



# FULBOURN VILLAGE HISTORY SOCIETY

*"To save Fulbourn's past for the future"*

**NEWSLETTER NO. 52 Autumn 2020**

## NORMAN OSBORNE 1933- 2020

Over twenty years ago, Norman Osborne proposed that a museum be established in the village and in Autumn 1998, 14 interested persons met at The Manor, including the County Museum Officer. On his advice, rather than proceeding with the museum idea, Fulbourn Historical Society (name changed later!) was formed..... and the rest, as they say, is History.

Without this original idea it is unlikely that Fulbourn Village History Society would have existed. Norman, who served on the committee (as Vice Chair) continued to support the Society over the following years and was very active in organising our first two public Exhibitions: the Millennium Exhibition held in summer 2000 at the request of the Parish Council and the Second Public Exhibition, also held in the stable block of the Manor, to celebrate the Queen's Golden Jubilee, June 2002.

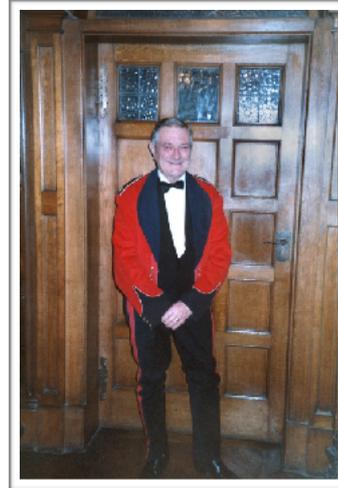
He was very well informed about local families especially those affected by the two World Wars, and did important research into the backgrounds of these military personnel. Norman also investigated the foundation of the WWI Red Cross Voluntary Aid Hospital in Fulbourn and was always happy to share his knowledge with others.

Indeed, his mounted collection of photographs, medals and memorabilia relating to the wars very often appeared in our own exhibitions as well as those of the local branch of the Royal British Legion, of whom Norman was a very loyal member. We are extremely grateful that the Osborne family has kindly loaned these to the Society where they are available for research and display purposes.

In appreciation and acknowledgment of his contribution to F.V.H.S., Norman was given our only honorary life-time membership. He will be greatly missed.



Helping us move into  
The Fulbourn Centre, 2006



'In costume' at the  
Victorian Evening social  
event held in The Manor.



Cutting our 5th  
Anniversary Cake



'On the door' at a Coffee morning.

## THE POOR IN 19C FULBOURN PART III by Glynis Arber

As noted in N.L. 51 'The Poor in 19C Fulbourn Part II' The Chesterton Union who administered the workhouses seem to have preferred the short term expedience of helping a family over a lean spell to absolute prohibition of outdoor relief for the able bodied pauper. Its Minutes Books (whose committee met weekly!) record decisions taken by the Guardians to issue outdoor relief for individuals who were ill (but presumably expected to recover) and Fulbourn inhabitants were amongst the names provided eg in 1880 Harvey Hart, John Gray and Richard Clements were all 'relieved on account of sickness'. No doubt there were others from the parish.

These Minute Books meticulously detail the administrative functions of the Chesterton Union. For instance, tenders for items supplied to the Union eg for Coal, were examined and accepted. Reports from the workhouses considered and calculations for the amount of money received via parish rates carefully set

down. Decisions were also made about applications for relief (sometimes names of the paupers were provided). They made sure that those who could provide help to their relatives did so eg on July 3rd 1879 the Clerk was instructed to summon John Littlechild of Fulbourn and his brother, Arthur asking 'as to why they should not contribute towards the maintenance of their mother' and similarly on October 23rd 1879 John Nottage of Swinham, Oxford and Charles Nottage of Fulbourn why they 'did not contribute towards the support of their father and mother'.

The census returns for Fulbourn are an important primary source for providing an insight into the poor of the parish - at least where they can be identified as living in the Almshouses.

Unfortunately, the 1841 census is very sparse on detail and no addresses are provided. However, the 1851 and 1861 census are much more helpful.

