

Cutting from The Bolton Chronicle, Saturday, December 23, 1905 and a continuation at VI. (4. Credence Paten) the following week, Saturday, 30th December, 1905.

BOLTON AND DISTRICT CHURCH PLATE

BY

T. Stanley Ball,

Author of "Chester Church Plate," "Church Plate of the Diocese of St. Asaph," &c.

V. – ST. MARY'S, DEANE

When the Royal Commissioners of Edward VI.* inquired on the 30th September, 1552, into the goods and valuables possessed by the Parish Church of Deane, which they designated "Deyne," they found in addition to copes, vestments, censors, and other articles "ij chalises, iij greate bells, and iiij sacring bells." An indenture was entered into between the Commissioners of the one part and "Sir William Rothwell, Vicar of Deyne, Lambart Hayton, gentleman, Roger Makynson, James Crompton, and Raufe Edge," of the other part, in which the latter covenanted to keep the goods in the church intact and to hold them on the King's behalf and to surrender them to the Sovereign when called upon. It is interesting to note that the Rev. William Rothwell, the then Vicar, was instituted to the living of Deane on the 20th February, 1541-2, and that at the time of the inventory being taken by the commissioners he was one of the King's chaplains, his sermons in London and Lancashire having obtained for him that distinguished honour. At the period mentioned there were only two churches in the neighbourhood of Bolton, the Parish Church there and Deane Church, but under Bolton were the three ancient chapels of Turton, Bradshaw, and Walmsley, and Deane Church possessed two chapels within its parish, that of Haghton (Westhoughton) and Horwyche (Horwich).

The Sacramental Vessels now in the Parish Church of St Mary, Deane, although of less number, comprise three articles of considerably greater age than the oldest of the examples in Bolton Parish Church, the earliest at Deane being dated 1607, over a hundred years older than the most ancient piece of plate at Bolton, which is 1710, whilst the other early manufactured plate at Deane is a chalice and paten cover, both of the year 1655.

The particulars and dates of the plate are as follows:-

- 1 Chalice, 1607
- 2 Chalice, 1655
- 3 Paten Cover, 1655
- 4 Credence Paten, 1729
- 5 Paten, 1782
- 6 Paten, 1782
- 7 Flagon, 1801
- 8 Flagon, 1801
- 9 Credence Paten, 1846
- 10 Credence Paten, 1901

Which it will be seen comprise examples of the goldsmith's art at different periods extending over nearly three hundred years and forming a collection which, apart from their parochial associations, is of great intrinsic value and of much interest.

1. CHALICE, 1607.

It is not known as to what became of the two chalices which were possessed by the church in 1552. The probability is that from their connection with the Mass they met the same fate at the hands of the Reformers which befell the plate of other old churches. It is satisfactory, however, to know that the destructive influences of the Civil War during the reign of Charles I. left this chalice – made in 1607 – in the possession of the church, and this fact leads to it an additional

interest besides the reflection that for a space of nearly three centuries successive generations of parishioners have by its means partaken of one of the highest offices of the Church.

The bowl of this chalice is deep and narrow with hollowed sides, slight lip, and angular at the base. It is gilt inside, and stands on an hour glass shaped stem, divided in the centre by a round knob for safe handling, and ends in a domed and moulded foot. The stem and base are hollow. Its dimensions are – Height 8 $\frac{1}{2}$ inches, diameter at the lip 3 $\frac{3}{4}$ inches, and at the base 3 $\frac{1}{2}$ inches. In general design it somewhat resembles the style of the Elizabethan chalices, but is narrower in the bowl, and is without the engraved band so characteristic of these earlier vessels. The stem and foot have the appearance of having been recently repaired or renewed during recent years, and the writer was informed that the chalice formerly bore upon it several initials, together with an inscription. Nothing, however, now appears upon it except the words “Deane Church”, which have been lately engraved upon the underpart of the base.

