that the G.R.O. listed record for this birth doesn't give the mother's maiden name when on the original source it is included? Probably just another case of copies being made and then copies of the copies leading to our old friend – a clerical error!

Once again it proves the point that whenever possible our best chance of successfully identifying the correct individual is for us to go back to the original documents.

MAPS - A PERSONAL VIEW

By John Symons

When I was at school my reports often contained comments like 'John doesn't pay attention in class' or that he spends too much time day dreaming'. This was undoubtedly true. For most of the time I was wishing I was somewhere else, anywhere in fact.

Just occasionally there were exceptions. Geography was one of a very select few subjects that could attract my attention and when my geography teacher at Downer Grammar introduced the study of maps to the class, a whole new world opened up. This caught my interest and when we were shown Ordnance Survey maps of different scales as a means of interpreting the landscape for study, I quickly realised that this was a means of understanding places and their environment without actually being there. The contours, the roads, rivers, woods and all the other details represented the actual features of the locality. I soon learnt how to understand and use them.

From then on each time a visit was planned for any reason, I made a point of acquiring maps of the area before departure. I still have a large collection. The problem is that when used for navigation they can become out of date as new roads, for example, are built, so new issues may be needed. Later on, I realised that the older maps still have value, of which more later. When I was working in London I discovered the magnificent emporium of Edward Stanford in Long Acre, Covent Garden, sadly no longer there, which was the Holy Grail of maps, charts and travel books. They had everything. I could spend ages browsing. I never found maps in other countries to quite the standard of our own OS maps which to my mind remain the gold standard.

A few years on and I was working with the Civil Aviation Authority. To my delight I had a job of providing aeronautical charts and other information to pilots and airlines for the purpose of flight planning.

(contd.)

My particular responsibility was South America but I also spent some time in the UK Section. In Britain Ordnance Survey maps are used as a base layer to which aeronautical information is overlaid showing airways, control areas, restricted areas, navigational beacons and airports. We had large map chests to store these.

Many of our ancestors were seafarers, a good number of mine were. The loss of life or injuries from being at sea used to be considerable. The way to mitigate this was found to be the use of maps and charts and improved methods of navigation. Marine charts which are still routinely used for course plotting are the obverse of land-based maps. Apart from coastal features like cliffs and lighthouses inland areas just appear as an amorphous yellow. The ocean by contrast has a wealth of detail with fathom contours, buoys and beacons, danger areas and much more. Everything in fact that a sailor needs to know to prevent his vessel from foundering on an unknown reef or rocks.

So, you might be wondering, what bearing does this have on family history? I, like many of you enjoy visiting the places where my ancestors lived. It provides some insight into the lives they led and the challenges they faced. All too often though when you arrive you find the location completely transformed by redevelopment, especially true of urban areas. If you are fortunate you may still find a church or other historic building standing but apart from this you will need your imagination as time travel has yet to be invented.

This is where historic maps have a really useful part to play. If you are able to locate maps for places where your ancestors lived you should gain a greater understanding of the lives they had. There are many sources for historic maps. You can obtain printed copies from companies such as Cassini. The commercial companies, notably The Genealogist, have a wide variety. One of the best free sources with a vast collection covering all parts of the UK. is the National Library of Scotland can be found at: maps.nls.uk I find that for most areas of the country the six inch to the mile series most useful.

(contd.)

Produced from the mid nineteenth century onwards they have the most value as they show a large degree of detail. For urban areas larger scale maps showing individual street names are also available. You could do worse than plotting your family's whereabouts in say about 1850 and then again in 1900 to see how they moved around.

There are also maps produced for specific purposes, like tithe maps, the Lloyd George Domesday survey maps of 1911 and so on. All have a part to play as these will give you names of occupiers and take a lot of the guesswork out of about how they lived. These merit an article all to themselves!

It may go beyond a case of social history as well. I am sure that our member Anne MOSS will not mind me telling the story of locating her family in Southwark, south London which in those days was part of Surrey.

