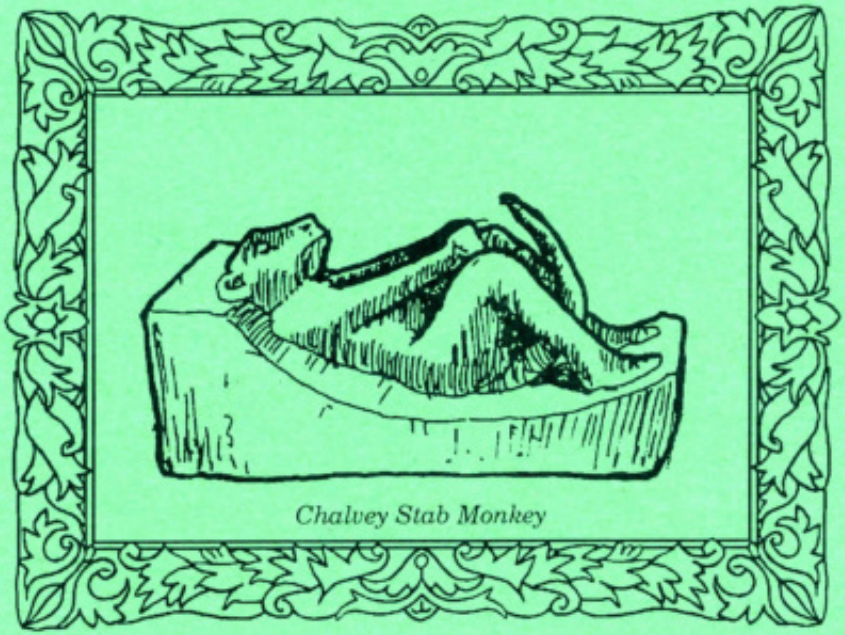
BERKSHIRE Old and New



Chalvey Stab Monkey

Berkshire Local History Association

No 9, 1992 £3.00

BERKSHIRE LOCAL HISTORY ASSOCIATION was formed in 1976.

Membership is open to individuals, societies and corporate bodies such as libraries, schools, colleges etc. The Association covers the whole area of Berkshire, pre - and post - 1974.

BERKSHIRE Old and New

is published by the
BERKSHIRE LOCAL HISTORY ASSOCIATION

The Committee would be very pleased if authors of articles and reports for the forthcoming issues of the journal would contact the Editor, or any member of the Editorial Committee, for guidance as to length and presentation. Copies of, or notes about, books or journals for inclusion in the bibliographical section should be sent to the Editor. Note of such publications will also be included in the Association's *Newsletter*.

Word processed by Mrs Anne Hallowes
Designed by Hurst Village Publishing

Cover illustration by Michael Bayley

BERKSHIRE Old and New

Number 9 1992

Contents

Acknowledgements

The Association and authors would like to express their thanks to all those who have helped in the preparation of the journal and in particular the staff at record offices and libraries. We should also like to thank the organisations who once again have financially supported the journal by their advertisements.

The photograph of the Chalvey Stab Monk procession is reproduced by permission of the The Windsor Newspaper Company Ltd.

ISSN 0264 - 9950

BERKSHIRE LOCAL HISTORY ASSOCIATION

NEW:

Berkshire Local History Essay Competition

1992 Essay Themes:

COMMERCE — CRAFTS — TRADE — INDUSTRY

Open to individual members of BLHA and members of affiliated local societies

No entry fee

Prizes: 1st £20; 2nd £10; 3rd £5

Guidelines, rules and entry forms available from:

Mr Kerr Kirkwood
33 Alderbourne Avenue
Earley
Reading RG6 2DB Tel: 0734 262191

Closing date 31st January each year

BERKSHIRE LOCAL HISTORY ASSOCIATION

ANTHONY CROSS MEMORIAL FUND

Grants available to local historians who seek financial help towards their research projects

Open to individual members of BLHA and members of affiliated local societies

For application forms, please apply to:

Mr Cliff Debney
8 Huckleberry Close
Purley on Thames
Reading RG8 8EH Tel: 0734 413223

Editor's Newsletter

Three decades ago, as a young geography student, I was inspired by a series of lectures by Professor H Darby on the making of the English landscape to tackle my first piece of local history research. I did not know then that local history had only recently become 'respectable' through the work and writings of W G Hoskins, who died in mid January this year. His book, *The Making of the English Landscape* opened a new world to professional historians and geographers, and many others. But it was his book, *Local History in England*, that set me on course to become a historian.

It was intended as a 'book of advice and guidance' to all 'that vast army of amateurs in the field' who were studying local history and topography. His advice and comments are as important today as then:

> *There are many different ways of studying and writing local history. But some ways are to my mind more profitable than others, I think that local historians ought to make an effort to improve their techniques and their knowledge of sources, however long they have been at it ... There is no excuse for amateur work being bad. Amateurs often excuse their shortcomings on the ground that they are not professional: the professional could plead with greater justice that he not an amateur ... There will be plenty of room for the amateur for generations to come. He must bring to the subject a zest and a freshness, and a deep affection.*
>
> *Local history ... gives a great deal of pleasure to a great number of people, and I think it wrong to make it intimidating, to warn them off because they may not have the training of the professional historian. It is a means of enjoyment and a way of enlarging one's consciousness of the external world ... To acquire an abiding 'sense of the past', to live with it daily and to understand its values, is no small thing in the world as we find it today. But the better informed and the more scrupulous the local historian is about the truth of past life, the more enjoyment he will get from his chosen hobby. Inaccurate information is not only false: it is boring and fundamentally unsatisfying. The local historian must strive to be as faithful to the truth as any other kind of historian, and it is well within his powers to be so.*

The Chalvey Stab Monk

What is a 'stabmonk'? The short answer is someone from Chalvey, today a part of Slough, but once a village in its own right. But simply living in Chalvey doesn't make you a 'stabmonk'; not even being born there does that or I should be one myself since I was born in Ledgers Lane on the eastern edge of Chalvey. To be a 'stabmonk' one must have been born in the village proper and of stock that has lived there as long as anyone can remember, and to have fallen or been pushed into the Chalvey Brook.

The Chalvey Stab Monk itself, after which the villagers are named, is a painted plaster figure of a monkey, around which legends and ceremonies have collected, and which used to be kept in the village and brought out on occasions to be paraded about the streets. The earliest printed reference to the Stab Monkey occurs in an 1865 issue of the *Windsor and Eton Express*:

> *The Garibaldi Tea Gardens - These were opened for the second summer season on Monday* [2nd June]. *An excellent military band performed in the orchestra during the afternoon and dancing was carried on with great hilarity. The drunken ceremony of 'burying the monkey' on Sunday morning was very judiciously omitted, such omission being under the influence of the police. The 'Mayor of Chalvey' was duly elected and installed on the Monday; quarrelling and fighting did not prevail as in former times, and a very pleasant day was spent by a very respectable company. The gardens are tastefully laid out, and open for promenade every evening.* [1]

The Garibaldi was a new beer shop, opened earlier the year before. [2] The Stab Monk ceremony, on the other hand, was clearly much older. The story of the Chalvey Stab Monkey as told to me by my grandfather and other members of the Bayley, Headington and Bulstrode families, who were born in the area in the mid 19th century suggests a very much more ancient origin. Grandfather told stories to my father and me as he had heard them from his grandfather (born about 1800), who had told him that he had heard them from men who were old when he was a boy - which puts them back into the early 1700s.

Back in the time, so I was told, when the 'Italian gipsies' were in Chalvey, an organ grinder went round the village playing a hurdy gurdey. [3] He had a little monkey dressed in a red jacket which collected

money for him by running around and into open windows. Suddenly, and some said it was at a first floor window of Kings Cottage near the Cape of Good Hope PH, the monkey bit a little girl. Her father, perhaps because he had never seen a monkey before, and like some of his fellow villagers thought it was the devil, rushed out in a rage and stabbed the monkey to death. Other versions make the monkey bite the finger off a little boy who had brought out some money. The father by the name of Lovejoy used a carving knife, rather than a sheath knife or dagger to kill the monkey. Another version of the story has it that he was a labourer in a nearby field and came to the child's rescue, stabbing the monkey to death with a pitch fork.

The organ grinder bewailed his loss bitterly and some of the lads of the village took pity on him, promising to make a collection so that he could buy another monkey. They also decided to give the monkey a proper funeral and wake, and to pay for this they carried the little corpse round the village, some of them doing a dance to attract attention. The proceeds from the collection exceeded all expectations. Not only was there enough money for the organ grinder, there was enough for a 'proper' funeral and wake, with free beer for all the mourners. The monkey was buried along the crescent shaped track, now known as Chalvey Grove.

The following year, so I was told, the subject of the monkey's funeral came up in conversation and everyone agreed that it had been an excellent wake and what a pity it was that they couldn't do it again. Someone skilled in casting plaster was found and he made a cast of the original monkey. Villagers in the 1930s were very particular about this point; it was not a model of the monkey, but a cast from the original one. This would seem to have been a difficult thing to have done, and one would have expected a small corpse to have decomposed after a year, unless embalming or ground conditions had helped to preserve it. However, according to the story, a second celebration was held, complete with a mock funeral, and this time all the proceeds of the collection went towards the jollification. Thus it became an annual event and every Whit Monday the 'Monk', which was latterly kept at the Cross Keys, was brought out for his annual parade and mock funeral. There was always a train of mourners including two boys with blackened faces in the tradition of rural 'Guisers' (so that people would not know them) dancing 'like monkeys'. The free barrels of beer were set up on the Green outside the private house which became the Garibaldi, and it is possible that the Monk lay in state there.

The first Chalvey man to get so merry on this day that he fell, or was pushed, into the Brook, which ran through the village, was there-

upon elected 'Mayor of Chalvey' for the next year. He was known as Long John and acted as chief mourner at the monkey's funeral. The name Long John was only used for him when in the procession and when he lay down in the Stab Monk's grave to measure it for size! No explanation has been given by the villagers for the name, but the term 'Mayor of Chalvey' appears to be a Victorian nickname for the headman, or most important person, of the village. That there was a headman (bailiff or reeve, perhaps) in pre-enclosure times seems certain, for Chalvey had its own field system and people from Upton were forbidden to graze their livestock on the greens and commons of Chalvey. [4]

According to local tradition it was only in Victorian times that law and order was brought to the proceedings by a village policeman. Almost certainly this was 'elected' sometime in the second half of the 19th century, for there was no uniformed policeman in the parish until after 1846. [5] No doubt he was sent to Chalvey to maintain order during the festivities and one year a policeman accidentally became the mayor. His tunic had beautiful brass buttons right up to his neck, and unfortunately one of the revellers took a fancy to these, and in trying to admire them, pushed the worthy constable into the Brook. However, from his watery chair of honour the policeman proclaimed himself Mayor of Chalvey for the next year, and was acclaimed a jolly good fellow by the populace. His reign was successful, if perhaps a little strict with rather less rowdiness and drunkenness.

Games were also part of the annual festivities, though of course were practised all the season. Men from Cippenham came over to play the Chalvey men at quoits. This was very much a man's game for the quoit was rather like an iron soup plate, some 8 or 9 inches in diameter, with a big hole in the middle. It weighed about 7 lbs and was thrown some 15 to 20 yards to fall over or near an iron pin (known as the hob) which stood in the middle of a clay pit.

According to Phil Headington, who was born at Cippenham Court Farm about 1870 and farmed Chalvey Manor Farm up until 1914, and his brother in law F C Bayley, the Stab Monk celebrations took place around Whitsun and were older than anyone could remember. [6] When F C. Bayley's grandfather, William Bayley, was a boy, and possibly when he was a boy himself, the cost of the proceedings was funded from the rents paid for the allotments which lay on reclaimed marsh land to the west of the recreation ground. [7] The celebrations included a procession round the village and down the Grove where a grave in the verge was dug for the Stab Monk and measured by Long John. This part of the celebrations was strictly for Chalvey people only, and probably only for the men and older boys - possibly because of its lewd character suggested

The Stab Monkey.

by the phallic appearance of the original 'tail' and the absence of the fig leaf thought necessary to be added in later years. Hence the 1865 reference to the police forbidding the drunken ceremony of burying the monkey.

The end of the annual festivities, according to my father, came with the advent of the motor car sometime before the First World War. [8] Some foreigner from London passing through the village stopped at the Cross Keys for a drink. There he saw the Stab Monk sitting in state at the window, and asked what it was. After a few pints he was told the story; the 'gentleman' was most intrigued and asked the landlord if he might buy the monkey as he collected antiques. The landlord was willing enough, but said he couldn't sell it as it belonged to the village. Here the native partiality to beer provided a solution to the problem and it was agreed that the 'gentleman' could take the Stab Monk off in his car if he bought as much beer as the villagers could drink. The monkey was then put into the back of the car while the automobile owner returned to the bar to stand treat to the village. The small boys that habitually hang around watching anything new were at once despatched to call all and sundry to this farewell party.

