

CHAPTER FIVE

THE MANOR OF CHALVEY

Although the termination 'ey' in the name of Chalvey points to a Saxon origin, it is not mentioned in Domesday Book. This does not preclude the possibility of a pre-Norman origin, as different sections of Domesday Book were compiled in different styles, and Chalvey could have been included under Upton.

It has been suggested that there was a Danish settlement at Chalvey, (1) and that a Celtic settlement there persisted until well after the Norman Conquest, (2) but these are purely individual theories which are fascinating, but are unsupported by any real evidence. The derivation 'Calves' Island' suggests it may have been pastureland for the cattle of the men of Upton, and not actually inhabited in Saxon times.

As already mentioned, the earliest record of the name was in 1217, and in 1254-5, when Upton was held by the Priors of Merton, 'a certain part of Chalvey belonging to Upton' was held by Geoffrey Cumbauld. A Survey of the Manor made in 1605 records that there was 'a certain fee called Gumbald's fee, which was paid annually to the king's manor of Upton by certain tenants for land in Chalvey. It only amounted to 12d., but it was probably the land, or part of the land held in the 13th century by Geoffrey Cumbauld.' (3)

In a return relative to Windsor included in an Inquisition (4) carried out in 1273, it is stated: 'They say that the men of the townships of Over hucham (Hitcham), Dorney, Chalvey, Boveney, Burnham and the town of Beckensford (Beaconsfield), in the county of Bucks, are always accustomed to give toll at Windsor on all their merchandise' (5) Upton is not mentioned, so presumably the toll on Upton merchandise was paid to the Priors of Merton and not to Windsor.

There are various records of Chalvey men and women in later centuries, some of which have been referred to in earlier chapters on the Parish of Upton. Possibly the earliest murder is recorded in 1402, when John Bradstok of Chalvey was outlawed for the murder of Henry Hert. There is nothing to show if he was ever caught, but his chattels were given by Henry IV to Hugh Malpas, 'one of the king's sumptermen'. (6)

In 1642, when the Lords General lay at Windsor, John Perryman, who had 17 acres of land on the south side of the London highway, complained that one of the soldiers quartered at Chalvey Green 'did cutt down 6 score trees of mine, besides the soldiers tooke away first and last 3 score sheep and Lamms of mine to the value of £20.' (7)

Later in the same century, Chalvey men and women, always inclined to be independent in religious matters, evidently did not take kindly to the laws against Roman Catholics; 'Richard Newington, Mary his wife, and Richard Newton (?Newington) Jnr. and Mary Newington spinster,' all of Chalvey, were suspected in 1678 of being 'Popish recusants', and the following year Richard Newington and Christopher Griffith were 'presented ... for recusancy'. (8)

Although there was a Manor Farm in Chalvey, in the area now being developed as the Manor Farm Estate, there does not appear to have been a manor house there.

Chalvey Manor came into the possession of Richard Bulstrode (9) in 1496, on his marriage with Alice, daughter and heir of Richard Knyffe of Chalvey, the joint heir of John Wyot of Wraysbury. Richard Bulstrode, who was M.P. and High Sheriff of Buckinghamshire in 1473, and became Rector of Horton in 1478, (10) died in 1502 'seized of lands held of Merton Priory, and of Chalvey Manor in Chalvey and Upton which was valued at £8 yearly'. Chalvey Manor remained in the possession of the Bulstrode family, passing from father to son for many years (11). Thomas Bulstrode, in his will of 1560, left his houses in Hedgerley, Upton and Horton to his wife Ann for life, 'with the injunction she is to support them and keep them in repair and not let them'. (12) It seems likely that this was the origin of the inclusion of Bulstrode Park as a detached portion of the parish of Upton-cum-Chalvey, and the reason for the 16th and 17th century Bulstrode brasses in Upton, but there is no proof of this.