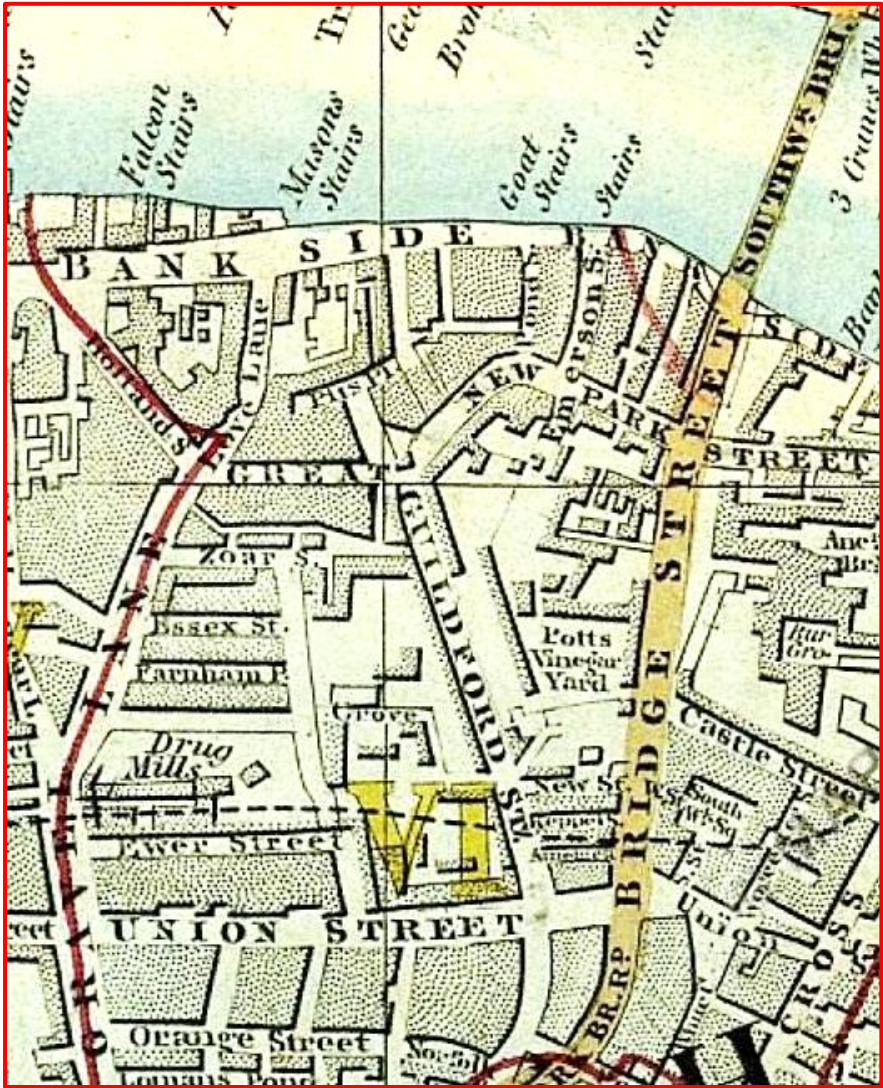
Her ancestor Emma MIST lived in Gravel Lane where she lived with a John BARRETT although there is no record of a marriage. Which of several candidates was the correct one? Plotting each of the candidates from the 1851 census on the maps showed that one of them lived in Zoar Street. Then it emerged that Zoar Street was a turning off Gravel Lane. Whilst not absolute proof, it strongly suggested that the boy from around the corner was the correct John BARRETT. In this case, as so often, it is worth remembering that roads change their name or disappear completely over time. You will not find Zoar Street now but Gravel Lane still exists with a new name.

See c1860 map extract below.

Nowadays people don't use paper maps so much for navigation on the move and that is completely understandable given the advantage of GPS and satellite navigation but in my view, it would be a shame if they were to disappear. Consider someone trying to find out what a locality was like in 2022 a hundred or two hundred years hence. Would they have access to the same level of historical information that we have?

(contd.)

Finally, have I followed my own advice? Well yes and no. I have recorded the movements over the years of the SYMONS family in Cornwall, from central North Cornwall to eastern Cornwall and the Devon border by 1900.



Part map of London c1860: Gravel Lane on the left and Zoar Street opposite the 'E' in Lane. (contd.)

The other branches are on my pending list along with much else. I hope these words encourage you to use these valuable resources for yourself.

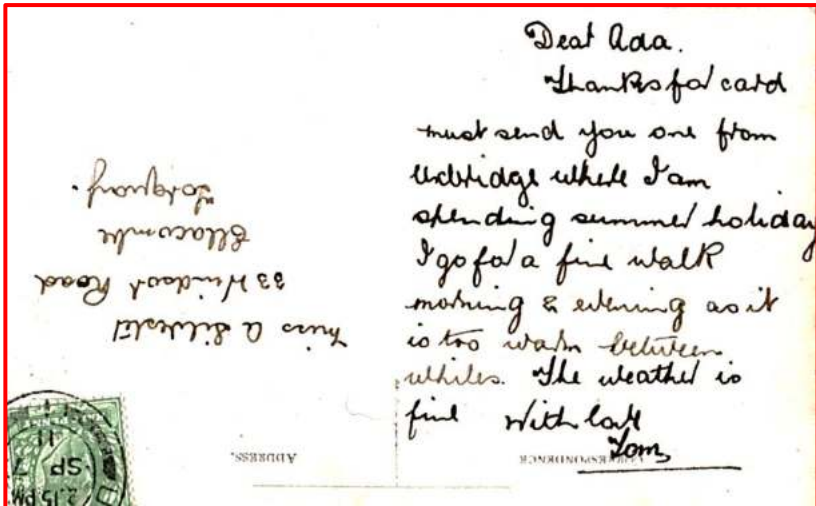
A SUMMER HOLIDAY IN UXBRIDGE

By Helen Bird

We were delighted to receive three articles, complete with images, from our member Helen Bird (C77). We reproduce the first here, the others will follow in subsequent editions.

I grew up in West London but had never been to Uxbridge until some fifteen years ago. The only thing I knew about Uxbridge was that it was the end of the Piccadilly Line, so having moved there, I had a whole new area to explore.

