

RUISLIP, NORTHWOOD
AND EASTCOTE
Local History
Society

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The Journal of the Ruislip Northwood & Eastcote Local History Society

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Firstly, Eileen Bowl's long awaited book on Ruislip - "The Goodliest Place in Middlesex" - has at last been published! The book covers the development of the area from a Norman village to a busy London suburb. Walking along any of the main shopping areas today, it is hard to imagine that it was ever a rural spot to which our parents came for Sunday School outings, yet a few minutes away in the woods the picture of rural tranquillity can easily be recaptured gazing across the fields from Bayhurst woods to Breakspear House or Bourne Farm. (We admit Breakspear House and Bayhurst Woods are not really in the old parish of Ruislip but it is one of our favourite views in the area.)

The second event is that we have come to the end of the Elizabethan Era. After many years of service as Secretary to the Society, Elizabeth Krause has now stood down. We should like to thank her for all the work and enthusiasm she has put into the task over the past years and feel sure that she will not be allowed to slip completely into the background. Eileen Watling has taken over and we hope she will find the position as enjoyable as we know her predecessor did.

We would also like to thank the Chairman and other Members of the Committee for all the work they have done over the past year to make this Society the success that it has been.

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◆ SWAKELEYS HOUSE OPEN DAYS 1990: 10am-4pm ◆
◆ Sundays: 13 May; 22 July; 14 October ◆



EXTRACTS FROM THE FIRST LOG BOOK OF HOLY TRINITY CHURCH OF ENGLAND PRIMARY SCHOOL

by Denise Shackell

The school is on Rickmansworth Road next door to the Holy Trinity Church, Northwood. The School Master's house and the original two classrooms to the left of the house can still be seen from the road.

I studied in the log book (this and later ones are kept at the school) the entries made during the first year. The first entry was on March 2nd 1863. This predates the first important Education Act of 1870 which was designed to provide Elementary Education for all children between the ages of 5 and 10 and thereafter until 14 years of age. The Act of 1891 made possible free Elementary Education.

The School was supervised by the Union of Hillingdon School Attendance Committee and the Parish of Ruislip. The entries in the Holy Trinity School log book included Rates of payment demanded for each child; Reasons for Absence; Dates of school terms and holidays. Many entries included visits and lessons given by local ladies who came to the school for a morning or afternoon only. Other entries mentioned subjects that were being studied, when homework was given and reasons for detention.

Rates of Payment for each child depended upon the Father's work or position. Children of Farmers or Tradesmen paid 3d weekly, Labourers 1d, all others and Guardians 2d weekly. On April 22nd 1863 a child was sent home "for school pence owing a long time".

Size of School The dimensions of the original two school rooms are written down at the beginning of the log book. "The school room length 36ft, breadth 18ft, height 10ft 9ins—16ft. Class room length 16ft, breadth 12ft, height 10ft.9ins—16ft". The two height measurements indicate the sloped ceilings which go up into the pitch of the roof. There is a list of dates when the Vicar, the Reverend H.B.Sands checked the

Registers. The length of time between the dates varied from one week to four months.

The total number of children attending the school in 1863 was not written down. On November 24th, there were 60 children present. The number of children who may have been absent was not given.

The school had four classes. Class one and two were often mentioned together as were class three and four. "Standards" were also referred to "examined by Reverend Sands 2nd and 3rd standards in Reading, Writing and Arithmetic". "Examined the children in 1st standard Reading".

Subjects Taught. Entries which mentioned subjects taught were frequent. The number of times a particular subject was entered varied considerably from Grammar once to many detailed entries for Needlework.

Reading. On April 8th "the School adopted the Home and Colonial school system of Reading". Mrs.Sands, the wife of the Vicar "heard children read secular books."

Writing which must have been a very important part of the curriculum at that time had few entries. "the boys wrote in their copybooks" "the younger children printed in the afternoon". A more detailed entry stated "boys wrote three syllable words from memory, then divided them into syllables by hyphen. The exercise interested them".

There was more information about **Arithmetic**. "The 1st class worked sums in all the simple rules from dictation". "The children were familiar with compound addition and multiplication." Sometimes individual children were mentioned by name. "M.A.Brown, T.Cox and E.Lawrence were taught short division." "On December 9th Whites Arithmetic cards began to be used."

Grammar was briefly mentioned in the summary of the Inspector's report on 28th May. S. Churchill (a pupil teacher) Grammar and **Geography**, which had one other entry "the 1st and 2nd classes copied abstract of their lesson on paper." The children wrote on slates. It merited a special entry in the log book if paper was used.

The Rev. Sands taught **Scripture**. The "1st and 2nd classes wrote part of the catechism." "The 2nd class wrote the first and second commandments from memory."

Drawing must have been considered a treat, once "they drew on their slates because they had taken pains with their figures." On another occasion "little boys drew on slates copying from the blackboard."

Singing. Several new school songs were learned. A concert was put on one evening. Christmas carols were taught.

Drill. One log book entry mentioned that "the boys drilled while the girls did needlework". If the boys drilled when the girls were doing needlework, they must have been a great deal fitter than the girls! On August 10th Lady Ebury introduced a new system of drilling.

Needlework was the subject that was mentioned most frequently. Girls only were taught the subject. No talking was allowed during the lesson. On September 21st, girls were kept in until 5.15 p.m. because they talked during needlework. While the girls sewed, they were read to, usually by Mrs.Sands, also by Lady Ebury, Miss.A.Grosvenor and Mrs.Carnegie, a governess.

The log book gives a lot of information on what the girls were doing in their needlework lessons. Older girls prepared work for the younger ones before school. During the year the girls were taught to cut out neckerchiefs on the cross, wristbands which were then made up. The first girl to finish her wristband had a special entry in the log book. Two girls learned to stitch. Some children began to learn darning. In 1863 every family probably had many clothes, socks and stockings which had to be mended. Another entry stated "the children repaired all the needlework pockets." "Three little girls were given print for work bags".

Frequent entries were "needlework was brought to the school to be done by the girls". Payment was given for this work, it was not clear whether the school or the children got paid. November 19th more needlework was supplied by Mrs.Cunningham, by November 27th this was finished. December 14th more needlework came in, the girls obliged to lay aside darning." "The elder girls made needle cases." Kate Mead, another pupil teacher, "fixed some shirt collars for the girls". An entry on August 11th read "girls taught knitting". On October 7th "Two boys were taught to knit as well as the girls".

Exams. In November and December, the children were examined in all subjects: Mrs.Norton and Mrs.Soames inspected the needlework. The Rev. Sands "examined the 2nd and 3rd standards in Reading - Writing and Arithmetic, used the standard examination sheets." 2nd class examination in numeration "can write hundreds of thousands correctly".

Children did not move up a class unless they passed their examinations. If a child learned quickly and passed the examinations, it was possible to leave school before the age of 14 years.

Homework was given to the children who were mainly in the 1st and 2nd class. They "had sums for homework, lent them Arithmetic books" "1st and 2nd class did their homework correctly". The same classes were "required to learn catechism at home" and "to read a chapter of Genesis".

Sometimes "home lessons were given to the children in the lowest standard several children were made to learn tables out of school hours".

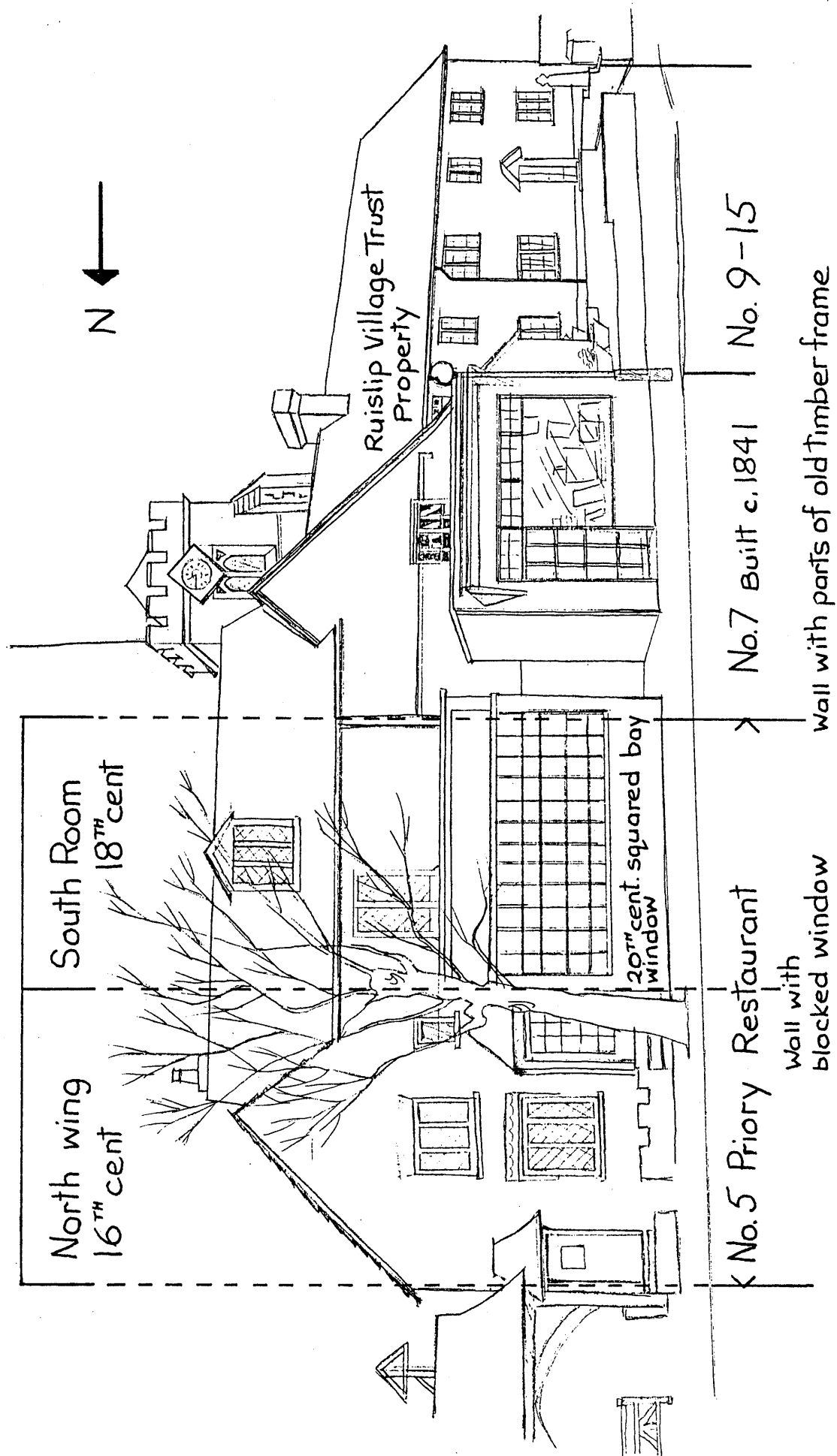
Discipline was obviously considered to be very important. There were many entries giving reasons for the need to discipline children. The Vicar was used as a disciplinarian for "two children to parsonage to be reproved". The child who broke a slate through carelessness was punished.