Bulstrode Park remained as a detached portion of the parish until 1859, when the church of St. James, Gerrards Cross, was consecrated on 30 August, 1859, to serve the newly-formed Consolidated Chapelry or Ecclesiastical District of St. James in the parishes of Fulmer and Chalfont St. Peter. (13)

By 1704, Chalvey Manor was held by John Montague, son of Ralph, Earl of Montague, who sold it in 1718 to Henry Godolphin, Provost of Eton College, and Dean of St. Paul's, London. After Godolphin's death in 1733, his widow, Mary Godolphin, was lady of the manor. When their son died without issue, it was inherited by his cousin by marriage, Lord Francis Godolphin Osborne. His son, who became the 8th Duke of Leeds, inherited the manor, and his descendants (14) held the estate until recently, but so far, it has proved impossible to establish the exact date when the connection was severed. Kelly's Directory for 1939 shows the Duke of Leeds as lord of the manor, and, with Lord Kemsley, the principal landowner. (15) On the death of the 11th Duke of Leeds in 1964 the title became extinct. (16)

In the 18th century there were only a few houses, scattered among the fields and little woods, and Eton boys were attracted there by pony races, (17) which were run at Chalvey, as well as at Datchet and South Meadow.

QUEEN ANNE'S WELL

Although Chalvey village was within the parish of Upton-cum-Chalvey, it maintained a strong tradition and identity of its own, and in the 18th century had a more than local fame for a spring from which both Queen Anne and Queen Charlotte had water taken to Windsor Castle. It is said it was Queen Anne who caused the well to be dug. There is no record of the well before the 18th century, but there may have been an earlier dedication to some saint.

In Queen Charlotte's time the water was carried to the castle in carts, and in buckets on the back of a donkey. (18) In an issue of *The Mirror*, published in 1832, (19) it is stated that 'a stone was placed there in 1785 by her illustrious consort, George III'. An accompanying wood-cut shows the stone with the royal monogram carved in the centre, above the spout, from which a stream of water is flowing. (20) Wyld's *Great Western Railway Guide*, published in 1839, states (p. 37) that Doctor Heberden (21) considered these waters to be as powerful as those of Malvern. Richard Bentley, in a letter to the *Slough Observer* on 18 April, 1925, under the heading 'Chalvey Spa', says it was believed to contain a small quantity of lithia.

Tighe and Davis (1858) say 'The well, and the original stone trough and spout may yet be traced among a pretty grove of trees and copse wood, but the path which led to it from the village of Chalvey has been stopped up'. (22) To-day, the stone trough and spout, and the grove of trees, have vanished, and the site of the well has been disputed.

The question of the exact site of Queen Anne's well gives an admirable example of the danger of relying too unquestioningly on local 'tradition' and old people's 'recollections'. Quite frequently these turn out to be perfectly correct, or to have a basis of fact which can lead to further discoveries, but there are also times when they are misleading, to say the least. Wherever possible, they should be checked from other sources.



16. *Queen Anne's Well, Chalvey*

Some natives of Chalvey in this century have said the well was in the garden of Brookside, which was later dug out to make a lily pond. This lily-pond is now hidden under the pile of rubble removed when the swimming pool was constructed at the back of Sinkins House, Tuns Lane. The site is east of Tuns Lane and north of Church Street, Chalvey. (23)

Other natives of Chalvey said it was the spring feeding the watercress beds south of Cippenham Lane, which is now just below the dead-end of the modern Keel Drive, and west of the old Chalvey village. Burne, after careful enquiry in 1913, identified it with this site, but says 'I was informed by two local inhabitants that 'Queen Annie's Spring' used to be on the north side of Cippenham Lane, and adds 'it is even marked in this position on a Tithe Map of Farnham Parish made circa 1846'. (24) This is strange, for I have seen the Tithe Map, which is dated 1840, (25) and the site is clearly and unmistakably marked south of Cippenham Lane, on the old boundary between the parishes of Farnham and Upton-cum-Chalvey, on the very site Burne had concluded was the correct one ! The key to the map states, in beautiful copper-plate handwriting, that this was Queen Anne's Well, and that the area was woodland.

The watercress beds, now neighboured by the High Voltage Switching Station with its pylons, are overgrown with weeds and partly choked with rubbish. (26) It is to be hoped that the site will be cleared, and recognised as the historic spot it is.

THE OLD VILLAGE

Miss Mason, in her *Walk Round Slough* in the 1830's, only mentions Chalvey in her foreword, in which she says 'As to Arbour Hill pond ... it was situated in a sort of angle of the turning to Chalvey, where the garden of Denmark House now is. Chalvey Park was originally all glebe land. Mr. Bonsey exchanged about 10 acres of meadowland at Upton for part of the field opposite Belle Vue with Mr. Champnes, the then Vicar. Some years afterwards, Mr. Bonsey had the pond taken into his land, and sold it to Mr. Nixey, who built four houses on it. (27) Miss Mason also mentions that the original workhouse was in Chalvey.

