



HILLINGDON FAMILY HISTORY SOCIETY

Member of the Family History Federation



1895 Burford Mop Fair (see page 34)

JOURNAL No. 155

SEPTEMBER 2026

2026 PROGRAMME of MEETINGS

Unless stated otherwise meetings take place at:
Hillingdon Park Baptist Church, 25 Hercies Road, Hillingdon,
Middlesex. UB10 9LS.

Doors open 30 mins before start time.

DATE	SPEAKER	SUBJECT
Thursday 21 st May 2.30pm ZOOM	Dr. Sophie Kay	'Mapping Alchemy'
Thursday 11 th June 2.30 pm	Alison Wall	'Kensington Palace'
Thursday 30 th July 7.30 pm	Clare O'Grady	'Victorian Hiring Fairs'
<i>AUGUST NO MEETING</i>		
Thursday 17 th Sept. 2.30 pm in the Hall	John Symons	'Secondary and other sources-Finishing the story'
Thursday 15 th Oct. 2.30 pm ZOOM	Gill Blanchard	'Tracing a House History'
Tuesday 10 th Nov. 2.30 pm with U3A	Karen De Bruyne	'Beyond the basics in Family Research'
<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 entrance fee £1

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Visit our web site at: www.hfhs.org.uk
Contact us by email at: enquiries@hfhs.org.uk

Contributions to the Journal are encouraged and should be sent via our email address or by mail to John Symons (see back cover for address).

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



JOHN'S JOTTINGS

By John Symons

When Paula Hill was completing our meetings schedule she mentioned that we still had a slot which was proving difficult to fill in September. So I sort of volunteered to do something as I had a germ of an idea in my head, but would it work?

The vague idea was that it would cover a personal perspective of the mostly unexpected sources beyond the regulation civil registrations, church registers and censuses that I have encountered during my family research over the last thirty years or so. As I jotted these down it gradually became clear that I had rather a lot of them, almost an A to Z in fact. So could I complete an A to Z of titles? With the knowledge of a past Scrabble player I knew that the lower value letters would be straightforward, the higher values especially at the back end of the alphabet would be a lot more challenging. I am pleased to report that with a modicum of cheating all bases were eventually covered.

These sources originated in many different ways. Many were found in the unofficial family archives. I may have mentioned before that several members of my family had a marked disinclination to throw anything away if they could possibly avoid it. If that is a weakness it stood me in good stead with the only rather substantial disadvantage of having to plough through many boxes looking for anything that threw light on the issues of the day, letters often proving the most useful.

Then of course there were the helpful hints from Ancestry and FindmyPast. Again it was a matter of sorting the wheat from the chaff, but the commercial sites now offer a range of databases, some of which I did not even realise existed. I was able to find other sources myself once I knew the background of an individual. *(contd.)*

The next category I found really surprising!

Frequently I have been contacted out of the blue by people offering information that might be of interest to me. Some of these have been engaged in volunteer led projects to record people and events to form part of a database and have taken the trouble to match their recent findings with my online family tree.

Recent examples include a cousin who was sent to Canada for ten years as part of the Canada Home Children Scheme. Another was transcribing Buckinghamshire War Memorials and associating them with the Commonwealth War Graves Commission listings where she found my grandfather listed on one. Did I know about these? In both cases, the answer was no. Others trawl through local newspapers or online auction sites independently and write if they see a match in my family tree. I find it hard to show sufficient gratitude to these generous members of the genealogical community.

Some of these I have incorporated in my presentation. Others I might include in any future iteration. If you come to the September meeting you can see for yourself. If you have missed it for any reason I might do a Zoom variant next year.

Let me be clear: I am not an expert in any of the sources. The best I can usually say is that they exist and if you want to know more there are books, web pages and so on you can turn to for the all-important detail. We might also be able to arrange expert speakers on some of the topics which haven't been covered recently.

One final point is that these reflects my personal research interests. Most of you will have other unusual sources which will be just as valid. If you want to let me know of any that you think deserve wider attention please let me know and I can bring to these to the notice of our membership as well. My main crib book was 'Ancestral Trails' by Mark D. Herber. It is well worth consulting.

FROM THE EDITOR

By Alan Rowland

2026/27 JOURNAL DEAD LINE DATES	
DECEMBER/26	24 th OCTOBER
MARCH/27	19 th FEBRUARY
JUNE/27	21 st MAY
SEPTEMBER/27	20 th AUGUST
DECEMBER/27	15 th OCTOBER

Following articles in recent journals covering the enhancement of old, damaged photographs we sense that members might appreciate a service to improve their own pictures.

With that in mind we can now offer a photograph enhancement service to members with the assurance that the original picture will in no way be damaged in the process. Details of how to arrange and the cost of this service are given on our 'Research and Help' page.

I hope everyone has had a good summer despite the punishing temperatures. Who would have thought that we would all be wishing for the return of the old time great British summer – two very warm days followed by a thunder storm with torrential rain?

By all accounts this year's experience will become the norm – what would our ancestors make of it all?

KENNETH (KEN) PEARCE

Sadly we have to inform you of the recent death of Ken Pearce. Ken was a very well-respected local historian and was for many years Chairman of the Uxbridge Local History Society. He was also a life member of our Society and supported us in many ways over the years. His good nature, his help and encouragement will be missed by us all. Our thoughts and condolences go to his wife Pam and his family.

FROM THE MEMBERSHIP SECRETARY

By Val Fitch

After the heatwaves of the summer, I can honestly say roll on Autumn!!! I'm sure some of you totally enjoyed the heat, but I for one found it much too hot. We did manage to keep the Research Room on a Friday morning, at the Hillingdon Baptist Church, open throughout the hot days, mainly because everyone brought their fans in!

We reopened the Research Room on 4th September, and we will be open every Friday morning 10am – 1pm until 11th December. If you would like to visit us, you can book a session by going to enquires@hfhs.org.uk. We look forward to seeing some of you there.

We had a stall at the Pinner Rotary Village Show on Saturday 12th September. This enables us to advertise our Society and hope that people interested in Family History will join us as members. We are always looking for new members.

A ROSE BY ANY OTHER..... (Part 2)

Alan Rowland

As promised in the March edition here we conclude 'A Rose by any Other'.

Most of us have heard of a deed poll for a name change. A deed poll is a general term meaning a single legal document involving only one party and can also relate to other aspects of common law.

The best place to try and locate such a deed is within family or estate papers, privately held or within collections at local record offices as they were regarded as personal deeds.

A surname may also be altered or changed by Royal Licence. (*contd.*)

These were mainly issued where an inheritance depended upon someone taking the deceased testator's name; also marriage settlements sometimes required the husband to adopt his wife's name.