The long list continues with "some girls punished for teasing the boys". "Youngest children were reproved for trifling at prayers". One poor child broke three needles. She was sent home to get two others. Mrs.Sand "cautioned the boys against playing in the church yard." Also for "playing on the grass in front of the school". Two children who had "left their books at home were kept in for twenty minutes after school to make up time". One punishment was to make the children sit still for some minutes after school.

One entry described what happened in school one day. "Set work interrupted in morning, a child took another child's bag with reward tickets in same class (children with twenty tickets for punctuality got reward cards) - unable to discover who it was". No mention was made of what action was taken then or at a later date.

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Fig.1 The Priory Restaurant and Village Trust property viewed from the High Street



**THE PRIORY RESTAURANT &
THE RUISLIP VILLAGE TRUST PROPERTY
Nos. 5-15 HIGH STREET**

by Eileen M.Bowlit

During 1988 the Priory Restaurant at No.5, High Street changed hands twice in quick succession. The restaurateur bought it from trustees set up under the will of Mr. J.W. Moulder, baker and sold it almost immediately to Pizza Piazza, a sub-group of Trust House Forte. Extensive renovations began in July 1989, with a view to opening in March 1990, but late in the year the property was bought by Mr. Franklin, who had originally been merely the concessionaire and he plans to run an Italian Restaurant under the name, Barzolzzi's. The building has been stripped down to its timber frame, giving members of this Society an opportunity to examine the structure in detail.

At present, when viewed from the High Street, the restaurant (No.5) and the Art Gallery (No.7) have the appearance of a single tall building, flanked by gabled wings, divided by a ground floor passage running through from front to back.

Nos. 9-15 are set back and lie against the churchyard at right angles to the south wing. However, the northern wing (the part of the Priory Restaurant running alongside the path into the churchyard) is a timber-framed 16th century structure, while the Art Gallery is known from documentary evidence to have been built only in or about 1841, by Daniel Page, whose father already owned what is now the restaurant.¹ Daniel bought the line of timber-framed cottages (now offices) which run south along the edge of the churchyard in 1841 and had the new cottage built.² Daniel's father, William died in 1848, leaving his part of the property to his son. It seems likely that Daniel tried to give the buildings a composite appearance. (See fig.1)

As it stands, the north wing, which is the oldest part of the building consists of three timber-framed bays end onto the High Street, by the lych gate. There is a brick chimney of early date at the junction of the first two bays. An original door lintel is on the south side of the second bay, suggesting that when built, the door opened into a yard. The third bay has a jettied upper storey into the churchyard and appears to have been added at a slightly later period as the purlins are joined by rather crude lap joints and the joists there are of much poorer quality than those in the other two bays. (See fig.2)

The room to the south was built on part of the former yard, probably in the early 18th century. The rear portion of the yard remains. The room on the ground floor has a 20th century squared bay window addition onto the High Street and a chimney in the south-east corner. The south wall of this room, running alongside the passageway contains parts of an old timber frame which appears to have been the wall of another cottage, which once stood either on the site of the passage and Art Gallery or of the south room. (See fig.3)

The latter position is unlikely, however, as a blocked window (see fig.4) has been discovered at first floor level in the south wall of bay 1, of the early timber-framed building, which one assumes originally looked out onto an open space and to have been filled in, only when the 18th century south room was built. The window of two lights, each light sub-divided by two thin pine tie-bars is set and nailed into the timber frame under the wall

plate. It has a rebate for glass. The spaces between the tie-bars were filled in with large pieces of broken tile skimmed with smooth plaster on the interior side. On the outside the broken tiles were covered with plaster between the tie-bars, then lathes of split oak were nailed across and covered with more plaster.

In the window wall, the infill between the studs consisted of lathes nailed to uprights and covered with mud and straw (daub), lying flush with the studs on the outside. As the 18th century south upper room has its floor level 12 feet above that of the upper room of bay 1, and is in any case much taller, the wall was raised above the wall plate, the top 18th century portion of the wall being lathe and plaster (not daub).

The south room has an attic storey, lighted by a dormer window and reached by a staircase, inserted beside the chimney in the upper room of bay 2. The tie beam was cut to make space for these stairs. There are shaped splat balusters, moulded handrail and a shaped top to the square newel.

Two blocked 18th century windows in the south room are to be replaced. One looks onto the High Street and the other onto a yard at the back. All the windows in the upper storey are to be made uniform sash windows instead of the present casements, to conform with those shown in late 19th century photographs. The yard between the south room and the churchyard is to be glassed over and used as a room in the new restaurant. Digging a hole 1 metre square for a new brick pier, has revealed large flints, similar to those in the cill of the Great Barn and water-logged oak piles like those found underneath the Cow Byre during excavations in 1980. (See fig.5) These finds are almost certainly from a medieval house, predating the present 16th century structure. It is known from the Customal c.1245 that Roger Cok had a messuage in front of St. Martin's church.³

The cottages (now offices), Nos.9-15, High Street are listed as 16th century and originally formed a single, long building, joined to a one bay structure, standing behind the Art Gallery. It is possible that the timbered south wall of the south room of the restaurant, was in fact, the north wall of a cottage which stood on the Art Gallery site and extended back towards the churchyard. In which case the east side of the High Street, south of the lych gate, probably looked like this in the late 16th century. (See fig.5)

Later, perhaps soon after 1700, the cottage on the Art Gallery site was demolished except for the one wall, which was incorporated into the new south room, built on the former yard.

DOCUMENTARY HISTORY OF THE BUILDING No. 5 HIGH STREET.

High Street. After the Customal, there is no further mention of the site in extant documents until a court roll of 1525, which tells us that Richard Sanders had died, in possession of a shop, formerly occupied by John Dawson.⁴ Thomas Sanders, aged 30 or more was his son and heir. In the Terrier of 1565, John Sanders was said to have both a cottage and a shop, by the churchyard gate.⁵ In "The Goodliest Place in Middlesex", page 115, I suggested that the wing by the lych gate, No. 5 was John Sanders' shop and

Fig.2 Priory Restaurant and Ruislip Village Trust
Property viewed from Churchyard

