



HILLINGDON FAMILY HISTORY SOCIETY

Member of the Family History Federation



Rural brickmaking in nineteenth century England. (See page 29)
(Picture from Peter Hounsell's PhD. thesis [Source: Py'ne, W1-1., Picturesque gmupsflrr
Jae enlzdlisbnnfl of London, 1854.]

JOURNAL No. 147

SEPTEMBER 2024

2024 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
Thursday 12 th September 7.30	Alison Wall	'Pest Houses'
Thursday 17 th October 2.00 pm ZOOM	Michael Hallett	'Heroes and Ghosts'
Tuesday 12 th November 2.00 pm ZOOM	Debbie Kennett	'Making the most of your D.N.A. matches'
<i>DECEMBER NO MEETING</i>		

***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.**



JOHN'S JOTTINGS

By John Symons

One of the difficulties with any type of historical research is looking at what happened then, with a modern set of beliefs and standards.

A major example of this is slavery which was the basis for much of English society a few centuries ago. The British were not alone in this of course, it was also prevalent in the Roman empire and others and there is still slavery in the world today. Whilst most would argue, correctly I believe, that this is morally repugnant should we airbrush this from our history? I would say not if the record of what happened meets required standards of accuracy. Only this way will we be able to learn. How many times have I seen people on television documentaries delving into their, say Caribbean, ancestry and being shocked to find the truth about the society in which their ancestors lived. Better education is often needed.

Another example is societal attitudes to illegitimacy. This was often a source of shame to the family and people would often go to great lengths to cover up the facts. Sometimes the mother was forced to give up the child for fostering or adoption which seems exceptionally cruel.

I believe that as family historians we should, as far as is possible, uncover the truth whilst being mindful of the impact on living people who may be affected by these discoveries. Now we have an additional tool at our disposal to investigate these events in DNA. This is powerful, so use it wisely.

All of which brings me to my Bastard family. This is not what you might think, they were a normal Cornish family in which, as far as I can tell, the children were for the most part born in wedlock and quite unremarkable in most respects, except for their surname. At the time this did not have the pejorative associations that it has today although it probably originated from an illegitimate birth. Such a description is frequent in church registers anyway.

(contd.)

Now however we have Ancestry which fails to correctly index and show the name on numerous records, somehow thinking it is an indecent word which it definitely was not when written; they may show it as Bestard or Barsterd or other variants.

I might be able to forgive this if the name was unclear because of poor handwriting but when it is printed, for example in a Probate Calendar, and still not correctly transcribed this raises a red flag for me and I have submitted numerous corrections to Ancestry records for this reason.

The moral of the story is always to faithfully record names, events etc. as they appear without imposing 21st century standards on 19th century events.

FROM THE EDITOR

DEAD LINE DATE

DECEMBER EDITION

11th OCT

Very few of us are ever likely to find a document pertaining to our ancestors that carries a seal. However, should you ever be lucky enough to experience such an event you might well find many questions are generated and the answers may well be found on this site:

<https://www.kings.cam.ac.uk/archive-centre/wax-seals>

There is a mass of information covering all aspects of the history, style, design and meanings etc. of seals through the ages.

Because of its size it is not possible to reproduce the information here, but if you should ever have the good fortune to find a document with a seal, the web site might be useful in answering your questions.

(contd.)

As is my wont, I love to dig around whilst editing articles. In the 18th June talk Peter Hounsell (see report on page 29) refers to Starveall an area in Cowley, Middlesex. I had to investigate and I found that according to Wikipedia:

‘Stockley Park takes its name from the former hamlet of Stockley which is believed to be a portmanteau word derived from Cowley stock, the generic name given to the locally produced brick in West Middlesex. The hamlet of Stockley came into being with the renaming of the hamlet of Starveall (or Starvhall) in 1912.’

The name is a common and possibly humorous description of central southern England land of poor fertility i.e. (Starve - all). Does anyone know of a different story? See also a re-discovered article on page 35.

I hope that all members, as well as anyone else reading this, had an enjoyable summer and are eager to return to researching. As you do, please bear in mind that we are always in need of your thoughts, suggestions and of course your articles. If you have yet to submit a piece of work please make this autumn your debut season, we would love to receive your article and/or thoughts, for inclusion in the forthcoming journals.

ON THE MOVE!

By John Bridger

I had always thought that my father, John F. D. BRIDGER had lived at his birth place, 'The Shoulder of Mutton', 205 High Street, Swansea, until he left to make his own way and set up his electrical shop. I had also presumed that a 'The Shoulder of Mutton' remained in family hands for many years after he left.

How wrong I was as the newly published 1921 census was to prove!

The census not only proved me wrong on J.F.D.B. but also that the premises had a new occupier.

The census showed my father and siblings, his mother Elizabeth BRIDGER and her brother Richard FRAYNE and another person at 5 Christina Street, Swansea.

This surprised me and it posed the question of what happened to them in the following years.

The next source of information, the 1939 Register, was too far ahead to be of use so I had to rely mainly on Local Elector Rolls, sundry bits and pieces of family memories that have allowed me to put together this review of their movements.

Elizabeth BRIDGER (née Frayne) was born in 1877 at 'The Cross Keys Inn', 12 St. Mary Street, Swansea father Peter, a publican. This remained the family home until 1885/86 when they moved to the 'The Welsh Oak', 205 High Street, Swansea (later referenced as 'The Shoulder of Mutton' and Peter was described as refreshment house keeper.

Both her parents were dead by the time of the 1901 census but she was still at 205, High Street with her brother Richard. She married John Francis BRIDGER in 1901 they and their offspring lived at 'The Shoulder of Mutton' until 1919. In 1919 John died in Belgium at the end of WW1 and by 1920 the 'Shoulder' had new occupants was under new management and Elizabeth and her family moved out.

(contd.)

The 1920 Swansea Electoral Roll includes Elizabeth (courtesy of women's franchise), her family, brother and a long time, retired mariner lodger at 'The Shoulder' (a teller of seafaring tales to my father).

The 1921 census shows Elizabeth and family her brother, the mariner and 3 other boarders at 5 Christina Street, Swansea and they are still there on both the 1921 and 1922 rolls.

The 1923 roll shows a different address, 5 Glanmor Crescent, Uplands, Swansea housing Elizabeth and her 3 children and her brother, but no ancient mariner.

The 1924 and 1925 rolls show that Elizabeth had moved again, with her brother and her family, this time to 17 Lamb Street, Swansea - and the 1927 and 1928 rolls show them at 18 The Grove, Uplands, Swansea.

Elizabeth eventually died in 1948 at Her Daughter's home at 5 Eyot Gardens, Hammersmith, London.

My father, John, was not with the family on the 1926 roll, he had taken leave of the family to venture into the electrical/radio business (crystal radio sets, loudspeakers, windup gramophones etc.) at 61 Martin Street, Morriston, Swansea. Initially he was recorded on his own but later in the 1926/ 7 Roll his mother Elizabeth is with him and presumably she was registered as a business voter. The two names are still there on the 1927 to 1929 rolls.

In the following rolls for 1930/31 a new name appears at 61 Martin Street John's wife Dora Avril NANCARROW, they married in 1929.

By 1932/3 the business had moved to a new address of 71 Woodfield Street, Morriston where John and Dora were registered for the years until the rolls for the years 1937/8.

The family then moved to a house on the west side of Swansea at 171 Glanmor Road, Sketty, Swansea until the 1980s

This brings me to the end of this exercise in tracing the movements of Elizabeth BRIDGER and family over what must be 100 years or so.

INDIA!