Year	Head	Wife	Son	Daughter	Grandson	Granddaughter	Marr-ied	Wid-ow-er	Widow	Un-married	Blank (child)	Aver Age Male	Aver Age Female	Age range
1851	13	3	11	5	3	1	10	2	6	11	8	28.8	46.1	82-2
1861	11	3	4	4		1	7	2	5	9		45.75	48.8	76-18
1871	11	4					8	2	5			76.1	74.8	84-62
1881	12	2					4	3	7			82.2	74.8	87-72
1891	7	4		1			10	2	2	1		73.8	70	84-63
1901	3	1					2	2	5	3		82.6	74	87-62
1911	7	2					4	2	2	1		73.5	75.8	86-66

**Fig 1 Census data for Almshouses in Fulbourn**

The Table [Fig. 1] extrapolated from Census data shows a distinct change in the composition of Almshouse occupants between 1851-61 and from 1871 onwards. (New almshouses were built in 1864 and the old dilapidated almshouses demolished). Evidently, a different qualification system was then put into operation. For instance, the following points can be made:

1. In 1851 and 1861 the average age of inhabitants was around the mid forties. Between 1871 and 1911 it was in the mid seventies.
2. The age range varied from two to eighty two in 1851 ie infants were included. Ten years later, this practice had been discontinued but older children (eighteen +) are still found to be living with their family in the old almshouses.
3. From 1871 the age range was fairly steady, at around the mid-sixties to late eighties (with an average age approximately at mid seventies).
4. Support for the poor by providing housing in the Almshouses was apparently now only available for the elderly and not to young, impoverished families. It must also be remembered that the buildings in which the latter had been housed (ie in 1851 and 1861) were essentially, slums. No doubt this also accounts for the decline in the number of residents from 37 to 22 respectively.
5. One category of occupants which dominates throughout the period, is that of widow ie from between 5 to 7 with the exception of 1891 and 1911 when there were only two.
6. Widowers were less represented ie 2-3 for each census year. We can speculate that women usually lived longer anyway and that the hard physical labour required of most unskilled men eventually took its toll.
7. On all of the census returns the 'Head' of the household was noted. If this was a married couple the man was designated as Head. However, women could also be named Head if they were the principal adult of the family. It becomes somewhat confusing when two women (and on occasion two men), resident at the same Almshouse, are both declared Head. This usually occurred - from 1871 onwards - when widows (or widowers) shared accommodation together. An arrangement that was no doubt dictated by using the new Almshouses to their full capacity.

A column set out in the 1851 to 1881 Census form is for 'Rank, Profession or Occupation'. In 1891 and 1901, 'Rank' is omitted. The Almshouse entries for 1851 and to some extent 1861, give the most varied description of occupations which is not surprising as these years included residents who were still of working age. Thus in 1851 there were seven agricultural labourers and in 1861 four. (It is somewhat poignant that in 1881, four men all in their eighties also put this down as their occupation but written over this was a pencilled note 'No occ' which can be interpreted as 'no occupation' in other words, retired). In 1861 two women had a designated occupation - as a Washerwoman and a Laundress - presumably, the former was less skilled than the latter. One girl - in 1851 at age 13 on Parish Relief, ten years later was described as a prostitute (though this was not likely to have been regarded as a profession!!)

The Census's also reveal the place of birth for residents of the Almshouses - unsurprisingly the majority came from Fulbourn as is shown in the Chart below. [Fig 2]

Census year	Almshouse Residents Born in Fulbourn	Almshouse Residents Born in Neighbouring Villages, Cambs.	Almshouse Residents Born Elsewhere
1851	25	10	
1861	17	5	
1871	10	2	
1881	9	5	
1891	11	3	
1901	5	4	2
1911	4	3	2

**Fig 2 Census data for Birthplace of Almshouse residents**

As the government bureaucracy which formulated the census returns developed, more and more details of people's personal life were required. The 1911 census thus contained the earlier census headings - but with certain subdivisions. For instance, they wanted to know how many years couples had been married, the number of children they had who were still living, the number of children who had died (this must have been a hard column to fill in), their nationality and their profession or occupation. In 1911 the latter was completed by residents of the Almshouses in more detail than previous years. Only three inhabitants did not provide details of their past occupation (one was a wife, the other two widows). However, it appears from the rest of the information that more skilled workers than in the past now inhabited the Almshouses. For instance, there was a Railway Platelayer (retired), a Farm Baliff (retired), a Needlewoman (retired), a Housekeeper (retired) and only two Farm labourers. One of these, age 78 was noted as

being retired, but the other, age 69, was not - and a further column had an entry for him as 'worker'.