By the time everyone was satisfied and had gone home, and the gentleman had settled up with the landlord and gone out to his motor car to start back to London, the best of the day was gone - and so was the Stab Monk. Of course no one from Chalvey knew anything about its disappearance; its loss was attributed to one of the 'untrustworthy people from up the hill', in Slough. Nothing was done about the theft and that was the end of the Stab Monk ceremonies for some 25 years.

According to my father, F H Bayley, the Stab Monkey was rediscovered in about 1935 in the attic space of a timber framed cottage 'down the Grove', which was being demolished to make way for a new house on the site. This ties in with the story told by Mr Dido Rackley Snr that his father had been given the Stab Monkey in the early 1930s by Mr Holdway who was building himself a retirement home in the Grove. [9] Mr Holdway was the landlord of the Cape of Good Hope and a builder. He gave the Monk to Mr Rackley, who did work for him, with instructions to take it away and bury it. Instead he restored the crumbling Stab Monk, giving it a reinforced base and a coat of paint.

Mr Rackley also said that he thought that the Monk was made about 1890. This would appear to support the story told by Mrs Beckford that her father, John Finch, a plasterer at Windsor Castle, had made it sometime in late Victorian or early Edwardian times. [10] This also ties in with the tradition that the present Monk was made, not as a model, but as a cast of the original 'stab monk'. This cannot have been the monkey corpse which was reputedly buried down the Grove, becuase after a year there would have been no body from which to take a corpse. Since the Stab Monk celebrations were old when they too place in 1865, it would appear that the present Monk is a plaster cast of a much older Monk, whose origines are very old.

In 1937 the mock funeral ceremony was revived. It was an auspicious occasion. There was a new King on the throne and coronation festivities in the air. The *Slough Observer* referred to the event as a revival of a 90 year old legend — implying that it originated about 1847. At this celebration Mr James Pusey was the Chalvey Mayor. He wore a top hat and tails, and lead on chains two boy 'monkeys', their faces blackened so that no one would recognise them. The procession included a mounted escort, amongst them someone dressed as 'Ledger', the local 'Dick Turpin', whose name is immortalised in Ledgers Road, and who is reputed to have been hung on a gibbet standing at the corner of the road where it met the Bath Road. [11] Mr Pusey designed a banner for the procession which depicted the 'industries' of Chalvey — taking in washing, making babies, drinking beer, and working down the treacle mines.

The first three need no explanation, but the treacle mines are another example of Chalvey folklore. The treacle mines do have a geographic location — an area of marsh to the east, south and west of Chalvey — but the phrase 'working in the treacle mines' could cover anything from an innocent stroll to exercise the dog, to setting eel traps, scrumping apples, or even poaching. The whole essence of the treacle mines was that they offered a means to escape, whether it was from a nagging wife, a landowner or the law. A light footed local lad who knew the marsh well could cross it dryshod, leaping from monkey bump to monkey bump, that is from one knot of tussock grass to the next; whereas those more heavily built or strangers could be well and truly mired if they tried to follow.

Stab monkey procession.

The money collected by the procession in 1937 was used for the children's tea party. Next year the festivities were repeated, the money collected this time for charity. But of course the Second World War stopped further revivals. After the war the Stab Monk was taken to the Slough Carnival on Agars Plough at Eton several times, escorted at least by Long John and his admirers, but the event was no longer a purely Chalvey affair. The Rackley family, custodians of the Stab Monk, looked after him well, dusting him down and touching up the paint as necessary. Some of the family were supporters of the Salvation Army, and the money collected on these occasions was given to the Army. Mrs Lil Rackley also charged people a penny a peep to look at the Monk and gave the money to charity.

Sometime between 1937 and the 1950s the shape of the Monk was changed as can be seen from photographs. My elderly relatives who saw the Monkey in the mid 19th century said it had no 'teddy bear eyes', no fig leaf and a short stubbier tail. On the other hand the 1950s photographs shows the creature with a shorter, more erect tail than in 1937. The monkey and its curved support has been periodically painted and in 1971 Mr Rackley referred to red paint to show where the monkey was stabbed. This was not evident in 1937. Thus it seems fairly certain that the present Stab Monk has been repaired and modified several times. It may well be at least a hundred years old, and yet be the cast of something much older.

But the cast of what? It has been said to be the cast of the monkey stabbed to death in the early 19th century. But if the stories are as old as my family believed, then the Stab Monk may come from something much older. My guess is that it was once a wooden idol, a relic of an old religions. My grandfather and his contemparies still used words and phrases of what he called 'the old fashioned way of speaking', similar to Cornish and Welsh which I believe was a survival of the old British language. Chalvey is particularly rich in folklore and even in the 1970s its community feeling was still very strong. But although Chalvey was an island with its own special myths and traditions, to understand them they must not be treated in isolation. I believe the 'stabmonk' story is linked to legends from the surrounding area, and the apparently simple story of a murdered monkey covers up a deeper and ancient celebration with classical origins.

REFERENCES

1 *Windsor and Eton Express*, 10th June 1865

2 1872 Licensing Returns; Buckinghamshire Record Office

3 In the local terminology used in yeoman families the word 'gypsy' would have meant people who lived on the commons and wastes such as at Cookham Dean, Flackwell Heath, Farnham Common and Colnbrook. They tended to be poor, or horse dealers, cherry pickers or the like, but they were local people not travellers. Real Romanies, who travelled, were called Diddies, non-Romany travellers and tinkers were known as Diddy Coys.

4 Research by Ralph Denington, Marion Scarr and Judith Hunter.

5 *A Town in the Making, Slough 1851* (1980) p 98

6 F C Bayley was my grandfather, F H Bayley, my father, and Phil Headington my great uncle. I learnt the story of the Stab Monkey piecemeal from my relations as a young boy in the 1920s and 1930s. My father was particularly interested in the legends, having heard the stories from his Chalvey nursemaid, Lizzie Child, and his employees at Gane's shoe shop at Eton.

7 The allotments were awarded to the Parish of Upton cum Chalvey at the time of the enclosure in 1810. Until about 1930 the recreation ground was known as The Green.

8 According to my father this event took place before the First World War, but a report in the *Slough Observer*, 2nd August 1919, of a summons against the landlord of the Cape of Good Hope for serving beer outside permitted hours, shows that the Stab Monk was used in the peace celebrations of the previous month - which shows that although officially lost, the Stab Monk could at that time be 'found' when required, and was still in Chalvey.

9 *Slough Observer* 12th February 1971 published the story as told by Dido Rackley, son of W I Rackley and the father of the present custodian, Dido Rackley Jnr.

10 Mrs A G Beckford's reminiscences were published in the *Slough Observer* 26th February 1971.

11 No evidence for this tradition has been found, but the corpses of highwaymen were hung on gibbets at the scene of their crimes from the late 17th century, and murderers and witches were traditionally buried at crossrads in unconsecrated ground. My father told me the story.

Michael Bayley

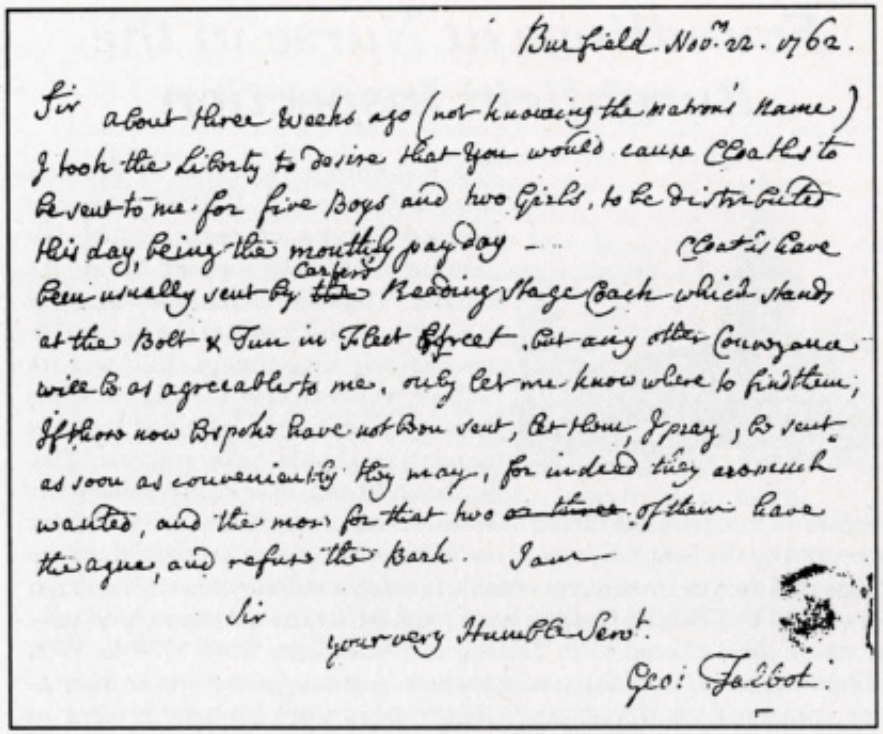
Michael has long been interested in the legends and traditions of South Bucks and East Berks. He firmly believes that stories described as old wives' tales are often oral history.

Foundlings at Nurse in the Burghfield Inspection

The Foundling Hospital in London opened its doors in 1741 to receive a limited intake of children whose parents could not support them. Its founder, Thomas Coram, had in mind in setting up the hospital the particular needs of the illegitimate child and its mother, who both bore the stigma of her unmarried state. He intended that his foundation should take responsibility for the child and, in so doing, relieve the mother of her problem, and allow her rehabilitation in society. Babies accepted by the hospital were given a unique number, baptised in a new name and sent to a wet nurse outside London until they were old enough for school. In 1756 the Hospital was required by the government to take in every child offered to it. During the four years from 1756 to 1760 children from all over the country whose parents, guardians or institution could not, or would not, support them were brought or sent to London to the Foundling Hospital and so the demand for nurses, and for volunteers to supervise them at nurse, increased dramatically [1].

10th February 1759

The Rev George Talbot of Burghfield [2] in Berkshire was appointed as an inspector by The Foundling Hospital, with the responsibility for recruiting in his area both wet and dry nurses with whom children, abandoned at the hospital in London, could be placed. He was one of a network of inspectors (there were about twenty inspectors in Berkshire), both men and women, who were responsible also for day-to-day supervision of nurses and children, giving advice, administering medicines, issuing and collecting clothing supplied by the hospital, notifying of sickness or death and paying wages and other bills. One of his duties was to arrange transport for the wet nurses when they went to London to fetch the children. An expenses-paid journey to London was an event well outside the previous experience of the nurses and on the first occasion that Talbot had to make transport arrangements for them he wrote to the hospital for advice. This letter is one of many that he and the other inspectors wrote to the hospital during their tenure of office [3].



Burfield. Nov. 22. 1762.

Sir about three weeks ago (not knowing the matron's name) I took the liberty to desire that you would cause Cloaths to be sent to me for five Boys and two Girls, to be distributed this day, being the monthly pay day — Cloaths have been usually sent by the carrers Reading Stage Coach which stands at the Bolt & Tun in Fleet Street. But any other Conveyance will be as agreeable to me, only let me know where to find them; If those now Bespoke have not been sent, at Home, I pray, be sent as soon as conveniently they may, for indeed they are much wanted, and the more for that two ~~or three~~ of them have the ague, and refuse the Bark. I am

Sir

your very Humble Servt.

Geo: Talbot.

One of George Talbot's letters to the Secretary of the Foundling Hospital

Letter, 1st March 1759

> *I am sending three wet nurses by the Reading coach, the charge for which (at 8s each and half-price for children in lap) will amount to £3 or by a Hackney post chaise which may be hired at Theale for 45s or by the Wiltshire Bath Waggoners which will cost but 30s.*

He went on to say that the women would prefer the post chaise because it would put them down at the hospital, but he thinks that the 'straightness' of the vehicle may cause the children to be jolted against one another during the return journey. If they travel by coach or wagon, they will have to be met by a porter and conducted to the hospital. The coach will arrive at the Bolt and Tun in Fleet Street at 5 o'clock on the Tuesday evening and the wagon at the White Swan at Holborn Bridge about 9 the next morning.