Mortimer Collins, in *Pen Sketches by a Vanished Hand*, published in 1879, (28) mentions Chalvey very unflatteringly as 'a very dusty and unhappy looking village', but adds that 'its brook, which flows to the Thames through the playing-fields, bears the repute of producing excellent eye-water.'

At that time, there were not more than 50 houses in Chalvey, but by 1886 the population had increased considerably, many people having been attracted there to escape the rates of the Urban District of Slough. (29)

Although the people of Chalvey were by no means wealthy, they made an immense contribution to the religious life of the district. Each new religious movement meant a very real sacrifice, as well as spiritual fervour, on the part of its initiators, yet it was in Chalvey that the Congregationalists started in 1806; Primitive Methodists in 1850; and the Anglican church of St. Peter's was built in 1860.

THE CONGREGATIONALISTS

It is difficult to realise now the high inspiration and steadfast resolution which must have animated those who started the Congregationalist movement in Chalvey. They were not only the first people in the Parish of Upton-cum-Chalvey who took any active steps to worship in a way which did not conform to the established service at the parish church, but in 1806 all dissenters were still being actively persecuted, and suffered from every kind of civil and social disability. It was not until 1828 that the Corporation and Test Repeal Act – the first great Act for the relief of dissenters from civil and religious disabilities – was passed, and another eight years before they acquired the right of solemnising marriages in their own chapels.

In 1806, a few men from the Congregational Church at Windsor procured a room at Chalvey and opened a Sunday School there. When the cottage room became too small for the gatherings of scholars, Mr. Nash, of George Green, fitted up a barn which was used until 1819, when another room was rented, until this, too, became overcrowded. It was of sufficient importance in 1830 for Samuel Lewis to say in his *Topographical Dictionary* (30) 'There is a place of worship for

Independents' – the only distinguishing fact he gives under the Chalvey heading. A few years later, it was decided to build the first Chapel. John Smith, (d. 1851) of Chalvey, one of the first and foremost workers for the movement in this neighbourhood, gave the land and a considerable part of the cost. It was completed in 1835, and the first Church meeting was held on 1 November, 1837. On 28 September, 1840, the first election of the Deacons took place, and in the same year the first marriage was recorded in the Independent Chapel.

The membership remained small until the coming of George Bulmer as Missioner, in 1841. He was ordained a Minister of the church in 1847, but a year previously he had commenced services in Slough. Between 1841 and 1847 the membership rose from 12 to 52, and the members had the courage and vision to secure the site of the present Congregational Church in Church Street, Slough, which was opened in 1852. The Chalvey premises were sold, and Slough became the centre for the Congregationalists until the Mission Hall was built in Chalvey in 1920. (31)

THE PRIMITIVE METHODISTS

Primitive Methodism took root in Chalvey about 1848, worship being conducted in a cottage until 1854. When the Congregationalists abandoned their original church at Chalvey in favour of the new building in Church Street, Slough, the Primitive Methodists bought the Chalvey building for £225. It was opened in May, 1854, by the Rev. George Lamb of Reading, and continued in use until superseded in 1901 by the church and school in Ledgers Road. The old church building was used subsequently as a cinema, and later as the Chalvey Working Men's Club. The Ledgers Road site was given by Mr. East of Reading, and the Sunday School was formed soon after the Chapel was opened. Among the pioneers and leading spirits of the earlier years of Primitive Methodism in Chalvey were Messrs. Josiah Wooldridge, R. Randall, E. Gurney, J. Flaxman and J. Gates, and Mrs. Goodman, Mrs. Garrard, Mrs. Newbury and Mrs. Pusey. (32)

PLYMOUTH BRETHERN

Plymouth Brethren came to Chalvey in 1870, but within ten years had transferred their activities to Slough. (33)

ST.PETER'S CHURCH, CHALVEY

Although the old church of St.Laurence at Upton was restored and re-consecrated in 1851, this addition to the accommodation to the new church of St.Mary's Slough, was insufficient for the needs of the growing district, and in 1858 services were held at Chalvey under the Bishop's license, in a room which was then in use as an Infants' School. These services were very well attended, and gave rise to a wish for a proper church to serve the Chalvey area, which materialized a few years later as the church of St.Peter's. This church is of special interest as it resulted from the efforts of the poor people of Chalvey, who in 1855 drew up a Memorial, which they presented to the Rev. John Robertson, who had been their curate for six years, asking him to assist their efforts.