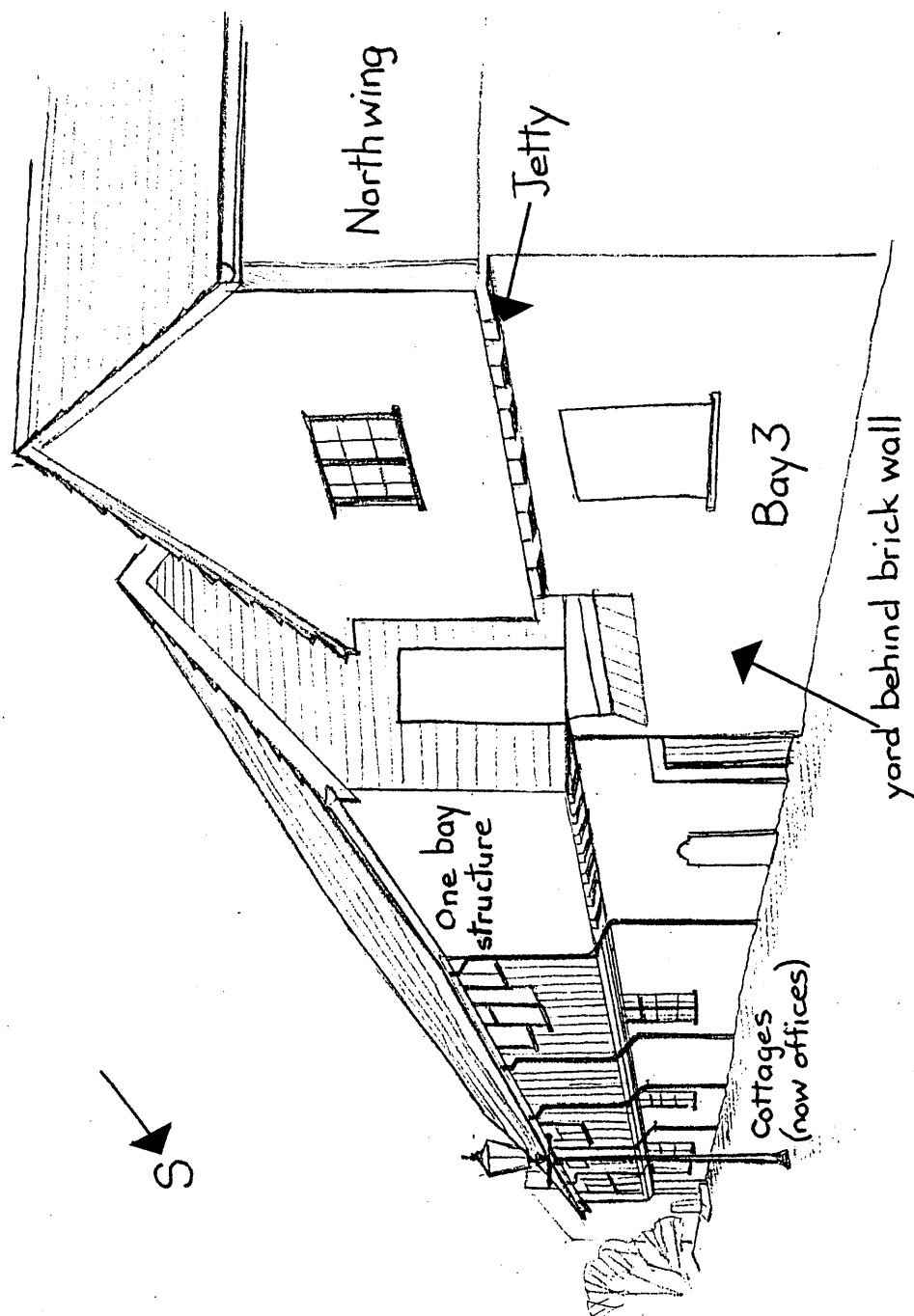


Fig.3 Ground plan of No.5 High Street

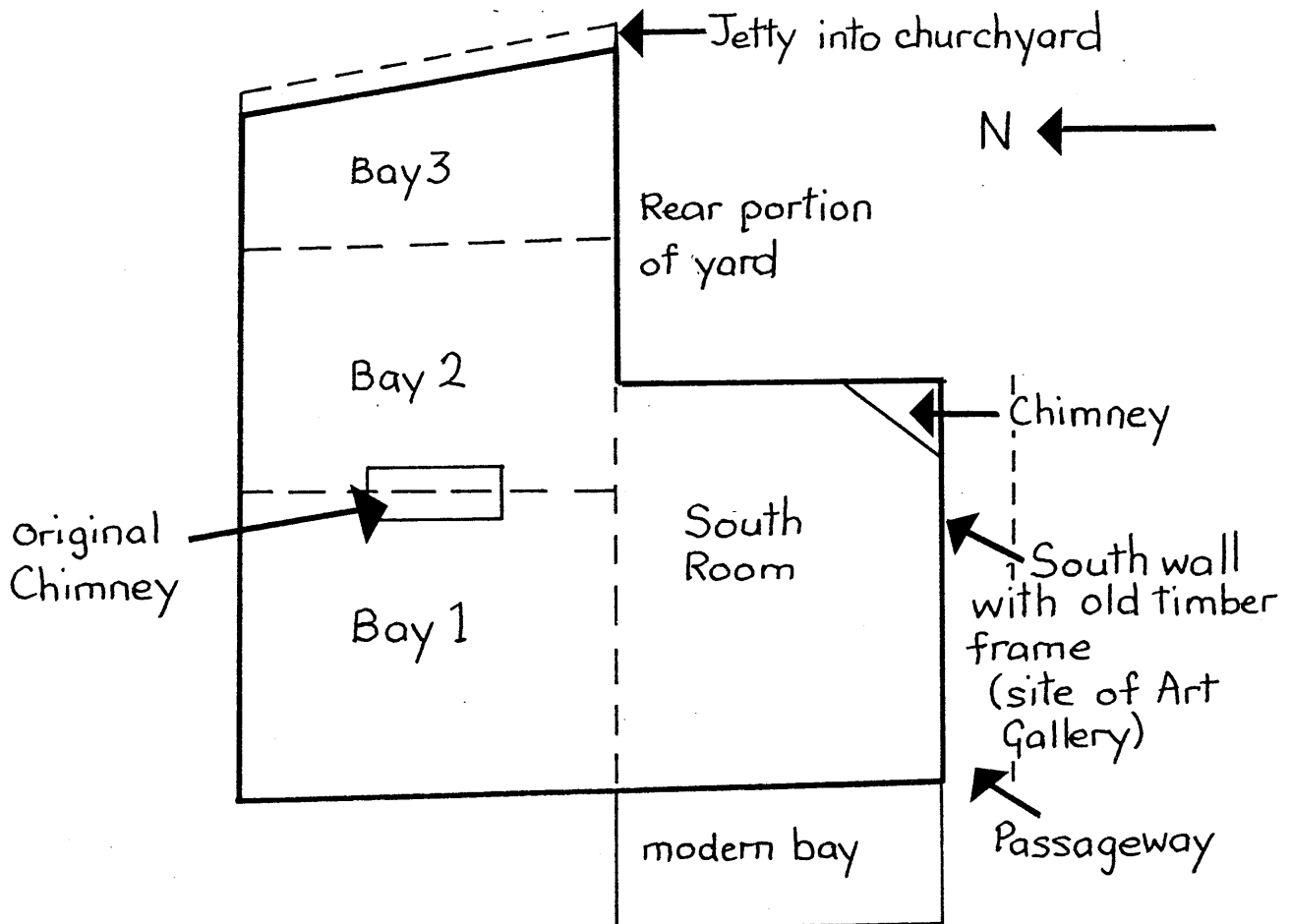


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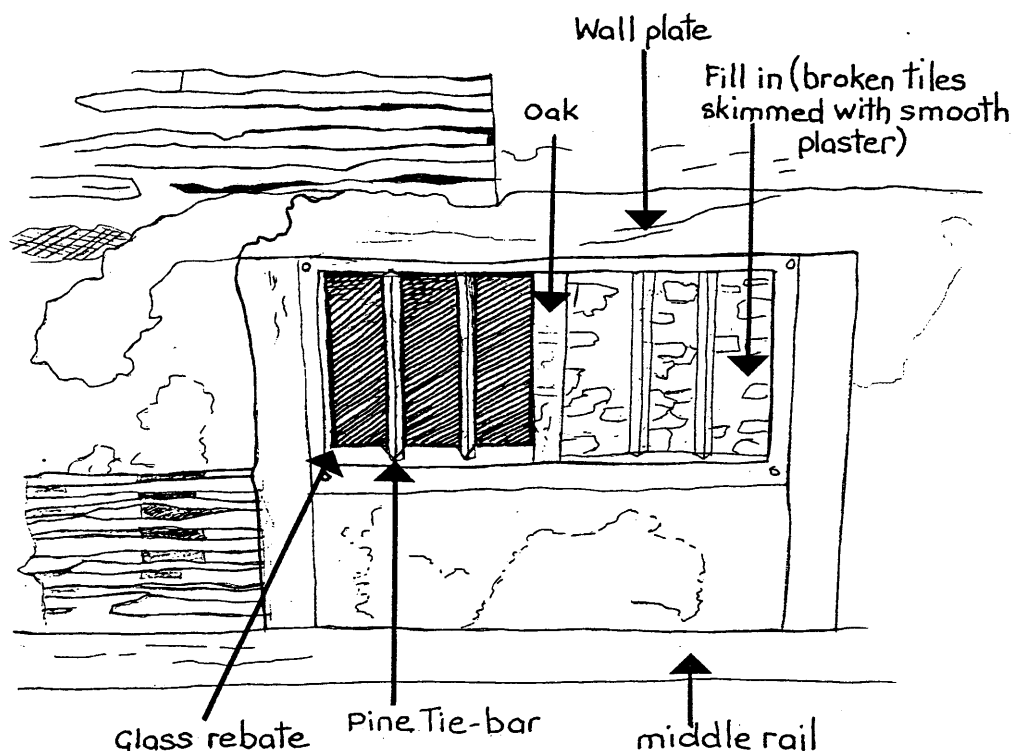
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Fig.4 Blocked window in south wall of Bay 1, upper storey from south side

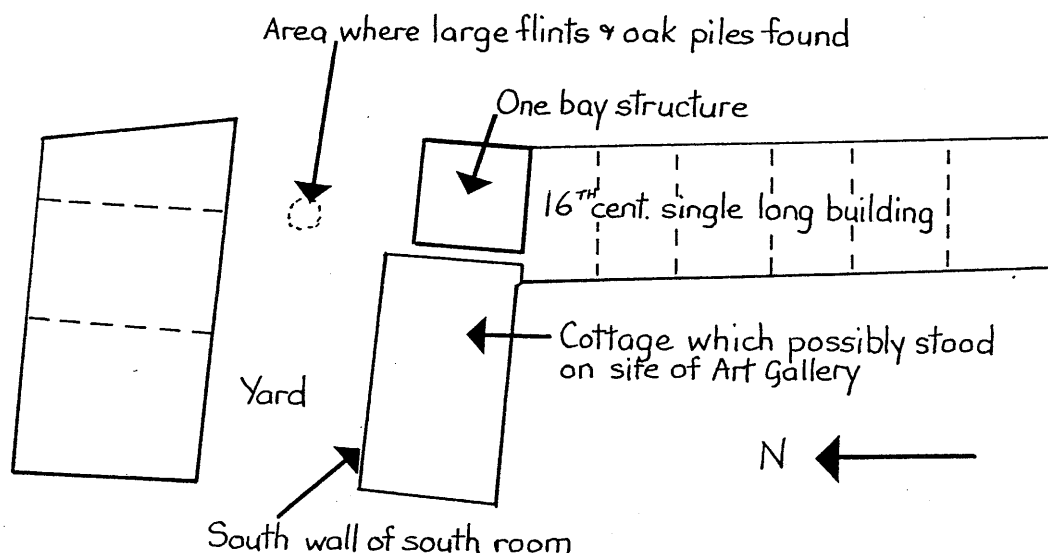


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the long building, Nos. 9-15 his cottage. Following my recent examination of the building, I now think it likely that his cottage was on the Art Gallery site and the long building perhaps not built until some years after 1565. John Hawtreys of Eastcote House purchased two shops and a cottage by the churchyard gate, from the Sanders in 1590, which seems to indicate an extension of the property.⁶ The Hawtreys were still owners in 1658,⁷ after which time there is a gap in our records until copies of court roll in the possession of the Ruislip Village Trust, take up the story again in 1775.

Fig.5 Suggested layout of buildings in 16th century



John Ford had defaulted at the manor court and John Brice was admitted copyhold tenant, paying 6d per annum to King's College. By 1779 he was dead and no heirs came forward, although proclamation was made three times at the court in successive years. John Gregory, bailiff took possession on behalf of King's College in 1783 and William Page, blacksmith was in occupation by 1793 and lived there until his death in 1848. From 1810-37 Ralph Deane, the manorial lessee appears in rate books as the owner of the property, but it is under William Page's name in the 1840s. Daniel, his son inherited it and left it in the hands of trustees at the time of his own death in 1876. Daniel's niece, Ann Batchelor took possession, as the residuary legatee in 1895. She and Stephen Batchelor sold it to Mrs. Ada Minnie Radford in 1899 and John William Moulder, baker, the then occupier, bought it in 1924.

Throughout Mrs. Radford's time as owner, the house and shop were occupied by bakers. C. Laurence lived there in 1901 and was followed before 1913, by Mr. Moulder. He was an excellent baker and not only of bread, because Mr. and Mrs. Tait have related how Ruislipians attending divine service at St. Martin's on Christmas morning would take their turkeys into Mr. Moulder to be part cooked as his ovens cooled off after the early morning bread making. He baked Hovis bread and having won a competition run by Hovis, was employed by them as an inspector. Although the Moulder family continued in residence, the Wright Cooper and Harrow Bakers traded there. It became a restaurant called "Barbara's Pantry" and was latterly known as "The Priory".

THE RUISLIP VILLAGE TRUST PROPERTY, Nos. 7-15 HIGH STREET.

After 1658 when the entire property still belonged to John Hawtreys, there is no information about ownership of Nos. 7-15 until the Ruislip Village

Trust documents take up the story again in 1760, when a baker, Thomas Newman bought what was still at that time one house, from Mary Burgess and John Tame. Changes in ownership from 1760-1832 are shown below.

- 1762 Thomas Newman admitted paying 70d copyhold rent
- 1805 Elizabeth Newman, his widow
- 1815 Thomas Hurry Riches, an Uxbridge attorney, admitted as trustee for Elizabeth Newman's children, John and Susannah
- 1821 Elizabeth Newman died
- 1823 John Newman died
- 1824 James Garner and Susan, his wife, (formerly Newman)
- 1825 Sold to William Franklin for £470
- 1832 Sold to Orlando Stone for £330.