By Alan Rowland

The 'Really Useful Bulletin' No. 45, May 2024 from the Family History Federation carried an article detailing research of British nationals in India. It runs to some fifteen pages so in order to save some space I have produced an abridged copy covering the main points:

In 1837 there were 41,000 Europeans in India of which 37,000 were soldiers and it follows that it is quite possible to find an ancestor on the Sub-Continent. In the event of a brick wall – have a look at India!

Missing male ancestors may, for all sorts of reasons (economic or social), have found it expedient to enlist in the army. During Victoria's reign there was no shortage of military campaigns all of which would need men.

But where to start?

If possible and before you start, ask family members for any documents or stories that point to India. You are now ready to start!

The British Library (BL) have fourteen kilometres of shelving of India Office Records (IOR). Fortunately for family history researchers, some of these records have been digitised and can be viewed online, to see others a visit to the BL is required.

British Association of Cemeteries in South Asia: www.bacsa.org.uk

The website contains; Burials index, Cemetery files (images of graves, cemeteries and memorials).

FamilySearch: www.familysearch.org

Burials 1719-1948, Baptisms 1786-1947, Marriages 1792-1948, archdiocese of Goa, Roman Catholic priesthood candidates, 1724-1996, Gujarat Diocese Protestant church records, 1854-2012, Madras Diocese Protestant church records, 1743-1990. (contd.)

Families in British Society: <https://www.fibis.org/>

It is estimated that only sixty per cent of ecclesiastical returns (BMD) arrived back from India, so the Families in British India Society (FIBIS) are seeking to fill in the missing gaps. If FIBIS doesn't have the record it will tell you how and where to find it.

The FIBIS database, FIB Wiki and Gallery are useful. In the FIBIS database you can browse:

Bonds, Cemeteries, Monuments and Memorial inscriptions, Censuses, Civil Service records, Directories, Ecclesiastical and registry office, Military and Maritime records, Personal papers, Railways, Schools and Orphanages, Wills and Probate.

Useful alternate sources for BMDs in this database are:

East India registers and directory 1809-1844

'Allen's India Mail' 1843-1891

Newspapers ('Times of India, Times of London and South Africa Commercial Advertiser')

'Gentleman's Magazine' 1731-1850

'Bombay Almanac' 1806-1867.

The FIBIwiki has information for people researching ancestors in India during the period 1600-1947. You will find:

Research guides

Sources – biographical books cemetery and school links

General background info about the culture, society and history of India,

Directories online – military and civilian

Newspapers online.

Internet Archive: <https://archive.org/>

The Internet Archive is a non-profit online library. It is searchable and there you will find military and regimental histories, cemetery records, school registers, family histories and more.

(contd.)

The Gazette: <https://www.thegazette.co.uk/>

This website is useful for finding:

Military notices and citations

Insolvency notices

Estate notices

Changes of names

Naturalisation as a British subject.

The National Archives www.nationalarchives.gov.uk/

Searchable catalogues. Wills can be searched free - but you pay for copies.

Some digital microfilms are free to download.

Some records are linked to subscription websites.

National Archives of India Portal: <https://www.abhilekh-patal.in/>

The portal catalogue is searchable and contains more than 2.7 million files held by the National Archives of India with a digitise-on-demand service, but even the viewable snippets can be useful.

Having exhausted searches on the websites and records freely available online it is now time to visit the IOR in person to consult the records not yet online.

The British Library is next to King's Cross and St Pancras International rail stations. You will need a reader's ticket to consult any records and to enter the reading rooms. You can pre-register online, but you will still need to take proof of ID and address with you to the Reader Registration Office on the day.

You will also need to sit a short interview to ensure you are there to consult records not available elsewhere. Once you have your reader's ticket, head to the Asian and African Studies Reading Room on the third floor.

What type of records can be found?

Firstly, before you check any new sources it might be worth double-checking for anything you couldn't find online, such as a missing baptism or will. *(contd.)*

Just because you didn't find it online doesn't mean it doesn't exist. There are errors in the Findmypast indexing and several volumes that were digitised never seemed to make it onto the website.

Baptisms, marriages and burials

The East India Company (EIC) established Anglican churches in India. Chaplains were required to record baptisms, marriages and burials and send copies to the presidency ecclesiastical authorities and for later periods, to the relevant Registrar-General of Births, Death and Marriages. The latter are part of the India Office Records (IOR) at the BL. Ministers, priests and missionaries that were not employed by the EIC were not required to send these returns, but some did so on a voluntary basis.

These records are on microfilm with indexes kept on the open shelves of the Asian and African Studies Reading Room, broken down by Presidency, alphabetically and by year.

Most of these records have been digitised and are available online through Findmypast. If a record is not found, continue the search amongst the IOR at the BL. Note that digital images on Findmypast are restricted for privacy reasons and a limited transcription only is available. The microfilms will show the full details.

Records on the Open shelves

As well as the BMD microfilms other material is available on the open shelves. Records available include:

India Office Records and Private Papers hand lists

Indexes to BMD of Europeans and Anglo-Indians in pre-independence India and Burma

Microfilmed civil fund and pension records, cadet papers and Bengal and Madras army records.

Indian Army Medal Rolls

Indian Directories and Almanacs

Cemetery record books

Indian Army and Civil Service Lists.

(contd.)

Also, computer access to:

Online electronic databases, including ProQuest (*Times of India* newspaper) Adam Matthew 'East India Company' e-resource. All the volumes in the E/2, E/3 and Z/E/4 sub-series are available. E/2 covers EIC correspondence with the Board of Control, 1784–1858; E/3 is correspondence with Asia, from the early days of the Company to 1753; Z/E/4 are the indexes to the E/4 sub-series which deals with correspondence with India. Most of E/4 has also been digitised.

FindMyPast Online catalogue.

Wills

Some wills are online at Findmypast, but still check the indexes on the open shelves if you haven't found the one you want. Wills available include:

Wills, probates, administrations, inventories from 1774-1948

Soldiers' wills 1820-1881

Officers' wills 1831-1875

Treasury deposits (EIC and Indian armies) 1792-1915 returns of estates of deceased European officers and other ranks

Military estate papers 1849-1937.

N/1	Bengal 1713-1948, RC 1842 – 1844
N/2	Madras 1698-1948, RC 1835 – 1854
N/3	Bombay 1709-1948, RC 1842 – 1844
N/4	India and Pakistan 1949-1968
N/5	Indian States 1890-1946
N/6	St. Helena 1767-1835
N/7	Ft. Marlborough 1759-1825
N/8	Penang 1799-1829
N/9	Macao & Whampoa 1820-1834
N/10	Burma 1937-1957
N/11	Registry Office Marriages 1852-1911

At least one bound book of early Madras wills, that isn't online at Findmypast, can be found on the open shelves.

(contd.)

Pensions

The vast array of pension records covering marine, civil service and military personnel are an important source of family information that can provide details of birth, marriage and death of the subscribers, their wives and children. The pensions date from about 1770 onwards. Pensions available include:

Popular Pension Fund

Bengal, Madras and Bombay civil funds

Indian Military Service Family Pension Fund

Lord Clive Fund

Bengal Military Fund

Indian Military Widows' and Orphans' Fund

Bengal Military Orphan Society

Madras Military Pension Fund

Madras Medical Fund.

It is also worth noting that unmarried daughters received a pension for life. The pensions date from about 1770 onwards.

Biographical records - O Series

Good for information about non-official inhabitants. With indexes on the FIBIS website. Records available include:

O/1 series - Covenants of appointment, articles of agreement 1771-1946

O/5/26-31: Europeans in India, European inhabitants in Bengal, Madras, and Bombay 1702-1830

O/5/1-25. Notes on people in India

O/6 series. Personal records.