The Memorial reads: "We, the people of Chalvey, do wish that there should be a small Church, erected As our little place is so small, that it do (sic) not afford sufficient room for our congregation, and we are a trying to lay the foundation of A new one, we are putting in our mite, and we hope God will bless our undertaking although a very humble one'.

The names of the members of the congregation followed with the amount each had subscribed, ranging from a penny to a shilling or two. Weekly subscriptions were also made, which sufficed to provide the pulpit, and left a surplus which went towards the building of a new Infant School-room.

The simple and touching faith of the Memorialists was rewarded, for in April 1859, a Committee was formed, and an appeal launched for subscriptions for a new church at Chalvey. Queen Victoria and the Prince Consort subscribed £100, and the Duke of Leeds, as the principal landowner, also gave £100. A suitable site was given by Mrs. Beauchamp, of Finfield, (whose name is reminiscent of Payn de Beauchamp, the Norman lord who built Upton Church). Plans for the church were drawn up by the well-known architect, G.E. Street, and the contract given to G. Harley, of Slough.

The first stone was laid on 4 July, 1860, by the Rev. E.C. Hawtrey, D.D., Provost of Eton, and the church was consecrated on 7 September, 1861, by Bishop Wilberforce. The Churchwardens at the time were W. Clark and J. Deverill. After the service, a luncheon was given in the big barn belonging to Mr. Atkins, of the Manor Farm, Chalvey.

The communion plate was given by Mrs. Beauchamp, and in her will the same lady left £200 for memorial windows in the church, which were executed by C.E. Kempe, and placed in position in March, 1880. Among other windows given to the church were the east window, the gift of young ladies at Upton House School, then known as Mrs. Perette's, and one given by subscription to the memory of David Brill, vergier of the church, who had been the leader of the Memorialists. In 1880 the organ of St. Laurence's Church was presented to St. Peter's Chalvey, by the Misses Nixey, who had given a new organ to Upton Church. (34)

SCHOOLS

The Church of England schools of the parish were held originally in a building at Arbour Vale, attended by the children of Chalvey, Upton and Slough. Infant Schools were next built at Chalvey and Slough, the boys and girls remaining at Arbour Vale. Finally, owing to the increasing population, the Arbour Vale building was sold, and other schoolrooms built at Chalvey and Slough.

Chalvey Boys' Schoolroom (originally an Infant School) was opened on 20 January, 1863. The architect was G.E. Street, and the total cost was £439. 8s. 10d. An additional classroom was built in 1866, with voluntary work, at a cost of £56. 0s. 10d.

The Chalvey Girls' School room was built at an estimated cost of £400, including the Master's House, and opened on 6 October, 1868. Another classroom and a porch were added in 1876 at a cost of £148.

Chalvey Infants' School room was opened on 1 November, 1875, at a total cost of £479. 5s. 6d., the Master's House, and the grounds for it and the schools, was given by Mrs. Beauchamp of Finfield. (35)

OTHER DENOMINATIONAL SCHOOLS

The Congregational Church was associated with elementary education from its earliest days in Chalvey. John Smith commenced an evening school there, and shortly afterwards a British School was erected. It was the first elementary school in Chalvey, and remained in use until it was sold in 1854. From that time, the schoolroom of the new church at Slough was used as a day school, and in January, 1850, the British School was removed there. (36)

The Primitive Methodists established a Sunday School in Chalvey soon after the opening of the Chapel there in 1854. A site in Ledgers Lane (now Ledgers Road) was given by a Mr. East of Reading, and the present church and Sunday School were opened there in April, 1901. (37)

CHALVEY PLACE-NAMES

Some of the surviving place-names are of interest. Chalvey Grove was mentioned in the circuit of the parish boundary made in 1739, and probably existed long before that, possibly as a walk through a grove of trees.

Burne asks 'How did Ragstone Road get its name? I have never heard of that kind of stone being found there'; (38) and Mr. Michael Bayley, A.R.I.B.A., who is a Chartered Architect, tells me that as a result of his observations when excavations were made on building sites, he is convinced that it is geologically impossible that ragstone could ever have been found in the Chalvey area.