13th March 1759 [4]

On this day a female child was abandoned to The Foundling Hospital in Lambs Conduit Fields in London. She was about two months old. A note was left with her which said 'Mary Bingley is my name, born in Lincollin Shire' and it is, to this day, attached to her entry details in the records. Sometimes the authorities kept a description of a child's clothing, or a piece of fabric cut from its clothes, so that positive identification could be made by the parents if they wanted to reclaim their child. There is no list of garments for this child but, as well as the note, there is a piece of coarse-woven cotton or linen material that may have been the corner of a blanket. It is white with a pattern of blue lines and it is hemmed on two sides with large stitches in double thread. Some children lost their identities before they reached the hospital. There was a mercenary trade in transporting children from all over the country to the capital and sometimes they had any good clothing or trinkets stolen from them during the journey. This female child from 'Lincollin Shire' was the 11,994th received by the hospital since it opened in 1741. She was one of 10,000 children taken in 33 months, that is since June 1756, when the government had required that the hospital take every child brought to it. She was Foundling number 11,994 and was baptised in the new name of Sarah Banstead. A lead token bearing her number was fixed round her neck. The new identity was, in part, to prevent the unauthorised removal of children from nurses.

14th March 1759

The following children were fetched from the hospital by wet nurses under the inspection of the Rev Mr George Talbot of Burghfield and details of their placements, (as for all the placements at nurse in this account), were entered in the hospital records [5]:

no 11970 with Mary Weston of Sulhamstead (Horace Fuller)
no 11978 with Mary Knott of Burghfield (Henry Milton)
no 11994 with Catherine Hull of Burghfield (Sarah Banstead)

Letter 23rd March 1759

The task of inspection was unceasing and Mr Talbot wrote to say that in his absence his 26-year old daughter Hannah would act for him.

18th April 1759

More nurses recruited and sent to London, and more children arriving:

no 12430 with Eliza Arlett of Ufton Nervet (Richard Cavendish)
no 12432 with Ann Buss of Ufton Nervet (Sarah Musgrave)
no 12437 with Ann More of Sulhamstead (Thomas Rook)

3rd May 1759

no 12637 with Eliza Wickens of Sulhamstead (Ralph Maygrave)
no 12719 with Ann Jarvis of Mortimer (Thomas Wynne)

Letter 12th June 1759

Talbot reported that although Sarah Banstead was being treated according to the printed instructions on the packet sent to him by the hospital, she was not thriving like the rest of them. (All inspectors were issued with a set of remedies, and instructions for their use, and could apply for special medicines if necessary.) Within this letter he included his quarterly accounts to the hospital:

1759		*£ s d*	
March 12 paid	*Mary Weston going for 11970*	*0:14:0*	*2:4:0*
June 6	*& three months wages for do*	*1:10:0*	
March 12	*Mary Knott going for 11978*	*0:14:0*	*2:4:0*
June 6	*& three months wages for do*	*1:10:0*	
March 12	*Katherine Hull going for 11994*	*14:0*	
May 2	*one pair of shoos & two of stockings*	*1:0*	*2:5:0*
June 6	*& three months wages for do*	*1:10:0*	
April 14	*Eliza Arlott going for 12430*	*0:12:0*	*1:12:0*
June 12	*& two months wages for do*	*1: 0 0*	
April 14	*Anne Buss going for 12432*	*0:12:0*	*1:12:0*
June 12	*& two months wages for do*	*1: 0:0*	
April 14	*Anne Moor going for 12437*	*0:12:0*	*1:12:0*
June 12	*& two months wages for do*	*1: 0:0*	
April 27	*Eliza Wickens going for 12673*	*0:12:0*	*1:2:0*
May 31	*& one months wages for do*	*0:10:0*	
May 4	*Anne Jarvis going for 12719*	*0:12:0*	*1:2:0*
June 2	*& one months wages for do*	*0:10:0*	
		13:13:0	
	advance	*12:12:0*	
		26:5:0	

25th June 1759

no 13239 with Hannah Blake of Mortimer (Godfrey Coke)
no 13276 with Ann May of Mortimer (Eliza Noel)

Letter 7th July 1759

Sarah Banstead does not thrive. Nurse Hull had not milk for two, she continues to suckle her own and without my consent or knowledge had weaned poor Sally. Her food has since been

bread sop'd in tea or beer which has been the occasion of several swellings on her head and neck and of angry pimples on her belly and thighs.

Ann Jarvis being here this morning, I sent for the child which greedily took the breast. I therefore sent her home with nurse Jarvis, who resolving to wean her own fine boy, 3/4 old and having more than milk enough for two, is desirous to suckle two at once for the hospital. I would have given her to nurse Knapp but Sally being such a favourite here and nurse Jarvis highly esteemed in the family, I acquiesed.

Nurse Arlett and nurse Buss desire each another child and as each of them keeps a cow and would wean her own it would not be improper.

If the hospital required the return of a child, for what ever reason, very little notice was given and inspectors were often overruled if, for example, they suggested that a particular infant might benefit from a longer stay in the country for its health. The reason for the return of Godfrey Coke is not, at this point, specified but a messenger was sent to Mortimer to tell his nurse that she must take him to London. Other records show that he was returned to his parents the day following his arrival in London [6].

Letter 7th July 1759, continued

She [Nurse Blake] *is come accordingly & proposes to carry up her child on Tuesday in company with Nurse Knapp mentioned in my last - she takes tomorrow to wash such of the child's things as need it & to provide a substitute to look after her own child during her absence which will be now in Hay time at an extraordinary expense.*

The account of Godfrey (13239) Coke:

June 25	*To Nurse Blake going for him*	*12:0*
July 7	*a messenger to Mortimer*	*0:0:6*
July 8	*two weeks wages*	*5:0*
July 8	*his reconveyence*	*12:0*
	a substitute for Nurse Blake	*4:0*

10th July 1759

no 13405 with Martha Knapp of Tilehurst (Frances Briggs)

20th July 1759

no 13488 with Ann Hilliard (Sarah Sleech)

Letter 31st July 1759

Sarah Banstead is recovered .... The two nurses formerly mentioned as soon as they can get any neighbour at leisure from harvest work to supply their places at home shall be sent up for another child.

Letter 6th September 1759

Sarah (12432) Musgrave, daily attended by my daughter Hannah and sometimes visited out of charity by the apothecary whom I employ, is dead. This other Sarah, who had been nursed by Ann Buss, was buried as the law required in a woollen shroud .... *and as for nurse Buss and nurse Arlett whom, by your leave, I was to have sent each for a second child, I see cause to change my mind concerning them.*

10th September 1759

no 13581 with Ann Mullis of Tilehurst (John Slainsby)

13th November 1759

no 14447 with Joanna Hewitt of Burghfield (Benjamin Webb)
no 14550 with Eliza Wickens of Sulhamstead (Stephen Price)
no 14451 with Mary Weston of Sulhamstead (Jenny Franks)
no 14650 with Ann Hilliard of Burghfield (Hugh Latimer)
no 14664 with Jane Herman of Burghfield (Ruth Williams)

4th December 1759

no 14187 with Ann Hunt of Mortimer (Harriet Sanders)

Letter late December 1759

Sarah (11994) Banstead is not to be reared; tho no care I believe has been wanting in nurse Jarvis, with whom I placed her last, yet that my daughter may see her daily I have prevailed on a very near neighbour (Mary King) to take her - she has the composed countenance of a child of more than two years old, discovers no pain or sickness, sucks well and sups any sort of spoon meat, yet thrives not at all - her first nurse says she gave her the itch which may be true; if any instructions respecting her particular care shall come, they shall be carefully observed,

if I mistake not she has had what the Doctors call 'mala stamina'. Nurse Jarvis has taken much pain with her - when she comes for a child in her room, let her have a healthy one.

23rd December 1759

14650 Hugh Latimer died

2nd January 1760

no 15004 with Ann Hilliard of Burghfield (Emme Turner)
no 15007 with Ann Jarvis of Burghfield (James Wolfe)
no 15019 with Joanna Hewitt of Burghfield (William Gregg)

During 1759 Mr Talbot had intervened with the Hospital on behalf of a nurse at Bradfield under the inspectorion of Mr Earles, a Reading tradesman. Earles had already caused some difficulty about the payment of a bonus to the nurse, Sarah Painter; he was now apparently insisting on his nurses spending their wages in his shop, and taking from them 'five shillings for that which at home they might have better in its kind for four and a groat'. It was when Earles tried to remove Sarah's two Foundlings from her, following her complaint, (in Talbot's words) of 'having brought bread flour, midlings, grudgings and other hog:meat where she could have had them better and much cheaper than from him' that Mr Talbot wrote to Mr Earles and to the Hospital on her behalf. A description of the healthy state of the children with her was made by her own incumbent, Mr Thomas Stevens, on 24th July 1759 [7]. Because of their representation Sarah was able to keep her children but Mr Earles was no longer her inspector.

Mr Talbot, like other clergy inspectors, had little time for the tradesmen who had been recruited as inspectors during the period of unrestricted entry. He was writing about Mr Earles in the letter below.

Letter 6th February 1760

It were to be wished that inspectors might be such persons only as are described in the Book of Regulations and the rather, as shopkeepers, when blamed for paying with their shops goods may be apt to take the huff and throw up their charge....

The condition of children left at the hospital at this time was very poor and seventy per cent of them died during their first year of life. (The rate of survival in Burghfield was exceptional.) In the letter below a parent has had second thoughts about abandoning a child but was too late to get it back. Talbot mentions burial fees. The children were technically strangers in the parish and their burials therefore were

subject to double fees. Some clergy took the fees while others did the duty for nothing and as a result were asked to perform the ceremony for Foundlings who died in other parishes. Talbot is trying to steer a course between the two by burying all who died in his inspection himself:

Letter 26th January 1760

> *I am sorry that you are to inform the Parent of William (15019) Gregg that I buried him last Wednesday .... he was in a dying state (as my wife and daughter thought) when he was brought hither. Two or three others offer their services....* [as nurses] *....I beg you'll let them have children that are likely to live, for the burial of them is really disagreeable, yet I chose to do it, whether in my parish or not, without taking any fee myself, lest I should be troublesome to some of my neighbours* [ie neighbouring clergy] *who perhaps do it gratis or put it in the power of others to demand double fees. The apothecary whom I employ has seen Sally Banstead and, as he has given her no medicines, will charge nothing - if she lives till spring she is to have syrup of snails and in the meantime she takes willingly a little sagoe.*

30th January 1760

no 15320 with Mary Wise of Sulhamstead (Philip Beech)
no 15336 with Sarah Swann of Mortimer (Penelope Mason)

Letter 6th February 1760

> *Sarah Banstead is not to be rear'd; all the rest of the children are well.*

Letter 17th February 1760

> *....I have also buried Sarah (11994) Banstead, who if she had lived three weeks longer would have been here a year; to her last nurse she was extraordinarily troublesome. May I therefore give her the usual premium? She well deserves tho' cannot claim it. Sally was buried, shrouded in her hospital-issue blanket.*

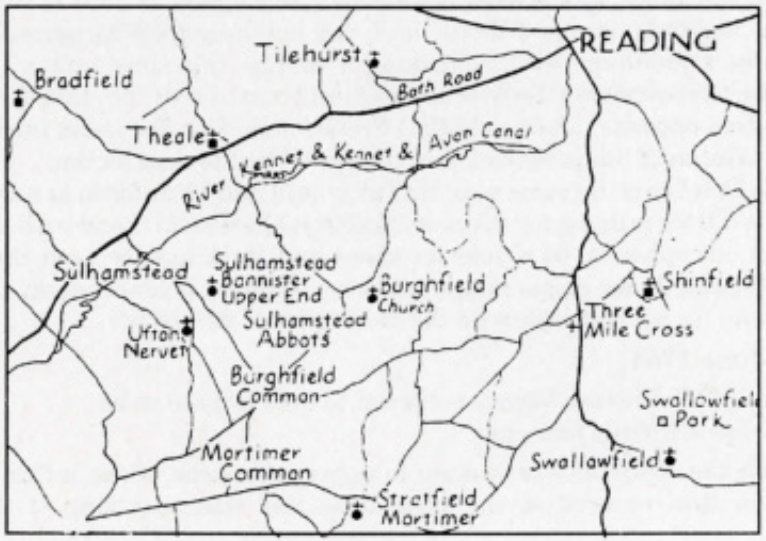
There were two events in particular which caused great concern to all inspectors. The first was finding that a child had syphilis and the second was discovering that a child was being neglected or abused. In the letter extract below Mr Talbot wrote that there was the possibility that he was dealing with a case of venereal disease but he later said that the 'disaster and death of Stephen Price' had in fact been a case of neglect.

Children can acquire venereal diseases from their mothers while they are still in the uterus and when this happens they are usually still-born or die very shortly after birth. Some of the Foundlings were infected with syphilis and the disease revealed itself early in their lives in the form of very unpleasant symptoms. The inspectors' concern was on both humanitarian and economic grounds: there was a risk of the infection being transmitted to the nurse and then both nurse and child would suffer the disease and endure the expensive treatment.

Mr Talbot's problem case of was of long standing. He was worried also that the nurse would not take adequate care of a second Foundling during her approaching lying-in. Cases of deliberate neglect and abuse of Foundlings at nurse, as well as incidental neglect, were not so rare that he could take a risk.