Orlando Stone had recently moved into Park House, just across the road. The purchase was obviously intended as an investment, as he converted the building into six tenements. The two at the north end of the row were let together as a cottage and shop combined. The type of shop is not made clear in rate books. In 1839 Mr. Stone sold the four cottages to Daniel Page (son of William Page, the blacksmith) for £205 and the shop end to Matthew Ratcliffe, a carpenter. In 1841 Daniel Page acquired Matthew Ratcliffe's portion as well and built a new cottage in front, which is now the Art Gallery.

These cottages also descended to Ann Batchelor and were sold to Mrs. Radford in 1899. The cottages were let to Ruislip families and were in an appalling condition according to contemporary reports. Residents remember the legs of beds falling through rotten floorboards and appearing in the ceiling of the room below. for example. The Medical Officer of Health for the newly created Ruislip-Northwood Urban District Council described them as filthy and delapidated in 1904 and ordered them to be fumigated. When the U.D.C. thought about a Town Plan for Ruislip in the years between 1909 and 1914, it was assumed that the cottages would be demolished, along with Manor Farm, the barns and all the other 16th century buildings at the end of the High Street, to make way for modern shops. Action by the Ruislip Residents' Association in the 1920s prevented this tragedy and the Ruislip Village Trust, formed in 1931, stepped in and purchased the cottages from Mrs. Radford.

The cottages continued to be inhabited with people bearing old Ruislip names like Collett until 1957, by which time they were again in sad need of repair. They were then restored and converted into offices. Although perhaps treated a little unsympathetically at the front, they present a very pleasing and picturesque appearance from the churchyard side and this ancient building is in a good state of repair and is in daily use. This building has not been examined internally, but is noted for its fine continuous jetty.

REFERENCES

1. Ruislip Village Trust Documents
2. Ibid
3. Select Documents of the Abbey of Bec, Camden Third Series Vol LXIII Royal Historical Society 1951
4. King's College Q59
5. Ibid R36
6. Brit. Lib. Add MS 9369
7. Ibid 9368..

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EARLY MEMORIES OF MRS LUCY HAYWARD (née ALLEN)

by Celia Cartwright

CHILDHOOD & SCHOOLDAYS

Life was hard in those days and any able bodied child had to supplement the family income. Lucy used to get up at 5 a.m. and go with her mother & 3 brothers together with her auntie & her 6 daughters to fetch acorns in an old pram. They were paid 7^d a bushel for these and a favourite spot for picking was a large row of oak trees where the blue-roofed houses now stand near Highgrove. At that time the family lived in Swan Alley and coal cost 10^d a cwt. The cottage belonged to Mr Aylesbury whose father kept the White Bear. They also picked mushrooms from a field near the school (in Eastcote Road) and blackberries for 5^d a pound. These were obtained by sneaking into the woods and hiding if a gamekeeper appeared. Hayley's and Mrs Bray (in the High Street) bought the blackberries. When they had filled the basket they knew they had 5 shillings worth.

Another source of income was fetching the newspapers from the station. Mr Riddle used to put out a box on wheels which Lucy and her brothers trundled down to the station. If they were lucky a porter carried the papers across the line, if not they had to struggle over the footbridge. For this errand they were paid 5/- a week.

Mr Ewer at Manor Farm used to keep them a quart of milk which they had to fetch themselves early otherwise he threw it away.

In a photograph in Ruislip Library's local history collection, Lucy can be seen as a little girl aged 4 with her cousin 9 year old Cissy Bell (Silver) and grandfather outside Park Cottages in the Oaks. He worked at Edwin Ewer's farm which was called Wilkins Farm which was where Woolworths now stands. The High Street was so narrow that in summer blackberries met in the middle. Her grandfather Bell was a shepherd and went blind suddenly one day in the fields and the men had to fetch him home when he did not re-appear at the end of the day.

On the front wall of the two cottages (in the Oaks), runner beans can be seen growing and originally there had been honeysuckle. Because the two cottages contained two large families and there was only a small back yard, each did their washing on alternate days! The boundary wall of Park House was so high that you couldn't see over it even from upstairs in the cottages.

Lucy started school when she was 4 and 14 was the usual leaving age. However for good attendance, pupils were allowed to leave earlier so, when her mother who worked at the "Poplars" for Mrs Wyatt got Lucy a job at Molders, the bakers, she left at 13. She did well at school in needlework & knitting for which she got a prize of a book and she still knits & sews dolls clothes at the age of 89. All the girls had to wear "tammys" on their heads and a clean white apron. Lucy used to wash hers out every night and then iron it in the morning as she only had one.

She was given a penny or halfpenny a week pocket money. With a penny she could buy 3 gobstoppers on which an eye appeared when you licked it, or a "kalibunker". This was a sort of yellow hard toffee about the size of an orange, but flat. She and each of her brothers had their own tins for

sweets & often counted the pieces to make sure there were not any missing!

For entertainment, Mrs Hayward told me that a man used to come round in summer with a bear on a chain. He charged 1^d each for people to watch the performance by the "Old George".

Ruislip Fair was held for two days on the field they called the milking cow field which is where St Martins Approach now stands. At Ruislip sports there were races for both boys and girls.

In winter they used to slide on Manor Farm pond when it froze over. She and her brothers used to play with the family who lived in the church houses. Their father was a policeman and he used to patrol riding round on a white horse. He didn't seem to deter them from playing "knock up ginger" with a button on a piece of elastic!

WORK

In 1913 Lucy began earning 1/6 a week as a nursemaid to the 6 Molder girls, Mary, Winnie, Gertie, Veronica, Teresa & the youngest little girl. She started at 7 a.m. and went on till late often staying to grease the tins for baking. She also served in the shop and had to do her own washing. The only other help Mrs.Molder had, and her children were a credit to her, was a girl who came in to do the housework.

Mr. Molder was a sailor but took over the baker's, until recently the Priory Restaurant, from the Lawrences. During the war he was an air raid warden and the shop supplied doughnuts and cakes to the British airmen at Northolt aerodrome. Later on, Lucy used to wash the airmens' clothes, which were often lousy, and boiled their boots, which were sometimes covered in blood. Army trucks used to come and fetch the clean loads.

One day, during the war, her Granny Bell was haymaking in Long Field, one of Dick Ewer's fields, when a Zeppelin flew overhead. The pilot called out "Don't worry Mother, I won't hurt". The Zeppelin was later brought down in Barnet. Granny Bell gave up the haymaking when she was 72.

After six years at Molders, Lucy took a week's holiday, then moved to The George, where she worked for 12 years. Here she did cleaning, washing, cooking and serving meals. They had no copper, everything was cooked on the fire (a large kitchen range with 2 ovens). Later they had a gas stove and gas lights. She had a half day Wednesday, but often stayed to help with painting and gardening. She made the apple pies for functions and carefully measured the sausage rolls, which had to be 2 inches long exactly. All this for 12/6d a week. She said The George put her in mind of a ship turned upside down - clear evidence surely of a timber framed building.

She went on working after she married Frank Hayward. He was a "learning butcher" for 8 years at Crookalls on the corner of the High Street. He then rented a shop on Windmill Parade (Ruislip Manor) built by Hills and worked there 42 years. When first married, they lived in Hill Lane and paid 10/- a week rent for two rooms. Her daughter was born there and her niece still lives in the same house. Mr & Mrs.Hayward lived 46 years in Shenley Avenue.

THE COTTAGES IN THE HIGH STREET. (now the Ruislip Village Trust Property)

Mrs Hayward's mother moved into one of these. There was one room downstairs with a shallow sink in the corner, heating was provided by an open fire & even the coal was stored in the room. They couldn't have their meals while the coal was delivered as it covered everything with dust. Up the narrow stairs was one large bedroom divided into two. The place was filthy when they moved in and the fabric was so rotten that the foot of the bed went right through the floor.

During the time that she and her husband lived in Shenley Avenue they used to go and wash the milk bottles for the Collins at Sherley's Farm (now the Old Barn Hotel Ed.). She remembers Harry Collins sitting in front of a huge log fire. She had spent one Christmas there when she was small. She remembers coming outside to find the ground covered with thick snow. Wearing only thin shoes she had to negotiate the narrow High Street, past the end of Brickwall Lane which they called Dirty Lane, and home to Swan Alley.

PARK LANE RUISLIP



Cissy Bell and Lucy Allen with their Grandfather Bell outside Park Cottages 1904

SOME OBSERVATIONS ON A 13th CENTURY POTTERY KILN IN POTTER STREET, NORTHWOOD

by Robert Bedford

Documentary research has traced the name Potter Street back to 1454-5, but until a chance discovery of a large amount of grey unglazed pottery alongside the bank of a newly cut road (now Potter Heights) in 1975, the existence of a kiln or pottery in this area was unknown. (See report in this Journal 1976)

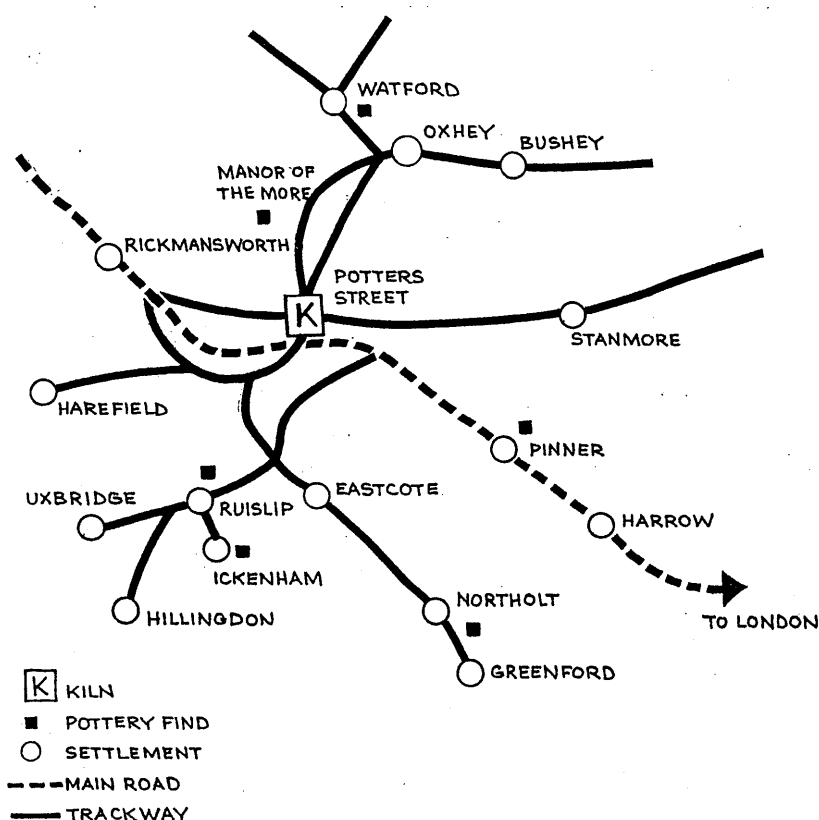
The site of the kiln was chosen by the potter with considerable care, to suit his requirements. It was on a south facing slope, on a hill capped with a good supply of clay and with a stream running nearby. It was close to Potter Street, a track leading from Harrow, through what is now Pinner Green and on to Watford. Another track, now Rickmansworth Road, going to Harrow and thence to London was about a mile away to the south.