The hallmarks impressed upon this ancient vessel are as follows :- (1) Lion passant, the mark of sterling silver, (2) leopard’s head crowned, the stamp of the London Goldsmiths’ Assay Office, and (3) the London date letter K in lombardic capital of the year 1607. Unfortunately the maker’s mark is entirely obliterated, so that it is impossible to say who made it.

2. CHALICE, 1655

This chalice has a deep, wide, and capacious bowl, gilt inside, and stands 8 $\frac{1}{2}$ inches high, with a diameter at the lip of 4 $\frac{3}{4}$ inches and at the base of 5 $\frac{1}{4}$ inches. It is perfectly plain, and has straight sides with a slight lip, and stands upon a hollow trumpet-shaped stem spreading out to a plain moulded edge. It is in design and execution a characteristic example of its period of manufacture, and one of the few instances of plate acquired by a church during the Commonwealth, and for this reason is of much interest.

On the side of the bowl is engraved in the attractive Cursive lettering. *“The guift of Mr. John Aynsworth unto the Parish Church of Deane in Lancasheire in the yeare of our Lord 1655.”*

The hallmarks impressed upon this chalice indicates that it was made and assayed in London, and are as follows :- (1) Lion passant, the mark of sterling silver; (2) leopard’s head crowned, the stamp of London Assay Office; (3) the date letter S in Court hand of the year 1655; and (4) the maker’s mark – T.G. – with pellet above and below, all in a double circle. The name of this maker is now unknown, the records of the London Goldsmiths’ Company having been destroyed by the great fire in London in the year 1666, but at Christ Church, Oxford, is preserved altar candlesticks and an alms dish bearing the same mark and made in 1660, and at the Parish Church of Thryberg, Yorkshire, there is a chalice dated 1686. also made by the same maker. The chalice at Deane, however, is the earliest known piece of plate bearing this maker’s mark, which renders it of additional interest.

3. PATEN COVER, 1655.

This article of plate is really a loosely fitting cover to the chalice, which, when inverted, forms a paten, the knob at the top being a convenient projection either for being handled or standing upright. These paten covers came in with the period of the Reformation and continued for nearly a century and a half, and later examples than at Deane of the chalice and cover are to be found at Westminster Abbey, which were made in 1661. It seems to have been the practice in early Reformation times to have put the required quantity of wine into the chalice and then to place the cover upon it until the time of celebration, but in later years these paten covers seem to be used as patens only.

It is formed of a single dome-shaped depression in the silver, with a rather broad rim, having an incised line at the edge. In the centre of the depression is engraved the coat of arms of the family of Hulton of Hulton, (argent, a lion rampant, gules), and on the top side of the cover is a trumpet-shaped stem with flat plate at the top.

On the edge of the cover is the inscription in script lettering: "*The gift of Mrs. Judeth Hulton unto the Parish Church of Deane in Lancasheire in the yeare of our Lord 1655.*"

The hallmarks and maker's marks are the same as appears upon the Chalice, and in these two articles we have the unusual instance of a Chalice and its accompanying paten cover being given by two different persons. Although the name of Mrs. Judith Hulton is not mentioned in the pedigree of the Hultons of Hulton, it is evident from the arms of that family being engraved upon her donation that she was a member of it, and this furnishes another instance of the value of Church Plate in local parochial history.

* See introductory article in *The Chronicle* of the 25th November, 1905.

VI. – ST. MARY'S, DEANE.

4. CREDENCE PATEN, 1729.

This is a fine but plain Paten, 10 inches in diameter, and standing on a trumpet shaped foot, 3½ inches high. It is formed by a single deep depression in the silver, leaving a flat rim, (?)aving a moulded edge. On the flat plate at the bottom of the foot is engraved, in cursive lettering, "Ex donœ Annœ Kenyon Viduœ Georgi Kenyon, nuper de Peel in Com. Lanc. Armijera 1729" (The gift of Anne Kenyon, widow of George Kenyon, late of Peel, in the County of Lancaster, Esquire, 1729)

THE Latin, above, needs to be verified as I can't read it from the photo (picture 419.jpg) – Eric

In the centre of the depression is an engraving of the arms in a lozenge and mantling of the family of Kenyon (sable, a chevron engrailed, or, between three crosses flory argent) impaling the arms of the Egertons, Earls of Ellesmere (argent, a lion rampant gules between three pheons sable).