For armorial families a change of name requires an alteration to a coat of arms. Arms granted to one family can only be transferred to another person not in the legitimate male line of descent from the original grantee by means of a Royal Licence. A petition for a Royal Licence would be submitted to the Home Office. A resulting Royal Licence and any subsequent exemplification of arms must be recorded in the official registers of the College of Arms to be valid.

A Royal licence is usually granted after consultation with the Home Secretary. Following this procedure generates correspondence which can often be found in the Home Office files at The National Archives in series HO45 for the period 1841-1871 and HO44 for the period 1868-1959.

Changes of name could also be made by a private Act of Parliament, usually for the same reasons as those made by Royal Licence. These Acts of Parliament are published in printed volumes covering the period from 1539 to date. If possible confirm if an Act was passed and in which year, then consult the original documents in The Parliamentary Archives at The National Archives. Kew.

Immigrants frequently anglicised their names so as not to appear 'foreign'. This situation was particularly true amongst the artisan and business community to conceal racial origins. avoid any detection by their native country's officials (particularly if they were refugees or had left because of persecution). A desire to conceal racial origin produced many changes. Jews, Germans, Russians and the Irish are very likely to have changed their names.

Another reason for change was if an inheritance depended upon someone taking the deceased testator's name; also marriage settlements sometimes required the husband to adopt his wife's name.

(contd.)

Aliens resident in Britain, particularly of enemy countries could not change their names between 1916 and 1971 and this ban was extended to all foreigners at the end of the First World War.

Documents may exist in family papers of names and aliases for a criminal who has committed various offences.

A formal name change can be effected by a statutory declaration before a Justice of the Peace or a Commissioner for Oaths, these were sometimes enrolled in Close Rolls and can be researched at The National Archives. An 'official' notice in a national or provincial newspaper was also made.

The Phillimore and Fry Index 1760-1901 is a composite index to name changes is invaluable to see if your ancestor changed his or her name formally. It was compiled from various sources and does not purport to be complete but it is all that you have to quickly find information. It includes information on notices in *The Times* from 1861 as well as those in the *Gazettes* and the College of Arms records.

The Patronymic naming system was a common practice of creating last names from the name of one's father. usually the father's given name, or from the paternal side of the family. Common in Welsh, Southern Irish and Scandinavian names it is important to remember that in simple terms the surnames change with each generation.

For example: Robert, son of Tom would be Robert Tomson (Thompson); Robert Thompson's son, Edward, would become Edward Robertson. In England, names ending with the suffix 'son' were often originally patronymic.

The use of "Mac", in various forms, was prevalent in Scotland, Ireland and the Isle of Man also to denote son of.

Also, be aware of second surnames occurring within the lifetime often used to distinguish two people in the same parish sharing the same patronymic name.

(contd.)

In censuses look for siblings using different surnames. Some may have taken the father's first name as a patronymic surname.

Look for cases where the children have a surname other than their father's, if patronymic the surname should correspond with his first name. In the parish registers look for the occurrence of 'ab', 'ap', 'ach', 'uch', 'vch' and 'vz'.

This means you are in patronymic country but your family may not necessarily be using patronymics. Look for instances of having apparently more than one Christian name.

Look for the wife retaining her maiden name. Lookout for aliases. When looking for a female burial, check maiden name as well as husband's names.

If you suspect a name change has occurred it can appear impossible to find the origins of the person under their original name. However, trying various options set out above may provide leads and you could yet bring that brick wall tumbling down.

ABOUT THE AUTHOR: Ian Waller is vice chairman and education officer of the Family History Federation and a retired professional genealogist. He is a Fellow of AGRA and also a Fellow of the Society of Genealogists. His book '*Family History Research Challenges and How to Solve Them*' is well worth reading!

ICKENHAM FESTIVAL

By Gill May

We had an excellent Saturday at the Ickenham Festival. The day dawned bright and sunny after a few days of rain beforehand and visitors were in abundance following the parade around Ickenham village. There were many stalls and lots of things for children to enjoy.

We had a great many interesting chats about family history with quite a few people who expressed interest in attending our research room for help.

It was also the first outing for our credit card reading machine which was an invaluable acquisition to the society as these days very few people carry cash with them. We sold many books, jigsaws and toys all kindly donated by members. This is an important source of additional funds for our society.

If you have any paperback books, soft toys or jigsaws and you wish to donate them for sale they will be greatly appreciated, please contact Gill, see inside journal back cover for contact details



Thanks go to (l to r), Jenny, Paula, Val for helping me throughout the day in manning the stall and helping enquirers.

FINDING MY GREAT UNCLE BERNARD (1)

By Denise Odell

I knew my maternal grandfather, Walter HORTON, had a younger brother called Henry - there were photographs of him in an album I had inherited. No other siblings were mentioned, so I assumed Henry was my grandfather's only sibling. However, once I started researching I found this to be untrue.

Before I started my research the only information I had was that grandfather Walter told my mother that the person he thought was his father was in fact not so!

I later found that Walter's mother, Florence (STONE), remarried and had three children with her second husband.

But I was surprised to find that although Florence married (also named Walter HORTON) in 1892, my grandfather, born 1898, appeared to be their first child.

A search for more children yielded Florence Jane born two months after their marriage. Three year old Florence Jane was living in King's Lynn, Norfolk with Christiana FELGATE, Florence's aunt, when she sadly died from diphtheria. (Florence was born in King's Lynn but moved to London with her parents as a child).

Using my grandparents' surnames (HORTON and STONE) I searched for more children born between 1892 and 1898. This revealed a boy named Bernard born in the second quarter of 1897 in King's Lynn.

Again, I could not find Bernard on any censuses with his family and this time I could not find a death either. Also, I believed that Florence and her husband lived in London where my grandfather was born in 1898.

(contd.)

Bernard's place of birth should have rung alarm bells with my great grandmother's connection to King's Lynn, but being an inexperienced researcher, I didn't order Bernard's birth certificate.

Superintendent Registrar's District <i>King's Lynn</i>										
Registrar's Sub-District <i>King's Lynn</i>										
1897. BIRTHS in the Sub-District of <i>King's Lynn</i> in the County of <i>Norfolk</i>										
No.	When and Where 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.	Registeral No. if added after Registration of Birth.
95	<i>Horton's Yard, 1084, Broadland, W.D.</i>	<i>Bernard</i>	<i>Boy</i>	<i>Edward</i>	<i>Florence</i>	<i>General</i>	<i>F. Horton Mother</i>	<i>Twenty third June 1897</i>	<i>Alfred Dow</i>	<i>Registrar</i>

Several years later, I decided to order Bernard's birth record. As you can see, the mother's names are correct for 1897. However, the father's name is not recorded as Walter, her husband, but Edward HORTON. Was this another Florence HORTON, formerly STONE living in King's Lynn, married to an Edward?

It seemed too much of a coincidence for Bernard's mother not to be my great grandmother but I needed evidence. I searched all the online marriage and birth records and found no evidence of a couple by this name in King's Lynn or anywhere else in the country.