Railway employment records

Pre-1947 Railway staff records created in India remain in India, as do the records of railways built, owned or operated by the Indian Princely States. Records that survive today in the BL and elsewhere, do so mainly because they were created in the UK.

(contd.)

An extensive, detailed list of a wide range of records are available with details in the FIBIS wiki (wiki.fibis.org), some records are:

Appointments made in UK 1855-1946

Histories of service, 1884-1953

Civil lists, Public Works Department 1861-1904

Civil lists, Railway Board, Department and Ministry 1905-57

Lists of state railway employees

Half-yearly lists of officers of the Burma Railway Company 1922-28

Annual lists of Covenanted Railway Employees 1927-36 and 1937-47.

Lists of railway employees are given in the Bengal, Madras and Bombay directories and in Thacker's Indian Directory.

Bengal Central Railway Company

Burma Railway Company

Calcutta and South-East Railway Company

Eastern Bengal Railway Company

East India Railway Company

Great Indian Peninsula Railway Company

Sind (Punjab, Delhi) Railway Company

South Indian Railway Company.

East India Company Army and Indian Army

European NCOs and private soldiers. Recruitment records

Embarkation lists 1753-1861,

give names of the NCOs and private soldiers. Some Lists also supply details of place of origin, and names of the few wives and children who accompanied recruits to India. L/MIL/9/85-106.

Registers of recruits give details of a recruit's place of birth, age, former employment, and a physical description.

Depot registers are available for:

Infantry recruits 1801-60, L/MIL/9/37-46

Artillery recruits 1811-60, L/MIL/9/29-34

Cavalry recruits 1857-60, L/MIL/9/35-36.

(contd.)

Registers are arranged chronologically by recruiting district from 1817-18, L/MIL/9/1-28.

European NCOs and private soldiers

Annual unattached lists provide details of recruitment and present posting. Before 1906, they generally gave details of age and place of birth. Lists available are:

Bengal Army 1859-1907, L/MIL/10/201-252

Madras Army 1863-1907, L/MIL/11/186-231

Bombay Army 1860-1907, L/MIL/12/209-280

Indian Army 1908-1944, L/MIL/14/144-175.

Service Records

Muster Rolls and Casualty Returns usually give details of the battalion or troop to which each soldier was attached. They also include casualty lists and lists of invalids, pensioners and NCOs on the Town Majors' Lists.

Muster rolls available are:

Bengal Army 1716-1861

Madras Army 1762-1861

Bombay Army 1708-1865.

Registers of EIC European Soldiers Services give details of enlisted men still serving in 1831 and recruited up to 1860. Includes place of origin, in rough alphabetical order by year of arrival:

Bengal Army 1793-1860, L/MIL/10/122-129

Madras Army 1793-1860, L/MIL/11-101-108

Bombay Army 1793-1860, L/MIL/12/109-116.

Services of European soldiers after 1859 can be traced year by year through Unattached Lists for:

Bengal Army 1859-1907

Madras Army 1863-1907

Bombay Army 1860-1907

Indian Army 1908-44.

European officers

Entry papers are available for:

Officer cadets 1789-1860

(contd.)

Queen's India cadetships 1858-1930

Sandhurst cadets commissioned onto the Indian Army unattached list 1901-1940

Wellington and Quetta cadets 1915-1918.

Service Records

Most of the service records for European officers are listed in a number of published compilations which are shelved in the Asian & African Studies reading room reference section.

For officers of the Bengal Army 1758-1834, see V.C.P. Hodson, 'List of the Officers of the Bengal Army', 4 vols.

British Army

Records for the British Army are held at TNA, Kew.

NCOs

Service records to 1882 if retired to pension

Service records 1883-1913 if pension or discharge for termination of limited engagement etc

Muster rolls

Medal rolls.

Officers

Army lists - since 1740

Service records

Commission appointments

Medal rolls.

Indian Civil Service

Covenanted Civil Service

'Honourable East India Company's Civil Service (HEICCS)' was the name given to the top general administrative civil servants in India until 1858. From 1858, it was superseded by the Indian Civil Service. The last UK appointments were made in 1942.

Pre-1749 records of appointment can be traced in Court Minutes: B series.

Writers' petitions 1749-1856: J/1/1-90 series; appointment papers for EIC civil servants with baptismal certificates and educational testimonials

(contd.)

Bonds and agreements, overseas servants, 1771-1946, see Biographical Series, O/1/1-196

Brief service records for higher-ranking civil servants appear in India Office List 1886-1947 on open shelves

Histories of service (V/12 series) for higher-ranking officers from 1879 give promotions and postings, sometimes dates of birth.

Civil lists (V/13 series) for lower-rank officials from 1840 don't give continuous career record so researchers need to consult a sequence of annual volumes to establish an individual's career.

Uncovenanted Civil Service and Special Civil Services

This is the lower echelon of the general civil service in India under both the EIC and the Crown. Recruited almost entirely from persons born in India, in 1892 it was divided into an Upper (Provincial) Service and a Lower (Subordinate) Service.

Records available include:

Few early appointments can be traced in Court Minutes: B series

Bonds and agreements for staff, e.g. engineers may be found in the Biographical Series 1834-65 (O/1/367-392)

Personnel employed in government railways, police, PWD, PO, etc. 1818-1900, 1922-28: L/F/10 series-name, occupation, salary and period of residence in India

Civil lists 1840-1957: V/13 series - annual or twice yearly published lists of civil establishments give details on posts of all grades

Deaths in the Uncovenanted Civil Service 1870-1949: L/AG/34/14A series. Name of deceased, date and place of death, rank, probably age, native town and country, next of kin, custody of property if any. Separate card index in the Reading Room.

About the author:

Valmay Young is an avid family historian and collector of antiquarian books and postcards of British India. She is trustee, website and social media manager at the Families in British India Society and also executive committee member of the British Association for Cemeteries in South Asia. You can explore her family history. <https://valmayyoung.wordpress.com/>

AN AUNT I NEVER KNEW!

By Paula Hill

It is amazing what you can find just from a conversation!

My mum was born on 18th November 1939 at Shardeloes in Amersham to Sidney and Margaret Doreen EDWARDS (née ROBERTS) sadly Margaret died on Christmas Eve the same year from an infection (which was not pregnancy related). My grandad and his mother brought my mum up in Chalfont St Peter. My grandad (Sidney) remarried in 1944 to Mabel Enid JOHNSON.

Whilst talking to my mum, about my research into our family, she mentioned that when she was a young child her stepmother, Mabel, took her 'up the top' where she was shown a plaque in a wall. Due to her young age and the fact it was over seventy years ago my mum couldn't recall if she was told about a brother or sister being buried there and I never asked my mum where 'up the top' was, which now seems quite strange.

In an attempt to find out more and because the GRO does not show the years 1935 to 1983 I searched on Free BMD for a birth record for any children born to Sidney and Mabel and the only entry I found was for my aunt Sylvie.

I did nothing further with the information for quite some time. Then one recent Friday morning in the research room I retold this story to Gill. She mentioned there was a burial ground at the top of Joiners Lane, Chalfont St. Peter, known locally as 'up the top'.

This was where my mum was taken as a child and a quick search on google revealed that it is properly named the Garden of Rest, Chalfont St Peter. On visiting their website, they had a list of names of people buried there, one of the names was James EDWARDS and I was hopeful this would be the person I was looking for. I sent an email to the Garden of Rest only to find that this James EDWARDS was not the one I was seeking.

However, Vikki the lovely lady who responded to my email, searched their records and found the record of a child (stillborn) who was interred in the Garden of Rest in August 1945 - in plot number A109.

(contd.)

She also found the original handwritten 'Certificate for Disposal (stillbirth)' form received by the Parish Council at the time of interment and kindly sent me a copy.