It is a peculiar fact that neither of these persons are referred to in the respective pedigrees of the two families, although from the arms they must have been closely connected with them.

The hallmarks stamped upon this paten are: - (1)lion passant, the mark of sterling silver, (2) leopard's head crowned, the stamp of the Goldsmiths' Company's Assay, (3) the London date letter O in Roman capital of the year 1729, and (4) the maker's mark – W.A., with a vase above the initials, all in a shaped shield – being the distinctive punch of William Atkinson, a noted London goldsmith, a few examples of whose work are in existence, namely, an alms dish made in 1726, at the Parish Church of Burstwick, Yorkshire, and a credence paten similar to that at Deane, in Christ Church, Chester, made in 1725.

5. Paten, 1782

This article of plate was evidently not originally made for ecclesiastical purposes, as it is really a salver or waiter on three shaped feet. It is 8¼ inches in diameter, and is formed of a single light depression, having a handsome design of repoussé work covering the whole space so made and surrounded by a neatly worked beaded decoration. The rim is narrow and curved, and having at its edge a small beaded ornamentation.

No inscription appears upon it or anything which would give a clue to its donor. Its weight is stated to be 24oz 17dwt, and it forms an exceptionally handsome piece of plate.

The hallmarks impressed are (1) lion passant, (2) leopard's head crowned, (3) the London date letter G in Roman small of the year 1782, and (4) the maker's initials DS. RS. one above the other, being the distinctive punch of Daniel Smith and Robert Sharpe, a celebrated firm of London goldsmiths. A somewhat similar salver, made in the year 1764 by this firm, is in the possession of the Duke of Portland; a very handsome toilet set, manufactured in 1877 by the same makers, is preserved at the National Museum, Stockholm, and two tankards of 1781 at Trinity College, Oxford; but the writer is not aware of any plate by them being in any church except that at Deane.

6. PATEN, 1782.

This is an exact replica of the last-mentioned Paten, and is impressed with the same hallmarks and maker's marks. Having regard to their value and to the fate of unscribed plate in other churches, it is desirable that the name of the church be engraved upon these patens, and it is to be hoped that the churchwardens will see that it is done, inasmuch as they are the legal custodians of the church plate, and as trustees for the parishioners it is their duty to see that nothing is left undone to guard these treasures, and to ensure their continued connection with the church to which they belong.

7. FLAGON, 1801.

This is an unusually small vessel, standing only $6\frac{7}{8}$ inches high, with a diameter at the lip of 4 inches and of the capacity of a medium-sized chalice. It is of the elongated tankard shape, having straight sides and wide spreading base 7 inches in diameter. It has a moulded lid with dome top, scroll handle, with neatly worked finial and perforated thumbpiece. Around the centre of the body is a narrow, flat moulding, which is repeated at the junction of the body with the base, and at the bottom of the base, which is hollow.

In the front of the body is engraved in Roman lettering the following inscription, divided into eight lines, "*Presented 1st January, 1828, to the Parish Church of Dean, by Jane, Daughter of Peter Brooke, Esqre., of Mere Hall, Cheshire, and Relict of William Hulton, Esqre., of Hulton Park, who Died 24th June, 1800.*" The hallmarks impressed are (1) lion passant, (2) leopard's head crowned, (3) the head of the Sovereign (Geo. III.) indicating that the duty on silver plate had been paid in respect of this Flagon, (4) the date letter F in Roman capital of the year 1801, and (5) the maker's mark TB. OJ. one above the other in a square shield – the distinctive punch of Thomas Bumfries and Orlando Jackson, of London.