I tried the 1901 again and the 1911 censuses looking for Bernard. I found a Bernard HORTON on the 1911 census as an inmate at Milton Industrial School, Farnborough, Hampshire.

This Bernard was of the correct age and his place of birth was given as King's Lynn. Could this be my Bernard? If correct, why was he in an industrial school in Farnborough, Hampshire and not living with his family?

I continued searching for proof that this was my great uncle and after widening the name search criteria, I eventually found a Bernard ORTON on the 1901 census aged 4, in the King's Lynn Workhouse, Norfolk.

(contd.)

It seemed likely that this Bernard ORTON was my great uncle but I still had no proof. I contacted the Norfolk Record Office and asked them to search for any other information about him in the King's Lynn workhouse records.

They said that unfortunately they did not hold the Register of Admissions for the dates I needed, however, they did hold the Creed Register.

These registers recorded the religion of the workhouse inmates when they entered. Their response is shown below together with a picture of the King's Lynn workhouse posted by EWW on King's Lynn Forum (date unknown). The response:

'C/GP 13/834 – Creed Register

Bernard Orton was admitted to the workhouse on 27th August 1900 with the entry added the day after. No exit date is listed in the register. He came from St Margaret's Parish and had Church of England as religion. The informants, those who answered question of religion, were listed as "Friends" rather than himself or parents. There are no other Orton's in the register.'



King's Lynn Workhouse

(contd.)

I had finally found the link I needed to show it was highly likely that Bernard was my great grandmother Florence's child

[illegible]

“Mr J G Felgate, Pilot St, Lynn”. This was the connection with my great grandmother’s family that I needed.

m of 4000 ft. E. of
 Pilot 3
 4000

Detail from the Creed Reg

I also knew that John Goode FELGATE was married to Florence's aunt Christiana. I therefore presume it was John G. FELGATE (Bernard's great uncle by marriage) who brought Bernard to the workhouse in 1900.

This is good evidence that Bernard is my grandfather's elder brother, but why was he placed in the workhouse at 3 years old? Had he been living with his mother's family in King's Lynn until then?

I believe by August 1900 Bernard's mother, her husband Walter and my grandfather Walter were all in London, On the 1901 census the three members are there but not actually all living together. (contd.)

Walter's brother Henry was born in June 1901 in London and from all the evidence appears to be Walter's full sibling.

So why was Bernard not living with his family through his childhood?

It was certainly a mystery, especially as my grandfather Walter HORTON was born 16 months after Bernard. But most intriguing is who was Bernard's father recorded as Edward HORTON?

I have some theories but no proof: my conclusion is that Bernard was not the child of Florence and her husband, and that Edward HORTON did not exist!

To be more precise, I think Edward may well be the first name of the father of Bernard but as to the surname of this Edward – who knows?

Did Florence go to King's Lynn to give birth to Bernard? Did she stay there after the death of her daughter in December 1895? Did she leave Bernard in King's Lynn to be looked after by her family before returning to her husband in London?

I then asked the Norfolk Record Office to make a further search of the workhouse records for any clues as to what happened to Bernard after his discharge in 1900. The Religious Creed Register provided the only other information they were able to find about him in their records. When he entered the workhouse on 5th February 1904 he was admitted from South Lynn and discharged on 26th September 1905. South Lynn is a different part of the town to where his family lived and he was admitted by friends but there is no clue as to who these friends were.

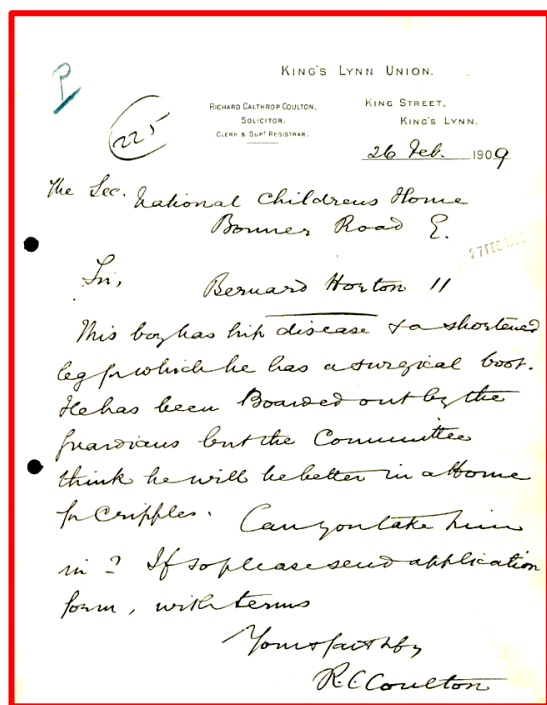
On Peter Higginbotham's great website: www.workhouses.org.uk I discovered that sometime after the 1901 census he was boarded out to live with a family, only to return to the workhouse on 5th February 1904. By then he was nearly seven, so the move may have been connected with schooling.

(contd.)

Poor Law rules required that workhouse children receive daily lessons in reading, writing, arithmetic, Christian instruction, and training for future employment. Bernard left the workhouse again on 26th September 1905, almost certainly to be boarded out once more but more of that later.

My next breakthrough came through Peter Higginbotham's *Children's Homes* website: <https://www.childrenshomes.org.uk/>

Bernard appears in 1911 as an inmate at the Milton Industrial School in Farnborough, Hampshire some distance from King's Lynn.



The Industrial Schools usually housed children who had been in difficulty or who were sent by local Guardians to learn a trade.

Further digging revealed that Milton was part of the National Children's Home (now Action for Children), this opened up a new line of enquiry. With that in mind, I contacted Action for Children to see if they had surviving records of Bernard's years with them. After Covid delays I received 31 pages.

These included all the original correspondence, letters etc. that arranged for Bernard to go to the Milton School. In particular one letter gave an explanation as to why Bernard was considered for the school. (see above).

(contd.)

This 1809 letter explains that Bernard has a 'hip disease and a shortened leg for which he has a surgical boot' and requests a place.

The Home replied that they were prepared to take the boy providing he was of 'average mental capacity and had the use of his hands at a weekly rate of 7 shillings and 6 pence'. Acceptance also depended on the establishment receiving a 'careful medical report'.

The form was returned with a letter from the Head Teacher of Bernard's school in Fincham, Norfolk which said 'Bernard Horton is of average intelligence capacity, working in Standard IV for 5 months, he attends the Church Sunday School – he has been in the Church Choir for over two years. He is an intelligent little fellow'.

NB Part 2 of Denise's story will be in the next journal.

A WISH CAME TRUE!

By Val Fitch

In the March 2023 journal, I wrote an article about visiting the International Bomber Command Centre in Lincoln.