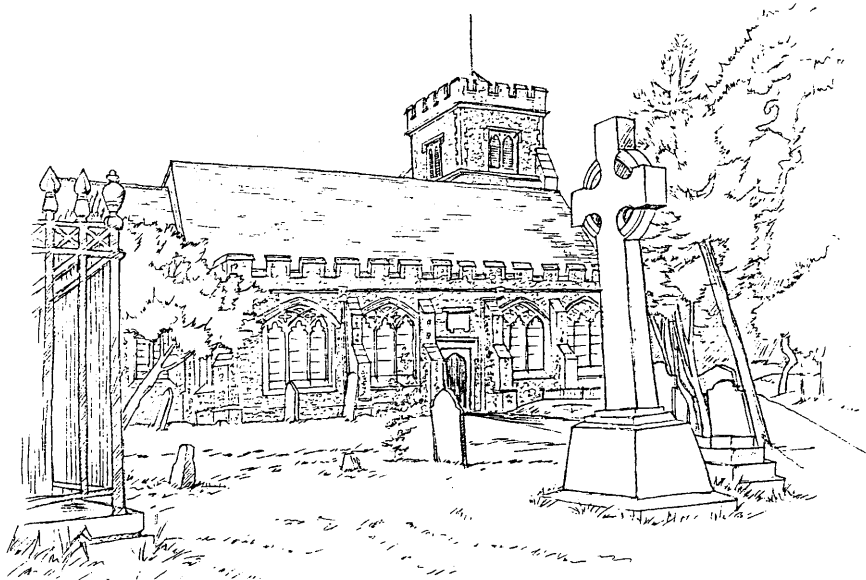
The accompanying map appears to indicate that several tracks lead to Potter Street and its kiln. The old English word "straet" meant "a paved or mettled road" so the name may indicate that the track from London was so well used that it was made into a paved way and thus designated "Straet".

Could the traffic on the road have been due to an accepted practice that potters did not themselves convey their extremely fragile wares to market places for sale, but relied on individual purchasers to travel to the kiln site? Traders would presumably have conveyed pots in hay-filled baskets to local markets, but the risk of breakage must have been high, moving them over rough ground.

The distribution of identical pottery finds from this kiln¹ would seem to indicate that dwellers in surrounding settlements patronised the potter, of necessity making frequent visits as their pots became old or unserviceable or were accidentally broken.

1.D.Shephard A medieval pottery kiln at Pinner, Middlesex The London Archaeologist, Spring 1977





SOME CHRISTENING AND BURIAL STATISTICS FOR RUISLIP

by Derek Jacobs

INTRODUCTION

The Parish Registers for Ruislip are extant, with some gaps, from about 1694 and in order to see what statistical information can be obtained from these registers, it was decided to make a preliminary study of two sample periods to see how they compared. It was decided to restrict the study to christening and burial figures as they are more complete than the marriage figures, and this article compares the christenings and burials for the two periods :-

1710-1750 The earliest period for which christenings and burials are complete.

1770-1810 The most recent period analysed up to the present time.

The statistics compared are:-

1. The seasonal variations in the number of christenings and burials. This is based on the total number of each event for each month respectively in each period respectively.
2. The variations in the numbers of christenings and burials per year.
3. A Cumulative Change Factor ($\Sigma\psi$). To obtain this factor, a Change Factor (ψ) was defined as the difference between the christenings and burials divided by the sum of the christenings and burials multiplied by 100. That is :-

$$\psi = \{(c-b)/(c+b)\} \times 100$$

where c is the number of christenings per year
and b is the number of burials per year

The Cumulative Change Factor is obtained by adding the Change Factor for each year onto the Cumulative Change Factor for the previous year, ($\Sigma\psi$ for the first year in a period being the same as ψ). The reason for deriving the change factor ψ was that it was considered that a factor $(c-b)$ would give some indication of the change in population but the significance of it would depend on the actual population at the time. The factor was therefore divided by $(c+b)$ to provide some degree of "weighting" to take this into account.

Graphs of these three statistics are plotted and compared for the two periods referred to above. For the graphs plotted on a yearly basis, the year is "old calendar" (April to March) for the first period and "new calendar" (January to December) for the second period.

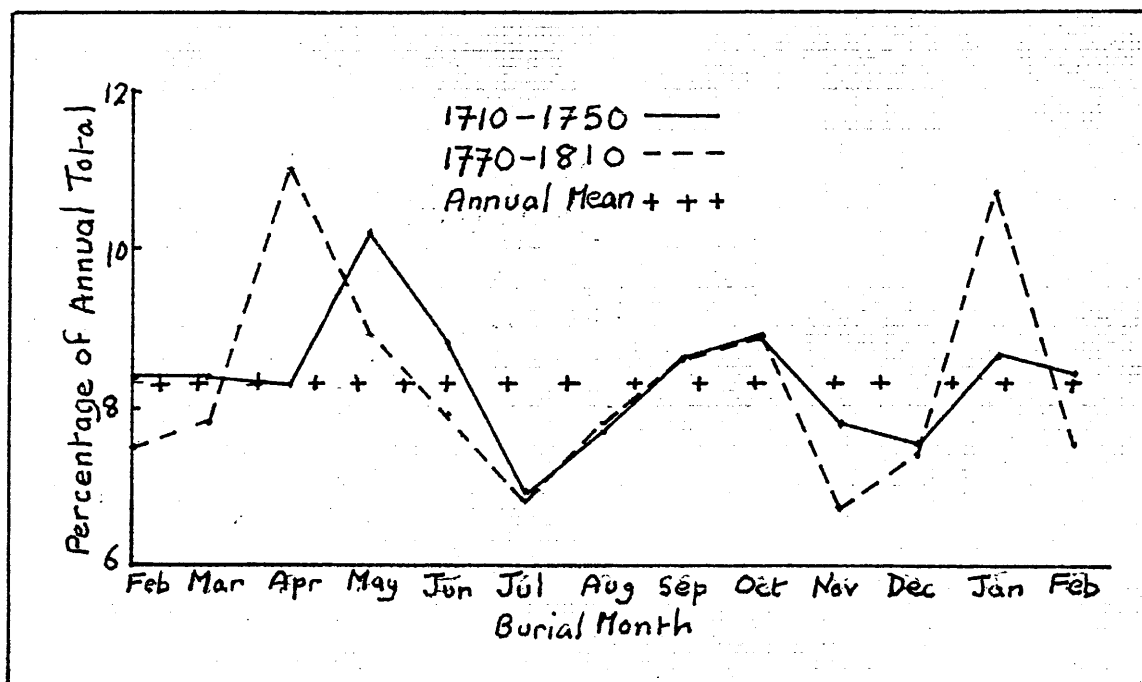


Fig. 1. Seasonal Variations in Burials

SEASONAL VARIATIONS

Burials. The monthly variation in burials is shown in Fig. 1. This figure shows the total number of burials in respective months of each period expressed as a percentage of the total number of burials in that period so that the two periods can be compared directly. The curves for both periods are generally similar, showing troughs in July and November, a main peak about April, May and a lesser peak in October. In addition, the period 1770-1810 shows a further peak on January and a further trough in February. The period 1710-1750 shows a very slight rise in January, but not enough to be significant. The lesser peak in October can perhaps be attributed to warm weather related illnesses occurring towards the end of summer. The peak in January is probably due to cold weather related illnesses which kill weaker members of the community leaving the hardier members and producing a lower burial rate for February/March. Another rise in April/May then occurs as the effects of a poor winter diet begins to take effect. Why the January peak occurs in the period 1770-1810 but not the other period is not clear. An examination of the data for the individual years shows the January figures to be constantly high in the 1770-1810 period, rather than any single "crisis" year being responsible for this peak.

If the results for both periods are combined, then all three peaks are of similar magnitude and are separated by troughs of similar magnitude. This would seem to suggest that the three possible causes of death viz:-

- cold weather related illness (January)
- poor winter diet (April/May)
- hot weather related illnesses (end of summer)

were equally significant in producing above average burials.

"A SOLDIER TO GOD" RUISLIP'S PARISH CHURCH PATRON

by V.J.E.Cowley

The son of a Roman tribune who rose from the ranks, St Martin of Tours was born at Sabaria, an important frontier garrison town, the capital of the Roman province of Pannonia (now Szombathely, Hungary) probably in 336 a.d. He was brought up near Pavia, 20 miles from Milan, where there was a Christian villa-church. Against his parents' wishes he enrolled as a catechumen at the age of ten, which meant that he had to leave services before the Eucharist. It was the time when the Emperor Constantine and his mother, Helena were restoring and building Christian basilicas and when Arianism was gaining strength.

At 15, the age of donning the all-white man's toga, Martin was forcibly enrolled in the Roman army. He was probably baptised at the age of 18: Constantine was baptised on his deathbed by the Arian bishop Eusebius. When Martin was 20 he had a vision of Christ wearing the sheepskin-hooded cloak he had given half of to a beggar on a winter's night at Amiens (see the statue north of the porch at St Martin's Church, Ruislip and the two Kempe windows on the north side of the chancel). Martin left the Roman army at Worms, it is said, after meeting the nominally Christian Emperor Julian. As Christ's soldier now, he declared himself unable to use weapons to kill and maim; he offered to lead his troops unarmed except for a cross.

Martin joined Bishop Hilary at Poitiers, where the oldest surviving Christian building in France, the mid 4th century baptistery with its central piscina for immersions, is still standing. He then set out to see his parents and tried to convert them. After establishing a cell in Milan, Martin, (accompanied by a priest) lived in a hermitage on the island of Gallinaria, off Genoa. Pachomius and Antony died in the mid 4th century and their lives in the desert were greatly influential. Martin's fellow Pannonian, St Jerome, who translated the Vulgate Latin Bible, left Rome for a hermit's life in the Syrian desert.