It will be observed that the Flagon was 27 years old at the date of its presentation, and was probably part of the personal property of the donor's husband.

8. FLAGON, 1801.

This is a similar vessel in all respects to the last-mentioned Flagon, and bears the same hallmarks and maker's mark, and a similar inscription indicating that it was presented at the same time.

William Hulton, of Hulton Park, was born on the 28th May, 1762, and served the office of High Sheriff of the County in 1789, at the early age of 27 years. On the 23rd August, 1785, he married the donor of these two Flagons, Jane, third daughter of Peter Brooke, of Mere Hall, Cheshire, Esquire, by whom he had issue (1?) William, his heir, and Frances Anne, who was married in 1810 to the Rev. J.R. Browne, Vicar of Prestbury, Cheshire. Mr. Hulton died in 1800, and soon

after the presentation of these two Flagon to Deane Church his widow was married to Major Thomas William Boyce.

9. CREDENCE PATEN, 1846.

This is a plain paten and apparently made from the model of the old paten cover in the possession of the church. It is formed of a single depression $7\frac{1}{4}$ inches in diameter, with a narrow rim, having an incised line around the edge. It is made of hammered silver in close imitation of the older chalice cover, and bears on the edge an inscription in the ancient cursive characters, "*The gift of the parish, 1846*". The hallmarks impressed are (1) the lion passant, (2) leopard's head uncrowned, (3) the duty mark of the Sovereign's head (Queen Victoria), (4) the London date letter L, in black letter capital of the year 1846, and the maker's initials, G.R.

10. CREDENCE PATEN, 1901.

This is also a copy of the old paten cover of 1655, the design of which has evidently appealed to the church authorities as worthy of being reproduced, and were it not for the hallmarks might easily be mistaken for an ancient piece of plate.

It is formed, like the paten of 1846, of a single depression, is $8\frac{1}{4}$ inches in diameter, and stands $1\frac{3}{4}$ inches high. On the edge of the rim is engraved in the old cursive characters, "*The gift of Mrs Elizabeth Marsh unto the Parish Church of Deane, in Lancs., on the Coronation of Ed. VII., June 25, 1902.*"

The hallmarks indicate that it was made in Birmingham, and are (1) lion passant, (2) an anchor, the mark of the Birmingham Assay Office, (3) the date letter B in Roman small of the year 1901 for that town, and (4) the maker's initials C.H.

It is worthy of note, perhaps, that this Paten is the only article of Communion plate which the writer has come across given to commemorate the coronation of our present Sovereign, and the parish of Deane is to be congratulated upon the possession of the piece of silver, which will be handed down to future generations as a reminder of the date when Edward VII. ascended the Throne of England and thus became the head of the Church. No little credit is due to the donor, who takes an active interest in the welfare of the Church of Deane, for the happy inspiration which prompted the generous gift.

The thanks of the writer are due to the Vicar for his courtesy in allowing an inspection of this very interesting and valuable collection of sacramental vessels.

(Note: The book continues after the cuttings, in manuscript with the following)

Remarks

There is no record that I am aware of concerning the two Calices mentioned in the report of the Commissioners, dated 30 Sept. 1552. The "Lambert Heyton, Gentleman" who signed that report was Churchwarden for the fourth quarter of the Parish of Deane which contained the townships of Heaton, Halliwell & Horwich. He was the youngest son of Riche Heton of Heton, Esqr.

Art. 1 There is no account of the acquisition of this Chalice & it is doubtful whether it has been in use at Deane the whole of the time since 1607, as it may have been purchased at a more recent period.

Arts. 2&3 These are the earliest authentic pieces of Plate possessed by the Church. John Aynsworth, the donor of the Chalice was a near relative to Ralph Aynsworth of Farnworth, Gent., who married Margaret, the widow of George Hulton, of Farnworth, Esqr. He was assessed to the Subsidy of 1622

– “for the house of Farnworth in right of his wife” in lands valued at 3£ per ann. Thomas Hulton, son & heir of George married Judith, daughter of Roger Bradshaw of Pennington, Gent., at Leigh Parish Church, on the 5th March, 1621; by whom, however, he had no issue. He was the last of the Hultons of Farnworth, & his widow was the donor of this Patten in the year 1655.