Letter January 13th 1761

> *Since my last I have buried Stephen (14450) Price - His nurse says his distemper was venereal and so says an apothecary (not mine) in her neighbourhood, whom at her request I desired to attend him but I rather think it was a ricketty disorder proceeding from his long decumbiture with a broken arm. I do not know what the apothecary will charge for his medecines & attendence. I fear it will be too much.... as I am apprehensive that proper care may not be taken of Ralph (12637) Maygrave during her lying-in, which draws very near, I shall trust her with him no longer than next Monday which will be pay day.*



Talbot had seventeen children under his care but it seems from the Hospital records that two of them were issued originally to other inspectors, but being at nurse in his district, they have been added to his case load. Thinking ahead to pay day, he says, at the end of the letter, that if new clothes may be sent for eight of them by the coach that will set out from Fleet Street on Friday morning, this will save him from 'the displeasure of the good women on Monday'. He reported later that neglect by nurse Wickens had been instrumental in 'the disaster and death of Stephen Price'. He said also that it was 'a sickly spring' and several of the children suffered with the ague, two dying of it.

Spring 1760

Ralph (12637) Maygrave removed to Anne Bradshaw
Henry (11978) Micton moved with nurse Knott to Sonning
and accepted by the Rev Mr Hubbard under his inspection.
Mary Monday died of the ague in March
James Wolfe (15007) died of the ague in May

George Talbot continued his inspection of 14 children. In 1762 two of his parishioners, the mother (Mary Tiggal) and grandfather of a child abandoned to the Foundling Hospital and placed at nurse (but not under Mr Talbot's inspection), now wanted the child returned to them, after having failed two years earlier, when they had first requested its return, to agree on reparation to the Hospital of the costs already incurred in its care.

14447 Benjamin Webb moved from nurse Hewitt to Sarah Hatt

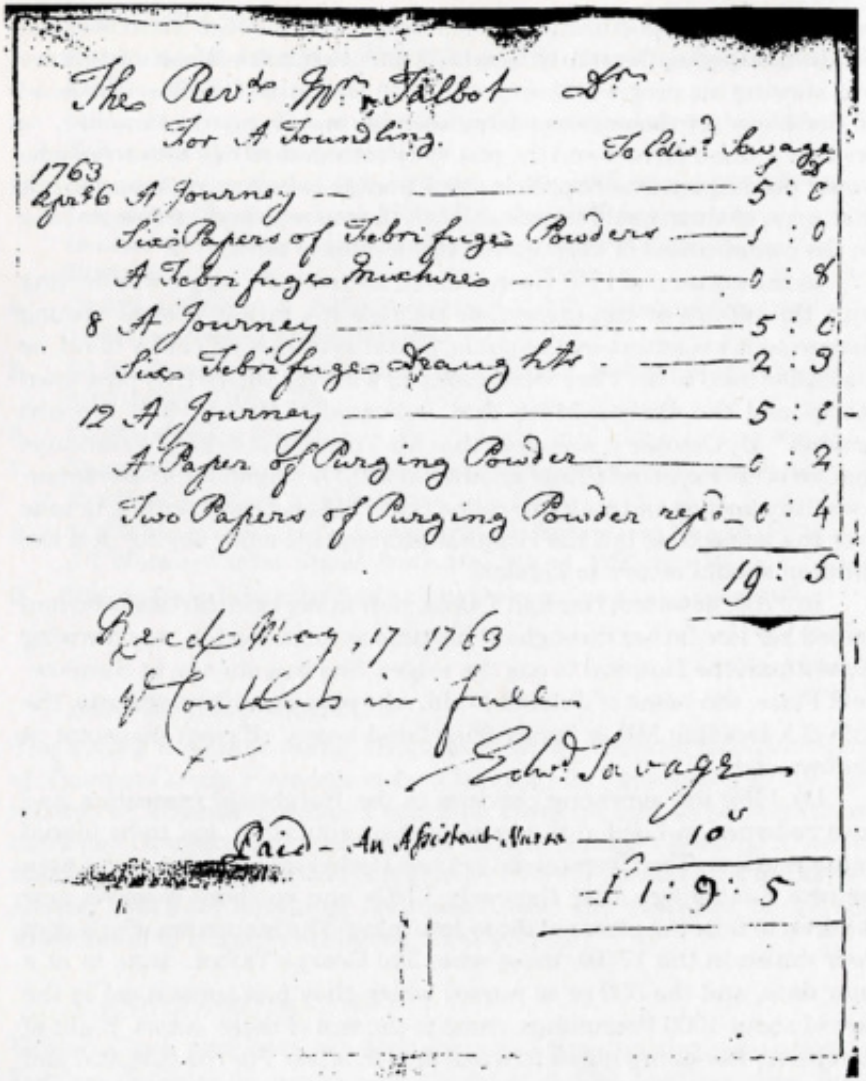
In 1763-64 there was a local epidemic of small pox. Horace (11970) Fuller narrowly escaped death and the apothecary, who normally attended Foundlings without making a charge, this time sent a bill because the severity of the case had required him to visit the child three times (see opposite). Jenny (14451) Franks was with the same nurse, Mary Weston of Sulhamstead, and could well be the next victim.

In October of the same year Mr Talbot still had 14 children at nurse and his bill for nursing for the previous 52 weeks was £91, and with the bill set out opposite, 6s a year for shoes and stockings for each child (£4:4:0), and 2s for dispersing a tumor on Thomas Wynne's neck, the total sum for which he drew on the Hospital was £96:15:5.

20th June 1764

no 12719 Thomas Wynne returned to the Hospital to be
delivered to his parents.

In 1765 the Hospital was looking to apprentice some of the influx of children that entered at the peak time and was enquiring of the


The Revd Mr Talbot Dr
For A Foundling.
To Edwd Savage
1763 Apr 26 A Journey — 5 : 0
Six Papers of Febrifuge Powders — 1 : 0
A Febrifuge Mixture — 0 : 8
8 A Journey — 5 : 0
Six Febrifuges Draughts — 2 : 9
12 A Journey — 5 : 0
A Paper of Purging Powder — 0 : 2
Two Papers of Purging Powder repd — 0 : 4
19 : 5
Recd May 17 1763
the Contents in full
Edwd Savage
Paid - An Apothecary's Mate — 10s
£1 : 9 : 5

Bill from a Reading apothecary for tending Horace Fuller sent by the Rev George Talbot to the Foundling Hospital.

inspectors as to opportunities in their areas. Mr Talbot still had thirteen children, all going regularly to school (but Benjamin Webb's stammer was slowing his progress there), still with the nurse families. The head of the house of these nurse families was in one case a thatcher, in another a small farmer and the rest were cottagers or day labourers who would not be permitted by their employers to take apprentices. He felt that none of them could be asked, with the current high prices, to take on the commitment of keeping the children long term.

In the autumn of 1767 George's son, also called George, was dealing with the affairs of the inspection because his father was ill. Young George sent his letters by the public postal system, and not by hand, as his father used to do. They were stamped with the READING post town stamp and the Bishop Mark that indicated that they had reached London [8]. By October it was clear that Mr Talbot was dying; his son says that he is not expected to last another month. A neighbour at Mortimer, a wealthy farmer and maltster called Robert Blanch, was willing to take over the inspection, but the Hospital declined his offer, saying that the children should return to London.

In 1768, however, Hannah Talbot, now in her mid thirties, who had helped her late father throughout his time as an inspector, was drawing money from the Hospital to pay the wages. She was staying at Swallowfield Place, the home of Juliana Dodd, who was about her own age, the wife of a Reading MP, a family friend and a very efficient inspector in her own right [9].

By 1769 the surviving children in the Burghfield inspection had been returned to London to complete their education and to be placed as apprentices. The Hospital did not use Berkshire as a placement area for new Foundlings after the early 1760s and so there were no new children to take the places of those returning. The inspectors who began their duties in the 1740s, those who, like George Talbot, came in at a later date, and the 500 or so nurses whom they had supervised in the care of about 1000 Foundlings, came to the end of those duties. Eight of the twenty Berkshire inspectors had died in office. For the Hospital and for the inspectors in other parts of the country, the care of children in need went on.

REFERENCES

1. R H Nichols and F A Wray *The History of the Foundling Hospital*, London, 1938.
2. Modern spellings of place names have been retained throughout. Mr Talbot used the form 'Burfield'.
3. Greater London Record Office (GLRO), A/FH/A/6/1/12 to A/FH/A/6/1/21, Inspector's Correspondence 1759-1768, bundle 'T' for each year, containing the letters of the Rev Mr Talbot to the Foundling Hospital.
4. GLRO, A/FH/9/1/134, Billet Book 11918-11997, containing the entry 11994, concerning Sarah Banstead.
5. GLRO, Foundling Hospital Records, 26A/2567, Nursery Book 3, nos 9267-14310, 1758-1759.
6. GLRO, Nursery Book 3.
7. Thomas Stevens appears elsewhere in this journal, in the article on Bradfield woodland by Pat Preece.
8. R N Willcocks *The Postal History of Great Britain and Ireland*, 1972, p l. J T Whitney *Collect British Postmarks*, 5th ed, 1990, pp1-10.
9. Evelyn Russell *Swallowfield and its Owners*, Longman Green, 1901.

Gillian Clark

ACKNOWLEDGEMENTS

The author wishes to thank Mr Colin Masters, Director and Secretary of Thomas Coram Foundation for Children, for permission to use the records of Thomas Coram's Foundling Hospital and to publish these extracts. Thanks are due also to the Greater London Record Office for making the material available and to Dr Peter Durrant of the Berkshire Record Office for obtaining permission from the depositor to use the illustration of Burghfield church, DP/29/28/19.

AUTHOR'S NOTE

Gillian Clark has been working for some time on the population of London children at nurse and has now turned her attention from children from ordinary families, sent for social, economic and domestic reasons. to children from charitable institutions. She has transcribed, and edited the letters of all the Berkshire inspectors working for the Foundling Hospital between 1758 and 1768, set them the context of the other Hospital records and provided them with a commentary. She intends that this material shall be published and thus made available to a wider readership.

Windsor Borough Records

Amongst the traffic on the M4 during the summer of 1981 was one van which carried a cargo somewhat different from most. That summer the historic records of the former Royal Borough of New Windsor were transferred from Windsor, where they had been housed, some of them since the Middle Ages, to the Berkshire Record Office, then only recently established in its new premises at Shinfield Park. In Windsor the ancient records had been stored in the Guildhall muniment room along with the civic regalia. The more recent records had been stored in two rooms on the top floor of the Kipling Memorial Building in Alma Road, at that time about to be sold so that the site could be redeveloped. The quantity of records that had accumulated was substantial; it took the van several journeys before the transfer was complete.

During their years in Windsor the records had been nominally in the custody of the Town Clerk. In practice the responsibility for looking after them had either been ignored or delegated. Most recently the task of caring for the records had been entrusted to Maurice and Shelagh Bond, to whom as historians and archivists Windsor remains indebted. In 1959 the Bonds published their first Handlist of the Records [1]. Although the existence of the records had been public knowledge for centuries, and scholars and local historians had made extensive use of some of them, this was the first comprehensive list to be made available. It was followed in 1973, shortly before local government reorganisation, by the Revised Handlist [2], which has remained the principal source of information about the records for almost twenty years.

After the transfer of the records in 1981 the task of revising and extending the catalogue began. Maurice Bond continued to be associated with this through his appointment to the Record Office as Honorary Consultant on Windsor Records. His untimely death in 1983 robbed the Record Office and the town of Windsor of an immensely knowledgeable, committed and influential friend. However, the task of cataloguing had to continue. Besides the many unlisted records which had to be catalogued, the 1973 Handlist itself needed revision. In the first place it appeared that not all the records listed in it had actually been transferred, and indeed the whereabouts of some is still not known; secondly, some of the descriptions needed amendment; thirdly, the whole catalogue needed reshaping to bring it into line with conventions current in

the Berkshire Record Office and the documents themselves needed to be wrapped and boxed to BRO standards; and fourthly, additional material, not included in the 1973 Handlist, had to be incorporated.

Pressures of other work and difficulties caused by changes of staff have severely hindered progress, and even now much work remains to be done on the records. However, in 1991 a milestone has been reached with the completion of stage one of the cataloguing process. A detailed catalogue is now available in the Record Office searchroom covering most of the ancient records and some important series of more modern ones. Altogether in excess of 1300 items are listed, comprising nearly 460 volumes, 235 bundles and over 600 individual items [3]. The rest of this article briefly outlines some of the principal features of the list in the hope that the renewed availability of these important documents will encourage research into the history of the town.