One other departure from earlier census returns, was that each household in 1911 had its own individual form. The Head of the household was also required to supply the address against his/her signature. Two men and two women were able to do this, but J Kemp, the enumerator, signed on behalf of three men who were presumably illiterate. It is not entirely clear if the residents of the New Almshouses were all in receipt of outdoor parish relief. They may have just had their accommodation provided. By 1905 parish ratepayers were no longer forced to make a contribution to the upkeep of the eight Almshouses so funds had to be raised by other means - including concerts - and the Almshouses are now a Charity, with a Board of Trustees, administered by a Clerk.

**Part IV will be in Newsletter No. 53**

## WRIGHT'S CHARITY

During my research into the 19C poor of Fulbourn, I became intrigued by the number of charities within the village that had been set up for various reasons. Some like Geoffrey Bishop and John Caraway's Charities were founded to help the poor. However, this was not the only motivation. Richard Wright set up his charity in 1525 "for repairing and keeping of the clock in the parish church of St. Vigors, and towards the ringing of the curfew-bell and the day-bell, any money over to be bestowed on repairing the steeple and bell in the said parish."

No doubt many of our members are by now aware that part of Wright's Clock land, adjoining Peterhouse Technology Park, has recently been sold to Peterhouse for £18.5 million. This is with the support of the Charity Commission. In anticipation of the sale, the Trustees of Wrights Charity had widened its objectives. They have extended the original purpose to include 'The maintenance, cleaning, repair, alteration, renewal and improvement of any other parts of the entirety of the buildings, fabric, fittings, furnishings facilities and equipment and the churchyard, graves,

monuments and boundary walls of the said Parish Church'.

Also, an additional clause which is deliberately broad and should provide great benefit to organisations and individuals in Fulbourn was agreed ie The advancement for the public benefit in the parish of St Vigor with All Saints Fulbourn of any or all of those purposes which are recognised as Charitable (according to the law of England and Wales) as the Trustees shall from time to time think fit by making grants both to organisations (including the Parochial Church Council of St Vigor with All Saints) and to individuals in the parish of St Vigor with All Saints Fulbourn."

It will of course, take a while for the Charity to move into this completely new order of operations. In the meantime, Fulbourn Village History Society will be collaborating with the Trustees of Wright's Charity to research (this could prove challenging - see below) and find out more information about the history of Richard Wright and his bequest, all of which we intend to publish in forthcoming newsletters.

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## CAMBRIDGESHIRE ARCHIVES UPDATE

In order to minimise the risk of COVID-19 contagion, you are advised not to visit, but to use the [Historical Research Service \(HRS\)](#) or [digitisation service](#) instead. **Visiting is strictly by appointment only.**

### **Making an appointment to visit**

You must make a prior appointment or you will not be able to enter the building. Appointments to visit Huntingdonshire Archives may be made by emailing [archives@cambridgeshire.gov.uk](mailto:archives@cambridgeshire.gov.uk) and appointments to visit Cambridgeshire Archives at Ely may be made by emailing [cambs.archives@cambridgeshire.gov.uk](mailto:cambs.archives@cambridgeshire.gov.uk). Our staff will then see what days and times are available for you to visit. Your appointment must be confirmed by our staff.

**Currently we are only taking appointments for Tuesdays and Wednesdays at Ely and for Thursdays and Fridays at Huntingdon. We request that searchers book a morning (10:00am-12.30pm) or an**

**afternoon (1:30pm - 4:00pm) session only, in order for seats to be made available to as many other people as possible.**

When you make an appointment you will be asked what documents you wish to consult. Please have a list of documents ready, with reference numbers. You may book up to eight documents.

Resources or services which are not currently available in the searchroom: Items on open shelves - including register transcripts, catalogues, handlists, trades directories, general books Microfilms and microfiche, Ordnance Survey maps (these may be ordered in advance), On-demand document productions, On-demand photocopying, Sales of books, pencils etc, On-demand advice or assistance from archives staff on (eg) difficult-to-read words, other possible documents or resources to try, etc

**Toilet facilities will not be available.**

Much of the information Fulbourn Village History Society has about the village between 1939 -1945 comes from extracts in The Fulbourn Chronicles Vol IV whose earliest entry relating to the war years occurred on 22 September 1939.