Art. 4 This splendid “Alms Dish” was given to the Church by Anne, the widow of George Kenyon, of Peel Hall, Esqr. She was the daughter of the Rev. Edwd Kenyon, Rector of Prestwich, & she married her cousin, George Kenyon on the 21st Sept, 1696. He was M.P. for Wigan, 1712-1714; & Clerk of the Peace for the county Palatine of Lancaster. He died on the 1st Dec, 1728, & was buried on the right hand side of the Nave in Deane Church, beneath the seat he had occupied there when living; where the following inscription is to be found:- “ (Section in Latin difficult to read from picture 420.jpg)”

Arts. 5&6 I presume these are the two “Plates” referred to in the following resolution passed at a meeting of the Churchwardens held on the 10th August, 1828:- “Ordered – That George Cauby do provide two Plates to place the Tankards on, at the time the Sacrament is to be administered.” George Cauby was the Churchwarden for Over Hulton, & he purchased these two Patens from Mr. Charles Nuttall, Pawnbroker of nos. 63 & 64, Deansgate, Bolton, for the sum of £10-12-0.

Arts. 7&8 These two flagons were presented as the inscription records. William Hulton, Esqr., died on the 24th (?), 1800, & on the 1st May, 1804, Ann, his widow married Lieut. Boyce of the 16th Queen’s Dragoons. She was buried at Deane.

Art. 9 At a Vestry Meeting held on the 19th June, 1846, it was resolved – That the 2 Cups for the administration of the Lord’s Supper be repaired & re-gilt, & the smaller Patten exchanged for one exactly like the one inscribed as the gift of the Parish”. This paten therefore was purchased in the place of an older one, which was doubtless the Paten used along with the first mentioned Chalice.

[Page 179]
Newspaper cutting, undated.

BOLTON AND DISTRICT CHURCH PLATE
BY
T. STANLEY BALL
Author of “Chester Church Plate,” &c. &c.
ST BARTHOLOMEW’S, WESTHOUGHTON

It will be remembered that at the period of the Reformation, the Church at Westhoughton was like Horwich, Turton, and Walmsley, a Chapel of Ease to the Bolton Parish Church, and when the Commissioners of Edward VI. visited Bolton in 1552, to enquire as to what that church and its dependent chapels possessed, they found that Westhoughton, or as they termed it “Haghton Chapell”, had (the spelling is modernised) “a Chalice and other ornaments to say Mass in, and two little bells in the hands of James Browne, Esquire. The Chalice was parcel gilt, and was estimated to contain 6½ ounces of silver, and was left with the Church to be held by the Vicar of Bolton in trust for the King.

This Chalice would in ordinary course be changed for, or converted soon after the Convocation of 1562, into a “Communion Cup of Silver, with a cover for the same.”, as it was necessary that the old Massing Chalice should be done away with, or made larger, for the reason that the laity were permitted to partake of the wine at Holy Communion — a revival of the practice of the early church. Many of our ancient churches have happily still in actual use these old post Reformation or

Elizabethan Cups, and many others have been deprived of these treasures by the ignorance of churchwardens of the seventeenth and succeeding centuries.

Old Church records tell a pitiful story of the unfortunate penchant to exchange old silver plate for something new. It was an almost universal weakness of this County, and many valuable pieces of antique silver made the acquaintance of the melting pot to be converted into articles "of more fashionable make."

This is what apparently happened at Westhoughton, and it is a curious fact that, notwithstanding its great age as a church, the parish is singularly poor in Church Plate, the oldest being made little over a century ago.