This record was for the disposal of a stillborn child of 'Sidney EDWARDS and Mabel Enid EDWARDS' which occurred on 26th July 1945 at Chalfont and Gerrards Cross Hospital, Chalfont St Peter. Two sections can be found on the certificate, the first is after registration and the second is before.

Certificate for Disposal (STILLBIRTH).

AFTER REGISTRY.

I, the undersigned Registrar, do hereby certify that I have registered the birth of the
STILLBORN Child of
 and
 which took place on
 (Entry No.) Witness my hand this day of 19.....
 Registrar of Births and Deaths.
 Registration District Sub-District

BEFORE REGISTRY.
(This Certificate is not available for purposes of Cremation.)

I, the undersigned Registrar, do hereby certify that the birth of the **STILLBORN**
 Child of Sidney Edwards which occurred
 and Mabel Enid Edwards
 on 26th July 1945 at Chalfont and Gerrards Cross
Hospital, Chalfont St Peter has been duly NOTIFIED to me.
 Witness my hand this 30th day of July 1945
W.C. Smith Registrar of Births and Deaths.
 Registration District Amersham Sub-District Amersham

This Certificate is necessary if it is intended to bury the body of the stillborn child in a burial ground. A person who has control over, or who ordinarily buries bodies in a burial ground may not bury the body of a stillborn child until a Registrar's Certificate upon this Form is delivered to him.

A Certificate **AFTER REGISTRY** is necessary if it is intended to cremate the body in a crematorium. A Certificate **Before Registry** will not be accepted for that purpose. It is an offence against the Cremation Act, 1902, to dispose of the remains of a stillborn child by burning except in a Crematorium of the opening of which notice has been given to the Secretary of State.

If the Stillbirth has not already been registered it must be registered as soon as possible on the information given by one of the following persons:—(1) The Father, (2) The Mother, (3) the Occupier of the House in which the birth occurred, or (4) a person present at the birth. But if the child was illegitimate, the putative Father cannot act as informant, except jointly with the Mother.

The Registrar attends at

Vikki also informed me there were the remains of other still born babies in the grave, none of them related to my grandparent's child. Perhaps it was the practice at the time to use one grave for multiple stillbirth interments, although this is not confirmed.

(contd.)

Chalfont and Gerrards Cross hospital is still in Chalfont St Peter although it now offers far fewer services.



I visited the Garden of Rest and was lucky enough to see the groundsman who showed me plot A109, an unmarked nondescript patch of grass, next to the only war grave in the burial ground.

Here is buried what would have been another of my aunts. If there had ever been a plaque, grave marker or memorial they must have disappeared long ago.

After this amazing find I did a google search to see if a still birth had to be registered. This search led me to the GRO website and I sent an email to: certificate.services@gro.gov.uk. In the subject box I entered 'GQ - Still Births', as requested. (contd.)

The GRO responded within a week to say that due to the sensitive nature of a still birth only the parents can apply for a certificate. The parents must be named on the certificate to do this. If the parents are deceased, then a sibling can apply if they can supply their parents dates of death. With the email was an 'Application for a Still Birth Certificate' form.



(contd.)



HM Passport
Office

STB

Application for a Still Birth Certificate

This form is for making an application to the General Register Office only.
Please read the notes shown overleaf before completing this form.

Section 1. Details of still born child (To be completed by all applicants)				Section 3. To be completed by all applicants that selected 'Sibling' in Section 2			
Surname of child (if recorded)				Mother's date and place of death			
Forename(s) of child (if recorded)				Father's date and place of death			
Sex of child	Male	Female					
Date of birth							
Place of birth				Section 4. Payment Details			
Hospital or address _____				Please select one of the methods of payment shown below. Cheques, postal orders, etc, should be made payable to "HM Passport Office". Please do not send cash.			
Town _____				Please debit my MasterCard / Visa credit / debit card in the amount £.....			
County _____				Card No. _____			
Surname of father				Expiry date _____ Issue no (if applicable) _____			
Forename(s) of father				Start date _____ CVC code (last 3 digits on signature strip) _____			
Surname of mother				Or alternatively, if you wish to pay by cheque / postal order, please enclose a cheque / postal order / international money order and expressed in sterling to the value of £.....			
Forename(s) of mother				Signature.....			
Maiden surname of mother (if different from above)				Date.....			
Section 2. Details of Applicant (To be completed by all applicants)				For Office Use Only			
Mr/Mrs/Miss/Ms/Other (Please state)				Amount received			
Relationship to child	Mother	Father	Sibling	Fees	Certificates	Full	Short
Postal address				Total charge			
				Refund			
				Despatched			
Contact number:				General Register Office			
Email address:				PO Box 2,			
Signature				Southport, Merseyside,			
Date				PR8 2JD			
				Telephone: + 44 (0) 300 123 1837			
				Email: certificate.services@gro.gov.uk			

Although my mum had seen the stillbirth disposal form and therefore knew there was another child born to her parents, she was not able to complete the application form for me as sadly, she had passed away.

(contd.)

The following information is on the second page of the registration form:
'Important information.

The GRO only holds records of Still Births registered in England and Wales since the 1st July 1927.

The cause of death has not always been recorded on Still Birth records.

The place of burial is not recorded in Still Birth records.

Forenames may have been included in entries from March 1983 onwards.'

So, I asked my aunt Sylvie, mum's sister, if she would complete the form for me, which she was very happy to do. We completed the form not knowing if the stillbirth had been registered and with the requested fee, returned it to the GRO. We then anxiously awaited the arrival of the copy certificate.

Three weeks later the stillbirth certificate arrived, see below. Interestingly although the stillbirth occurred on 26th July 1945 Mabel did not register it until the 15th October. Were they unaware that it had to be registered, or did they get more time because of their grief?

Until I started my research my aunt knew nothing of the stillbirth that had occurred two years before she was born - no one had ever spoken about it. When my aunt saw that Dr. Keeble had certified the stillbirth, she remembered he had been the family G.P. when she was young.

On my visit to the Garden of Rest I mentioned to the groundsman that as a child my mum said she was shown a plaque on a wall. Having worked there for twenty years he said he had never seen a plaque. There is a building that has an outside notice board which names the people buried and their location, maybe this is what my mum remembered. Unfortunately, I am unable to ask her now and I am sad that I can't share all that I have found with my mum because she was the one who set me on the journey.

However, it has taught me a valuable lesson:
'If you get any information, follow it up as soon as possible'

(contd.)

CERTIFIED COPY OF AN ENTRY OF STILL-BIRTH

Registration District Amersham

1945 STILL-BIRTH in the Sub-district of Amersham in the County of Buckingham

No.	1	2	3	4	5	6	7	8	9
	When and where born	Sex	Name and surname of father	Name, surname, and maiden surname of mother	Occupation of father	Signature, description and residence of informant	When registered	Cause of death and evidence that child was still-born	Signature of registrar
26	<u>Twoooby Sixth July 1945 Chalfont and Gerrards Cross Hospital Chalfont St Peter RD</u>	<u>Girl</u>	<u>Sidney Edwards</u>	<u>Mabel Enid Edwards Formerly Johnson</u>	<u>Shoe Repairer of "Malwards" Hillfield Square Chalfont St Peter RD.</u>	<u>M E Edwards Mother "Malwards" Hillfield Square Chalfont St Peter</u>	<u>Fifteenth October 1945</u>	<u>Certified by E. B. Keeble M.B.</u>	<u>W E Stokes Registrar</u>

Certified to be a true copy of an entry in the certified copy of a Register of Still-births in the District above mentioned.
 Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office, the 8th day of May 2024.

*If the Certificate is given from the original Register, the words "the certified copy of the book are" are printed on the back.