I had never considered it as a place to take a summer holiday. Then I found a 1911 postcard from a chap called Tom on which he wrote that he was enjoying a summer holiday in Uxbridge with lots of fine walks and I must admit I chuckled.



(contd.)

But when I started to think about what he had written and realised how wrong I was to chuckle. Apparently, people would sometimes write the postcard upside down so that the postman couldn't read it!

Before WWI Uxbridge was already well connected by trams and the tube network to London and by the Great Western Railway to Paddington from Vine Street Station. London Transport advertised the delights of Uxbridge from about this time. One advertisement showed beautiful woodland paths and glades at Uxbridge, another suggested walks from Uxbridge to Denham and Harefield with pictures of the villages, '6d by Green Line from Shepherd's Bush' read the advertisement.

Perhaps Tom worked in the centre of London, so Uxbridge would indeed have been a desirable place for a holiday, easily accessible from town and with lots of delightful countryside.

In 1911 there was no A40 road thundering across North Uxbridge, no M25, no ring road round the town centre, it was a quiet market town with many hostleries, surrounded by farmland and with lots of walks to quaint villages nearby.

Once settled in his lodgings Tom would have found many interesting places to visit. Leaving the High Street by the Oxford Road he could take a walk along the Grand Union Canal and once he had left behind the wharves and sawmills the canal passed through farmland and countryside.

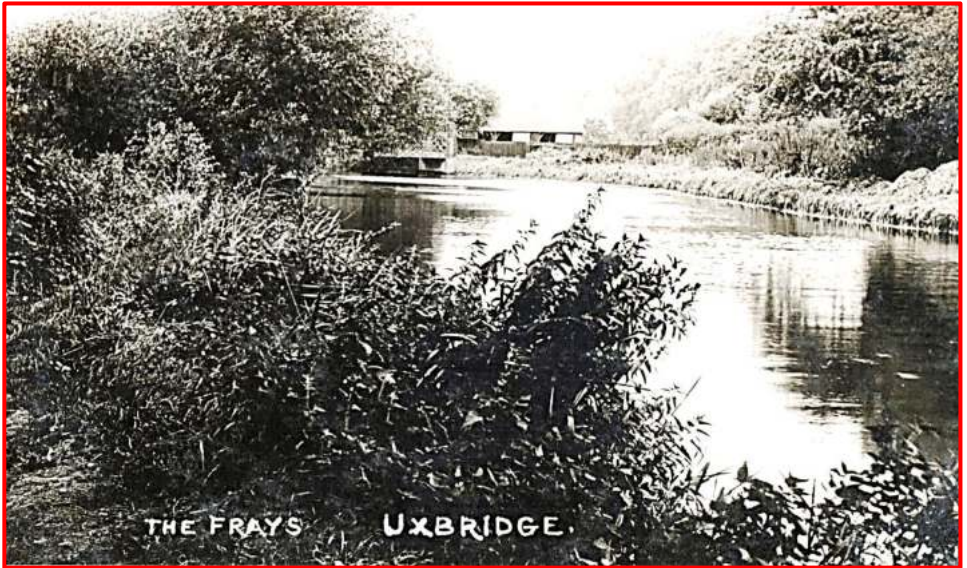
As he strolled along the tow path towards Harefield he would encounter canal barges pulled by big patient horses laden with goods from Birmingham bound for London. The locks would be busy with barges passing through and at Harefield he would have a choice of pubs for a decent lunch before returning to Uxbridge. If he was feeling energetic, he might even walk right on to Rickmansworth.

On another day he might venture south to explore the delights of Iver, another charming village and an easy walk from Uxbridge.

Denham was another village well worth a visit, as it still is today.

(contd.)

The footpath to Denham followed the Frays River from Uxbridge and then made its way through fields via the Denham Deep Lock on the canal to arrive in Denham by the church, a gentle walk of a couple of miles which is much the same today.



From the High Street Station (opened in 1907) he might take the train on the GWR branch line which ran north to join the Oxford mainline and make an excursion to Gerrards Cross via Denham. A lovely ride alongside the Frays River with a fine view of Harefield Place across the fields before crossing the Colne Valley towards Gerrards Cross. Dr. Beeching put an end to this branch line in the 1960s but it had never been a profitable line.

If he was a fisherman there was fine fishing to be had on the Colne and the Frays with both dace and roach being caught.

In the evening, I can imagine Tom strolling down the High Street to stand on the canal bridge watching the peaceful evening scene and then down to the Swan and Bottle to enjoy a pint sitting on a rustic bench with the Colne flowing by on one side and the canal on the other.

(contd.)

Perhaps he might go north from the High Street to Uxbridge Common from where he would have a beautiful view across farmlands with the sun setting in the west over the Colne Valley. Looking east on a clear day he might have been able to make out London 15 miles away from this high vantage point.

Imagining Uxbridge as it was in 1911 it's easy to see how appealing it would be for a restful holiday away from the dirt and smoke of the great metropolis and it sounds as if Tom enjoyed his time here.

DO YOU HAVE A BIGAMIST IN YOUR FAMILY?

By Jenny Mundy

My answer would have been 'No' until a sudden, recent discovery.