The Sacramental Vessels now in the Church consist of

1. Chalice ... 1802 (Geo. III.).
2. Flagon 1851 (Victoria).
3. Paten 1860 (").

In addition, the Church possesses a Plated Chalice and Credence Paten, made by Messrs. Elkington, and said to have been presented some years ago by Sir W.W.B. Hulton, Bart., as a thankoffering for his recovery from a severe illness, although there is no inscription on the vessels recording the gift.

1.— CHALICE, 1802.

This is an unusually heavy and massive vessel, and goblet shaped. The bowl is deep and capacious and perfectly plain, and stands upon a thin round hollow stem, which ends in a square thick plate of silver as a base. It is of hammered work, distinct traces of the tool being seen below the foot.

On the bowl is engraved the inscription: - "John Mangnall – Thomas Lee, Chapelwardens for 1802, Westhoughton."

The dimensions of the Chalice are as follows:- height, 7½ inches; diameter of base, 3½ inches.

The hallmarks impressed upon it indicate that it was made in London, in the latter part of the year 1802, by the firm of Peter, Ann, and William Bateman.

2.— FLAGON, 1851

This vessel is small, being only 11 inches high, and of elongated tankard shape, having straight narrow sides sloping towards the base, with domed top surmounted by an onflamme ornament, applied projecting lip, scroll handle but without thumbpiece.

On one side of the body is engraved:- "Purchased out of the Chapel Rate for the use of Westhoughton Chapel, A.D. 1851. Thomas Dickinson, Samuel Partington, Churchwardens." And on the other side appears the sacred monogram I.H.S., with cross and three nails, typical of the Passion, surrounded by double rays of glory.

The hallmarks show that it was made in Sheffield in the year 1851.

3.— PATEN, 1860

This was apparently also purchased at the expense of the Parish, although no inscription appears upon it. There is no record to show what was used for the consecrated bread before this was acquired.

It is a plain plate 6½ inches in diameter, and formed by a single depression in the silver, leaving a broad flat rim.

From the hallmarks it would appear that this Paten was made in the year 1868, by Messrs. Throp, Taylor and Co., of Birmingham, and it would be as well if the name of the Church were engraved on its underneath part.

Few ancient churches, such as Westhoughton, are so poorly provided with Sacramental vessels, and it is a singular circumstance that every article of silver possessed by the church has been obtained at the expense of the Church funds, not a single piece having apparently been presented by a Parishioner during the many centuries of the Church's existence.

The thanks of the writer are tendered to the Rev. C. Cronshaw, the Vicar, for his kindness in allowing an inspection of the Plate.

WALMSLEY.

In the year 1552, the Royal Commissioners, on visiting Bolton, certified that "Walm'ley Chapell" possessed a Chalice, a bell, and other ornaments for a priest.

What the changes have been since that far-off time in the Sacramental vessels there is no record to show. At all events, all that was ancient was unfortunately disposed of a little over thirty years ago, and the Church now possesses modern examples, consisting of two Chalices of 1868, a Credence Paten and a Paten of 1869, and a Flagon of 1870, of the usual machine made type, characteristic of the Victorian period.

[St. George's, Bolton, will follow].
Bolton Chronicle Nov 10th 1906

BOLTON AND DISTRICT CHURCH PLATE

BY

T. STANLEY BALL

Author of "Chester Church Plate," &c. &c.

HORWICH.

When the Royal Commission of Edward VI. visited Bolton in 1553 they prepared an inventory of the goods at Horwich (which they designated "Horwyche Chapell"), which comprised "a poor suit of clothes with two corporas, a Chalice with a Paten, an Altar Cloth, an old Surplice and a towel, a Cruet, a little sacring bell, and a bucket, two Candlesticks, three bells 'whiche ye poore men of ye Towne bought with their owne money and the sayd bells not yet hanged uppe.'" The Commissioners took away and sold two of the bells, which weighed 2½ cwt., and sold them for 15s. per cwt., realising 37s. 6d. The other ornaments of the Chapel they sold for 3s. Apparently the Chapel was left with the Chalice and Paten and with the Vestments, for in the year 1565 a further set of Commissioners "for removing superstitious ornaments" told Bishop Downham, of Chester, that they had taken away from Horwich Chapel "a vestment, an albe, an altar cloth, a corporas, and other idolatrous gear."