Administrative Records

The minutes of the corporation survive from 1653. The early volumes, known as 'Hall Books', are well known to historians through the published texts edited by Shelagh Bond, Jane Langton, Raymond South and Elizabeth Cuthbert between 1968 and 1984 [4]. The extension of the corporation's responsibilities in the nineteenth and twentieth centuries led to a proliferation of committees covering a wide range of activities. The first committees to be appointed were the Watch Committee (1835) and the Finance Committee and the Committee for General Purposes (1836). Although reference is made to these in the Hall Books, separate minutes do not survive before 1854, when they appear in the volumes of 'minutes of miscellaneous committees' commencing in that year. From the third quarter of the nineteenth century until 1931, when the practice of compiling composite volumes was resumed, the minutes of the principal committees were recorded in separate volumes. These include the Watch Committee (separate volumes from 1875), the Street Committee (from 1875), the Health and Drainage Committee (from 1882), the Waterworks Committee (from 1888), the Hackney Carriage Committee (from 1889), the Finance Committee (from 1889) and the Housing Committee (from 1923).

In addition to the minutes there are important series of chief officers' report books containing detailed reports to committee: these include the reports of the Police Superintendent to the Watch Committee (1890-1913), the reports of the Borough Surveyor to the Street Committee (1898-1930) and the reports of the Sewage Works manager (1887-1912) and of the Borough Surveyor (1912-1930) to the Health

Committee. In 1931 the separate series of reports ceases, though references to officers' reports are to be found in the minutes of committees.

From 1849 to 1921 the corporation served successively as a Local Board of Health and as an Urban Sanitary Authority, and some eight volumes of minutes survive covering the period 1875-1921. From 1903 to 1945 Windsor was a 'Part III' Education Authority, with responsibility for elementary education in the borough, though unfortunately minutes only survive for the period 1922-1939.

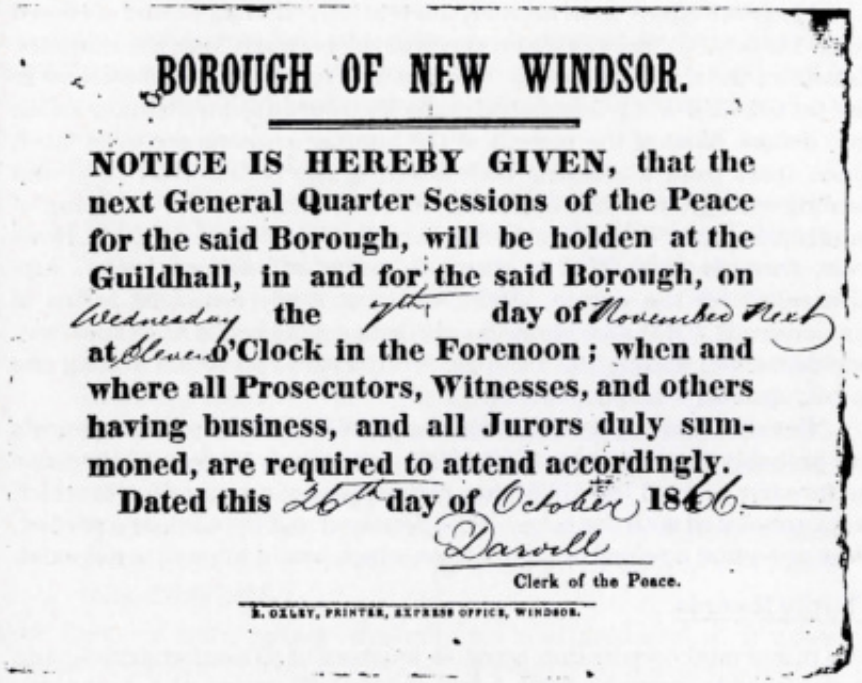
Besides administering services the Corporation owned and was responsible for managing a substantial amount of property. Amongst its records are numerous plans of borough property, four registers of leases and nearly five hundred original deeds and leases. Shelagh Bond's detailed calendar of these leases, prepared between 1958 and 1961, has now been incorporated into the catalogue and provides a wealth of information about the state of the town in the eighteenth and nineteenth centuries.

Financial Records

Pre-dating the Hall Books by over a century is the earliest surviving volume of Chamberlains' accounts, covering the years 1514-1560. This provides a detailed record of the financial affairs of the Corporation in the early Tudor period. Unfortunately, the accounts for the reigns of Elizabeth and James I have not survived, but the series restarts in 1637 and continues to 1835 when it is succeeded by the Treasurers' accounts 1836-1869. Later volumes of accounts have not yet been listed but abstracts of accounts are now available for the years 1849-1858, 1874-1875 and 1889-1962, providing almost complete coverage of the financial affairs of the borough to quite recent times. In addition to these, two volumes of accounts of the Chamberlains of the Poor have survived covering the period 1664-1836, particularly valuable in view of the lack of parish overseers' papers for this period.

Judicial Records

The borough of New Windsor possessed both a borough court of record and a court of quarter sessions, both of which dated from mediaeval times. The court of record was certainly in existence by the mid-fourteenth century and was probably much older: the grant of a borough court was implicit in the grant of the status of 'liber burgus' to Windsor in the charter of 1277 [5]. The court of quarter sessions dates from the charter of 1439 which established the mayor and bailiffs as justices, and empowered them to determine such matters as would otherwise be determinable by the justices of the peace for the county.



BOROUGH OF NEW WINDSOR.

NOTICE IS HEREBY GIVEN, that the next General Quarter Sessions of the Peace for the said Borough, will be holden at the Guildhall, in and for the said Borough, on Wednesday the 7th day of November Next at Eleven o'Clock in the Forenoon; when and where all Prosecutors, Witnesses, and others having business, and all Jurors duly summoned, are required to attend accordingly.

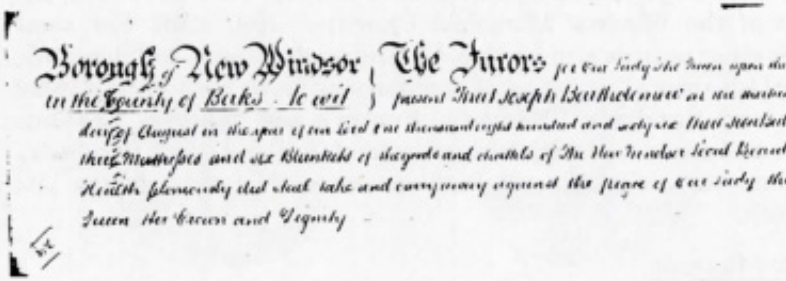
Dated this 26th day of October 1866.

Darvill

Clerk of the Peace.

E. OXLEY, PRINTER, EXPRESS OFFICE, WINDSOR.

Notice of the meeting of Quarter Sessions from the Sessions Roll, 1866



Borough of New Windsor, in the County of Berks, to wit. The Jurors for our Lady the Queen upon their oath present that Joseph Bartholomew on the twenty [illegible] day of August in the year of our Lord one thousand eight hundred and sixty six three bedsteads three Matresses and six Blankets of the goods and chattels of the New Windsor Local Board of Health feloniously did steal take and carry away against the peace of our Lady the Queen her Crown and Dignity.

Jurors' presentment that Joseph Bartholomew did steal three bedsteads, three matresses and six blankets, from the Sessions Roll, 1866

However, apart from an early survival (the borough court of record rolls, 1480-1483), the judicial records of the borough, like the minutes, date from the mid-seventeenth century. The court of record books cover the period 1650-1741, after which time the court appears to have fallen into disuse. Most of the records of the quarter sessions are even later, since apart from a sessions book covering the period 1657-1663 and dealing mainly with the appointment of officers and the licensing of innkeepers, none dates from before the early eighteenth century. However, there is from 1717 a complete series of sessions books, supplemented for the period 1866-1901 by a fairly complete series of sessions rolls. (Of the earlier rolls only three are known to have survived, one preserved among the borough records and two found among the county quarter sessions records [6]).

Besides these central records the most important judicial records are probably the jury lists, 1789-1899, particularly interesting because in the early years (1789-1835) they include lists of coroners' juries which were annotated with the name of the deceased and the coroner's verdict, thus providing a record of inquisitions which would otherwise not exist.

Charity Records

The mayor and corporation acted as trustees of various charities, and many charity records have been preserved among the borough's archives. Prominent among these are the accounts of the Widows' charity, 1697-1829, of Laud's charity, 1697-1953, of Randue's charity, 1740-1953, of Thomas's charity, 1825-1863, of Carey's and Reeve's charity, 1830-1859 and of Chamberlain's charity, 1833-1859, and the minutes of the Windsor Municipal Charities, 1861-1949. For some charities other records also survive, such as deeds (Laud's and Randue's, Gallis's, Osbourne's), registers of nominations for or recipients of relief (Laud's and Randue's, Thomas's, Pantin's and Reeve's, Caroline Smith's) and papers relating to apprenticeship (Laud's and Randue's). These date variously from the early seventeenth century to the late nineteenth.

Deposited Records

In addition to the official records of the corporation, the borough archives also include the records of a number of individuals, organisations and societies which were either presented to the archives or lodged with them for safe-keeping and which are known as the Deposited Collections. Altogether over 200 items fall into this category. They include records as diverse as Christmas cards, newspaper cuttings, royal memorabilia (relating particularly to coronations and jubilees

from 1821 to 1937), royal warrants, copies of loyal addresses and addresses of welcome to the town, photograph albums, deeds, poll books, apprenticeship indentures, playing cards and even a patriotic song (words by Rudyard Kipling, music by Sir Arthur Sullivan) printed on linen.

Among those particularly worth mentioning are:

- The records of the Royal Albert Institute and its predecessors, 1836-1925, including the minutes of the Windsor Literary, Scientific and Mechanics' Institution, 1836-1842, minutes of the Art Class Committee and Sub-Committee, 1870-1894, and accounts of the enlargement fund, 1895-1907.
- The records of the Windsor Volunteer Fire Brigade, 1851-1966, including minutes, 1867-1890s, and scrap books, 1890-1941.
- The records of the Windsor and Eton Choral Society, 1837-1932, including concert programmes, 1837-1932, minutes 1863-1924, and accounts, 1901-1925.
- The Secker Papers, a collection of some seventy mainly printed items including a variety of posters, public notices and handbills, 1780-1948.

Other items of note include the minutes and accounts of Windsor Amateur Orchestral Society, 1883-1847; the mayor's photograph album, 1902-1906; and papers of various Windsor notables, particularly Patrick Alexander, Sidney Camm, Sir William Carter and Alexander Elliot.

Alphabet cards for children,
from one of the Deposited Collections

Conclusion

In a relatively short article it has been impossible to do more than provide a very brief introduction to the records of the borough of New Windsor, and to highlight some of the more important series. Many more records survive besides those mentioned above, ranging from very formal documents such as the charters (eight in all, dating from 1444 to 1685) and the Freedom Book (commencing 1683) to such chance survivals as the contract for the execution of sanitary works in Windsor (1850) and the handful of writs issued by the court of record (1692-1698). Although much remains to be listed, and is likely to remain so for the time being, as work on Windsor records is suspended to allow attention to be given to the uncatalogued records of other boroughs, there is no doubt that a significant resource for students of the history of the town is now available.

REFERENCES

1. *Records at the Guildhall and Kipling Building* (ed. S and M Bond), Windsor (1959).
2. *Handlist of Records Preserved in the Muniment Rooms of the Royal Borough of New Windsor* (ed. S and M Bond), Windsor (1973).
3. It is hoped that a summary handlist will be available shortly. Because of the considerable revisions that have been made the 1973 *Handlist* can no longer be regarded as a reliable guide.
4. *The First Hall Book of the Borough of New Windsor*, 1653-1725 (ed. S and M Bond, 1968); *The Second Hall Book, 1726-1783* (ed. J Langton, 1973); *The Fifth Hall Book, 1828-1852* (ed. R South, 1974); *The Sixth Hall Book, 1852-1874* (ed. E H Cuthbert, 1984). All these were published in the Windsor Borough Historical Records Publications series, general editor Maurice Bond.
5. S Bond "The Mediaeval Constitution of New Windsor". *Berkshire Archaeological Journal*, Vol 65 p.24 (1970)
6. Berkshire Record Office, Quarter Sessions Records, Q/WR 1,2.

Peter Durrant

Peter Durrant has been County Archivist of Berkshire since 1988

BUSCOT COPPICE BRADFIELD

This triangular coppice bordered by a tributary of the river Pang is now quiet and rather neglected, but in the eighteenth century it seemingly was a scene of industry. Two sets of accounts survive from this period and give insight as to the vegetation of the wood, the products of it and their destination.