Following the recent release of the 1921 census I have been gradually updating family records from earlier years of my research. In the process I discovered new wives, children, occupations and relocations en-route and sometimes even catching up on the 1939 register. On this occasion I was following my maternal line, the OLIVE family, with particular interest in Robert Gregson OLIVE.

Robert was born in 1856 in Radcliffe Lancashire the eldest child of John OLIVE and Ellen GREGSON, from whom he got his middle name. After John OLIVE's early death at the age of 36 Ellen married again to James BOWKER.

Robert G OLIVE's marriage to Mary Ann SMITH was registered in the January Quarter of 1876 in Bury Lancashire volume 8c P696. They had eight children altogether, four girls (two of whom died in childhood) and four boys, James, the youngest child by five years, was born in 1892.

(contd.)

Having garnered information from the 1921 census and the 1939 register I noticed that the 1891 census record was missing for Robert G himself. I had already discovered his wife Mary Ann, listed both as 'Head' and 'Married', together with their eldest daughter Sarah Ellen and the two youngest boys at that time William and Harold Edward at 1 Cardigan Street Radcliffe. Their eldest son John Henry and his younger sister Emily were at 43 Water Street Radcliffe with Ellen BOWKER their grandmother, Robert's mother was once more a widow.

Where was Robert Gregson OLIVE? I could not discover him in the military at this time and widened the geographical location to see if that would produce results.

As I worked my way through the resulting documents, I came upon the UK Calendar of Prisoners 1868-1892 which included the name Robert Gregson OLIVE and the crime - MARRIAGE! (See **A** below)

From the record the charge reads 'Having at Bolton, on the 23rd August, 1893, feloniously married and taken to wife one Margaret Reddy, his former wife, Mary Olive, to whom he was previously married on the 12th February, 1876, being then alive.' A warrant had been issued on the 9th June 1894 and Robert was bailed on Committal. The trial took place on 12th July 1894 at the Manchester Assizes before the Hon. Sir G. Bruce, where he was duly found 'Guilty of Bigamy' and sentenced to 3 years 'p.serv'. (penal servitude). I was curious as to how Robert had initially got away with a bigamous marriage and I also wondered if, when a marriage was found to be bigamous, the registration record would be removed from the civil registration list.

On Freebmd I searched for the marriage registration entry for Margaret REDDY in Bolton in 1893 and found the following record:

Marriages Sep 1893

Gregson, Robert, Bolton 8c, 586

Reddy, Margaret, Bolton 8c, 586

(contd.)

Robert had dropped his OLIVE surname to become Robert GREGSON. In order to be absolutely sure, I double checked this registration in the original index tables and found that in both cases it matched exactly. So what happened to Robert after he was found guilty of bigamy and sentenced to three years penal servitude?

From the UK Register of Habitual Criminals & Offences Police Gazette 1896 I was able to discover that Robert had served his sentence in Portland Jail, Portland, Dorset. He was due to be released on 8th July 1897 having completed his 3 year sentence but was actually released on 14th Nov 1896 presumably through good behaviour. He then went into a period of supervision at 29 Brooke Street, Holborn, an address to which quite a number of prisoners released early were sent on licence. (see **B** below).

This table establishes my relationship to Robert Gregson OLIVE.

| <u>Common Ancestors:</u> | | |
|---|---|---|
| Jerimiah Olive (b.1750) and Betty (Elizabeth) Barsley my 4x great grandparents: Robert's 2 x great grandparents | | |
| Jerimiah /Betty's sons | <u>Walker Olive</u> b. 1785 Ann Allen, my 3 x g. grandparents | <u>John Olive</u> b. 1775 Mary Allen, Robert's g.grandparents |
| Jerimiah /Betty's grandsons | <u>William Olive</u> b. 1821 Eunice Mills, my 2 x g. grandparents | <u>James Olive</u> b. 1806 Betty Cronkshaw, Robert's grandparents |
| Jerimiah /Betty's great grandsons | <u>James Olive</u> b. 1847 Emma Bleakley my great grandparents | <u>John Olive</u> b. 1835 Ellen Gregson Robert's parents |
| Jerimiah /Betty's 2 x great grandsons | <u>Walker Olive</u> b. 1885 Mary Jane Fletcher, my grandparents | <u>Robert Gregson Olive</u> b. 1856 Mary Ann Smith |
| Jerimiah /Betty's 3 x great granddaughter | <u>Annie Olive</u> John Collinge, my parents | |

(contd.)

| No. | NAME | Age | TRADE | Years and Months of Confinement | When received and Date of Warrant | Particulars of Offence or Charges in the indictment. | When tried. | Before whom tried. | Verdict of the Jury. | Amount of Pecuniary Compensation charged in the indictment and paid in Court. | Sentence of Order of the Court. | No. | | |
|-----|--|-----|--------|---------------------------------|-----------------------------------|---|-------------|--------------------|----------------------|---|---------------------------------|-----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 26 | Robert Gregson Olive (Dobson or Camfield) Three times for assaults, etc. | 42 | Collar | Imp. T. Wilkeson, Ex. Bolton | 20th June | Being at Bolton, on the 23rd (24th July) August, 1852, feloniously married and taken to wife one Margaret Boddy, his former wife, May 6/50, to whom he was previously married on the 21st February, 1847, being then alive. | 1852 | 1852 | Guilty of bigamy | | 3 years & 4 mths | 20 | | |