I went there to remember my uncle, Sergeant Kenneth William JURY, who was my mum's brother. He was killed when his Lancaster bomber crashed in Germany on 29th April 1943. He is buried in the Commonwealth War Graves Cemetery 1939-1945, Berlin, together with the rest of the crew from the Lancaster.

No one in the family has ever been able to visit his grave. So, I thought visiting Lincoln was going to be the nearest place I was ever going to go to visit to remember him. Berlin has always been on my 'wish list' but I never got there, until now.....! Over Christmas 2025, my eldest son Rob, said he would take me there as my Christmas present and my youngest son Andrew, said he would also like to go as well and my daughter-in-law Kerry made all the arrangements.

(contd.)

So it was that on Saturday 18th April 2026, three of use flew from Heathrow to Berlin for the weekend. I haven't flown for about twenty five years, so the flight was an adventure in itself!

The weekend, however, didn't go without hiccups!! On the outward journey the flight was delayed for an hour. On arrival in Berlin, Rob checked on Google for the opening times of the War Graves Cemetery.

He was reliably informed the times were 9.00 am to 8.00 pm. We leisurely booked into our hotel and arranged for a cab to take us to the Cemetery, which is located on the outskirts of Berlin.

We got there at 5.00 pm. The gate was locked! Our lady cab driver then tried a different gate but that was also locked! There was a notice attached to this gate that said 'open 9.00 am – 4.00 pm!

Our helpful cabbie telephoned the number that was posted on the gate - no answer! She took us back to our hotel. We were going to have another try the next morning. Was I ever going to find my uncle's grave

On Sunday morning we hired another cab and headed for the Cemetery again. This time we found that many of the roads in Berlin were closed for the running of the Berlin Marathon.

Was I ever going to be able to visit my uncle's grave?

After many U turns and chats with police, who were very friendly, they helped us with our journey. We arrived at the Cemetery and it was OPEN! It was very peaceful, very well looked after and it has 3595 graves, 397 of which are unidentified bodies.

(contd.)



I had the plot number and the row of my uncle's grave and we easily found it.

I knit poppies to raise money for The Royal British Legion, so I thought it appropriate to take one with me and leave it at his grave, (*See photo*) to let him know he has never been forgotten.

What a wonderful weekend with its ups and downs still very enjoyable courtesy of my sons.

YOU ARE A WOMAN: THIS WAS YOUR LIFE!

By Alan Rowland

Here is a précis of the main article from the federation's 'March Really Useful Bulletin' No. 67.

Ann Simcock, the author, begins with a brief description of the ambitions she had as a teenager. Despite a desire to be an architect or study history at university she went to teacher training college and became a history teacher.

So, what has this have to do with family history? Ann discusses the way external forces shaped the choices which faced women.

She says it is important that we record our own lives for future generations; but it is also important that we are able to divorce ourselves from our own times and consider the world which shaped the choices and decisions that our ancestors faced.

Even as late as the 1960s, there were several external forces directing the paths of women's lives; gender, family, society, class, financial, education and the law. These were stronger and more imposing in times past but still in place when they clouded her choices.

We begin researching our family history with dry facts, what we need is to draw people from those facts in order to understand how the choices they made affected their lives and in turn our lives.

In Ann's case the recording of history was a largely a male occupation, her studies were dominated by two male historians who marginalised the place of women in history.

It was thought that women because of pregnancy and childbirth were considered vulnerable/weak ergo jobs were not for them. Society determined that to bear children a woman should be married.

(contd.)

It followed that childbearing outside marriage became a social disgrace and those so born outside were labelled baseborn (illegitimate), with legal restrictions of settlement and even separation from the mother.

After marriage the wife came under the rule of 'couverture' meaning she lost her legal identity. The husband 'owned' his wife, all that she possessed and he governed her actions.

Before the Industrial Revolution, work was a collaborative, family affair: afterwards each family member could be an independent worker. Because of 'couverture', a working wife's wage went directly to her husband. Things began to change with the 1857 Divorce and Matrimonial Causes Act, by the 1870 and the 1882 Married Women's Property Acts.

Marriage imposed its own restrictions, the woman's place was in the home, looking after the children, restraining unruly men and providing a stable home life and thus a stable society.

All the above produced two considerations: a) the weakness of a woman's constitution included her intellect and b) a woman did not need an education to perform her tasks. Women's education was an unsound financial investment because they would leave, get married and have children.

Women pioneers were forging a path for women's education and in 1878 London University awarded degrees to women on the same basis as men. Cambridge in contrast allowed women to sit for a degree but did not award them graduation until 1947. Limited education which meant many jobs were not open to women.

They could have training for domestic improvement and after the 1870 Education Act, grants were given to institutions for domestic subjects.

(contd.)

Many women needed to work to help support the family but lack of opportunity forced them into a narrow choice; factory work, service, shop-work, charring or for the very poorest, the streets. Middle-class women fared no better, employment was not seen as seemly, particularly for married women - the male was the breadwinner! Single women could consider teaching, being a governess or ladies companion.

In the final decades of the 19th century women with some education, began agitating for suffrage. They believed it would lead to freedom in other areas. In the late 1890s the ideology that a woman's place was in the home was endorsed by firms barring the employment of married women, this remained until 1946.

Into the 20th century and WWI, with men at war manufacturing industries needed operatives so married and single women were encouraged to undertake employment but when the men returned home married women were expected to return to looking after the home and family.

Women teachers were legally required to give up their positions when they married until the 1919 Sex Disqualification Removal Act which stated 'a person shall not be disqualified by sex or marriage ... from assuming or carrying on any civil profession or vocation'. Society felt that caring for the family took precedence and some companies, to encourage women to marry, offered a gratuity. This meant less expensive younger women could be employed to replace them.

Although in the aftermath of WWI employment of women was no longer unthinkable, restrictions were made as companies added the marriage bar to their terms of employment. Women in the arts, artists, actors and musicians were less affected by the marriage bar.

The responsibility for women's health was recognised by the 1911 National Insurance Act, they received a maternal health benefit and a one-off maternity grant of thirty shillings paid directly to the husband.

(contd.)

During the 1930s women's groups supporting the right of married women to work ran up against the economic depression. With many men out of work the general feeling was that they should be given priority.

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The Ministry of Health still insisted that married women with children should be in the home but the Ministry of Labour disagreed. As many hands as possible were needed for war work.

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Between the wars some companies offered unpaid leave but there was no universal practice of maternity pay. The 1931 Anomalies Act barred married women from unemployment benefit, unless they could prove that they intended to return to work. All this is in sharp contrast to conditions prevailing today

(contd.)

The Second World War changed the treatment of women and society's attitude to their marital status. National needs took precedence and the 1941 National Service Act saw the conscription of single women aged twenty to thirty years, married women were also strongly encouraged to work. Exceptions were made for those with small infants and children at school.