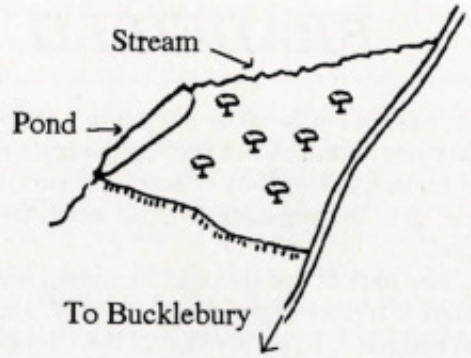
The wood was part of the Glebe of Bradfield and the first mention found of it was in a Terrier of the Glebe in 1624, where it has an entry 'busket coppice 8 acres' [1]. In an account of the Glebe lands and Tythe of Bradfield rectory in 1740, taken by Harmer Stone of Hinksey, Buscot coppice had:

5 acres 2 rods 4 perches statutory measure
6 acres 2 rods 13 perches customary measure [2]

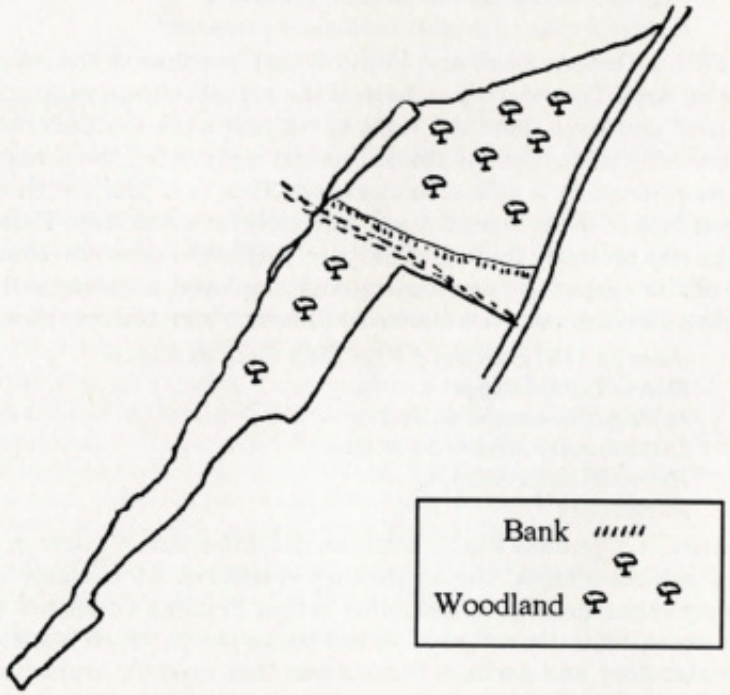
In 1761 a Thomas Snell and Philip Wyatt 'purchased' the coppice for £5 5s an acre. This was a purchase of the actual coppice vegetation, not the land and gave them the right to cut and work the underwood and presumably not to cut the timber, as the right to fell the timber is usually mentioned in a sale of underwood. This is a practice that is carried out even to the present day and is usually for a year only. Thomas Snell, who was probably the senior partner, wanted to ascertain exactly the size of the coppice he was buying and employed a surveyor from Bucklebury. His estimates are markedly different from Harmer Stone's:

June 26 1761 Survaid for Mr Thos Snell as follows
Buscot Little Coppes
In Stautute mesure 6a 2r 33p
In customary mesure 5a 2r 20p
By me William Bedding
Buckelbury [3]

One can only assume that apart from the difference of 1 acre in the statutory measurements, the 'customary measures' of Hinksey and Bucklebury varied greatly. A possibility is that Bedding's measure was a customary woodland measure of 18 feet to the perch, which is greater than the statutory and perhaps Stone's was that used for arable land. In the Tithe Award of 1847 [4] the acreage is given as 7a 1r 21p which is probably more accurate. The difficulties of measuring woodland before the days of aerial surveys were notorious. As can be seen from the maps, the wood was originally bounded by a bank but since 1847 it has been extended beyond and along the course of the stream.



Busket Coppice 1847 Tithe Award Map



Busket Coppice and Gully 1913 O.S.

The rector of Bradfield, the Revd T Stevens, kept two small account books of Buscot coppice [5], the two being separated by 14 years; because one would expect that the coppice would have been cut every 7 to 10 years it seems probable that there was at least one other account which did not survive. As indicated by the accounts, he was not selling the coppice as before, but employing men on a piece work basis to cut it and make up the articles from it. In the first account of 1769-70 for 'Buscott' coppice, there is a detailed account of the money paid to John Knapp for 'severing from the stem and making up the following articles' and to Henry Johnson 'for working up the following hoops'. Edward Wigmore is given a sum of money for making up the hurdles; this is followed by the sale of the products. The 1793--94 account first details the sale and then states the sums of money paid to Wm Knapp for 'culling', John Kent for 'shaving the hoops' and Edward Wheeler for 'making the hurdles'.

The total of all the commodities produced from the coppice noted in the account was as follows:

In 1769:

688	Hurdles
4845	Rods (various sorts)
721	Stakes (various sorts)
2000	Broom handles
150	Birch bavins
7030	Bavins (faggots)
10500	Withs
776	Hoop chip bavins
20720	Hoops
1000	Alder hop poles
1575	Ash and withy (willow) hop poles

In 1793:

499	Hurdles
776	Stakes
1850	Broom handles
387	Birch bavins
4660	Faggots
2000	Withs
384	Hoop chip bavins
19600	Hoops
200	Besom bands
2	Rafter poles
22182	Rods
300	Willow setts

Woodman's hut.

The hoop shaver and the hurdle maker may have made up their products in the wood and it is in the tradition that the woodmen would have had a hut or shelter of some sort in the wood. This was probably similar to the photograph, which it is believed, was taken at the turn of the century in a wood near Mapledurham. In the hut would be the 'brake' and the 'broom horse' and the other tools required. Outside the hut there might be a rough tripod over a fire of 'chips' over which the men would boil their billies; they would use the shelter to eat their food, even, it is said, sleeping there on occasion. It is not unknown for woodmen to have walked 10 or more miles to where a coppice needed cutting. Alongside the shelter there might be wooden frames on which the rods, stakes and faggots would be propped to keep them as far as possible from the damp, until they were used or sold.

The earliest reference found to the transport of hoops was in 1667, when a timber merchant in Henley had hoops on his wharf waiting presumably for a barge for London[6]. In the eighteenth century and later, hoops were one of the exports from the Kennet / Thames area; Bucklebury, Theale and Englefield are known to have sent many to London [7]. According to K S Wood[8] this trade continued into the twentieth century when 'thousands were sold to London merchants and sent to the West Indies for sugar barrels'. Wooden hoops were used round various sized barrels which had traditional names and the hoops were cut to fit them;

these were used for many sorts of dry goods and even fish and fruit. The hoops were made from hazel and willow rods and according to Dr Collins of the Museum of English Rural Life, were only shaved in this area and then sent to London or elsewhere for moulding into the correct shape. The rods were harvested and then cut into appropriate lengths for the barrels. K S Woods states that by means of 'a simple measuring device consisting of stakes driven into the grounds at correct intervals the wands are cut into varying lengths'. The hoops listed as cut in Buscot coppice were (the traditional lengths and bundles are included in the list):

Middling hoop	13 feet tied in bundles of 60
Long pipe	12 feet tied in bundles of 60
Short pipe	11 feet tied in bundles of 60
Hogshead	9.5 feet tied in bundles of 90
Barrel	8.5 feet tied in bundles of 120
Kilderkin	7.5 feet tied in bundles of 120
Short hoops possibly	4.5 feet tied in bundles of 240 [9]

They were tied with withs, many of which are mentioned in the accounts. These were made by splitting hazel, willow or ash rods and then 'winding' or twisting them to make them supple. The 'winding' of a with has been demonstrated to the author by an old woodman and appears to need 'knack' and skill. They were also used to bind many other underwood products including faggots, besoms and hurdles.

Woodman on Broom Horse binding a Bavin

Having cut the wands or rods into the correct lengths they were then prepared for shaving by placing in a brake. This is a form of vice, similar to that used for trimming broom handles. A two-handled knife or draw knife was used for the shaving and the hoops were apparently held in the centre by the brake and gradually pushed up into it until the end was reached, the hoop was then 'jerked round' and the other end was shaved; this jerking is said to have been skilled [10].

Henry Johnson seems to have been running a business as a hoop shaver. He arranged for the carriage of the hoops to London and also sold them:

Paid Henry Johnson for the carriage of the hoops from Pangbourn to London	*£5.12.0d*
Paid H Johnson for selling the hoops	*£0.6.0d*

In the same account there is:

Paid Francis Streek for the carriage of do to Pangbourn	*£3.3.0d*
Paid Mr (sic) for wharfage of the hoops at Pangbourn 7 load	*£0.7.0d*

Two things are of interest here. Firstly it cost nearly as much to carry the hoops to Pangbourne (about 3-4 miles) as it did to London, the difference between road transport and river. Secondly that there was a wharf at Pangbourne — no doubt somebody will know its situation!

In 1793 the hoops were shaved by John Kent and were sent to Messrs Collier in Reading, who presumably organised the sale to a buyer in London; the carriage to 'town' (Reading?) cost £3.18.6.

The hurdle maker was Edward Wigmore in 1769; 'Wigmore' occurs in the accounts at Bucklebury, Theale and Englefield in connection with woodland activities; Edward Wheeler was the other hurdler. This name again crops up to do with woods and incidentally as a wheelwright until 1950 at Woolhampton.

The hurdles were of two sorts — the wattle hurdles or flakes and gate hurdles — which, as their name implies, were of the same construction as a gate but lighter. The wattle hurdles were used where lighter hurdles were required: as fences for holding banks of streams, for sheep folds and even at an earlier date as scaffolding. The gate hurdles were also used for fences and where there was a greater press of animals and the stakes that held them needed to be stronger than usual.

The stakes mentioned in the accounts were of several varieties — flake stakes, hurdle fold stakes and bank stakes — apart from just 'stakes'. Whether the bank stakes were for the sides of the Pang and its tributaries or for fences on banks is not known, but all were apparently sold to local farmers. It seems probable that the latter also made their own hurdles because apart from the hurdle stakes hurdle rods were also purchased.

Firewood was sold in the form of hoop chip bavins (faggots), presumably from the waste and faggots of various sorts. George Ryder bought 3970 kiln bavins, possibly to fire a brick and tile kiln; these bavins were very large bundles of twiggy underwood and are sometimes, elsewhere, specified as 'huge' faggots. A kiln is known to have existed

in Bradfield in the eighteenth century [11], although the name of the owner was not the same.

A dealer in brooms also purchased some of the products of the wood. John Merritt bought 1850 broom handles, 387 birch bavins and 200 besom bands. Birch bavins in this context are not faggots but bundles of birch for besoms — a modern besom maker refers to them as bavins. The bands are usually of split ash and the besom maker in the photograph can be seen binding the besom.

The other products also denote local industries. The hop poles were used on some of the farms where hops were grown and there is reference to hop growing in Bradfield on the Glebe farms [12]. Another industry which possibly existed is suggested by the sale of willow setts. These must have been obtained from the wood and were perhaps being sold to establish or restock 'withy beds' which in their turn provided the raw material to make baskets.

The amount of wood products sold in 1769 amounted to £43.3.5½ with expenses of £14.5.0, giving a profit of £29.0.1½. Unfortunately only the making, selling and carriage expenses of hoops are given. These amounted to £29.12.9; an estimate based on the 1793 prices gives us a selling price of £38. However this is based on 'middle man' prices and it is probable that more was obtained as £7.17.3 sounds a very small return. In 1793 the articles sold fetched £56.6.0½ with making charges of £15.9.2 which gave a profit of £40.16.10½. The hoops fetched £46.10.6, with expenses of £15.0.9, which gave a profit of £31.9.9. These figures produce net profits of £21.2.10½ in 1769 and £72.6.7½ and these may be completely unrealistic with so many imponderables, such as the state of the market, inflation and expenses such as land tax. The seven acres of woodland would have produced a profit of approximately £10 an acre in 1793 which may have been an adequate return in the eighteenth century.

An expedition was made to the wood to see whether its present content bears any resemblance to the eighteenth century wood. It was found to be an old coppice with standards — the latter being mostly oaks. The coppice stools were of hazel, birch and ash with some willow. By the side of the stream there were alders, both standard and pollarded with a few pollarded willows. Looking back at our list of products this adds up pretty well. If there were standard oaks present in the coppice in the eighteenth century, then they would have fetched a good price when felled. Oak and oak bark were valuable at this period; bark in particular was in greater demand for tanning as a result of the increased use of leather, especially in connection with rise in horse transport. I wonder whether the Revd Stevens was happy with his coppice's returns?