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. ©CROWN COPYRIGHT
WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY.



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2024 ICKENHAM FESTIVAL

By Gill May

Despite the weather we had a good time at Ickenham Festival Show. The rain showers didn't really affect the day, although it was necessary to keep covering our tables to prevent everything getting soaked. The sun came out late morning and we were kept busy.

A number of people showed interest in family history with a view to getting in touch and possibly attending the research room. Hopefully they will follow up and perhaps some may join the society.

We sold many books, toys and jigsaw puzzles all of which generated much needed funds that help towards the running of the Society.

Many thanks to all who helped on the stall, from left to right: Gill, Val, Paula and Jenny. Thanks also to John for the photograph.



WAS IT REALLY FAIR AND EQUITABLE?

By Alan Rowland

My maternal 3 x great grandmother, Alice WALLIS, was baptised on 24th September 1786 in Whitchurch, Oxfordshire. The parish register gives all the usual information for that time (parent's names) but in addition there is a note, see below:

A photograph of a handwritten note from a parish register, enclosed in a red rectangular border. The text is written in cursive and reads: "Duty paid to Mr. Cooper of Henly Nov 30 1786".

This reads: 'Duty paid to Mr.(?) Cooper of Henly November 30 1786

My curiosity aroused, I wanted to know what this 'Duty' was and a Google search soon produced the following:

The Stamp Duties Act 1783 was passed by Parliament in order to finance our losing part in the American War of Independence. One of the provisions of this Act was that all baptism, marriage and burial entries in each parish register were subject to a tax of 3d (old pence) per entry.

Church ministers were empowered to collect the duty and were allowed to keep 10% of the money collected as compensation for their trouble. Refusal to pay the duty carried a fine of five pounds!

This was a deeply unpopular tax and many clergymen were sympathetic to the plight of their parishioners. Paupers were exempt from the tax and it was not uncommon to find the number of supposed poor people within a parish had increased many times above the norm until it was finally repealed in 1794.

Such entries in a parish register are annotated with either the letter "P" (could also denote a private baptism) or "Pauper". If a family could not claim exemption, then it was not unusual for them simply not to bother with a baptism. This could account for adult baptisms in the decades following 1794.

Interesting as this may be, it does raise the question: who was Mr. Cooper of Henly and why was the duty paid to him? It also reflects on the unfairness of it all.

(contd.)

A main cause of the American War of Independence was 'No taxation without representation' and the Act imposed a new tax, on top of whatever taxes already paid by the population of Britain.

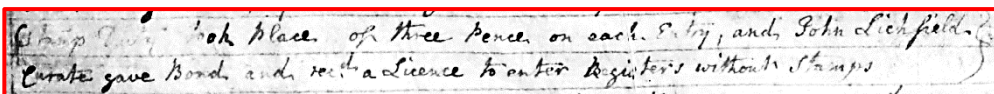
Did the British populace have representation in the government of their country and their lives? Certainly, those of the upper classes, estate and landowners did due to their financial position, but what of the lower levels of the social strata?

The upper classes etc. could afford to pay the paltry sum of 3d per parish register entry. For 'Ag Labs' and general labourers etc. this sum would probably have been difficult or even impossible to find especially given the number of offspring that usually made up their families. In a similar way could this tax have affected the numbers of marriages? We have all found it difficult to find a marriage in the period that the act was in force.

These are just a few musings following the discovery of the baptism note in the parish register. Obviously, we can never know for sure just exactly how the tax influenced our ancestors lives but like many, if not all taxation regimes, it would have had an adverse on the 'ordinary' folk.

In searching the online registers for a number of years my 'Duty' discovery is the only time that such a note has come to my notice. Does this mean that all the duties were collected by the clergy and not recorded, or did they break the law and not collect them? Or did they sympathetically use the classification that was exempt from the law, paupers, to help their poorer parishioners?

NB I browsed through the rest of the Whitchurch register and was surprised to see in addition to the records of Baptism, Marriages and Burials the clergy had also included hand written copies of several Wills. The burial records also included the cause of death. The baptism of Alice appeared on the right hand page of a double page image and there was only one other reference to the Stamp Duty:

A photograph of a handwritten note in a register book, enclosed in a red rectangular border. The text is written in cursive and reads: "Stamp Duty took place of three Pence on each Entry, and John Lichfield, Curate gave Bond and rec^d a Licence to enter Registers without stamps".

'Stamp Duty took place of 3 Pence on each entry and John Lichfield, Curate gave Bond and received a Licence to enter Registers without stamps'. Now, what was that all about?

A TALK – TRACING HUGUENOT ANCESTRY

Report by John Symons

The subject of Kathy Chater's talk on the 9th May 2024 to H.F.H.S., was Huguenot Ancestry. Kathy, a well respected family historian, is also the author of 'Tracing Your Huguenot Ancestors: A Guide for Family Historians'. The book, that dates from 2012 and which by her own admission now needs some updating, remains an authoritative volume:

The Huguenots were Protestants in Europe who had become disengaged with the predominant Catholic Church. These were inspired by two theologians; Martin Luther who wished to reform the Church from within, and John Calvin who believed a fresh start based solely on the Bible was required.

England's break with the Pope came under Henry VIII in 1538 after he wanted to divorce Katharine of Aragon and marry again. For this he needed the Pope's blessing but the Pope was beholden to the Spanish Catholic church and was not willing or able to do so because of their familial links to Katharine of Aragon. Henry VIII declared himself head of the Church in England, more from a political rather than religious basis, because after the break with Rome, Henry still upheld Catholic beliefs and doctrine.

Henry's son, Edward VI, however, was fervently Protestant and gave the Protestant churches based then in France, Germany and the Netherlands the right to hold services in London, Canterbury, Norwich and Southampton using their own language. In the early days most of the Protestant arrivals in England were economic migrants but in time religious persecution on the continent ensured that these numbers swelled.

During the French wars of religion, 1562 until about 1750, a considerable number of religious refugees fled to England from France. In 1681 Louis XIV of France made orders to intimidate Protestants by destroying churches and attempting to convert them to be Catholics. In 1685 it became illegal to be a Protestant and most arrived here around this time.

(contd.)

It is often possible to ascertain Huguenot ancestry by surnames and although names could have been Anglicised or were lost in translation this may still offer an important clue.

Most tended to gravitate towards London and the areas around Spitalfields, Soho, Greenwich, Chelsea and Wandsworth all became popular with Huguenots. A French church was established in Soho Square. Many were weavers especially in Spitalfields and Kathy drew attention to the house belonging to Dennis Severs in Folgate Street which is open to the public to show what life was like for Huguenots in this period.

<https://www.huguenotsofspitalfields.org/places-to-visit/dennis-severs-house/>

Others moved to areas outside London and to Ireland as well. Huguenot records tend to be very patchy outside London. Another settled area was the Channel Islands which were well placed due to their proximity to France. The Midlands and North of England were not settled by Huguenots.

Most surviving registers have been published by the Huguenot Society and there are indexes to many on FamilySearch and Ancestry. In the registers of baptisms godparents are usually mentioned and this can be useful as they may well be related to the family as well.

You may come across what is known as a 'Temoignage'. This is a witness statement that was carried with you if you moved to a new church. It testified that you were a good Protestant and a member of the previous church. If you were unable to obtain this, possibly because of an escape, an alternative was to get another member of the congregation to vouch for you otherwise you might be questioned by the church authorities on the soundness of your religious convictions.

Many people had to conform to Catholicism before they could escape and this meant attending Catholic church services pretending to be Catholics. After their escape they had to renounce this record before their new congregation and this was known as an 'adjuration'. You may well find these in church records or in the Huguenot Library.