A

| Offence No. | Name, aliases, Prison, and Register No. | Date and Place of Birth. | Height ft. in. | Complexion. | Hair. | Eyes. | Marks. | Offence (in full), place of Conviction and Other date of Place of Commitment. | Sentence in full, date of Conviction | Date when Penal Servitude expires or Re-enters | Date of Liberation, including Aliens, and Occupation. | Remarks. |
|-------------|--|--------------------------|-------------------|-------------|--------|-------|--|---|--------------------------------------|---|---|----------|
| 8601 | Robert Gregson Olive Portland, U 820 | 1852 Radcliffe | 5 4 | fr | dk brn | bl | sc lt of forehead, lt eyebrow, on rt Bigney— forearm, lt palm and lt forefinger | 8 yrs ps 9-7-51 | 8-7-97 | 14-11-96 29, Brooke St., Holborn Collier | | |

B

1896.

A LIST OF PERSONS coming within the provisions of Sections 5, 7 and 8 of the Prevention of Crimes Act, 1871, discharged, or about to be discharged, from Convict and other Prisons in ENGLAND and WALES during the week commencing 11th November, 1896.

EXPLANATION OF ABBREVIATIONS, &c.—Pa, penal servitude; supe, supervision; imp, imprisonment; frs, years; mos, months; dk, dark; lt, light; fr, fresh; gr, grey; bl, hazel; bl, blue; brn, brown; bk, black; sy, sandy or, sallow; sim, simi, summary conviction; &c, &c, &c.

(contd.)

Robert's wife Mary Ann had died in 1898 and was buried in Radcliffe. By 1901 Robert had returned to Lancashire and was recorded in the census as the head of the household, a widower living in 1 Uganda Street Bolton Lancashire with sons William aged fifteen and Harold aged thirteen.

With them was a servant Hannah COLLIER aged 42 described as married working as their domestic housekeeper. All his other children still lived in Radcliffe. His youngest son James age 9 worked as a Cotton Weaver and was with his eldest sister Sarah Ellen age 25; both were lodgers at 24 Back Railway Street.

His eldest brother John Henry aged 19 was a Coal Miner who, with sister Emily aged 17, lived at 43 Water Street with grandmother Ellen and her son, Robert's younger brother, William Gregson OLIVE. Aged thirty-seven he was recorded as Head of Household and worked as a Labourer for a Blacksmith.

The 1911 census recorded the household at 25 Thurnham Street Daubhill Bolton with the head H. COLLIER a fifty-two-year-old female (Hannah) who had been married for 35 years with boarders widower Robert Gregson OLIVE and his married son John Henry OLIVE who was possibly on a visit to his father. It seems likely from census records that Hannah and her husband John had been separated for at least twenty years, possibly longer, but maybe Robert had learned from his experience of being imprisoned for bigamy. Robert Gregson OLIVE and Hannah COLLIER married on the 27th January 1917 in the Church of St Peter Bolton le Moors, recorded as a widower and widow, with his son John Henry OLIVE and her married daughter Martha Hannah HOLMES as witnesses.

As I searched newspapers for an account of his trial, I was amazed at the number of bigamy trials taking place all over the country both of men and women.

(contd.)

Putting this in context of the period when a marriage did not work out with no grounds for a religious annulment the only way to divorce was by a personal Act of Parliament. Not only were these exceptionally difficult to obtain but also very expensive and therefore well beyond the reach of the majority of the population. A common happenstance was highlighted in one newspaper article which detailed the evidence given in another bigamy case thus – ‘that both husband and wife in the case described had agreed to separate and move away to other places where they might marry someone else’.

Robert Gregson OLIVE is a very distant relation with fifty-five years spanning the difference between his birth and that of my mother who was Robert’s 3rd cousin once removed making me his 3rd cousin twice removed.

The bigamist, Robert Gregson OLIVE, while not a direct ancestor, nevertheless remains part of my extended ancestral family. It was an utter surprise but very interesting to discover this piece of family history.

So, have you a bigamist in your family? You never know what you may find.

WERE THEY NONCONFORMISTS?

From the *‘REALLY USEFUL’ Bulletin No. 21 May 2022*, produced by the Family History Federation, we found this article which may help members with their researches:

‘Tracing Nonconformist Ancestors’, By Ian Waller, FSG Chairman and Education Officer of the Family History Federation.

As you undertake your research, you will inevitably discover an ancestor’s journey into nonconformity. *(contd.)*

The basic definition of a nonconformist is someone who does not conform to the doctrine or discipline of the established church. In England, up until 1533, this was the Catholic Church but that changed in 1559 when the Church of England became the established church, so non-Anglicans were nonconformists or dissenters.

Who were nonconformists?