REFERENCES

1. Berkshire Record Office DA/2/c185
2. Ibid D/ESv (M) E2
3. Oliver Rackham *Ancient Woodland*, 1980 p19
4. BRO D/D1 22/1
5. BRO D/ESv (M) E3 1-2
6. Oxfordshire Record Office 162/4/28
7. Bucklebury BRO D/EHy E11
   Theale and Englefield BRO D/EBy A16
8. K S Wood *Rural Industries around Oxford*, 1921 p93
9. Ibid
10. Museum English Rural Life, Nos 17905 - 17910
11. BRO D/ESv (M) E3
12. Ibid D/ESv (M) E2
13. P G Preece 'Wood products from the Oxfordshire Chilterns before 1830', *The Local Historian* Vol 20 No 2 1990 p77

Patricia Preece

Patricia's interest in the history of woodlands started with her work on a parish survey for the Woodstock Museum. It increased when she did her dissertation on woodland of the Oxfordshire Chiltons for the Local History Certificate

MARRIAGE -1838 STYLE

Early in 1991 the Mayor of Windsor received a letter from Western Australia accompanying a copy of the first pages of the memoirs of Joseph Ryder, a former resident of Windsor, Berkshire, written in Windsor Australia in 1881. In due course the letter and the copy found their way into the Royal Borough Collection.[1] The original document is still in the hands of a descendant in Australia and microfilm copies are in the archives of Adelaide, South Australia, and also in Canberra.[2]

The account below, and later the extract, relate the story of Joseph Ryder's marriage to Mary Hill on Monday, 22 October 1838 in the Independent Chapel, William Street, Windsor, just over a year after Civil Registration commenced. Joseph Ryder was born in Upton-cum-Chalvey, Bucks. on 31 July 1816 the youngest child of William and Anne. On 28 August he was carried the three miles or so across the River Thames to the Independent Chapel, which then met in the converted Theatre Royal, High Street, Windsor, where he was baptised by the minister, Rev Alexander Redford. Two older sisters and two brothers had also been baptised there.[3]

The Independent Chapel

The Independents were apparently one of the oldest established nonconformist groups in Windsor.[4]

During the years in Upton, Joseph's parents probably attended the Sunday evening sevices held by the Independents in farmer John Nash's barn in Chalvey and sent the elder children to Sunday School in a cottage. Both these activities were started in 1805 by Rev Alexander Redford, from Scotland, who had been ordained and inducted minister on 28 June 1804 to the Independent Chapel in Windsor.

The congregation grew rapidly under his energetic pastorate. In 1814 the lease of 56 High Street, formerly the Theatre Royal, was obtained and the premises converted to a chapel.[5] The membership continued to increase and so a new and much larger building of yellow stone was erected in William Street and opened on 30 April 1833.[6]

Towards the end of his life, Rev Redford was unable to minister alone to the congregation [7] and the day after the William Street Chapel was opened, Rev John Stoughton from Highbury College was ordained as co-pastor. During his ten years in Windsor, Mr Stoughton took an active interest in local affairs.[8] Both these men exerted great influence on young Joseph.

Early Life

In the summer of 1833, Joseph was apprenticed to Richard Cobden, a draper and tailor of 2 Thames Street, Windsor,a prime site in the main shopping street opposite the Castle Gate.[9] The end of Joseph's apprenticeship in June 1837 coincided with the death of his brother William, and also of the King, William IV.

Joseph attended the Independent Chapel Sunday School from the age of five years, left when he was about 14 and returned two years later as a Junior Teacher. Classes were held in one half of the basement (the other half being a mausoleum) under the William Street Chapel. The Superintendants were Mr John Hetherington and Miss Gearing. Moveable shutters separated the boys from the girls during lessons.[10] Although he did not know it, the girl he was later to marry became a teacher at about the same time. He also joined the choir as a treble until his voice broke and then sang alto. He was converted to Christ on hearing a sermon preached to the teachers by Rev John Sherman from Reading and shortly afterwards became a member of the church. He also taught in other Sunday Schools around Windsor and later, accompanied by his sister's husband, Mr Tilley, began to conduct evening services.

The annual Sunday School anniversary was held on Good Friday each year. In 1834, he and his friend Stephen Boult decided that, instead of going in the 'van' with the rest, they would hire a boat and row the ten miles up the River Thames from Eton. Between the afternoon tea meeting and evening meeting it was the custom for the teachers to go for a walk, sometimes in pairs. On this occasion Joseph and Stephen asked two young teachers whom they recognised, but had never spoken to, to accompany them. The walk was 'successful' and the girls agreed to return to Eton in the boat, provided that a young married teacher called Hatty joined them as chaperone. Joseph and Mary's courtship lasted nearly four and a half years.

Civil Registration

Joseph Ryder and Mary Hill's decision to get married in their chapel in Windsor in 1838, just over a year after the system of Civil Registration was set up, led to some problems with the authorities. By the early 19th century, the rapidly rising population had increased the need for a central registration by the civil authorities.

A Parliamentary Select Committee in 1832 enquired into the system of parochial registration. Its report recommended that whilst the registration of some baptisms, marriages and burials should remain in the hands of the clergy, that of births, marriages and deaths should become the concern of the civil authorities. Two bills were subsequently

drafted and, despite further clerical opposition to the introduction of civil registration, especially where nonconformists were concerned, the bills were passed.[11]

Under the terms of the Marriage Act, apart from the Established Church which continued as before, marriages could now be conducted by any religious denomination provided that the building had been registered and the registrar was present. In addition, a purely civil ceremony in the Registry Office was made available. There was continued opposition from the Established Church, some clergy actively encouraged their parishioners NOT to use the new system.

The Registration Districts for births, marriages and deaths were based on the Poor Law Unions set up under the Poor Law Amendment Act 1834. Each District was to have a Superintendant Registrar, who was usually also Clerk to the Poor Law Guardians, and in addition, a Deputy Registrar for births and deaths in each sub-district.[12]

Mr William Cole Long, of 4 Park Street, Windsor, attorney and Clerk to the Windsor Magistrates as well as to the Windsor Board of Guardians, became the first Superintendant Registrar for Windsor. He was one of a family of solicitors who were involved with legal and other matters in Windsor for much of the 19th century.

The first part of the extract from Joseph's memoirs demonstrates the reluctance of the local Registrar to administer the new legislation outside the Established Church of England.[13]

> *We had decided to be married on Monday October 8th 1838, and as the Act allowing marriages to be performed in Dissenting chapels had become law just before, we could not but be married in our own chapel and by our own Minister.*
>
> *About 3 or 4 weeks before the marriage I went over to Old Windsor, 2 miles off, to interview Mr Bailey, whose name you will see in my marriage certificate. He was clerk of the parish church, but also the registrar under the new Act. It was a very dark night, and having with great difficulty found his farm house, and being worried by his dog, I knocked at the door. A servant answered it with a candle in her hand, saying "Who be ye?". I said I wanted to see Mr Bailey as I wanted to get married. She called her master who at once said "If you want to marry, come to the old church and do it in the right way. I am the Registrar under the new Act, but I have never had a job and I don't want to. The old church is enough for me." I replied that at all hazard, if it were law, I would be married by my own minister. Well, said he, then we must go to Mr Long, Super-*

intendant Registrar, who was a solicitor in Windsor, but resided at Old Windsor. Accordingly he arrayed himself in his greatcoat and taking his stick and his dog and lantern we proceeded in the darkness to Mr Long's, about a mile off. Here I was subjected to a bantering ordeal by Mr Long, who treated the whole matter as a good joke. However, I at least was in earnest, and paying certain moneys I received a paper, which I was to produce at the marriage ceremony to the Deputy Registrar Mr Bailey. The date was fixed and the place the Independent chapel in Windsor, and the minister my dear pastor, the Rev.J.Stoughton. Full of happiness I trudged home thro' slush and mud. A fortnight elapsed and the day of my happiness drew near, when one day Mr Bailey appeared and said that as he had found that my future wife lived in another Parish Union, altho' only across the river, it was necessary that the banns should be entered and read at the Eton Board of Guardians as well as the Windsor.[14] *There was no help for it, and so I had to go to the Eton Board and go thro' the same forms there, and my marriage was delayed for a fortnight. But at last the important day arrived, Monday 22nd October 1838.*

We had kept the affair quite secret, Oh yes, but on going with my friends into the chapel I was surprised to find that the chapel was filled by I should think 500 people, more than half-filled. The ceremony proceeded very fairly for a time, when I found there was an awkward pause and I, who had been in seventh heaven or somewhere else, was awoke from my reverie by the voice of the minister gently asking "Do you use a ring?" Now, your mother had given me that necessary article just before starting, wrapped in a thousand folds of silver paper, and I had deposited the same in my waistcoat pocket.

...The ceremony proceeded, the ring was duly placed, the audience dispersed, but it was necessary we should adjourn to the vestry to sign the contract. I was asked at once to produce the document I had received from the Superintendant Registrar, without which the Deputy could not sign the marriage certificate. Now on the mantlepiece of our newly furnished home there was a pasteboard model of a church, the roof of which lifted, and I had placed that document inside. I directed Mr Boult who, you will remember, was my companion when we first commenced our courting, to go home and get the document from the church. He went, and a long and (to me at least)

Windsor Union.

Registration Districts.

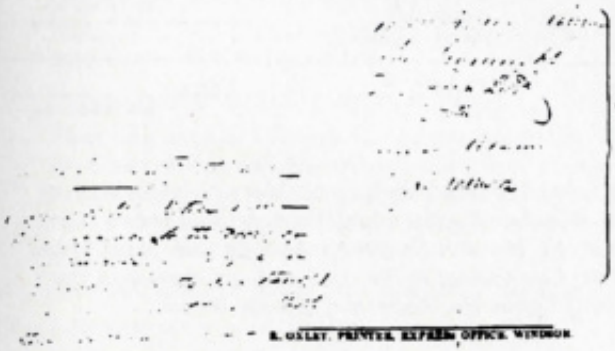
WE, the Guardians of the WINDSOR UNION, assembled at a Board, held this 11th day of October, 1836.

DO HEREBY GIVE NOTICE,

That the said Union, has, in pursuance of the Provisions of the Act of the 6th and 7th of Wm. IV. cap. 86, intituled "*An Act for Registering Births, Deaths, and Marriages in England*," been divided by the Guardians, with the approval of the Registrar General, into the following Registrar's Districts, namely :—

1. "The WINDSOR DISTRICT," comprising the Parish of New Windsor, the Hamlet of Dedworth, the Parish of Clewer, and such parts of the Parishes of Old Windsor and Egham as lie North and East of the road leading from the Thames, near Leatherlake House, up Priest Hill, through Bishopsgate and Hardiman's Gate to the 23rd milestone on the Reading Road.

2. "The EGHAM DISTRICT," comprising such parts of the Parishes of Egham and Old Windsor as lie South and West of the road leading from the Thames, near Leatherlake House, up Priest Hill, through Bishopsgate and Hardiman's Gate, to the 23rd milestone on the Reading Road, the Parish of [illegible]inghill, and the Parish of Thorpe.



Guardians of the Poor of the Windsor Union, in the Counties of Berks and Surrey.

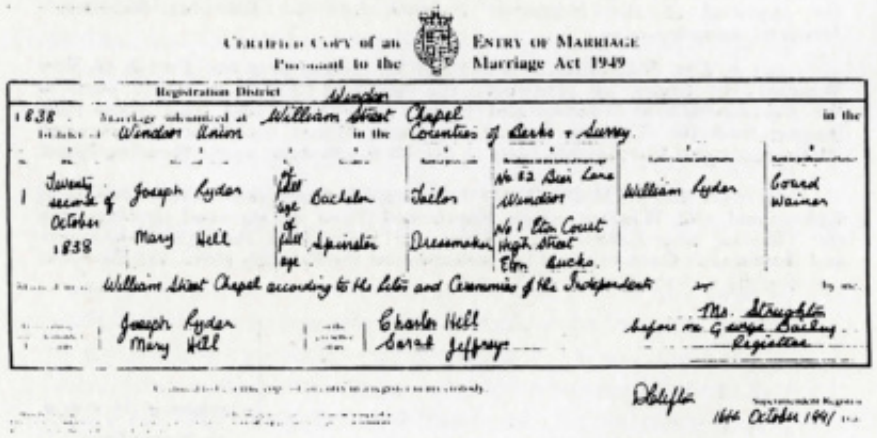
R. OXLEY, PRINTER, EXPRESS OFFICE, WINDSOR.

painful interval elapsed. At last he came breathless into the vestry stating that he had been to the church, and that old Cobbett the parish clerk knew nothing about it. He had been to the Parish Church!! However, he was soon sent off in a hurry to the right place, and the documents were signed and sealed.

We spent our marriage day at Virginia Water, a lovely spot in Windsor Forest[15]... And thus was begun a union which I believe, as the poets say "was made in Heaven", and which for the long space of 41 years was ratified by the blessing of God.