(contd.)

In the Huguenot Library you will also find charity records. The largest of these is the French Hospital in London including admission records. There are also Friendly Societies formed for people for a particular area. French schools were also set up to educate children and keep the French culture alive.

Most of the Huguenot refugees had what we would call transferable skills, Weaving has already been mentioned but other trades often featured and some became merchants. It had become very fashionable in Victorian times to claim Huguenot ancestry and not all those who claimed it were so entitled.

This is just a summary of Kathy's talk and there is much more detail to be found. Those with Huguenot interests should look at the Huguenot Society on: <https://www.huguenotsociety.org.uk/>

A TALK — BRICKS & BRICKIES of VICTORIAN MIDDLESEX

Report by John Symons

This talk was given by Peter Hounsell on Tuesday 18th June 2024 to Hillingdon FHS meeting:

Over the many years I have been with the Society a recurrent theme has been about life in the brickfields in the south of the borough during the 19th century. Why were they located there? Who worked there? What was life like for the workers? Why is there now little trace of the industry? To help answer these questions we invited Dr. Peter Hounsell along. Peter has made a study of the subject and has published a book “Bricks of Victorian London: A Social and Economic History” and so is very well informed on the subject. He gave a very thorough account of this activity and its prevalence in our area.

The demand for bricks arose from the development of London as a city. Unlike many other cities there was no natural stone available for building without transportation long distances from other areas. An alternative was bricks and this was possible as London had many clay deposits suitable for brickmaking.

These were initially developed in the inner areas of London but they required land which was becoming in short supply. The answer was to move brick making further out from the centre but because bricks are fragile and heavy, transport to the building sites was problematic. The growth of the canal system proved a suitable means of transportation.

Various sites around London proved to be a good fit with the necessary availability of clay deposits allied with good canal links.

One of these was the area around West Drayton, Yiewsley, Cowley, Heston, Southall, Hayes and Heston with the Grand Junction Canal passing through the area and so brickmaking became a local industry in these places. In Cowley what became known as London stock bricks were produced which are yellow and were used for example in the frontage of Kings Cross station. *(contd.)*

In the early 19th century brick making was often just a family enterprise conducted in the open air. Often children were employed with a detrimental effect on their education.

There was little machinery except for pug mills used to develop the clay to the correct consistency for moulding. These mills were powered by horses turning in a circle until engines, either steam or petrol driven, were developed for the purpose.

The work followed the seasons with clay being dug during the Autumn or early Winter to be broken down by frosts and then during the summer months the bricks were produced. Because the work was seasonal, many workers were laid off during the winter months.

Many of the workers formed small communities living in cottages near their place of employment. Few of these now survive but there is evidence in place names and inns of what used to be, for example the Brickmakers Arms in Yiewsley below.



(contd.)

The production process involved pressing wet clay into moulds then turning them out in rows and firing them until hard.

Usually, this work was done by a gang led by a moulder. The owner of the brickfields would typically decide how many bricks he needed that season and then agree a price with a moulder to produce that number. The moulder would then recruit sufficient workers to achieve this, often family members or any other itinerant workmen who were available. The workers were paid according to their role in the production process. After firing in kilns, the bricks were loaded onto canal barges for transportation to the desired building location. Although demand for bricks varied due to the economic conditions of the time, in the 1880s a more serious downturn in the economy badly affected the demand for bricks. Owners reduced the pay rates to moulders and when the economy did pick up were reluctant to reinstate the previous rates. This led towards unionisation of the workforce. The Gas Workers and General Labourers Union recruited brickfield workers and by 1890 the West Drayton branch had 500 members and a number of strikes followed but these did not always lead to any improvements in pay or conditions. To provide a united front against the challenges they faced the owners formed their own group, the Cowley Brickmasters' Association.



Peter looked at a case study of brickfield workers from the area known as Starveall in the Cowley district.

In particular he highlighted the Crockett family who lived there and as a family worked in the brickfields. James Crockett and his family, shown here, on the 1891 census they were recorded as labourers and their dwelling as Rutters Cottages.

The Crocketts

(contd.)

Although brickfields owners were often not resident locally, at least one was and he was James Stacey. He appears in the 1851 census as a brick merchant living in Yiewsley. His son Thomas followed him in the business and in 1881 he was described as a brickmaker employing 35 men. Soon after he retired after presumably having made a comfortable sum and was living in a large property, Drayton House.

Samuel Pocock was perhaps a more typical absentee owner/landlord having run local brickfields since 1834. Despite this he was declared bankrupt on a couple of occasions but by 1882 was running one of the largest brickfield operations in the area at Starveall Farm.

He also owned 26 timber cottages, known as Pocock's cottages, for his workers.



Pocock's Cottages

When finally, he was declared bankrupt in 1883 Clement Broad and George Harris, latterly trading under the name Broad & Co Ltd, acquired the lease from the liquidators.

(contd.)

The firm had its own wharf in Paddington and by the early 20th century was making some 14 million bricks annually, all produced by hand.

The company did provide food and entertainment at Christmas but otherwise the winter periods were often bleak with little employment resulting in some workers applying for parish relief. The Factories Act also by then precluded the use of children in the brickfields which became a further problem for the employers.

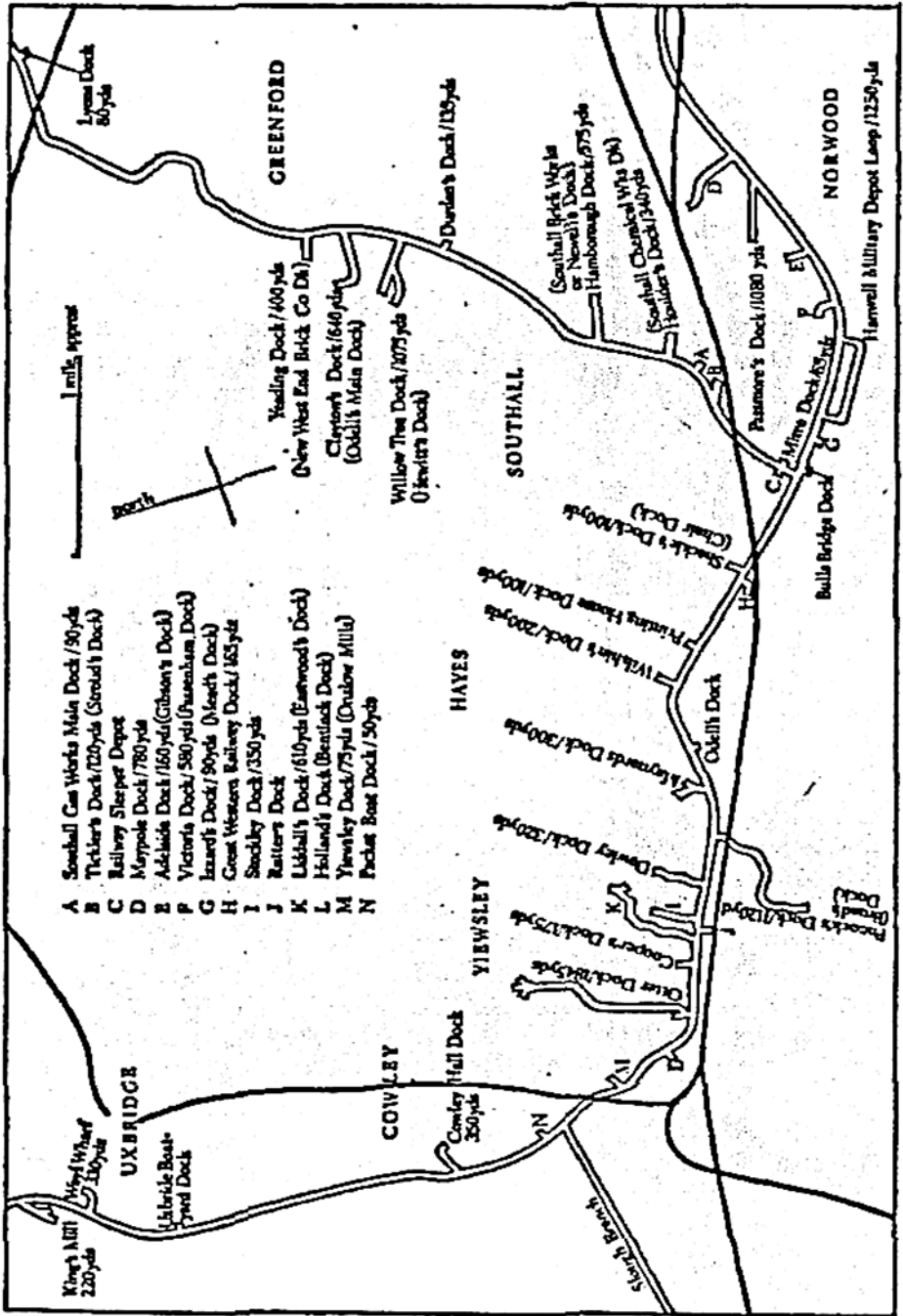
After the First World War local brickmaking had largely ceased. With fewer workers available, fewer houses were being built there was less demand for bricks and the ground close to the canal had been largely worked out. There was also greater competition from the more mechanised brickworks in Bedfordshire and other areas. Few signs of their existence remain on the ground but old maps clearly show what was there.