The late Richard Halliday informed me that Ragstone Road may have been named from a block of ragstone which formerly stood near the site of the Prince of Wales Public House, Windsor Road (before the pub was rebuilt a few yards from its original site, in connection with the construction of the M.4). Mr. Halliday said blocks of ragstone were fairly common in South Bucks particularly between Wexham and Fulmer, but when road metalling became common during the 19th century, they were broken up to make road surfaces.

Whether ragstone occurred naturally in Chalvey seems doubtful, but its prevalence in the area between Wexham and Fulmer is confirmed by the distinguished geographer, James Wyld, (39) who in describing the road between Wexham and Fulmer in 1839 says: 'We now proceed through a district which abounds in ragstone.' (40)

Mr. Halliday also noted some of the Field Names of Chalvey and district: Gaston's Field; Poole's Field; Lot Meadow; Petty Cross Field; Pound Close and Turner's Close, but unfortunately, did not give their location or origin, except in the case of Gaston's Field.' (41) This, he says, was a field near Manor Farm, Chalvey, which was called 'Garsons' in the 18th century. He points out: 'In the Enclosure Award ... it was called 'Gastons Field' ... I daresay some of you have noticed the tendency in this locality to drop the sound of 't' out of words when it comes in the middle.' (42) Mr. Halliday gives a quotation from Kerry's History of Bray: (43) 'Garstons' in 1597 – a field at Bray adjoining Bray Churchyard. In 1339 Nigellers atte Garston claimed his right of pasturage in an adjoining field. Since we get the 'atte' or 'at', the idea is that this is an original local name, and not derived from its ancient possessors.'

According to a Chalvey tradition noted by Mr. Bayley, (44) Ledgers Road (formerly Ledgers Lane) takes its name from a highwayman called Ledger, who was hanged on a gibbet set at the junction of Ledgers Road with the Bath Road. If so, he must have been a very minor local 'hero', as there is no record to support the story – or even that a highwayman of that name existed.

The old Toll House stood on the west side of Windsor Road, about 200 yards from Ragstone Road. It was demolished by Sidney Astell for Edward Sargeant in 1898. The site was marked by a post beside a tree which had grown up close to the Toll House. A photograph of the Toll House, and another of the post and tree marking the site, were published in the Slough Observer on 17 March, 1960. Post and tree vanished when the M.4 was built.

The tall wireless mast of the Lepel Wireless Syndicate, in the fields south of Ragstone Road and west of the Windsor Road, was a conspicuous feature of the landscape for many years. It was set up in 1909, and taken down in 1928. (45)

CHALVEY 'STAB-MONKS'

Although Chalvey was brought within the Urban District of Slough in 1900, there is still a tendency for older inhabitants to think of Chalvey as a village, and its strong corporate identity is emphasised by the pride with which Chalvey men call themselves 'Stab-monks'.

An attempt has been made to trace the origin of the Stab-Monk ceremonies back to the religious rites of Dionysius, (46) and other origins have been suggested, but no real evidence exists that it originated earlier than the mid-nineteenth century. Various versions exist, varying in detail, but similar in the main facts. Councillor A.W.J. Pusey, himself a Chalvey man born and bred, kindly furnished me with details of the most probable and generally accepted version, told to him as a boy by an older Chalvey man.

Some time between 1850 and 1880 (47) there was a colony of Italians living in Thames Street, Windsor, and one Sunday an organ-grinder came from there with his monkey to earn a few coppers. He began playing in Chalvey Grove, and attracted a crowd of children, some of whom began teasing the monkey. One of them was bitten, and rushed home to tell his father, who was sitting down to supper after a session at the Cape of Good Hope public house. The father, who was not entirely sober, rushed out and stabbed the monkey to death. When the organ-grinder lamented his loss, a collection was made, the organ-grinder was compensated, the corpse given a funeral, and the remaining money was spent on a very successful 'wake'. The following year it was agreed to repeat the 'wake', and a Chalvey plasterer made a cast of the monkey, which was given a mock funeral, followed by a very real 'wake', during which a man fell, or was pushed, into the Chalvey Brook. The victim was elected 'Mayor of Chalvey' for the following year.