It states 'Many of the women *evacuees* who have been *billeted* in Fulbourn have returned to their own homes.'

It would seem that the evacuated women returned home within three weeks of arrival in Fulbourn, probably because there were no bombing raids on Britain in the first months of the war (known as the Phoney War),



although the Chronicle does not make it clear if children remained. Following the fall of France in June 1940, Britain became Germany's next target and the Blitzkrieg begun. Evacuation of children recommenced and certainly, they were in the village during Christmas 1940 as the

Chronicle reports [26 December 1941] *'All school children - evacuees and Fulbourn - 237 in number, spent a happy time at the Christmas party arranged by the Evacuation Committee. Father Christmas and the many gifts*

*gave great delight, as also did Miss Alice Reynolds' concert party. A was ??? of apples given by Mr Whitehouse provided an apple for every child on leaving.'*

As well as providing billets for evacuees there were many ways in which the people of Fulbourn helped with the War Effort. In particular, support was given to various Charities and Funds set up to help members of the Armed Forces or indeed, the machinery of war itself. The Chronicle mentions fifteen of these by name :

- Aid to Russia
- British Prisoner of War Books and Games Fund (became Prisoners of War Fund)
- Cigarettes for B.E.F. ie British Expeditionary Force
- Comfort for Troops
- Forces Remembrance Fund
- National Air Raid Distress Fund
- Red Cross Agricultural Funds
- Russian Fund
- Salute the Soldier Week
- Soldiers', Sailors' and Airmen's Families Association
- War Weapons Week
- Warship Week
- Welcome Home to the Troops Fund.
- Wings for Victory

Their aim appears to focus on providing comfort to British troops and civilians affected by the war, as well as raising money for government war bonds. [continued in Newsletter 53]

**Note from the Editor:** Whilst researching our Archives for information about the Home Front and Fulbourn Village during WWII, I was somewhat frustrated to find so little original documentary evidence. There were only a few letters and official government guidance pamphlets and even the internet had gaps in the sources available. No doubt, after WWII, the general public did not feel keeping propaganda and information material relating to the war was important.

I was therefore very pleased to be contacted by Hannah James, who was part of Fulbourn's Covid-19 response team, with the offer - gratefully accepted - to save and pass onto F.V.H.S. any printed advice etc relevant to the pandemic. For a similar reason, I photographed various (not all, I am afraid) scarecrows that appeared in Fulbourn gardens during the Easter 2020 weekend. Even if this is a recent event - it will, eventually become history and part of our local heritage.

# SCARECROW GALLERY



..and a special thank you to our wonderful key workers and N.H.S.



**Another Note from the Editor:** After finishing the report about Fulbourn's Scarecrows I received an article (below) from Claire Daunton on what, coincidentally, was a similar theme ie preserving the present for the future - especially in these unprecedented times. F.V.H.S. would welcome members input and ideas on this subject. If you have any thoughts, please email them to [glynisarber48@gmail.com](mailto:glynisarber48@gmail.com) or post to 28 The Haven, Fulbourn, CB21 5BG. Thank you.

We've all read about recent attempts to make some kind of comparison between the Covid 19 outbreak and the so-called 'Spanish flu' pandemic of 1918-1919, even with the Black Death of the mid 14C. There are some parallels, of course, but any serious comparisons with either pandemic depend on the availability of evidence.

Medieval historians would dearly love to have some more accurate quantitative evidence related to the Black Death, and more qualitative evidence of chronicle reports and personal accounts : but both types are rare, and particularly for Britain. Estimates vary hugely, but it is possible that in some areas as much as 50% of the population died. We know that religious belief was crucially important, but how did contemporaries experience the loss in emotional terms ?

It's perhaps more surprising that evidence for the course of the 1918-1919 epidemic and its effects is in short supply. This is, no doubt, because of its timing in relation to the end of the First World War and the after-effects of the conflict. But it is striking how sparse are both official and personal accounts. What we do know, however, is that life went on as normal : no lockdown here, only in some cities in the US.