In an interesting talk Peter provided more local studies of families involved in this industry but this summary just provides an overview of what was an important means of livelihood which attracted many people from other areas in search of employment. If you have interests in the subject and want to learn more his book mentioned above will give you a much fuller account.

N.B. Wikipedia suggests that Starveall became modern day Stockley as a result of unilateral action by Broad & Co. Ltd. without seeking permission from Yiewsley Urban District Council.

On the following page is a map of the Uxbridge, Cowley, Yiewsley, Hayes and Southall area which indicates the numerous canal linked docks in the area. Many, if not all, these docks had or served adjacent brick fields/works. The original image was not of the best quality and some of the writing is not as sharp as it should be, our apologies for that.

(contd.)



THE EARLY BRICKFIELDS — SOME REMINISCENCES

By Mrs M. Nicholls

By pure chance in editing the talk report of ‘Bricks and Brickies of Victorian Middlesex’ I uncovered an article submitted to us a number of years ago by Mrs. M. Nicholls. It is entirely possible that some of the names and reference points are no longer in existence due to the passing of time. We reproduce it here to augment the local aspects of the talk with more detailed ‘flesh on bones’ information:

Around 1771 my great grandfather, William CLAYTON, opened the first brickfields in Yiewsley located in the Trout Road area He built a villa nearby called ‘Walnut Tree Villa’, so called because all the wood used for the house was taken from the walnut trees of his orchard. The old villa is now demolished and a new house, ‘The Walnuts’ erected. Here he lived as brick master until he built other premises in Yiewsley High Street, where his descendants lived at various times until all the old property was demolished to make way for the new Anchor Public House and the rebuild of the canal bridge.

There is just a small part of the old brick wall still standing round ‘The Walnuts’ that came from these early fields, also the old brick wall round ‘The Close’, Harmondsworth, home of Mr Clayton ASHBY, cousin to my grandfather. William CLAYTON’s bricks were hand made and fired in the kiln.

He lived until well over 90 and is interred in Hillingdon Cemetery. My grandfather, Thomas CLAYTON, succeeded him but was not interested in brickfields and went in for boat building and market gardening.

After all the valuable brick earth had been extracted from the fields they were of no further use and were filled in with rubbish from London and in my day were known as the rubbish tips of the soft core. Paper was so densely packed that it ignited in parts and little puffs of smoke would rise, giving off acrid fumes. What with this and Squire’s pig wash factory it certainly wasn’t very pleasant!

(contd.)

The poor children of Yiewsley went to gather the precious cinders that were thrown on the tips. They would go in their summer holidays with old prams and trucks and fill their sacks to stock up for the winter, this despite the fact that Jimmy SUTTON, the coalman, came round selling the best Derby Nuts for 1s 11d a cwt.

No-one felt a sense of shame if they participated in this for the average wage was only £1 a week, out of which 4s 0d had to go on rent. Rather let the shame lie with the social system that people lived under.

Broad Ltd took over the brickfields and they extended them into the Horton Bridge Road area, as far as Stockley. This is why the name of Starveall was altered to Stockley because of the Stock bricks made there. Two tunnels were to be seen near the canal bridge, but have now been covered by concrete. This is where the trucks were pulled through on two steel rails to where the bricks could be loaded into the boats and sent to their various destinations.

Yiewsley is built on old brick fields and the old Dock Road, now Colham Avenue, was once a field but was filled in and a nice avenue of trees grown. Brickfields were also in the Falling Lane area; one will notice that the ground dips quite four feet near the football field. A tremendous drainage scheme had to be carried out before the first council houses were built. This is why Yew Avenue suffers so much from flooding in wet weather. Two families had to be evacuated soon after the houses were built owing to the subsidence of the soil.

Yiewsley was rich then in two minerals, the brick earth and also gravel and ballast, William Bowyer & Son still work the gravel pits today. The brickfields brought much work to the district, even importing Irish labourers who settled in the West Drayton Green area. Many of their descendants are still here.

The typical brickie's dress was a cloth cap, jacket, corduroy trousers, with a little strap around the knee that housed a small implement called a digger, used to scrape the shovel. They also wore heavy hob-nailed boots with strong tips and heels that Bill ORCHARD sold for about 2s 11d. a pair. Each brickie had his mate who carried the hod.

(contd.)

The old nickname of 'mate' originated here, and to this day it will involuntarily come out in "Hello, mate. How are you?"

The navvies would lean on the two rails of the old canal bridge, smoking small, short clay pipes whilst waiting for the Anchor to open when they would be able to get their pint of beer.

Wives took their husband's dinners up to the brickfield. They were carried between two plates and tied with a red spotted handkerchief. All brickies wore red and white spotted chokers round their necks instead of ties. Boys of nine years of age left the West Drayton National School to work in the brickfields.

Along the canal side was a little row of cottages built by Thomas CLAYTON. They had two steps up to the door, were very small but pretty in the summer when covered in rambler roses. They went under the extraordinary name of Rabbit Hutch Row. Later, cottages were built for the brickies along Horton Bridge Road and the rebuilt Brickmakers' Arms Public House is a reminder of them.

My mother went back to live in her old house in Yiewsley High Street and one day in 1938 she told us that the whole of the property had to come down as the bridge was to be rebuilt and that a gentleman was coming that afternoon to sign the papers. The gentleman duly arrived and was introduced as Colonel Forrester CLAYTON, Chairman of the Middlesex County Council, and a relative of my mother. He had tea with us, the papers were duly signed, but I might add, we never saw him again. Maybe he took fright, but we often saw reports in the local paper that the Forrester Clayton Cup had been awarded for something or other.

This then marked the end of an era. I hope I have not painted too lurid a picture of life in Yiewsley in these days, but this is how it was.

A TALK — LOOKING FOR YOUR IRISH ANCESTORS

Report by John Symons

On Thursday 11th July 2024 Linda Hammond gave this enlightening talk to our members and here John gives his report:

The perceived wisdom was that Irish genealogy falls into the ‘too difficult’ category and therefore unlikely to yield any worthwhile results. Certainly, many records have been lost, particularly some census returns, but to offset this Ireland now often leads the way with provision of online records that make researching Irish people a far more realistic prospect. Linda set out to enthusiastically explain how to go about this. Having dabbled with this myself as my wife is largely of Irish descent, I can vouch for her methodology.