I have thus been particular in narrating the circumstances of my marriage because it was the most important epoch of my life, and largely determined my future life.[16]

Joseph Ryder died at Adelaide, South Australia, on the 23rd of October 1892.[17]



Certified Copy of an Entry of Marriage
Pursuant to the Marriage Act 1949

Registration District Windsor

1838 Marriage solemnized at William Street Chapel in the Parish of Windsor in the Counties of Berks & Surrey

No.	When married	Name	Age	Condition	Rank or profession	Residence at the time of marriage	Father's name	Father's rank or profession
1	Twenty second of October 1838	Joseph Ryder	full age	Bachelor	Tailor	No 62 Bear Lane Windsor	William Ryder	Gound Weaver
		Mary Hill	full age	Spinster	Dressmaker	No 1 Eton Court High Street Eton Bucks.		

William Street Chapel according to the Rites and Ceremonies of the Independents by me

Joseph Ryder
Mary Hill

Charles Hill
Sarah Jeffreys

Mr. Stoughton
before me George Bailey
Registrar

Registrar General

16th October 1991

This marriage certificate of Joseph Ryder and Mary Hill is a copy of the first issued by the Windsor Registration District; the number '1' can be seen on the extreme left. It states that the marriage took place in the William Street Chapel according to the rites and ceremonies of the Independents before the Registrar, George Bailey.

REFERENCES

1 The Royal Borough Collection is the museum collection belonging to the Royal Borough of Windsor and Maidenhead. It can be seen by appointment with the Honorary Curator, Mrs Judith Hunter.

2 Autobiography of Joseph Ryder.

3 Date of birth in MS on typescript copy of Autobiography op cit.: further details from International Genealogical Index (IGI) 1988 edn. and original registers at PRO. RG4/290.

4 Later called the Congregationalists and now the United Reformed Church.

5 Rev Albert Lee, *The Centenary Story of the Congregational Church, Windsor 1832 - 1932* (1932). W H Sumners, *History of the Berkshire, South Bucks & Oxon Congregational Churches* (1905) pp. 72 -79.

6 It had seats for 600 people and was built of yellow stone with three bays and a three bayed pediment, a Tuscan porch and arched upper windows. It was demolished in 1979. Nikolaus Pevsner, *The Buildings of England, Berkshire* (Penguin 1975 edn) p.301. and Maurice Bond, *The Story of Windsor* (Local Heritage Books 1984).

7 He died in 1840 aged 81 years.

8 Bond op cit. footnote p. 113. Rev J Stoughton, *A History & Description of the Castle & Town* (1862) quoting from his original 'Windsor in Olden Times' (1844).

9 Listed in Windsor directories.

10 Autobiography op cit. typscript p.7.

11 Marriage Act 1836 (6 & 7 Wm IV, c.85). Births & Deaths Registration Act (6 & 7 Wm IV, c.86). They were to be effective from 1 July 1837.

12 W E Tate *The Parish Chest* (CUP 1979 edn), Murial Nissel, *People Count* (HMSO 1987) pp. 6-18.

13 Autobiography op cit, typescript p. 10.

14 Mary Hill lived at 1 Eton Court, a turning on the West side of Eton High Street. In 1838, Eton Court was a long court with old cottages on the North side and a slaughter house at the far end; it did not become a street until the Baldwin Institute was built in 1911. *Streets of Windsor and Eton* pp. 48, 60.

15 John R Gillis, *For Better for Worse* (OUP 1985) p. 296.

16 Autobiography op cit, typescript p. 11.

17 Date of death in MS on typescript copy of Autobiography op cit.

Jean Debney

Jean Debney moved to Berkshire in 1979. A keen family and local historian (Local History Studies Cerificate), she soon became deeply involved with the Berkshire Family History Society and Project Purley.

Berkshire Bibliography

Berkshire Family History Society. *All Saints Church, Wokingham: Monumental Inscriptions.* BFHS (1991) (Transcript)

Berkshire Family History Society. *Baptist Burial Ground and Infants Register, Church Street, Reading.* BFHS (1991) (Transcript, with index)

Berkshire Family History Society *The 1851 Census of Berkshire Vol 5:2 Ilsley and Hendred.* BFHS Available from Jean Debney, 8 Huckleberry Close, Purley, Reading RG8 8EH (1991) £2.75 + 35p p&p

Berkshire Family History Society *The 1851 Census of Berkshire Vol 6. Cholsey and Wallingford.* (These areas are now in Oxfordshire). BFHS Available as above (1991) £2.75 + 35p p&p

Berkshire Family History Society. *1881 Census, Reading St Giles (Part).* BFHS (1991) (Transcript, with index)

John Burgess *Historic Towns of Oxfordshire, Buckinghamshire and Berkshire.* J. Burgess (1991) £15.00 (brief summaries, no illustrations)

P. Cannon *A Directory of Photographers: Newbury and District 1854 - 1945.* Newbury District Museum (1991) £1.50

Michael Cassell *Long Lease: From Secondhand Trucks to the Nation's Largest Industrial Landlord: The Inside Story of Slough Estates.* Pencorp Books (1991) £15.95

Roger Chapman *A Record of the History and Inhabitants of Hampstead Norreys Parish: Village Properties and Families 1700 - 1990.* Published by the author, Woodbourne Cottage, Hampstead Norreys, Newbury, Berkshire RG16 9TR (1990) £8.99

Gordon Clifford *Gordon Clifford Remembers.* Privately published (1990) £1.50 (Clifford's dairy in Bracknell)

Michael Dumbleton *Brickmaking: A Local Industry.* Bracknell and District Historical Society, 25 Warfield Road, Bracknell, Berkshire RG12 2JY (2nd ed. 1990) £1.00

Michael Dumbleton *Easthampstead (Berks) Enclosure 1827*: the holdings listed by owner, occupier and plot number, with tables of totals and maps (one loosely inserted). Available as above £1.80 + 30p p&p

Michael Dumbleton *Easthampstead (Berks) Tithe Apportionment 1841*: the holdings listed by owner, occupier and plot number, with tables of totals and maps (one loosely inserted). Available as above. (1991) £1.80 + 30 p&p

John Finch *Llewellyn Treacher, F.G.S., 1859-1943 and His Photographs.* Twyford and Ruscombe Local History Society (1991) £2.50

Raymond Grant *The Royal Forests of England.* Alan Sutton Publishing (1991) £24.00 (refs to Windsor Forest)

D. A. Hall *Reading Trolleybuses: A Detailed History of the Trolleybus in Reading, 1936-1968.* Trolleybooks (1991) £19.95

Nancy Hood (compiler) *Wantage, Faringdon and the Vale Villages.* Alan Sutton Publishing (1987) (now out of print)

Pamela Horn (compiler) *Around Abingdon in Old Photographs.* Alan Sutton Publishing (1987) £7.95

Judith Hunter and Isabel Thompson *Slough: A Pictorial History.* Phillimore (1991) £10.95

Janet Kennish *Turnpike Roads in Berkshire.* A resource pack for schools. Berkshire Humanities Centre, Altwood School, Maidenhead (1991) £6.75

J.A. Lea and R. Lea *Wokingham: A Pictorial History.* Phillimore (1990) £10.95

Rosemary Leamon *Historic Landscape of Shaw: A West Berkshire Manor.* Privately published (1991) £3.95

Brian Lingham (compiler) *Around Didcot and the Hagbourns in Old Photographs.* Alan Sutton Publishing (1990) £7.95

W. J. H. Liversidge and M. J. H. Liversidge *Abingdon Essays: Studies in Local History.* Privately published (1989). Contact W. J. H. Liversidge, 5 Wharf Close, Abingdon, Oxon, OX14 5HS

C.D.L. Lycett *Sir William Robert Smith, 1850-1932: A Short Biography.* Royal Institute of Public Health and Hygiene (1989) £15.00. (Lived at Cookham, was a magistrate for Maidenhead and public analyst for Berkshire County Council.)

Sarah Markham *A Testimony of Her Times.* Michael Russell (1991) £15.95 (based on the correspondence and diaries of Penelope Hind, daughter of John Loveday of Caversham).

G.K. Nelson *To Be A Farmer's Boy.* Alan Sutton Publishing (1991) £14.99 (Chapter on farming reminiscences in the Newbury/Hampstead Norreys area.)

Richard Newman *Monkey Marsh Lock*. Trust for Wessex Archaeology (1991) £2.50 (Kennet and Avon Canal).

David Peacock *Avington Church: A Guide to the Church Of St Mark and St Luke, Avington*. Eastfield Press (1991) £1.34

George Pike *The Cothill Story*. Cothill House, Frilford Heath, Abingdon (1991) £19.50, + £3.00 p&p, (Cothill House Preparatory School)

Sydney Pitman *Huntley, Boorne and Stevens Limited, Tin Box Manufacturers of Reading and Woodley: A Brief History*. Privately published (1991) (Typescript)

Kenneth Pople *Stanley Spencer: A Biography*. Collins (1991) £25.00

Patrick Rooke *Redlands: A Hundred Years at School*. Redland School (Reading) (1991) £2.50

C. Shepherdson *The Ledgers Road Story: The Story of Ledgers Road Methodist Church, Chalvey, Slough 1901-1911*. Privately published (1991)

Cissie Simmons *A Berkshire Lady*. Privately published (1991) (Written-as-spoken reminiscences of her childhood in Warfield)

L.C. Stephens *Pangbourne College: The Nautical College and its History*. Pangbourne College (1991) £10.75

John Townend (compiler) *Handlist of the Books and Documents in the Thomas E. Luff Memorial Library of Local History*. Princes Margaret Free School (revised 1990)

Roy Tubb *Thatcham Road Names*. Privately published (1991) £6.95 (available through Newbury Museum)

J.G.A. Turner *Jorss Family History*. (Unpublished typescript on family history, including the biography of the inventor and aviator, J.F. Benton.) (Available at Maidenhead Reference Library.)

Laurence Waters *Rail Centres: Reading*. Ian Allan Ltd. (1990) £13.95

BOOKS : OVER THE COUNTY BOUNDARY

Ida Gandy *The Heart of a Village: An Intimate History of Aldbourne*. Alan Sutton Publishing (this ed. 1991) £5.95 (Wiltshire) (originally published in 1975 by Moonraker Press)

Malcolm Graham (compiler) *Oxfordshire at Work in Old Photographs*. Alan Sutton/Oxfordshire County Council (1991) £7.95

Judith Hunter *Ye Olde George Inn at Colnbrook*. Published by the public house (1991) £2.50 + postage

JOURNALS

Berkshire Archaeological Journal, Vol 73, 1986-90. Berkshire Archaeological Society (1991) £7.50, + 75p&p

Twyford and Ruscombe Local History Society Journal Nos 29 & 30 (Spring and Winter 1991) £1.00 + 30p p&p

Windlesora, Vol 9. Windsor Local History Publications Group (1991) £1.75 + p&p

AIDS FOR LOCAL AND FAMILY HISTORIANS

Stephen Friar *The Batsford Companion to Local History*. Batsford (1991) £19.95 (reference format)

Jeremy Gibson (compiler) *Bishop's Transcripts and Marriage Licenses, Bonds and Allegations: A Guide to Their Location and Indexes*. Federation of Family History Societies (3rd ed 1991) £2.00

Norman Holding *World War 1 Ancestry*. Federation of Family History Societies (2nd ed 1991) £3.95

Murphy Micheal *Newspapers and Local History*. Phillimore, for British Association for Local History (1991) £2.95

Stuart Raymond and Jeremy Gibson *English Genealogy: An Introductory Bibliography*. Federation of Family History Societies (2nd ed 1991) £2.00

Stuart Raymond *British Genealogical Periodicals: A Bibliography of the Contents*. Vol 2 The Genealogist Part 1 Sources. Federation of Family History Societies (1991) £3.00

Stuart Raymond *British Genealogical Periodicals: A Bibliography of the Contents. Vol 1 Collectanea Topographica et Genealogica. Topographer and Genealogist, Ancestor*. Federation of Family History Societies (1991) £5.00

Eunice Wilson *The Records of the Royal Air Force*. Federation of Family History Societies (1991) £3.95

MARGARET SMITH

Margaret Smith has worked for Berkshire Library and Information Service since 1974, firstly at Slough and then at Windsor Library. Since 1987, she has been based at the County Local Studies Library, Reading, in her present post.

In case of difficulty obtaining any of the items listed, most are available for consultation at the County Local Studies Library, Reading, though some are held at other major Berkshire libraries.
Contact Margaret Smith - Reading 509245 - for further information.
In addition, a few titles are on sale at libraries.

CONTENTS OF PREVIOUS ISSUES OF BERKSHIRE OLD AND NEW

CONTENTS OF PREVIOUS ISSUES OF BERKSHIRE OLD AND NEW

No. 5 : 1988

No. 6 : 1989

No. 7 : 1990

No. 8 : 1991

In this issue No. 9 : 1992