The Ministry of Health still insisted that married women with children should be in the home but the Ministry of Labour disagreed. As many hands as possible were needed for war work.

A TALK –MAPPING ALCHEMY

Report by John Symons

An Online Talk by Dr. Sophie Kay on Thursday 21st May 2026 to Hillingdon FHS. The subject was maps and the many ways they can be used to enhance research into our family history.

To help us on our way we were delighted to welcome Dr. Sophie Kay, a professional researcher and genealogist.

Historical records are the foundation of family history research, but maps are often treated as secondary sources rather than essential analytical tools. By integrating maps with documentary evidence, family historians can uncover patterns of behaviour, reconstruct ancestral environments, identify new sources, and ask more sophisticated questions about the lives of past generations.

Sophie described this process as 'mapping alchemy': the transformation of isolated records into richer family histories. She began by explaining that maps perform several important functions within genealogy. One of the most practical is helping researchers identify historical jurisdictions. (contd.)

Understanding which authority created a record, whether civil, ecclesiastical, or administrative is essential for locating surviving documents and interpreting them correctly.

Maps can reveal parish boundaries, probate jurisdictions, and administrative divisions that influenced where records were created and preserved. Examples included the well-known 1851 England Jurisdictions Map on FamilySearch and Phillimore's *Atlas and Index of Parish Registers*. We have this publication in our Research Room and even in this age of internet access, it remains a most valuable resource to understand which parish, probate court, or archive might hold relevant records.

Maps also provide invaluable local context.

Historical records contain names, dates, and relationships, but these details can only be fully understood when placed within the landscape in which they were created. Sophie warned against the temptation to extract facts from records and immediately pursue earlier generations without pausing to consider the social and geographical setting. Embedding records within their local environment often reveals inconsistencies, new lines of enquiry, or clues that would otherwise remain unnoticed.

Another major theme was topography. Natural features such as rivers, valleys, hills, and mountain ranges strongly influenced migration patterns. When ancestors disappear from records, understanding the surrounding landscape may suggest where they moved next.

For example, a labourer living in upland terrain was more likely to move along river valleys in search of work than to cross difficult mountain terrain. Maps therefore help genealogists think realistically about movement and mobility.

Critical thinking is always needed when undertaking research. Plotting evidence onto maps can expose errors, reveal behavioural patterns, and highlight anomalies requiring further investigation.

(contd.)

Mapping encourages researchers to move beyond isolated documents and towards a broader understanding of how ancestors interacted with the places around them.

To further explain why maps matter Sophie introduced two methodologies that anyone can use, the 'outlier method' and 'ancestral walks'.

Both approaches were illustrated through detailed case studies drawn from nineteenth and early twentieth century Britain.

The first major technique discussed was the 'outlier method, a mapping approach designed to identify patterns across an ancestor's life. The method involves collecting as many historical addresses as possible for an individual or family and plotting them onto a historical map.

These addresses may come from census returns, birth and marriage certificates, directories, electoral rolls, school records, occupational evidence, or any other source that places an ancestor at a specific location.

Once plotted, the addresses create what the speaker termed a 'characteristic network', a visual representation of an ancestor's habits, movements, and associations over time.

By plotting residences along with other visited places such as worksites, schools, churches, etc., on contemporary maps it is possible to get a good idea about their routines and behaviour.

This is particularly effective in periods and locations where street names and detailed addresses exist, especially in nineteenth and twentieth century urban settings. However, it can also work earlier in cities where street systems developed sooner.

Clusters occur when many addresses appear within a small area. These are especially common among working-class families in nineteenth-century Britain.

(contd.)

Before the First World War, most people rented accommodation rather than owning property, and many working-class tenants rented on a weekly basis.

Financial instability and insecure tenancy arrangements often forced families to move frequently between neighbouring streets or even between houses on the same street. They may indicate economic insecurity and highly localised movement patterns.

Linear patterns suggest movement along roads, transport routes, or expanding urban areas. Such movement may reflect economic opportunities or social aspirations.

A family might gradually move outward from crowded industrial districts towards greener suburbs as prosperity improved, or conversely move towards centres of employment.

Static patterns occur when many records point repeatedly to the same address over long periods. This may indicate stability, affluence, or secure tenancy arrangements. Longer leases among middle-class renters or inherited property arrangements could produce such patterns.

An outlier is a point that does not fit the wider network. It may indicate either a research error such as confusing two individuals of the same name or an unknown aspect of an ancestor's story requiring further investigation.

To illustrate this Sophie used a case study of George Pearson from Carlisle and how his movements plotted over the years can help reveal a more meaningful insight into his life and that of the society in which he lived.

The second major technique introduced was the 'ancestral walk'.

(contd.)

Whereas the outlier method examines long-term behavioural patterns, ancestral walks focus intensely on a single event. The method involves reconstructing a journey made by ancestors between two known points, for example, from home to church, workplace, or railway station.

The exact historical route may never be known, but by investigating plausible pathways, researchers immerse themselves in the local environment and develop a richer understanding of the ancestor's world.

This is not imaginative fiction, rather, it is an evidence-based exercise using maps, newspapers, directories, local histories, and other contemporary sources to reconstruct the conditions and experiences associated with a journey.

To demonstrate this a case study was introduced. In 1871 William Henry Verney was baptised at St Leonard's Church, Shoreditch, Middlesex. The register shows the family's residence as 37 Paul Street, father's occupation as 'bottler' which was a trade associated with the alcohol industry that flourished in nineteenth-century Shoreditch.

Using a detailed 1872 Ordnance Survey map, the speaker plotted a plausible route from the Verney home to St Leonard's Church. The map showed that the Verneys crossed a parish boundary to get to St. Leonard's rather than attending the nearer St Michael's Church.

This prompted important genealogical questions: did the family have older ties to St Leonard's parish? Did they prefer its style of worship?

Could other records associated with the parish chest contain relevant information? So this single baptism started an extensive exploration of religious affiliation, local culture, occupational context, and parish administration.

The talk concluded with practical advice on selecting suitable maps. Two factors are especially important.

(contd.)

Era: Maps should be as close as possible in date to the ancestor's lifetime. Researchers using maps from significantly earlier or later periods must remain alert to changes in street layouts, property numbering, and urban development.

Flexibility is needed, researchers working before the Ordnance Survey era may need to use local or regional maps instead. Even when precise street addresses do not survive, taxation records, rate books, and other evidence may help identify properties.

Several key resources for obtaining historical maps were recommended, including the National Library of Scotland's excellent online map collection maps.nls.uk:

Old Maps Online: www.oldmapsonline.org:

Archi UK archi.uk.com and the extensive David Rumsey Map Collection: www.davidrumsey.com

The central message that Sophie delivered was that maps should not be treated as decorative additions to genealogy but as essential analytical tools. They enable researchers to visualise ancestral behaviour, understand local environments, identify patterns and anomalies and ask deeper questions about the past. Whether through the broad behavioural analysis of the outlier method or the immersive reconstruction of ancestral walks, mapping allows genealogists to place ancestors firmly within the landscapes they inhabited.