Will we, of this generation and this pandemic, leave behind enough evidence of how we dealt with Covid 19 in 2020 ? Will we be able to comment on its short and long-term effects ? Should we be thinking about the Fulbourn archives-in-the-making for Covid 19 ? Has anyone kept a diary ? Have groups reported on how they have coped ? Has anyone started to write a play related to the pandemic ? Has any poetry been written ?

We know that local government organisations have records of their many meetings and actions they have taken, but is there something we could do, both as individuals and as historians in our own local communities, to show what it was like to live through this pandemic ?

**Claire Daunton**

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## **PROGRAMME OF TALKS FOR F.V.H.S. 2020-2021 SEASON**

**Please Note: these may be subject to change owing to the Covid 19 situation.**

15<sup>th</sup> October 2020 Paddy Lambert **"Archaeological excavation at Wimpole"**

19<sup>th</sup> November 2020 Brian Human **" History of Photography"**

10<sup>th</sup> December 2020 Liz Davies: **A GP's old time Christmas** (working title only)

16<sup>th</sup> January 2021 Becky Proctor **"Old and new History of Papworth"**

18<sup>th</sup> February 2021 David Stubbings **"Cambridge Horse Tram"**

18<sup>th</sup> March 2021 Tony Kirby **"Landscape of religion: "Churches and chapels since the Reformation"**

15<sup>th</sup> April 2021 AGM + Michael Perkins **"History of Radar"**

# HIDDEN HISTORIES OF ARTEFACTS HELD IN OUR STORE by Glynis Arber

Websites consulted:

[cambsgology.org](http://cambsgology.org)

[theheritagedirectory.co.uk](http://theheritagedirectory.co.uk)

[british-history.ac.uk](http://british-history.ac.uk)

[cambstileandbrick.co.uk](http://cambstileandbrick.co.uk)



**Brick inscribed G H C O & CHESTER BURWELL CAMBS**

Fulbourn Village History Society have accessioned a white cream brick, inscribed with 'Burwell Cambs'. It is therefore from a local brickworks.

## HISTORY

Taking advantage of the geology of this area, which consists of Gault clay ie a sequence of clays, mudstones and thin siltstones with bands of phosphatic nodules, grey coloured Gault clay was quarried on the flat fen areas around Burwell since 1830's. It was the source for the successful brick making industry in Burwell.

Burwell's main non-agricultural exports before 1800 were the clunch cut in its quarries and lime made from it. Stone from Burwell was used in 1295 at Cambridge castle and later at several Cambridge colleges. Masons named from Burwell were working c. 1350 at Ely cathedral and Windsor castle. One quarry belonged in 1399 to Ramsey abbey and in 1628

a Burwell bricklayer bought a  $\frac{3}{4}$  of an acre meadow called, perhaps by 1584, the Quarry.

By the most northerly pit stood the Victoria limeworks, in business 1885-1905. Lime burning continued in the 1940s and the clunchpits, the last worked until 1962 by the Carters, were briefly reopened c. 1972 to obtain stone for work at Anglesey Abbey and Woburn Abbey (Beds.). About 1900 Robert Stephenson started in the east of Breach Farm to the north-east, a cement works employing 40 men, which remained in production until c. 1926.

By 1926, a new and larger brickworks off Factory Road was built, with steadily growing brickpits to its north, on Little Fen drove just south-west of the earlier one. This remained in use in the 1960s, employing c. 45 people and producing up to 10,000,000 bricks a year. In 1966 Fisons sold it to a Leicestershire brick manufacturer. Following the loss in popularity of pale bricks, it was closed in 1971. The buildings, save for some workers' cottages, were demolished in 1972, their two 180-ft. high chimneys being blown up.

The current business, Cambridgeshire Tile and Brick Company, was restarted 20 years ago in order to produce traditional Cambridge gault tiles to restore the listed roofs of the Cambridge and Ely area. Near to the original site, this small artisanal brickmaker still uses the Gault clay from a stockpile that came from the pit. The brick and tile products are moulded by hand and fired on site. The clay is forced through a milling machine that crushes any fossil content which is then mixed to a smooth clay paste. The claim is that the crushed fossils add Calcium to the mix, giving the pale yellow colour. F.V.H.S.'s brick probably dates from the 19C to 20C.