In 361, Martin inspired his first semi-eremetical community at Ligugé (=place of little cells), near Poitiers (Vienne). It resembled the British and Irish Celtic hut circles and gave him the reputation of being the founder of monasticism in Gaul. A small basilica was built over the site of Martin's resuscitation of a disciple and the Roman villa has been excavated revealing the 4th century sanctuary.

In 368, Hilary, Martin's mentor died: his relics are in the crypt of his church at Poitiers.

In 371, Martin was elected reluctant bishop of Tours. His solitary refuge nearby developed into the monastery of Marmoutier (=mauis monasterium) and gave rise to other communities. The site of his cell is now in the grounds of a girls' school. In 372 Martin visited the Emperor Valentinian I, an orthodox Christian brought up on the Pannonian frontier. In an age when Roman and Celtic religious traditions were still strong, Martin gained a reputation as a prayerful ascetic, preacher, healer and exorcist but he scandalised many by his ill cut hair, neglect of appearance and travel on foot, mule, donkey or by boat. He attacked heathen practices seeing life as a battle between demonic forces, and the Second Coming as imminent. His successor at Tours, Brice, was often critical of him but Martin was tolerant because Christ had put up with Judas Iscariot.

In 384/5 Martin was probably at the episcopal synod at Bordeaux, called by Emperor Maximus but he refused to attend later ones. With St Ambrose he spoke against the Emperor's condemnation to death of Priscillian and other heterodox Spaniards. In the following year, Augustine of Hippo was converted after reading the Life of St Antony.

In 394, Sulpicius Severus, convert to asceticism, visited Martin and became his biographer, when Augustine was writing his "Confessions". That year catholic Christianity triumphed when the leader of the pagan revival, Eugenius, was beheaded.

Martin died at Candes, near the confluence of the rivers Loire and Vienne, on 11th November 397. The 12th-13th century church contains a chapel marking the site of his cell. At Tours nearby, the basilica was dedicated to him; its Gothic successor was destroyed at the Revolution but it and Martin's shrine have been rebuilt. Two walls of his tomb remain. When the treasures of Tours were destroyed by the Huguenots, a churchwarden saved a piece of Martin's body and a bone from his arm. In the 6th century, the cathedral there was frescoed with his legend, explained by Latin verse of Fortunatus. An illuminated manuscript illustration from Fulda ca. 975, depicting Martin on *foot*, in accordance with Sulpicius's account of the Charity at Amiens, is even earlier than a retable, now in the Episcopal Museum at Vich, Barcelona: probably following a French original, that shows Martin on *horseback* carrying the lance, pennon and buckler of a baron from the "Chanson de Roland" type of epic; on his deathbed Martin, unwilling to soothe the pain in his side, lies on his back contemplating heaven; angels carrying away his soul, as on a capital at St-Benoît-sur-Loire, to which his body was removed during the Norman invasions. A. Jameson's "Sacred and Legendary Art", Vol II (1911), contains a French Miniature of 1500 which shows Martin in elaborate medieval armour on an elegantly caparisoned horse, which appears too small for him, outside the very solid-looking walls of Amiens, in a composition somewhat reminiscent of the chancel windows in St Martin's Ruislip: C.E. Kempe loved detail in such medieval style. The Burgundy Breviary in the British Museum, which is also 15th century French, shows the hand of Christ taking up the cloak Martin is cutting. The saint wears a sort of tall bowler hat *and* halo and rides through a theatrically rocky landscape with decorative blue and gold foliated background. The National Gallery, London has a painting of Martin by the 16th century Flemish artist, Gerard David. York has a huge stained glass window bearing his legend.

His earliest church dedication in England is St Martin, Canterbury: the nave probably originated in part of a Roman villa and was associated with a pagan shrine. In the 8th century, Bede also mentions Whithorn, the first stone church in Scotland, dedicated to Martin and standing since the Roman occupation; a cave 5 km way has incised crosses and contained Celtic freestanding ones with typical geometric and interlaced patterns. Before Hastings, William the Conqueror vowed that, were he victorious, he would raise a great minster in God's honour, whereupon a monk of Marmoutier asked that it should be dedicated to its founder: thus in Sussex rose "*the abbey of St Martin at the Place of Battle*". The abbot's house is now a girls' school and the gatehouse still stands with other monastic remains.

For centuries Martin was patron of France until superseded by St Denys. He is also patron of tailors because of the cutting of his cloak, and of wine-bibbers and drunkards, because he passed to a poor priest an honorific cup of wine handed to him by an Emperor. One of his attributes (shown with the Parish Church chancel statue) is the goose whose cackling betrayed his hiding-place when the people of Tours wanted him for their

O Lord, if I am still necessary to my people, I do not refuse thy labour; Thy will be done

D. Attwater: *The Penguin Dictionary of Saints*
J.C.J Metford: *A Dictionary of Christian Love and Legend*
C. Stancliffe: *St Martin and his Biographer, History and Miracle in Sulpicius Severus*
C. Donaldson: *Martin of Tours, Parish Priest, Mystic and Exorcist (recently remaindered cheaply in paperback)*
Henri Ghéon: *The Secret of St Martin*, (tr. F.J. Sheed)
E.I. Watkin: *Neglected Saints*
The Makers of Christendom, (General Editor C Dawson)
The Western Fathers, (tr & ed F.R. Hoare)
V.J.E. Cowley: *It's that Saint again*, Outlook (Parish Magazine), May 1979
V.J.E. Cowley: *Martin Encore*, Outlook, November 1989
E. Mâle: *L'Art Religieux du XII^e siècle en France*

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The cottages were two up, two down, with a scullery and outside toilet. A shallow sink and built in copper were in the scullery and a cold water tap. They had gas lighting. The front doors of these cottages were also to Withy Lane, but I cannot recall them ever being used for access. The cottages were reached by a lane from Ducks Hill Road between houses called Maintenire and Royston.

Chestnut Cottages were much older, reached by a lane beside the chapel opposite Reservoir Road. The gardens of these cottages I'm told once reached Bury Street. They had one room down and one and a bit up.

No. 1 had only one door at the front, a large open fire place and a very shallow sink, just hidden behind a partition. The stairs were winding and in the wall. Mrs. Lenard was there when I knew it. She was a cook at the Lido and suffered with Housemaid's Knee. She was very houseproud and the brass around her fireplace was so polished I still remember it.

The spaces between the beams in the walls became discoloured and crumbly at times and Mrs. L. would clean it down and paste on more paper, which she painted white. Mrs. L. lived to be a hundred and died last year at the residential home in Whitby Road.

Mr. and Mrs. Palmer lived in No. 2. Old Palmer made a tricycle. He seemed to work as a night watchman and never went anywhere without his little dog, Winnie. She would run between the back wheels or ride in a little box fixed on the trike. Mrs. P. was said to be a Romany. She was good at telling fortunes and reading tea cups - a wizened little old lady.

The Ferns was bought by Ted Lovejoy in the early 40s. He also bought the orchard next to Brill Cottage, which he sold off in small lots so starting the industrial site there today.

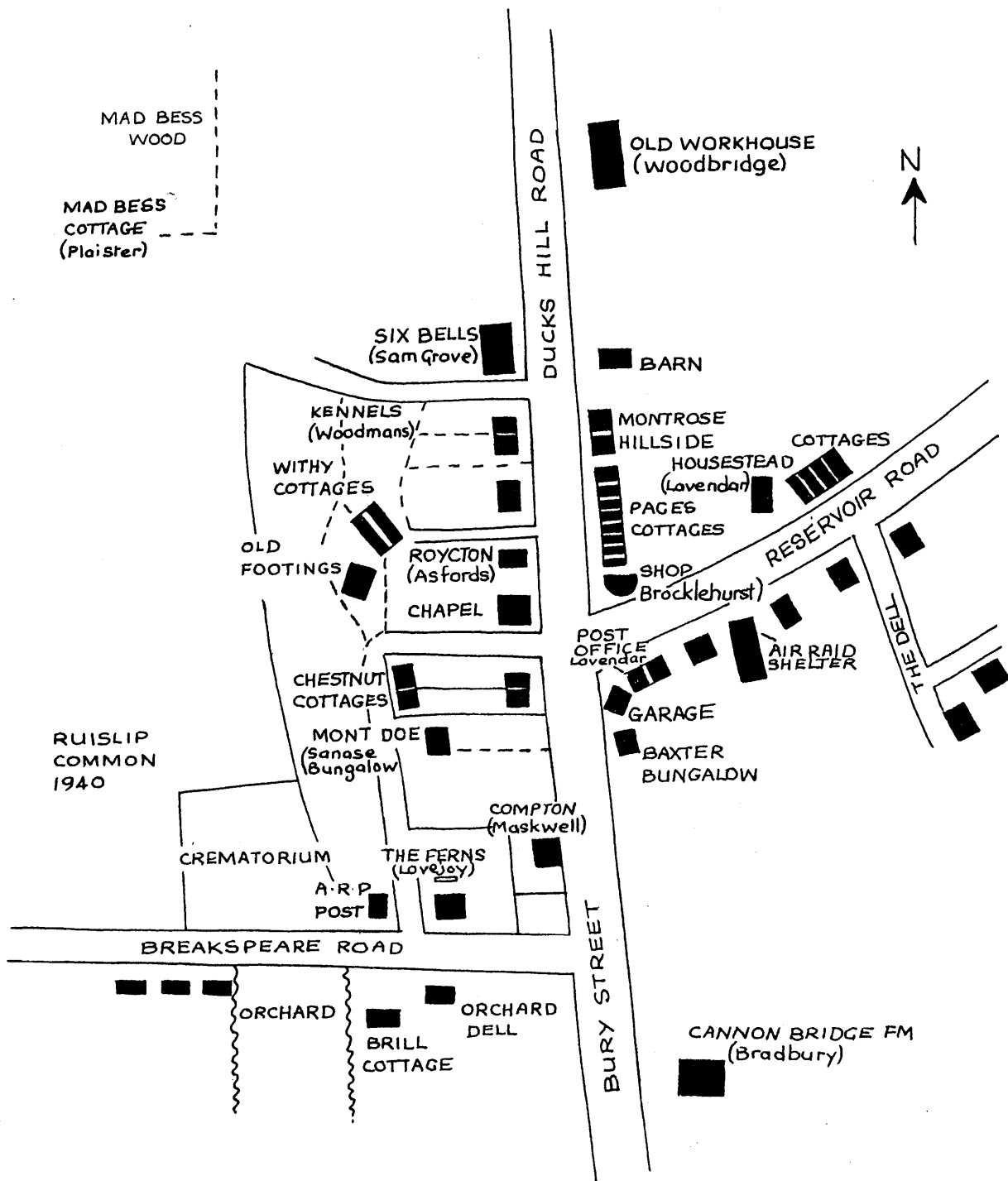
A.R.P. Post. The opposite side of the lane to The Ferns, in the corner of what was the Poor's Field, stood the A.R.P. Wardens' Post. This field is now part of the Crematorium grounds. The large oak in front of the Crematorium Chapel at one time stood in the hedge of Black Spots field.