In doing so, it transforms family history from a collection of isolated records into a far richer and more human story.

A TALK –THE HISTORY OF KENSINGTON PALACE

Report by John Symons

It was a welcome return visit by Alison Wall on Thursday 11th June 2026 who gave a talk to Hillingdon FHS about Kensington Palace this is John's report:

She told us the story of Kensington Palace from its origins as a modest Jacobean country house through its evolution into a royal residence shaped by political upheaval, dynastic drama, architectural ambition, and the personal lives of monarchs from William and Mary to the modern Windsor family.

Her story weaved together the broader sweep of British history with anecdotes about the people who lived, loved, quarrelled, and sometimes died within its walls.

In the late 17th century Charles II returned to the throne as a nominal Protestant, though many suspected he privately leaned Catholic. None of his many children were legitimate, so with the death of Charles the crown passed to his brother,

James II. James II's religious trajectory alarmed the country. His first wife, Anne Hyde, was Protestant, and their daughters Mary and Anne were raised accordingly. But after Anne's death, James married the Catholic Mary of Modena and increasingly embraced Catholicism. This shift, combined with fears of a Catholic male heir, fuelled anti-Catholic sentiment and a series of conspiracies, including the 1683 Rye House Plot, in which conspirators planned to assassinate both Charles II and James.

The plot failed, but its aftermath helped galvanise opposition to James's rule.

By 1688, a group known as the Immortal Seven invited Mary and her husband, William of Orange, to depose James II. *(contd.)*

James fled to France, and the Glorious Revolution installed William III and Mary II as joint monarchs. Their accession marks the beginning of Kensington Palace's royal story.

William and Mary needed a residence close to Whitehall but away from London's polluted air, which aggravated William's asthma. They purchased Nottingham House, a modest Jacobean mansion built in 1618 and owned by Daniel Finch, the 2nd Earl of Nottingham, for £20,000. They commissioned Sir Christopher Wren to transform it into a palace by adding four grand pavilions. William and Mary moved in on Christmas Eve 1689.

Mary enjoyed Kensington for only five years, she died in 1694 of the most severe form of smallpox in her bedroom. William, devastated, lost much of his drive for architectural projects.

He died in 1702 after a riding accident and subsequent pneumonia. With no children, the crown passed to Mary's sister, Queen Anne.

Anne's reign (1702–1714) was marked by both personal sorrow and political significance. She endured 17 pregnancies, with only one child, William, Duke of Gloucester, surviving infancy; he died at age 11. Anne suffered from chronic gout and declining health.

Despite her struggles, Anne presided over these major constitutional developments:

The Act of Settlement (1701) ensured that only Protestants could inherit the throne, shaping the succession for centuries.

The Act of Union (1707) united England and Scotland into Great Britain.

Anne is also remembered for commissioning the Orangery at Kensington Palace, a striking brick building still used today.

Her close but turbulent friendship with Sarah Churchill, Duchess of Marlborough, forms one of the palace's most famous personal dramas.

(contd.)

Their relationship deteriorated amid political differences and jealousy over Anne's growing favour towards the courtier Abigail Masham.

Their relationship deteriorated amid political differences and jealousy over Anne's growing favour towards the courtier Abigail Masham. A fierce quarrel in the Queen's Closet at Kensington in 1710 ended Sarah's influence at court.

Anne died in 1714 without surviving heirs, leaving 56 Catholic claimants excluded by the Act of Settlement.

The crown passed to the Protestant Hanoverian line. George I, Elector of Hanover and second cousin to Anne, became king despite speaking no English.

His personal life was fraught: he imprisoned his wife, Sophia Dorothea, for adultery and arrived in England with two mistresses, mockingly nicknamed 'the Maypole' and 'the Elephant.'

One of the most unusual figures associated with his reign was Peter the Wild Boy, a feral child found in a German forest and brought to Kensington as a curiosity. Attempts were made to socialise him, and he eventually lived out his life with a foster family in Hertfordshire.

George I also commissioned the artist William Kent, after a decade in Italy, to decorate Kensington and paint 45 figures on King's Staircase, including courtiers, servants, his mistress and himself.

George II (1727–1760) spent far more time at Kensington than his father. Court life under him was elaborate and theatrical.

Women wore enormous mantuas, elaborate overdresses up to two metres wide. The men flamboyant 'macaroni' fashions following Italian styles.. Wigs remained fashionable until the late 18th century, when a tax on hair powder hastened their decline.

George II's long-term mistress, Henrietta Howard, is one of the palace's most compelling residents. Deaf, intelligent, and trapped in an abusive marriage, she became both a lady-in-waiting to Queen Caroline and the king's mistress. *(contd.)*

Their affair eventually cooled, and George granted her money to build Marble Hill House, where she lived happily after remarrying. Queen Caroline, celebrated for her intellect, reshaped the palace gardens, commissioning the creation of the Long Water and the Serpentine. She died in 1737 after a painful illness caused by an umbilical hernia.

The Hanoverian court was notoriously claustrophobic and sexually complex.

Figures like Lady Mary Wortley Montagu, who introduced smallpox inoculation to Britain after observing it in Turkey, moved in these circles as did the fashionable Georgiana, Duchess of Devonshire, a political influencer and Whig campaigner.

George II's eldest son, Frederick, Prince of Wales, had a bitter relationship with his parents and died in 1751

His son became George III, who disliked Kensington and moved the centre of royal life to Windsor and Kew.

George III's son, the future George IV, secretly married the Catholic Maria Fitzherbert before being forced into an official marriage with Caroline of Brunswick. Their only child, Princess Charlotte, died tragically in childbirth in 1817, prompting a succession crisis. The next surviving brothers were compelled to marry.

The Duke of Kent wed the widowed Princess Victoire of Saxe-Coburg-Saalfeld. Their daughter, Alexandrina Victoria, was born at Kensington Palace in 1819.

Victoria's upbringing at Kensington was dominated by the oppressive Kensington System, devised by her mother and the ambitious courtier Sir John Conroy.

Victoria was isolated, constantly supervised, and forbidden from walking downstairs unaided. Conroy hoped to control her as regent if she inherited the throne as a minor. William IV lived long enough for Victoria to turn 18, thwarting Conroy's ambitions.

(contd.)

When the king died shortly after, Victoria was awakened at Kensington in the early hours and informed she was queen. She held her first Privy Council meeting in the Red Saloon, facing 97 councillors. Victoria moved immediately to Buckingham Palace, eager to escape Kensington's stifling atmosphere. After Victoria's departure, Kensington declined until Queen Mary, wife of George V, restored it in the early 20th century and opened parts of it to the public.