Though Catholics and Jews were technically nonconformists, the main groups were the non-Anglican Protestant denominations including:

Baptists, Congregationalists, Methodists, Presbyterians, Unitarians, Independent protestants, Quakers, Latter-day Saints, Levellers, Inghamites, Moravians, Salvationists, Calvinists, New Jerusalem, Bible Christians, Seventh-day Adventists, Pentecostals, Brownists, Primitive Methodists, Plymouth Brethren.

Many family history researchers believe that their family has always belonged to the established church, or to a particular religious group. However, periods of nonconformity exist in any family. If you are unable to find an ancestor in Anglican parish registers then you need to widen the search to records of other religious movements that had places of worship in the area where your ancestors lived.

You could easily discover that your ancestors married in the Church of England, baptised their eldest children in the parish church and then joined a nonconformist group so the younger children were baptised in that denomination's meeting house.

Burials of such family members may also appear in the parish churchyard as there may not be a suitable nonconformist burial ground nearby.

The most obvious tell-tale sign of nonconformity is a present-day family affiliation which often exists because of a generational tradition. So, it should be apparent early on that an ancestor may not have been Church of England.

(contd.)

Affiliations often changed over time, so for example being Methodist today may mean your ancestors were perhaps Baptist a century ago. Pay attention also to the religious affiliations of extended family. Often a locality of origin is a vital clue especially when your ancestors originate from strong chapel areas such as Wales, the north of England or Cornwall. Other tell-tale signs may be manifest in the use of unusual biblical forenames e.g. Hezekiah, Bathsheba etc., dietary restrictions e.g. teetotal and traditional recipes, executors to wills who affirm rather than swear an oath, or families that came from Ireland, Scotland or a foreign country.

Family documents such as bibles and diaries may also indicate nonconformity. The family archive may include libraries of books and tracts on a denomination theme which will be another obvious clue.

The reason families left the Church of England can be varied. Perhaps they fell out with the vicar and looked around for an alternative church in their area; or some may have been drawn to a charismatic nonconformist minister and his teaching.

After Lord Hardwicke's Marriage Act of 1753, and prior to the commencement of civil registration, the only legally valid marriage was one that had taken place according to the rites and ceremonies of the Church of England unless your ancestors were Quakers or Jews who were exempt because of meticulous record keeping.

Researching nonconformist records:

Nonconformist records date back to the mid-1600s when protestant worshippers who, due to their conscience, were unable to conform to the Church of England, wanted freedom to worship in their own way, so they broke away to form a variety of alternative denominations.

For the main denominations registers exist as follows:

Baptists - Registers date from c1647: Provincial registers date from c1680: **Congregationalists** - London registers begin in 1644:

Methodists - London registers begin c1779: Provincial registers begin c1784:

Presbyterians - Registers date from 1650.

(contd.)

The number of dissenters is thought to have equalled the number of those who continued following the Church of England. Because of this reason these records will be invaluable for your research.

Many nonconformist registers were collected by the Register General in 1837, at the start of civil registration, with a second tranche in 1857. Many of these are now housed at The National Archives and are readily available for online research. Birth and baptism registers are the most numerous, although there are a number of burial registers before the 1850s the vast majority were recorded in the parish registers. Quakers marriage records also exist- these are included in series RG4 to RG8 at TNA.

Most relate to the 18th and early 19th centuries; some go back to 1567 and include a valuable registry of births known as the Protestant Dissenters' Registry of Births from Dr Williams' Library for the period 1716-1837 together with the Wesleyan Methodist Metropolitan Registry covering 1773-1838 which recorded births only.

Most nonconformist registers later than the mid-1800s are held locally either in record offices or sometimes still with the denomination officials.

Where nonconformist chapels had their own burial grounds burial registers may still be kept at the burial grounds themselves. There may be significant gaps between 1840 and 1900 because of religious persecutions meaning records were destroyed or have been lost in transit.

Nonconformists appear in records beyond birth, marriage and death registers and there are several records which may reveal information about a nonconformist ancestor:

Quarter Session records - oaths of allegiance etc: Diocesan records- Ecclesiastical courts where failure to comply with canonical law would result in a case in the court: non-payment of tithes etc.: Parish registers, Bishop Compton Census of 1676 - a census taken to determine recusants and other dissenters. (contd.)

Nonconformist records are not always as prevalent as Anglican records, but when you locate them, you will observe that they are normally comprehensive in their coverage because not only are there church or chapel registers for baptisms, marriages and burials, there is also a wealth of other information such as membership lists, administrative records, minute books, periodicals and much more.

The existence of an adult Anglican baptism just before a marriage could also suggest that an ancestor was not Church of England at birth. Usually where an adult baptism occurs, either the age or at least the notation 'adult' is recorded in a baptism register. You may find whole families being baptised together in the Church of England suggesting that infant or child baptisms may have occurred in a nonconformist denomination.

A burial in non-consecrated areas of a cemetery or churchyard suggests possible nonconformity even if an entry is recorded in a parish burial register.

There could also be a newspaper obituary or a denominational obituary. Some obituaries originally published in nonconformist periodical may be preserved within a family archive.

Gravestones or memorials may provide signs of a nonconformist affiliation denoted by an inscribed grave symbol or phrase of scripture. For example, an orb and cross were frequently used on gravestones of Methodists.