The silver sacramental vessels now in the Parish Church of Horwich consists of the following:—

1. Chalice 1843 (Victoria.)
2. Chalice " "

- | | | | |
|-------------------|-----|---|---|
| 3. Flagon ... | ... | “ | “ |
| 4. Credence Paten | | “ | “ |
| 5. Credence Paten | | “ | “ |

All presented by one donor in 1861, and a Verger's silver mace, also given by the same donor. The church also possesses a Chalice, Flagon, and Paten, a century and a quarter old, composed of old Sheffield plate.

1.—CHALICE, 1843.

This vessel is unusually massive, and of the style of the early Victorian period – a period not distinguished for beauty in ecclesiastical art. It is 9¼ inches high, with a diameter at the lip of 3¾ inches and at the base of 3½ inches. The bowl is deep and capacious, with an inconvenient moulded lip, and stands on a baluster stem ending in a plain foot. On the bowl is engraved the sacred monogram I.H.S., with a latin cross running through the centre and surrounded by rays. On the bowl is engraved the arms and crest of the donor, with the motto “Mihi gravato Deus.”

2.—CHALICE, 1843.

This is an exact replica of the last mentioned Chalice, and bears the same decoration and coat of arms.

3.—FLAGON, 1843.

This is of the elongated tankard shape, and exceptionally tall and narrow. It stands 13 inches high, and has sloping sides ending in a broad spreading foot 6 inches in diameter. The lid is hinged and dome shaped, and the Flagon has a scroll handle with heart-shaped finial and projecting spout.

In front, below the lip, is chased the sacred monogram I.H.S., with a latin cross in the centre surrounded by rays, and on the side is engraved the following inscription: — “This service of silver, consisting of a Flagon, two Chalices, and two Patens, together with a silver Verge, was bequeathed to the Parish Church of Horwich by the late Joseph Ridgway, of Ridgmont, Esquire, 1861.” The crest and coat of arms of the Ridgways appears on the side of the Flagon.

The donor was a member of the well-known family of bleachers established in the district over a century ago. It will be noticed that the plate is 18 years older than the date of its coming into the possession of the church. It is worth noting that the foundation stone of the present church was laid by Mr. Joseph Ridgway on the 21st May, 1830, on the site of the old chapel.

4.—CREDENCE PATEN, 1843.

This is 8 inches in diameter, and stands nearly 4 inches high. It is formed of a single shallow depression, leaving a concave rim with moulding at the edge. An unusual decoration mark this Paten, which is that from the edge of the rim spring rays of glory, the design continuing around the Paten. The stem is hollow and trumpet shaped, with an upright edge.

5.—CREDENCE PATEN, 1843.

This is identically the same as the Paten last described.

The hallmarks impressed on the foregoing five pieces of plate are the same, and indicate that they were made and assayed in London in the year 1843.

6.—VERGER'S MACE, 1861.

Except in old churches these are seldom to be found. They of course form no part of the Communion vessels, but this example formed part of the bequest of the late Mr. Joseph Ridgway to the Church, and deserves for that reason to be dealt with.

It is two feet in length, and consists of a massive orb surmounted by a Royal crown, decorated below with acanthus leaf ornament. The stem is round and divided near the centre with a handle, below which again appears the acanthus leaf decoration, ending in a ball finial.

The hallmarks indicate that it was made by Messrs. Henry Wilkinson and Co., and assayed in Sheffield in the year 1861.

Very few even ancient churches possess these maces, and the limited places where they are found are usually cathedrals belonging to the office of Dean, the Ecclesiastical Verge being so called from the symbol of its supreme authority in the hands of the Dean or his officer within the verge or precincts of the Cathedral. Thus the statutes relating to Chester Cathedral, dated 1541, ordain (el. 24) that the sexton's assistant shall carry a verge before the Dean in going and returning from the church, in like manner as the Bishop had the cross carried before him. The utility of a mace in connection with a parish church is, however, somewhat doubtful.