**Further Note from the Editor:** Looking at websites for this article coincidentally revealed extra information about my own family - an unexpected bonus and why I find local history research so fascinating. I had already discovered that the 'Arber' family were present in Burwell during the 17th and 18th century being variously described as stonemasons, brickmakers and farmers. This entry for Burwell from [british-history.ac.uk](http://british-history.ac.uk) 'In the early 19th century the Arber family, also bricklayers, were working the High Town clunchpits, probably covering 3¾ a. in 1804, and limekilns' confirms it was indeed a family trade.



## CAPTURING CAMBRIDGE PROJECT

Those who have had a chance to look at the Museum of Cambridge website [CapturingCambridge.org](http://CapturingCambridge.org) will have realised that it works something like a giant clipboard map.

We can attach to any location on the map all kinds of information: text, documents, photos, sound recordings, film, and links to other websites with related information.

The map was originally set up by the Mill Road History Society and passed on to the Museum when their particular project ended about five years ago.

Since then volunteers, both on behalf of the Museum, but also working for other local history groups such as Trumpington, have added to the site so that we now have over 5,000 locations which tell the story of buildings, streets and people going back a thousand years.

Since the start of the Covid-19 emergency we have realised just how valuable a resource [CapturingCambridge.org](http://CapturingCambridge.org) is for the Museum. We now get 4,000 visitors a month and a regular stream of emails from all over the world offering photos, anecdotes and reminiscences to share about Cambridge.

But, just like the Museum itself, the project is not and cannot be exclusively about the city. It is mapping the social and economic connections between Cambridge and its surrounding villages. So many of those who worked and eventually lived in Cambridge, employed by businesses and families, had come from the villages. The city market would have been filled with farmers and merchants who lived within a few hours walk of the city.

One ongoing role of the Museum is to offer partnership with local Cambridge area groups with a passion for local history. One way of doing this is to use [CapturingCambridge.org](http://CapturingCambridge.org) to host information about their local area, creating a seamless database in which visitors can explore the Cambridge area - its people as they moved their livelihoods around the area, and its buildings as they were built, repurposed, demolished and rebuilt.

We welcome any contributions however small. We can also assist with research; at the least, advise on which resources might be most rewarding to access.

### **For more information contact:**

Roger Lilley (Trustee Museum of Cambridge) [queenedithshistory@gmail.com](mailto:queenedithshistory@gmail.com)

## CONTESTED HISTORIES UPDATE by Martin Daunton

In the different world before Covid-19, I presented some thoughts on contested histories to the Society in January 2020. I pointed to a number of issues that were hotly debated: should the statue of Edward Colston in Bristol or that of Cecil Rhodes in Oxford be removed; should the Galton lecture theatre at University College London, which commemorated the founder of eugenics, be renamed; should artefacts and art works such as Benin bronzes be returned? Suddenly, with the death of George Floyd and the surge of support for Black Lives Matter, what had been the subject of our discussion in Fulbourn was being played out in demonstrations around the country. Edward Colston had a temporary immersion in the docks at Bristol, and the Galton lecture theatre became the anonymous Lecture Theatre 115.

Many of the contested statues are, of course, listed and therefore protected, but many organisations are seeking to delist. At Oriel college in Oxford, the governing body voted in June for the removal of the Rhodes statue – though they have now passed the issue to a commission of enquiry. The Museum of the Home at Hackney is worrying about the statue of Robert Geffrye who was, like Colston, a director of the Royal African Company. At Deptford Town Hall, now part of Goldsmith's College, student activists have demanded the removal of statues of Francis Drake, Horatio Nelson and a representative Edwardian admiral – and so on. The public position of Historic England remains as I explained in January – that some statues or representations will be painful or distressing to modern standards, but Historic England is in favour of retention and interpretation to provide context and understanding. Of course, there is also a balance in all applications for listed building consent, as many of us who apply for work to our own properties will know, between preserving the significance of a 'designated heritage asset' and 'public benefit'. Here the role

of Historic England is to advise on the extent to which any change may harm the heritage value of the asset; the assessment of public benefit is for democratically elected local authorities.