It housed the Museum of London's costume collection and continued to serve as a residence for extended members of the royal family.

In the 20th and 21st centuries: Princess Margaret lived in Apartment 10 from 1960, hosting glamorous gatherings with celebrities like Noël Coward and Frank Sinatra.

Charles and Diana lived in Apartments 8 and 9; Diana remained there after their separation and became closely associated with the Palace.

William and Catherine later made Kensington their London base, using Apartment 1A for official duties.

Harry and Meghan took their engagement photos in the Sunken Garden.

Alison concluded her talk by describing key rooms and features visitors can still see:

The King's Staircase, with William Kent's vivid portraits of courtiers and servants.

The King's Gallery, containing a functioning 1694 wind dial designed to help William III track wind direction for naval campaigns.

The King's Drawing Room, with original chandeliers and allegorical ceiling paintings warning courtiers to "watch out."

The Cupola Room, where Victoria was christened, featuring Charles Clay's ornate clock and Kent's trompe-l'oeil ceiling.

The Presence and Privy Chambers, decorated with tapestries, busts, and symbolic ceilings celebrating Hanoverian legitimacy. *(contd.)*

The Sunken Garden, now home to the statue of Diana unveiled by Princes William and Harry.

Alison emphasised that for over 3 hundred years Kensington Palace is a living thread of British monarchs, a place of political intrigue, personal triumphs and tragedies, artistic innovation, and ongoing royal life. I have been there and agree there is much to see and appreciate and in addition special exhibitions are often scheduled.

I acknowledge Microsoft Co-Pilot's assistance with this report.

A TALK – VICTORIAN HIRING FAIRS

Report by John Symons

Clare O'Grady, a new speaker for us, gave us an on line July talk. The subject was Victorian Hiring Fairs, an area more complex than many of us had supposed.

The fairs were also known as hiring fairs, mop fairs, or statute fairs and were a defining feature of rural life across the United Kingdom. They were for farm servants, the principal means of securing employment; for communities, they were annual social landmarks; and for reformers, they were perennial sources of moral anxiety.

In her detailed talk, Clare traced the origins, workings, atmosphere, and eventual decline of the fairs and revealed how deeply they were woven into the fabric of nineteenth-century rural society. The fairs originated after the Black Death and its catastrophic population loss and acute labour shortages.

In response, the Statute of Labourers (1351) mandated regulated hiring gatherings to stabilise wages and prevent social unrest. The Statute of Artificers (1562) reinforced this system, empowering magistrates to set agricultural wage rates. These proclamations drew crowds, and over time the gatherings evolved into full fairs, complete with stalls, entertainment, and rituals. *(contd.)*

Many fairs had medieval roots, but some were surprisingly recent. In the 1820s, for example, the village of Eardisley, Herefordshire established its hiring fair.

Hiring fairs primarily served farm servants as distinct from agricultural labourers. Farm servants were hired for fixed terms, usually a year, sometimes just six months but in practice worked 51 weeks, leaving one week free to attend fairs or seek new employment.

This shortened year also allowed employers to avoid granting settlement rights under parish law, which required a full year's service.

Farm servants typically received bed and board - attractive to young, unmarried workers. The fairs were dominated by youth, giving them lively/unruly atmosphere.

Regional variations existed e.g. in Northumberland and Durham, entire families were hired together and all members were expected to contribute labour. Domestic servants had their traditional symbol - the mop which may explain the term 'mop fair'. Some fairs even crowned a 'mop king', who paraded through the streets holding a mop as a sceptre.

Hiring fairs were traditionally held around the quarter days, Lady Day, Michaelmas, and Martinmas aligning with agricultural cycles. Because servants were paid at the end of their contract, fairs were scheduled just after peak seasons, when farmers had money available to settle wages and hire for the coming year.

Regional patterns varied. In Herefordshire, many fairs took place in early May; in northern counties, with later harvests, fairs clustered around Martinmas (November). Secondary fairs, known as 'runaway mops', were held a week later, offering a second chance for those who had not found work or who had quickly realised a new placement was unsuitable.

(contd.)

Hiring fairs took place in villages, market towns, and even cities. Newcastle upon Tyne retained these fairs well into the nineteenth century. They were advertised in newspapers with dates/locations. Trade directories and publications such as *The Showman* listed fairs for travelling show people. Owen's New Book of Fairs (1780s), still accessible today, catalogued fairs of all kinds.

The fairs were dirty, noisy, crowded, irresistible and exhilarating as this 1860s account from Monmouthshire describes:

'The heat, the crowding, the noise and the dirt... conspire to make the visit rather unpleasant... But there is an attraction in the eddying multitude of mingled men and beasts that we cannot withstand'

The fairs were carnivals as much as labour markets. They featured gaming tables, doggerel singers, thick-skinned oranges, dust-covered cakes, and overflowing beer houses.

A vivid description of Pinner's hiring fair in 1906 evokes the sensory overload:

'The vendors of confetti are doing a roaring trade... coconuts are flying... Professor Elliott's world-famed troop of London boxers shout you to enter their show... Cornets, squeakers, orchestrions, all intermingle'

Freak-show attractions appeared, *'the greatest fig-fig of nature ever seen, part seal, part alligator, part man'*.

Despite the chaos, hiring followed a recognisable pattern. Servants gathered informally in designated streets, often wearing symbols of their trade: carters with whipcord, cowmen with locks of cow hair, field workers with flowers and shepherds with crooks.

They wore smocks some with embroidered patterns indicating a worker's speciality. Farmers approached workers, asked about skills and experience, and negotiated wages.

If an agreement was reached, the employer gave a 'fest' or 'fastening penny' (not a penny, but several shillings) as a deposit to seal the bargain. (contd.)

This was considered legally binding, though in some areas it could be returned within a fortnight if either party wished to withdraw.

Contracts imposed obligations on both sides. If a servant left early, the employer could withhold all wages earned. Masters could dismiss servants only with difficulty unless serious misconduct occurred. Disputes often appear in petty session records, offering rich material for family historians.

Loyalty was often rewarded at the fairs and at Wootton Bassett, employers registered their workers annually.

In October 1856, thirty-three labourers were honoured, men and boys received new hats, women and girls a 'gown piece'.

Long-serving workers received cash prizes. John Goff, servant to Mr John Hill of Huck Farm, Lynam, Wiltshire received £1 10s for 36 years of service; Anne Blackman, dairymaid to Mr John Pullen, received the same for 10 years.

Hiring fairs attracted huge crowds, making them ideal venues for recruitment:

- Army recruiters signed up 'pot-valiant' men who enlisted while drunk, then bought themselves out the next morning.
- Police recruiters sought new constables.
- Factory agents from Lancashire targeted rural labour for urban mills.
- Agricultural unions, led by figures like Joseph Arch, used fairs for speeches and recruitment. Arch compared hiring fairs to slave markets, arguing workers were judged solely on appearance.
- Emigration agents encouraged workers to leave for New Zealand, where wages were said to be more than double local rates.