A will often specifies burial instructions and is likely to do so if the testator wished to be buried in a denominational graveyard or cemetery. Some wills detail bequests to nonconformist congregations or chapels. Before 1858 when all wills were proved by the ecclesiastical courts it was not unusual for a nonconformist will to be proved by civil lawyers. In such circumstances most of these wills were proved using the Prerogative Courts of Canterbury or York.

(contd.)

Nonconformity in the community

Nonconformity increased throughout the period of the Industrial Revolution as many nonconformists played an important role because they had good entrepreneurial skills, were good organisers and came from educated middle-class backgrounds who were already involved in business and commerce.

Most recognised the value of a good education and, although prevented from entering university, they established and supported their own denomination schools and colleges. These attributes meant they became leaders in the developing industrialisation of Britain. This was the era of Abraham Darby, Joseph Fry, George Cadbury, Samuel Crompton, Titus Salt and William Lever together with many other nonconformist industrialists became wealthy philanthropists.

Their centres of industry meant that nonconformist chapels were erected in towns and cities and many employees followed their employer's religious beliefs giving rise to the popularity of nonconformity. Most of the industrialists recognised the importance of providing for the social needs and the sick amongst their communities.

Many nonconformists were teetotal and some became leaders within the temperance movement holding high moral values and were sober and conscientious. They were at the forefront of improvement and social change as seen by the establishment of places like Saltaire and Bourneville where they looked after their employees by providing facilities from housing to schools. Leading nonconformists spearheaded nineteenth-century social changes most of which dealt a blow to the authority of the Anglican Church.

They also continued to work to improve the lives of the lower and middle classes and many nonconformist leaders became politicians either nationally or locally.

(contd.)

Online nonconformist records: www.bmdregisters.co.uk
www.ancestry.co.uk/search/collections
www.familysearch.org/en/wiki/England_Nonconformist_Church_Records

Some useful background websites:

www.methodistheritage.org.uk

Primitive Methodists: www.myprimitivemethodists.org.uk/

Strict Baptists: www.sbhs.org.uk/pastorchapels

Quakers: www.quaker.org.uk/resources/library

Salvation Army: www.salvationarmy.org.uk/heritage-centre

Nonconformity in Wales: www.welshchapels.org/nonconformity

A TALK — FUNERALS CAN BE FUN!

Report by John Symons

I was browsing through those invited to speak to us in the past and was rather surprised to find that it was back in 2009 that Barry Twigg told us of his work as a Superintendent Registrar in Hillingdon.

The subject for his talk on Thursday 26th May was funerals and as a registrar, Barry has been a celebrant for over a thousand of these. It follows therefore that in terms of variety, style, scope and atmosphere he has witnessed every possible permutation.

His talk was naturally rich in anecdotes and covered many of his experiences. He touched on many of the issues he had faced the official in charge one of which was musical choices and the disagreements between family members on what was appropriate and so on. He also brought along a selection of robes he used for different occasions. Inevitably things can go wrong but being a consummate professional, we can be sure he handled them all with aplomb.

(contd.)

Barry said the best funerals were those that viewed the occasion as a chance to celebrate a life well lived and these could even be cheerful – hence the title.

As the Queen’s Platinum Jubilee was rapidly approaching the afternoon concluded with a very British tea and cake; a chance to catch up with those who we may not have seen so much of during the last few years.

A TALK – THE REMARKABLE JOURNEY OF KATE MARSDEN

Report by John Symons

Such was the title of the talk given by Tony Mitchell of the Uxbridge Local History Society on Thursday 21st July.

The story concerns a nurse, Kate Marsden, who made it her mission to find a cure for leprosy. This led her to undertake an overland journey to Siberia in 1891 in search of a herb rumoured to cure the disease. This was never proven to work but she was instrumental in setting up a leprosy hospital in Vilyusk.

Kate was born in 1859 and became a trained nurse. She had practiced her profession in Britain and other countries before commencing her journey mostly by horse and cart. It was to last for several months and Tony described in graphic detail the hazards and obstacles she encountered. Despite being well connected, having been given audience by Queen Victoria and the Empress of Russia, her later life was mired by suspicion and controversy.

Ultimately, she found herself living in Uxbridge with friends, Emily and Alice Norris who were sisters. It was here she died in 1931 and was buried in Hillingdon Cemetery in relative obscurity. (contd.)

Katete Marsden



The new headstone



On 27th August 1991 a re consecration ceremony was held with a new and fitting memorial of her life's work attended by many representatives. She founded the St. Francis Leprosy Guild charity which still exists. Details can be found: www.stfrancisleprosy.org/

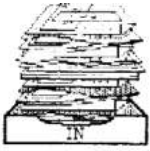


The re consecration ceremony

Photographs reproduced here by kind permission of Tony Mitchell except for Kate which was found on Wikipedia.

FROM THE MEMBERSHIP SECRETARY

By Patricia Reynolds



It does not seem possible that it has been two and half years since it was possible for us to congregate in the research room, at our monthly meetings and in Uxbridge Library. Although things are slowly improving, we still seem a long way off normal!