Linda started out with an overview of the sources you might expect to find, civil registration, census, parish records, etc. Before going into detail, she also looked at the question of how localised the DNA ethnic identity has become on Ancestry if you have Irish ancestors. I can confirm this from my own observations which often narrow down the ancestral area small groups of parishes.

Looking at records for civil registration, these are available from the General Register Office in Dublin, and for the period after the partition Northern Ireland records are available from the General Register Office in Belfast. Both have births and deaths from 1864, non-Catholic marriages from 1845 and Roman Catholic marriages from 1864. Between 10 and 15% were never registered and anecdotally from my experience, this also applies to births of Irish folk in England and Wales during the 19th century.

There are now many available online at: www.irishgenealogy.ie

There are births to 1923, marriages to 1948 and deaths to 1973. Click on civil records and follow the instructions. All the records are indexed but for many you will also be able to access a digital image of the entry which is especially valuable as you should be able to ensure that you have identified the correct entry. Unlike English and Scottish civil records there is no fee payable!

(contd.)

Many church records are also online. 75% of church records are Roman Catholic, 12% Church of Ireland and 13% Presbyterian, Methodist, Baptists and Congregationalist. Generally, there are good records back to the 1830s with some going back to the 1700s.

For most of Ireland you will find these at: www.rootsireland.ie but for much of Cork, Kerry and the City of Dublin, can be found at the same site as the civil records (www.irishgenealogy.ie). In this case you need to click on the 'Church Records' tab and once again use the available fields to narrow the search. There are also records here besides the expected baptisms, marriages and burials. For example, Linda showed us a list of Protestant inhabitants of a parish in 1834 (Kilgarvan) found through searching for a name in that parish.

The commercial sites of Ancestry and FindMyPast also have indexes to civil and church records with some images of church records. For Church of Ireland records some 50% were lost in the Dublin Public Record Office Fire in 1922. Those that survived have been digitised and you can find where to find them online from this website: www.ireland.anglican.org

If you know which parish your ancestors came from, the National Library of Ireland has a large collection of church records images but they are not indexed. View them at: www.nli.ie

FamilySearch has some church records from 1620 to 1881.

Census records in Ireland are unfortunately limited with only the 1901 and 1911 censuses surviving in their entirety on the National Library of Ireland website: <https://www.census.nationalarchives.ie/>

Linda reminded us that in addition to the householder returns, to have a look at the buildings and other schedules for further information and context.

An alternative source is Griffiths Valuation of Ireland 1848-1864. This only shows head of households but does include owners and tenants. From this you will find where people lived and details of the properties. In addition, there is a link which shows both historic and modern maps for context.

(contd.)

Check this out on: <https://askaboutireland.ie/griffith-valuation/> (You will need to register but there is no charge).

In addition, Linda introduced us to a wealth of miscellaneous records and sources including:

Tithe Applotment Books (1823-1837):

<http://titheapplotmentbooks.nationalarchives.ie/search/tab/home.jsp>

<https://www.nidirect.gov.uk/articles/about-valuation-revision-books>

FamilySearch:

<https://www.familysearch.org/search/collection/2329951>

Census Search Forms:

<http://censussearchforms.nationalarchives.ie/search/cs/home.jsp>

Modern Maps at PRA: <https://www.landdirect.ie/index>

NAI Valuation Books:

<http://census.nationalarchives.ie/search/vob/home.jsp>

South Dublin Historical Mapping:

<http://sdublincoco.maps.arcgis.com/apps/webappviewer/index.html?id=e0c5595b033341dea7661e248d2e9ee9>

For burial records and gravestones:

<https://www.irishgraveyards.ie/>

Dublin: <https://www.glasnevintrust.ie/>

<https://historicgraves.com/>

<https://www.from-ireland.net/free-gravestone-records/>

<http://www.igp-web.com/IGPArchives/>

https://www.findagrave.com/cemetery-browse/Ireland?id=country_35

<http://www.interment.net/ireland/index.htm>

(contd.)

Wills & Probate

NAI (1858-1920):

<http://www.willcalendars.nationalarchives.ie/search/cwa/home.jsp>

Registry of Deeds: <https://irishdeedsindex.net/index.php>

FindMyPast:

<https://www.findmypast.co.uk/search/historicalrecords?region=ireland&keywords=will>

This is just a summary of the more important sources. Linda kindly provided a handout for members which provides a detailed listing of further sources including directories and newspapers.

Linda showed us that Irish ancestry need not be as daunting as you may have been led to believe. Certainly, the main sources still have significant gaps but to some extent this is mitigated by the online availability of many of the records that do survive. I can certainly testify that Irish research over the last twenty years or so is not quite as challenging as it was.

FROM THE MEMBERSHIP SECRETARY

By Val Fitch

As you read this Summer is over and Autumn is with us. These years seem to go quicker and quicker each year!!! I hope summer was more than the week we had in June. Luckily, I was away that week! July was very wet, at least you shouldn't have had a hosepipe ban. Whatever the weather, I hope you all had a pleasant summer.

We had our stall at the Pinner Rotary Village Show on the 7th September and we hope to recruit a few more members from the people that stopped for a chat. Unfortunately, we have had quite a few members leave us this year so if you have friends or neighbours, or both, why not see if they have an interest in family research and bring them along on a Friday morning to the research room.

(contd.)

RESIGNATIONS FROM THE SOCIETY

Member	Name
F32	Rachel Farhi
H93	Judy Hazelgrove
S33	Brian Shorthouse

DON'T FORGET THIS FACILITY

A gentle reminder, our website carries a number of other societies' journals which can be viewed in the Members' Area. Others will be added when received.

FROM SOCIETIES IN ENGLAND	
Airedale and Wharfedale F.H.S.	Institute of Heraldic and Genealogical Studies
Barnsley F.H.S.	Felixstowe F.H.S.
Bedfordshire F.H.S.	Lancashire F.H.S.
Berkshire F.H.S.	Nottinghamshire F.H.S.
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British Columbia Genealogical Society F.H.S.	
FROM SOCIETIES IN AUSTRALIA	
Heraldry and Genealogical Society of Canberra	South Australia Genealogy Society
Richmond Tweed F.H.S.	

H. F. H. S. PUBLICATIONS

*THESE RECORDS ARE AVAILABLE ON CD – ROM *	Cost
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Cheques should be in pounds STERLING, crossed A/C payee and made payable to Hillingdon Family History Society.

*** Please note: these titles are available as pdfs @ £4.00 by email.**

Details from Mrs Gill May

The publications can be obtained from:

Mrs. Gill May, 20 Moreland Drive, Gerrards Cross, Bucks SL9 8BB

Telephone: 01753 885602 Email: gillmay20@btinternet.com

alternatively visit this on-line bookshop: www.parishchest.com

WHERE TO FIND US



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

By Car: The Church has a very small car park that can be reached via Aurioi Drive and there is a public car park on the eastern side of Long Lane access between the Co-op or via the exit slip road off the A40 from London.

By Public Transport: The nearest T.F.L. station is Hillingdon which is within easy walking distance of the Church.

There is also a frequent bus service, the U2, which stops outside the Church

Please note the main entrance to the Church is on the side of the Church and our Research Room is on the 1st floor.

COMMITTEE MEMBERS

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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.

*If undelivered please return to: Mrs. V Fitch,
43 Doncaster Drive, Northolt, Middlesex
UB5 4AT*