Hiring fairs were magnets for moral reformers. Temperance societies offered tea to keep attendees out of public houses, The Traveller's Total Abstinence Union (with over 7,500 members by 1891) held services for show-people. Clergymen warned of drunkenness, indecent songs and 'improper intimacies', especially for young women attending fairs for the first time. Not all accounts were negative.

(contd.)

One 1837 report noted that despite 3,500 attendees, '*not one accident occurred*' and people departed '*with much decorum*'. After 1840, clergymen led campaigns against hiring fairs, arguing they were chaotic, morally dangerous and structurally flawed.

Critics highlighted: the difficulty of assessing a character amid noise and confusion; servants collecting multiple deposits and then disappearing; masters demanding sureties, leaving servants vulnerable; the challenge of replacing a bad master or servant mid-year and drunkenness, disorder and occasional criminality.

Some employers complained that servants treated hiring fairs as week-long holidays, leaving them to 'do the work themselves'.

Reformers proposed registration systems for farm and domestic servants. In Herefordshire, servants were asked to provide written references from clergymen or former employers. Fees were charged for registration and hiring. The scheme lasted only two or three years., employers were lukewarm, servants disliked paying fees and people preferred the familiar fair.

Indoor hirings, to protect young women, were held in corn exchanges or town halls and supervised by clergymen's wives. They offered refreshments and a quieter environment, but hiring practices remained unchanged.

The campaign against hiring fairs had mixed success. Their decline owed more to broader social and economic changes:

- the 1871 Fairs Act, requiring licences
- the introduction of bank holidays, reducing the need for mass Gatherings
- agricultural depression from the 1870s
- mechanisation, reducing labour demand
- rural depopulation and migration to towns
- rising literacy and newspaper advertising
- changing expectations among young workers, especially women

(contd.)

By the early twentieth century, the fairs had dwindled, some persisted into the 1930s but many evolved into pleasure fairs. Railway excursions brought thousands to fairs such as the Stratford Mop, transforming them into leisure destinations.

Clare concluded her talk with a delightful catalogue of fair attractions:

- gingerbread, sweets, nuts
- rifle ranges
- Aunt Sally
- menageries with lions and elephants
- exotic dancers
- boxing booths
- waxworks showing the latest murders
- ‘living mermaids’ and ‘living skeletons’
- photographic studios
- talking pigs and fortune-telling horses

These amusements, alongside hiring, created the distinctive blend of work and festivity that defined the Victorian hiring fair. The fairs were more than labour markets.

They were social institutions, moral battlegrounds and annual highlights in rural calendars. They offered opportunity, excitement, danger, and spectacle. Clare’s talk brought them vividly to life, reminding us how central they were to the working lives and cultural worlds of our rural ancestors.

This summary was produced with the assistance of Microsoft Co-Pilot.



BOOK REVIEW *Reviewed by Gill May*

THE HOP-PICKER MURDERS

By Nathan Dylan Goodwin

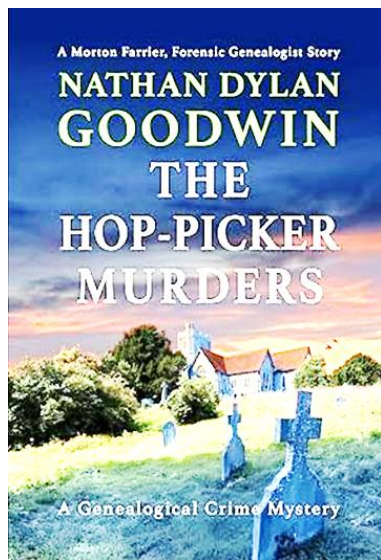
Publisher: The Novel Guys

ISBN: 9781917797283

This is another intriguing mystery written by Nathan Dylan Goodwin.

The story is set around the hop gardens of Kent where each year families, often from the East End of London, travelled to Kent to stay and work for a few months, picking the hops.

The story begins with Molly Green who found an old journal belonging to her aunt Nellie in her attic. Having read through the journal she was intrigued and wanted to find out what had happened to her uncle Ernest following his disappearance at the end of the hop picking season in 1920.



She approached Morton Goodwin to see if he could find out anything about her uncle's disappearance. This led Morton to carry out online as well as personal investigations incorporating various elements of genealogical research.

There are further elements in the book involving Morton's personal and business life all of which are intertwined with the main story.

I found this a very enjoyable read with a nice twist at the end and can highly recommend this book.

RESEARCH AND HELP BY H.F.H.S.

RESEARCH. We can undertake, both for members and non-members, limited investigations at the London Metropolitan Archives, the National Archives and other London record offices.

Members are charged £5.00 per hour (non-members £10.00 per hour) plus any expenses incurred i.e. copying, postage etc. Should you choose to this service please be specific as to your requirements together with the upper limit of expenditure. You must appreciate that if the investigation produces no results the charges will still apply

HELP.

We also offer help if you have become 'stuck' at some point in your researches. If you believe that there is a connection with our corner of Middlesex, we may have local knowledge that might help. However, in this modern age of the internet we are not restricted to Hillingdon or indeed Middlesex. This service is free to members and for non-members a charge of £2.00 is made for each family name forming the help request.

If you wish to use either of these services, please list out your requirements with as much detail as possible (names, dates, locations etc) and send to the society either by email on: enquiries@hfhs.org.uk or by mail addressed to: Mrs. Valerie Fitch, 43 Doncaster Drive, Northolt, Middlesex. HA5 4AT.

ENHANCEMENT OF PHOTOGRAPHS (see From the Editor)

To cover the cost of return postage and the enhancement our fees are: £5.00 for 1 to 5 photographs plus £1.00 per for each extra photograph.

Initial enquiries email: enquiries@hfhs.org.uk

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.

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St Giles Church, Ickenham, Parish Registers, Baptisms 1538-1877 on CD Rom
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St Martin's Church, West Drayton, Monumental Inscriptions on CD Rom
St John's Church, Hillingdon, Burials 1903-1924 on CD Rom

The above **CD rom** publications (£5.50 each plus post and packing) or as **pdf** format (£4.00 each via e-mail) can be obtained from:

The Publications Officer,

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

or alternatively on line at: The Parish Chest www.parishchest.com

WHERE TO FIND US



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

By Car: The Church has a very small car park that can be reached via Auriol Drive and there is a public car park on the eastern side of Long Lane: entry alongside the Co-op store 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.

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THE LONDON BOROUGH OF HILLINGDON



The London Borough of Hillingdon is the most Westerly of the Greater London Boroughs. Bounded by 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 can be viewed online at 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,
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