Despite being confined to the house my friends on the committee have kept me in touch with everything that has been going on. They even surprised me with a food hamper at the end of Barry Twigg's talk for my ninetieth birthday. Thank you to everyone for that.

Now we must look to the future and hope that soon we will be able to return to the normal order of things.

John and Alan keep things going but they would always welcome any surprises you may have uncovered in your family history researches. Any articles will be most welcome and if they include photographs and/or document images so much the better.

I've enjoyed all the telephone calls and letters I have received – they cheer me up! Take good care of yourselves.

RESEARCH BY HILLINGDON FAMILY HISTORY SOCIETY



We can undertake limited investigations for members and others by searching the London Metropolitan Archives, the National Archives and other London record offices. We can also carry out national investigations embracing the whole of the U.K. and countries worldwide.

(contd.)

The society charges members £5.00 per hour for such enquiries (£10.00 per hour for non-members), plus the cost of any expenses incurred such as copying, postage etc. Should you wish to make use of this service please be specific as to what you require and give clearly an indication of the upper limit of expenditure you are willing to incur. If an investigation is unsuccessful or produces negative result you must appreciate that the charges will still apply.

Please contact the Membership Secretary or email the society, see back cover for contact information.

HELP LINE

Here 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 address inside the back cover.

OBITUARY

We are sorry to have to report the recent passing of one of the society's founder members, Dilys Ashworth (A2). Dilys was an active and prominent member of our Society for many years. This photograph, which appeared in our June edition of 2008, was taken at the time of our 20th anniversary. The Society would like to extend our sincere condolences to her family and friends.

DILYS ASHWORTH



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| St. Giles' Church, Ickenham. Parish Registers. Burials 1538–1877 | 5.50 |
| St. Giles' Church, Ickenham. Parish Registers. Marriages 1558–1841 | 5.50 |
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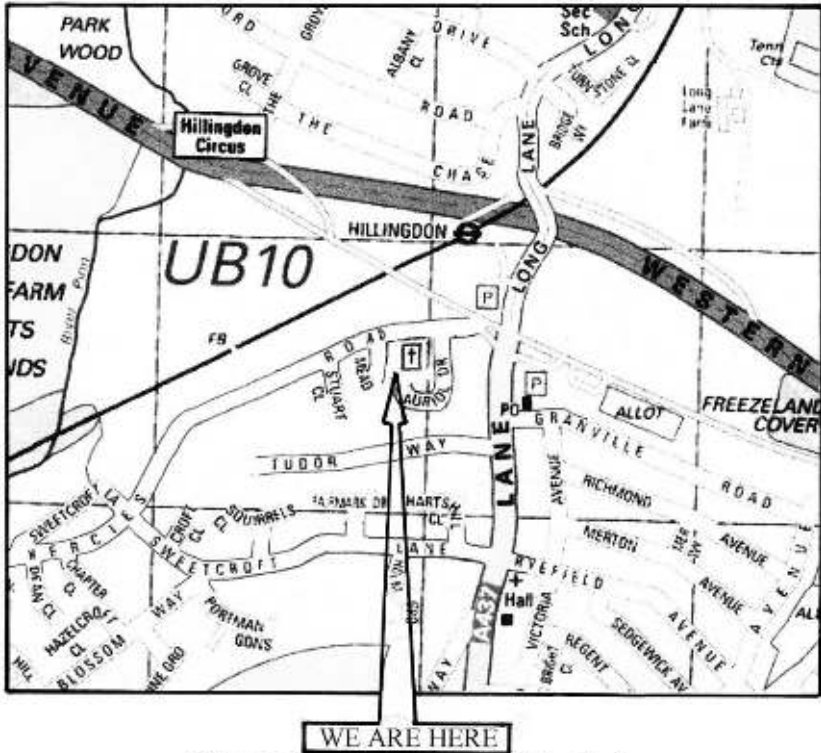
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WHERE TO FIND US



(The geographical centre of Hillingdon)

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

There is 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 Mercies Road outside the Church. Please note that the main entrance to the Church is on the side of the Church. Our Research Room is on the 1st floor.

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THE LONDON BOROUGH OF HILLINGDON



The London Borough of Hillingdon is the most Westerly of the Greater London Boroughs. It is bounded by the counties of Hertfordshire, Buckinghamshire and Surrey.

It was formed from nine ancient Middlesex parishes: Cowley, Harefield, Harlington, Harmondsworth, Ickenham, Ruislip and West Drayton.

Hillingdon embraces a mixture of Greater London suburbs: ancient, modern, large and small, each with its own distinctive identity. In the South of the borough lies Heathrow Airport.

Other localities within the borough are: Colham Green, Eastcote, Longford, Northwood, Ruislip Manor, Sipson, South Ruislip, Uxbridge, Yeading and Yiewsley.

Most of the parish registers for the original Anglican parishes and some more recently created are deposited at the London Metropolitan Archives and are available for viewing online on Ancestry. Many of the monumental inscriptions in the churchyards have been transcribed and may be searched on FindMyPast under the 'Middlesex Monumental Inscriptions' dataset.

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