Mrs. Gladwin also drew a map of Ruislip Common 1940, showing who lived in most of the houses at that time. It is reproduced here and is a useful addition to our archives.

The King's College terrier of 1565 shows that four cottages stood in the Withy Lane area, at that time most unaccountably called Cheapside (which usually denotes a market place). 17th century court rolls speak of "the Withies". Mrs. Gladwin's description of Chestnut Cottages, suggests that they were once a single timber framed house. The Ferns may have been another, the footings beside Withy Cottages, the third and the fourth close by.

The editors are very grateful to Mrs. Gladwin for allowing the reproduction of her letter and hope that it will inspire others to remember small areas of old Ruislip, Northwood and Eastcote.

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50 YEARS OF NORTHWOOD SCHOOL

by Eileen Camp

I had the pleasure of working at Northwood Comprehensive School for ten years during which time, the school celebrated its Golden Jubilee and published a Golden Jubilee Magazine which I found fascinating reading. Here is my own short history of "50 Years of Northwood".

In 1933 Northwood was expanding rapidly, mainly due to the Metropolitan Line now extending this far out. People were buying houses in what came to be known as "Metroland".

At this time there was an elementary school in Pinner Road. This soon became far too small for the increased population and the Council decided to build a new school in Potter Street. This was opened on 29th January 1934 and was known as Potter Street Senior Council School. Apparently the local people approved of the school as one newspaper report of the time spoke of it as having "A most pleasant vista".

At this time the school had 199 pupils and 6 staff. All of the staff, except the head, transferred from Pinner Road School. The head, a man called Mr Smith, came from Manor School in Ruislip.

The school expanded rapidly. By the time war broke out there were 400 pupils at the school and some more buildings had been added and in 1944 the school had a change of name to Northwood Secondary Modern School.

The war naturally brought about many changes. They even had a telephone installed! When war started, the school closed for two weeks as there were not enough air raid shelters. When it re-opened, it was on a rota basis, each pupil attending two days a week.

As many mothers were doing war work the children had to be given meals. At first these were taken at a "British Restaurant" in Northwood High Street, but this was not very practical as there was always the possibility of an air raid starting while walking to and from the restaurant. Eventually the Council set up kitchens in the school.

In 1961 an extension was opened which included the present hall, library and art rooms. The school had begun to creep down the hill. In 1975 the school was extended again even further down the hill. This extension included language laboratories, kitchens, a lecture theatre, workshops and science laboratories. This work was carried out to bring the school up to the standard required for it to become a modern comprehensive school. This it became in 1977 and from then on it was known as "Northwood Comprehensive School".

One of my own fondest memories of the school was of the open days. The whole school contributed and the standard of work was very high. There were examples of work from each department, ranging from essays from the first years, to the sixth form science group making bangs and dissecting rats. My own particular favourite was the needlework. A wonderful teacher called Ms Page got all the first year to embroider a sampler. I often wonder how many of these are on their way to becoming family heirlooms!

[illegible]

RESEARCH PROJECTS

You don't need to be an expert in palaeography or medieval latin to carry out research into our local history! There are plenty of interesting projects in hand at the moment, or waiting for someone to start to tackle them, which require only enthusiasm. (If you have a knowledge of either of the above there are even more.) The following is an outline of some of the work being carried out by members, either collectively or singly.

1. At present the **Research Group** is very busy preparing for the Exhibition on Education & the three R's in Ruislip and District. We are finding out all we can of the State & Private Schools mainly in Ruislip. We are studying schools in existence now and those that have closed; researching the History of education; looking at log books and collecting photographs of buildings, pupils, activities, school books, badges, uniforms etc.

The Research Group meets every two months and we always welcome anyone who would like to join us. Research projects may be either individual ones if you have a particular interest, or group ones in which we give each other mutual encouragement.

2. **Demobilisation of the Norman Army 1071**

The Domesday Book record of Ruislip lists 4 Frenchmen as holding 3 Hides and 1 Virgate (about 400 acres) of land.

Little is known about them or how they came to acquire this considerable wealth so soon after the Norman Conquest. Were they in fact members of the Conqueror's Army which was disbanded at Salisbury in 1071? Were all loyal soldiers granted land at that time and then proceeded to their designated locations, there to provide a small local authority and to be available for instant recall should William again require their services.

Research is needed to establish whether in fact there was an organised demobilisation after 1071, which was designed to establish a presence of Norman soldiers within small communities throughout south-east England.
by Robert A. Bedford

3. The Warrenders from books & documents. Lady Warrender was a close confidante of Winston Churchill's mother and is mentioned in books written about Churchill.
Being researched by Len Krause.
4. Northolt history and the Priory. *Being researched by Eileen Bowlt*
5. Indexing all the **Ruislip Northwood & Eastcote Local History Society** Journals.
"A mamouth task" being carried out by Jim McBean
6. Preparation of a book on Ruislip ***A Quiet and Secluded Place***. To be published later this year
by Colleen Cox

For further information on the Activities of the Research Group, contact any of the members whose names are shown in the list of Committee Members elsewhere in this Journal, or the Editors (Yes we are researchers too !)

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AN ARCHAEOLOGICAL INVESTIGATION AT BEETONSWOOD FARM ICKENHAM 1989

by Colin Bowlit

1. INTRODUCTION

Little known to many people Beetonswood Farm lay hidden away under a wildly overgrown hedge in the corner of a small, equally overgrown field, squashed in between the West Ruislip Golf Course and the River Pinn, close to the former G.W.R. line (grid ref. TQ074873). The site was marked by some brick foundations almost to knee height, filled in with brick rubble, all covered with moss and with a large hawthorn tree growing out of the top. The small field was in fact the former farmyard, as shown on early maps and indicated by brick and concrete foundations of outbuildings, still showing in some places. It was a romantic spot, particularly on summer evenings.

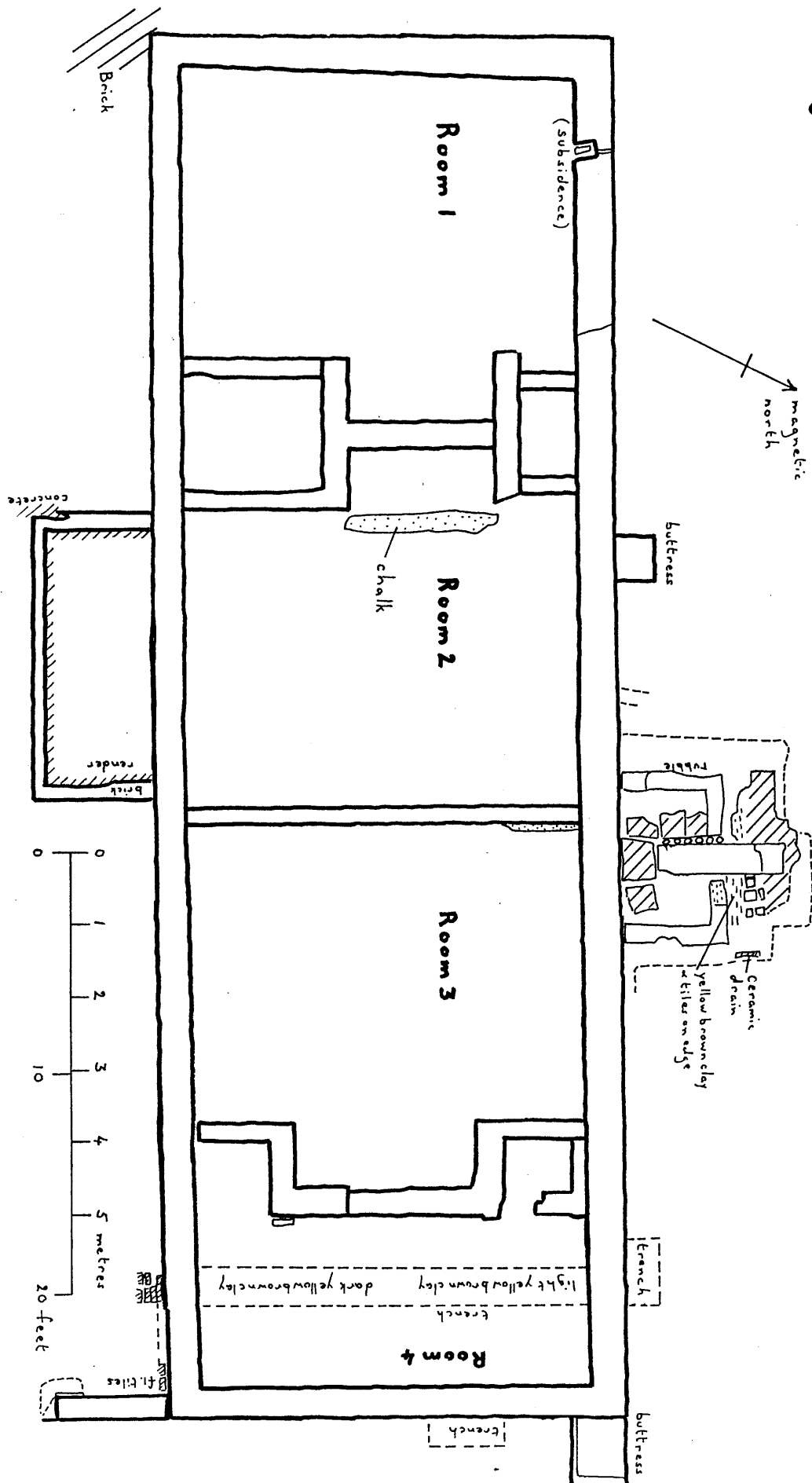
This was all horribly altered in 1988, when the Borough Council accidentally cleared the hedge, foundations and all whilst extending the golf course into adjoining Ickenham Green. It was claimed that Council officials didn't know it was there. The knee-high brickwork was removed (perhaps to make up the tees) and the ground levelled. Complaints were made to the Council by this Society and the Museum of London. A site meeting with a Council representative resulted in the area being set aside from further work for a time in the hope that some archaeological recording could be done.

It was not until the following spring (1989) that it was possible to organise a "dig". The West London Archaeological Field Group and a number of our Society members carried out clearance and recording with some limited excavation over seven Sundays during March—May. At the end of that time we had to vacate the site to allow work to continue on the golf course. The extensive brick foundations were reburied and now lie under the grass at the side of the fairway.