The custom grew up of holding a mock funeral every Whit-Monday, followed by a 'Wake' and the election of a Mayor who had first been pushed into the brook. It is said that on one occasion the local policeman, who had come to keep an eye on the event, was pushed into the brook. He immediately proclaimed himself 'Mayor of Chalvey', and reigned for the following year.

After the 'Victory Celebrations' in 1919, to mark the end of the 1914-18 war, the story of the 'Chalvey Monkey' was quoted in Court as a mitigating circumstance, by the solicitor defending George Holdway, landlord of the Cape of Good Hope public house, who had been summoned for permitting the consumption of intoxicating liquors after hours, during the celebrations. The plea was successful, and the case was dismissed after payment of 5s. 6d. costs. (48)

Between the two World Wars, Councillor Pusey's



uncle provided the 'Mayor' with mock robes and a mace. Unfortunately, these eventually disintegrated, and when Mr. William Rackley was elected 'Mayor' in 1952, he tells me, he used the curtains in his house to make a suitable 'robe'.

Now-a-days, the cast of the monkey (49) is brought out only occasionally, in aid of charities, for which it has raised a considerable sum of money.

Councillor Pusey became the first 'Stab-Monk' Mayor of Slough in 1955. (50)

19. *The Chalvey Stab-Monk*

NOTES

1. R. Halliday, in a paper on Chalvey and Cippenham, which he read to St. Peter's Institute, Chalvey, and kindly lent to me in 1938, when I was preparing the History of Slough for publication in the Slough Observer.
2. Michael Bayley, *The True History of the Stab Monkey*, Part II., N.B.M.T., Vol. 1, No. 4., Summer, 1964.
3. V.C.H., Vol. III, p. 316.
4. The Rolls, officially denominated 'The Hundred Rolls', contain inquisitions taken in pursuance of a special Commission issued by the Great Seal, dated the 11th day of October, in the second year of the reign of King Edward the first': T. & D., Vol. I, p. 98, footnote 2.
5. T. & D., Vol. 1, p. 97.
6. Calendar of Patent Rolls, 21 Hen. VI, P.R.O.
7. Carr-Gomme, p. 10.
8. County of Buckingham Calendar to the Sessions Records, Vol. I, 1678 to 1694.
9. Gyll, p. 214-215, 217. Richard Bulstrode was the grandson of Robert Bulstrode, b. 1339, who married into the Sampson family of Hedgerley, and got the Hedgerley estates, and the son of William Bulstrode, whose wife Agnes (d. 1472) is commemorated on a brass in Upton Church. They were descended from John de Bulstrode, who lived in the reign of Edward II. One of the most popular and persistent legends of this neighbourhood is that the family gained its name when one of the Shobington family who owned the estate now known as Bulstrode, rode with his seven sons on bulls into the presence of William the Conqueror to petition against their estate being given to a Norman knight. Unfortunately for legend, the Shobingtons did not change their name to Bulstrode until the 14th century, when Agnes Bulstrode, daughter and co-heir of Robert Bulstrode, married John Chopinden or Shobington as her second husband. It was their grandson, Richard Bulstrode, who came into possession of the Chalvey estate on his marriage with Alice Knyffe.
10. Gyll, p. 217.