The issues that arise are just as we debated in January: is the right response to interpret and explain; could a statue be taken off its plinth and put at ground level; could it be placed in a museum? At Bristol in October 2018, 'guerilla artwork' appeared overnight: Colston's statue was surrounded by a representation of how slaves were packed into the holds of slave ships. Would something like that be a more thought-provoking way of debating major issues in our history?

I mentioned in my talk that similar issues have been debated in Cambridge. I started with the Benin bronze of a cockerel in the dining hall at Jesus College which the college has voted to return to Nigeria from where it was removed in 1897. Two more controversial cases emerged during lockdown. One was again at Jesus College. One of its main benefactors was Tobias Rustat (1608-1694) who made a large gift for scholarships for the orphaned sons of Anglican clergymen. He also gave a large sum to the university library for 'the choicest and most useful books', and I am sure we have all driven along Rustat Road. He was a director of the Royal Africa Company which was responsible for transporting about 150,000 enslaved Africans to the Caribbean. The college has decided to 'critically address' Rustat's role.

Meanwhile, at Caius College, a petition called for the removal of a stained-glass window in its dining hall that commemorates Professor Sir Ronald Fisher. In 1989, the fellows decided to install windows to commemorate great scientists such as Francis Crick (DNA) or John Venn (his diagram) as a counterpoise to the portraits of lawyers and divines. There is no doubt of the importance of Fisher's work on biostatistics. But what seemed inclusive in 1989 suddenly became

problematic. Fisher was a eugenicist, at first in Galton's former department at UCL, and then in Cambridge. During the 1930s, he campaigned for the compulsory sterilisation of 17 per cent of the population he considered defective. He met regularly with German colleagues who were devising such policies, and after the war he supported a collaborator of the notorious Auschwitz doctor Josef Mengele. In late June, Caius agreed to remove the window, subject to listed building consent.

What the case of Fisher highlights yet again is that the definition of what to commemorate and what is designated as a heritage asset is controversial. Scientists wished to commemorate a brilliant biologist and statistician whose work on experimental design was influential, but the petitioners claimed it involved endorsing colonialism and white supremacy. Other cases are bound to emerge – and it would be good to revisit the debate when we are all allowed to meet again.

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## ARRANGEMENTS FOR F.V.H.S. 2020-2021 SEASON

F.V.H.S committee held our first meeting since lockdown via Zoom on 6 August, when we discussed future arrangements for the Society's 2020-2021 season. **It was decided to hold the AGM, postponed in April, via Zoom on 17 September at 7.30 pm.** Members will be given invites nearer the time and committee nomination forms will be sent by email or hand delivered at the beginning of September.

The Fulbourn Centre intends to open on 7 September and we are booking the Meeting Room on the third Thursday of the month - at least during 2020 - enabling us to seat 22 people, 2m apart. As part of the measures to keep everyone safe, exits and entrances will be organised so as to keep within social distancing parameters and cleaning of surfaces undertaken before and after meetings.

Owing to the limited amount of seating it will be necessary to book your place in advance by email or by phone - details to be provided before each Talk. Possibly, some speakers may not wish to lecture in public and we are hoping that they would be able to give a presentation via Zoom - although how this would work technically is still being investigated.

Annual subscriptions were due on 31 August, 2020 and while many members pay by standing order, and there are facilities to pay into the F.V.H.S. bank account via the internet, we recognise that some people prefer to pay by cash or a cheque 'on the door'. Regrettably, this will no longer be practical for cash payments which should be delivered by hand, not through the post, to the Treasurer, Dr Ian Harrison, Mill House, Cambridge Road, Fulbourn CB21 5EG.

The Archive Store open Monday and Wednesday from 10.00 until noon, due to safely distancing measures only has room for two people so again, if you wish to attend for research purposes, booking an appointment is required. Please contact Glynis Arber ([glynisarber48@gmail.com](mailto:glynisarber48@gmail.com) or 01223 570887) to reserve a place.

It is very sad that these changes and restrictions need to take place but the safety and health of F.V. H.S. members and our community is paramount.

**Glynis Arber (Chair, Fulbourn Village History Society)**