The known history of Beetonswood Farm up to its demolition in 1946 was given in the 1989 Journal by Eileen Bowlit. The farmhouse was described in 1923 by the Royal Commission for Historic Monuments as an early 17th century brick house with a modern square bay window on the south side. The only known photograph of the house is the one on the R.C.H.M. record cards, on which the drawing in the 1989 Journal was based, showing the south side with the ground floor square bay, tiled roof and plastered brickwork. If the dating is correct it would be an early example of a brick building in north-west Middlesex, remembering that at this period timber-framed farmhouses, such as Bury Farm (see 1988 Journal), were still being built.

Bricks have been around in England a long time, witness Morton's Tower at Lambeth Palace dating from 1490-5 or the even earlier imported Flemish bricks built into the curtain wall of the Tower of London in 1283. But those were great buildings and in no sense vernacular. Locally, Swakeleys in Ickenham was built of bricks 1629-38, but this is again a great house. The Harefield Almshouses were erected some time after 1636 and are of brick, but it should perhaps be remembered that these were built in accordance with directions in the will of Alice, Dowager Countess of Derby, whereas Beetonswood appears to have been erected as a simple farmhouse.

Figure 1. *Betonswood Farm, Ickenham.*



2. ARCHAEOLOGICAL WORK

The site was scraped back to reveal the foundations, which turned out to be more extensive than had been anticipated. The main building was 63ft.8in. by 20ft.8in., with additional structures (see fig. 1). The most noticeable thing about the foundations is that they were of brick and surprisingly wide (19inches, see fig. 2). This showed that the house had not originally been a timber-framed building, to which a brick skin had been added later (a practice not uncommon). The width of the foundation walls suggests that the builder was unsure about building in brick and allowed a large margin of safety. Curiously, in spite of this, the building had suffered structural trouble, since large brick buttresses were built at the north corner, on the north-west side and possibly the south corner. Even so, the north-west side towards the west had subsequently suffered subsidence and cracked, (see fig. 1). This was surprising as it did not seem likely that the slope to the River Pinn was sufficient to cause slippage. The possibility that it lay on top of an old disturbance, such as a rubbish pit, is a possibility that we were unable to investigate, but seems unlikely in view of the lack of evidence for previous occupation of the site (see later).

No foundation walls were removed, but limited excavation outside the walls at two places near the north corner showed five courses of bricks below the original ground surface, resting on broken tiles. The bricks were an unfrogged, hand-made type of nominal size 9in.x4in.x2in. A few bricks used in the east corner appeared to be later work and were of nominal size 9in.x4in.x2½in. with an impressed small frog containing what appeared to be the letters G.R.

The ground plan was divided into four rooms, the two at the south-west end sharing a back-to-back fireplace. The next room had a fireplace jutting into the north-east room, which itself was unheated. The sketch plan in the R.C.H.M. report (see fig.3) showed three external doorways, (one of which was blocked) and three internal doorways. None of these were identified during the investigation (a sobering thought about the limitations of archaeology), but the position of the porch on the north-west side was revealed as a series of brickwork, probably relating to repairs and rebuilds. The sketch plan also shows stairs against both chimneys. This was a common practice, but again no evidence remained. The position of "the modern square window on the south side" mentioned by the R.C.H.M. was marked by a slab of concrete jutting out from the south-east wall. The fireplaces were outlined by brick foundations, but nothing remained of the working hearths. The hearth place in room 1 had a spread of mortar overlying clay, as had the rest of the room (probably for bedding a missing brick or tile floor). A few bricks laid in herring-bone fashion set in sand and mortar remained in room 2. The hearth place in room 2 contained a mortar and rubble layer with some embedded flints. The purpose of these was unclear, but they may have helped support the hearth stones. The hearth place in room 3 contained only sticky, yellow clay.

A small pit was dug in room 2 against the dividing wall (see fig.1) to seek evidence of any earlier structure. Immediately below the surface was sticky, yellow clay which continued to a pebble layer at 14inches depth. A hole was augured through another 26 inches of clean, yellow clay until traces of chalky marl appeared. The dividing wall here was a single brick deep lying in tiles.

A 0.5m. wide trench was dug across room 4 (see fig.1) to a depth of 0.4m. through sticky, yellow clay, apart from a small scatter of mortar, flint and pieces of tile in brown clay at the centre. It was considered that

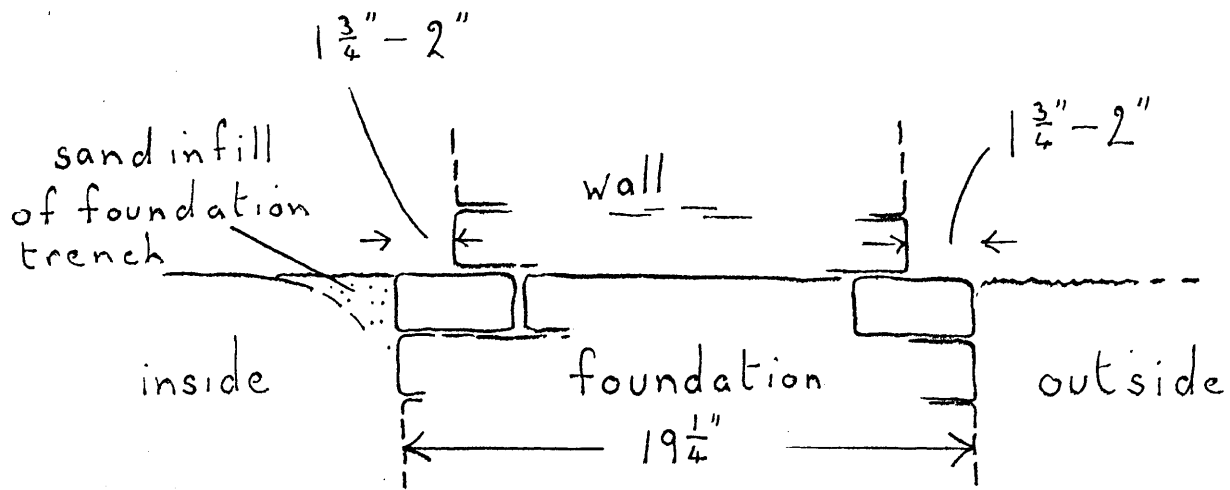


Figure 2. Wall foundation on S E side of room 4

Historical development (with dates and small sketch plan).
 an early 17th century house
 with a modern square bay window
 on S. side.

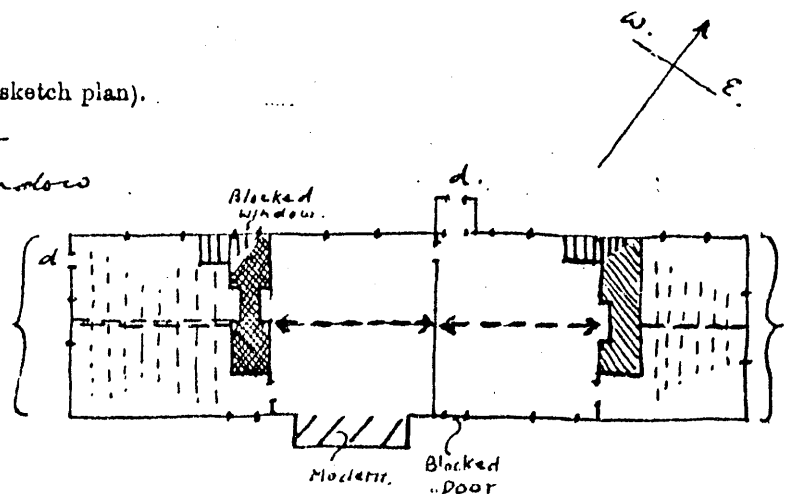


Figure 3. Sketch plan of Bectonswood farmhouse (RCHM, 1923)

much of the clay probably derived from the foundation trenches and that the rubble had been incorporated.

Although there was a substantial amount of post- 18th century pottery scattered outside the walls at the north end, practically no stratified finds were discovered within the building area to help with dating. The single piece of stoneware on top of the clay floor in room 1 plus the piece found among the brickwork excavated outside the south corner (buttress?) and the thick clay pipe stem in the porch brickwork, would not be inconsistent with a *late* 17th century date. Whether or not this was an *early* 17th century house, as stated by the R.C.H.M. survey of 1923 must remain an open question until further evidence emerges from historical research, or further excavation takes place on the site and surrounding farmyard, which remains as yet undisturbed.

[illegible]

by Colin Bowlt

News and Information

LOCAL HISTORY CONFERENCE 10 March 1990

CHALK AND TALK Education to 1914 was the subject of this year's conference. All but one of the speakers were drawn from our supporting societies with a general introduction by a speaker from the Harefield Society who organised this year's conference.

We were fortunate to have Dr. Diana St. John from the Fawcett Society for the opening lecture on "An Education for Life?" In spite of having laryngitis, Dr. Diana gave a lively talk which obviously interested all the audience. Everyone present was given a list of relevant dates and book references which added greatly to our understanding and enjoyment of the talk.

Several members of the Harefield History Society then gave a presentation of "The Village School", adding a touch of fun to the day.

In the afternoon, Mrs. Yarde from Hounslow spoke on Sarah Trimmer and her Sunday Schools in Brentford 1786. This was followed by a talk on "Education, the three R's", given by Dr. Colleen Cox of our Society. Ron Edwards of Pinner then talked about the Commercial Travellers' School at Pinner. The last talk of the day was given by Mr. Pearce of Uxbridge on Bishopshalt and the early Grammar School movement.

The Conference was supported by exhibits from Ruislip, Roxeth, West Drayton, Pinner, Wembley, Rickmansworth and Harefield Societies; Hillingdon and Harrow Libraries; the Selbourne Society; Middlesex Heraldry and the Harrow Museum.

This year's conference was enjoyed by everyone who attended it.

Denise Shackell.

GOLDEN WEDDINGS

Two couples who are members of the Society celebrated 50 years together. Eva and Jack Plymen's anniversary was on 21st October 1989.

Elizabeth and Len Krause invited all the members of the Society who were at the January meeting to join them in celebrating their anniversary which was on 27th January 1990. They generously provided everyone with a glass of wine and a "nibble".

The Society took the opportunity to present Elizabeth and Len with a glass bowl engraved with our History Society sundial logo and their anniversary date. Some flowers were also given. Everyone enjoyed and appreciated the occasion.

D.S.

OBITUARIES

George Craven died in August 1989 after a long period of ill-health. He became our Treasurer at a time when our finances were expanding from simple subscriptions to publications. He produced proper balance sheets and established an independent auditor. He is greatly missed at our meetings and outings.

by Len Krause

We gratefully acknowledge the active help of our own members and those from supporting societies and last but not least the work of the Conference Secretary, Elizabeth Krause, in organising the pre-conference publicity and the logistics of a most interesting day.

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