11. V.C.H., Vol. III, p. 315, which gives this additional information, but does not give the names of the Knyffe and Wyot families correctly.
12. Gyll, p. 215.
13. London Gazette, 10 April, 1861. No. 22502, pp. 1576-1578. Extract printed in *Gerrards Cross and its Parish Church* (1959) by E. Clive Rouse and the Rev. J. Gordon, Harrison. I am indebted to Mr. Harrison, Vicar of Gerrards Cross, for this information.
14. V.C.H., Vol. III, pp. 315-6.
15. This information was kindly supplied by Mrs. Elizabeth Elvey, Hon. Librarian of the County Museum, Aylesbury, who added that manorial jurisdiction ceased in 1936.
16. *Burke's Peerage*. It is interesting to note that among the Duke's many other titles was that of Baron Godolphin of Farnham Royal (created 1832).
17. Maxwell-Lyte, p. 306.
18. T. & D. Vol. II, p. 495.
19. *The Mirror*, Vol. XIX, p. 248.
20. A woodcut in T. & D., Vol. II, p. 496, shows the spring in Queen Anne's time, in a grove of trees, before the stone was erected.
21. William Heberden the Younger (1767-1845), Physician to George III and Queen Charlotte.
22. T. & D., Vol. II, p. 495.
23. From Personal observation and information on the site, which Mr. Colin Sheperdson and I visited in September, 1972.
24. Burne, p. 73.
25. Tithe Map of Farnham Royal, 1840, signed by G.H. Whalley, in the Bodleian Library, Oxford.
26. Personal observation by Mr. Colin Shepherdson and myself. Mr. R.C.S. Walters, RB, Vol. XVI, Part I, 1953-4, p. 48, also describes this site as the correct one.
27. These houses stood where the Police Station and Eton Rural District Council Offices are now.
28. Mortimer Collins (1827-1876). His 'Pen Sketches' were edited by Tom Taylor and published posthumously.
29. Phipps, p. 34.
30. Samuel Lewis, the elder, (d. 1865) *A Topographical Dictionary of England, etc.*, edited Joseph Haydn, 4 Vols., 1831. (7th edition, 1849).
31. *These Hundred Years - Slough Congregational Church Centenary* booklet, 1935; and the Rev. Arnold P. Lansdown.
32. *The Souvenir Programme of the Centenary Celebrations of the Society*, 1948. The Methodist Church, Ledgers Road.
33. Information supplied to me by the late Joseph Abraham, whose grocer's shop was at No. 80, High Street, Slough, (now No. 134).
34. Phipps, pp. 34-37. Photographs of the exterior and interior of the church face p. 36.
35. *ibid.*, p. 70-71.
36. *Congregational Centenary Programme*, supra.
37. *Methodist Centenary Programme*, supra.
38. Burne, p. 79, Note 1.
39. James Wyld (1812-1887), specialized in maps with geographical and mineralogical Notes, and supplied prospectuses, maps and plans for Parliamentary deposit during the railway mania of 1836-7. He took a leading part in promoting technical education, and had a wide reputation as a man of science, which gained for him no fewer than 17 European medals.
40. Wyld, (D.N.B.) *The Great Western Railway Guide*, (published by James Wyld 1839), p. 23.
41. These notes are now in my possession, through the kindness of Councillor Pusey.
42. Notes of a lecture on Chalvey and Cippenham, read by Richard Halliday to St. Peter's Institute, Chalvey, in the 1930's, which he kindly allowed me to read and quote in my original articles in the *Slough Observer*.
43. Charles Kerry, *The History and Antiquities of the Hundred of Bray* (1861). Quoted by Mr. Halliday in his notes on Chalvey Field Names.
44. Mr. Michael Bayley has prepared a fascinating map of Chalvey, showing the site of the chief buildings, based on the large scale Ordnance Survey (scale 1/2500), to which he has added additional information based on local beliefs (still firmly held, but not always quite accurate) supplied to him by his great uncle, Philip Headington, who farmed Manor Farm, Chalvey; his great-aunt, Amy Headington, born at Cippenham Court Farm in the early 1860's; Mrs. Anthony, who lived at Peggy Farm, Chalvey; Michael's father, Hugh Bayley, who ran the shoe factory at Eton, and lived in Slough; Lizzie Child, a native of Chalvey,

- who was a nursery maid when Hugh Bayley was a boy in the 1870's; and Gerald Abney, a contemporary of Hugh Bayley, who lived in Slough.
45. I am indebted to Richard Halliday for this information. In common with other older inhabitants of Slough, I remember this mast in its later years.
 46. Michael Bayley, *The True History of the Stab Monkey*, Part II, N.B.M.T., Vol. 1, No. 4, p. 2, Summer, 1964. Mr. Bayley's map of Chalvey (supra) indicates various sites traditionally associated with the Stab Monkey in support of his theories. (Part I of his article (N.B.M.T., Vol. 1, No. 3, Winter 1963, p. 2) deals with his version of the Stab Monk ceremonies, which does not always agree with the facts given by Councillor Pusey.
 47. Councillor Pusey, when told that an undated cutting from the Windsor Express, preserved in the Slough Public Library, quoted the date as 1866, agreed this was likely, and added that in any case, the origin was not earlier than the generation before his own, and he was born in 1899.
 48. *Slough Observer*, 2 August, 1919, under the heading 'Peace Day Celebrations at Chalvey'.
 49. It is now in the charge of Mr. Dido Rackley.
 50. Then Alderman Pusey.



20. *Queen Anne's Well, showing the inscribed stone placed there by George III in 1785*