THE SHEFFIELD PLATE

consists of a chalice of plain goblet shape with a round foot and beaded edge, with an inscription on the bowl as follows: "From an Oratorio, 1781." The Credence Paten is of a neat shape, on the edge of which is inscribed in decorated old English, "The gift of the Rev. John Parker, of Breightmet, to Horwich Chapel, 1782." The edge of this Paten is finished with fine gadrooned ornament. The flagon, which is tankard shaped, with domed lid and scroll handle has also a neat gadrooned edge to the foot and is inscribed "The gift of the Rev. Henry Offley Wright of Horwich Chapel, 1782." It is interesting to note that about the period when the church became possessed of these articles, the last representative of an ancient family was buried in the old chapel in the person of George, seventeenth Baron Willoughby of Parham, the baronage becoming extinct.

It is assumed that previous to the presentation of the Ridgway set of Plate in 1861 the church would use these vessels for sacramental purposes but it would be interesting to know what was used before 17781, and what became of the ancient chalice and paten.

The writer would venture to suggest that these old Sheffield plate articles ought to be kept with the silver set in a place of safety and not treated merely as curiosities fit only for exhibition in a glass case.

Genuine specimens of old Sheffield plate are rare in churches, and have a value of their own apart from the historic associations these reveal in connection with the Church. There is great difference between old Sheffield plate, which was silver-plated copper, and the modern Sheffield plate, composed of copper electro-plated. The former process was carried out by a plate of silver being welded, and rolled on to the copper, the rough edges being hidden by strips or ornaments of sterling silver, the modern is of course effected by the deposit of an electrical agency on the copper vessel, and it does not follow by any means that a copper article plated with silver is a genuine specimen of old Sheffield plate.

Bolton Chronicle, 20 Oct. 1906

THE LATE MR. JAMES MARSH, OF DEANE.

The village and neighbourhood of Deane had not recovered from the shock occasioned by the sudden death of Mr. Ralph Cooper, when the mournful intelligence was made known of the death of

Mr. James Marsh. He had been suffering for some months from what was known to be an incurable illness, yet it had been fondly hoped he might be spared for some time to his family and friends. On the Wednesday previous to his death, which took place on Monday, the 21st ult., he felt himself well enough to follow his business, and had attended the funeral of his fellow Sunday School teacher, Mr. Cooper, on the Monday before. Words would fail adequately to express the loss the schools and neighbourhood have sustained in the death of one so eminently useful. The funeral took place on Saturday last, and the mournful procession included about 130 teachers, scholars, and friends, headed by the Rev. W. Bashall, M.A., vicar, the Rev. E. Piggott, B.A., curate, and the superintendents of the Sunday schools. Some hundreds of sorrowing spectators assembled in the church and village to pay a last mark of respect to one who had laboured so assiduously to promote the welfare of all around him. Mr. Miles played the "Dead March in Saul" as the mourners entered the church, and an appropriate hymn was sung after the reading of the lesson appointed for the burial service. The funeral was a public one, but strictly unostentatious, his remains being borne on the shoulders of twelve young men of his own class from his residence to the church. The coffin, which was of oak, with brass mountings and plate, bore the following inscription:- "James Marsh, of Deane, born July 29th, 1832, died February 21st, 1870." The Rev. the Vicar officiated, and the funeral arrangements were carried out by Messrs. Constantine Brothers, of Deansgate.

A special sermon in memory of the death of Mr. Marsh was preached in Deane Parish Church, on Sunday morning last, by the Rev. W. Bashall, M.A., the vicar. There was a very numerous congregation, prominent amongst whom were the members forming the young men's class, about 60 in number, which was taught by the deceased. Selecting for his text part of the 9th and 11th verses of the 4th chapter of St. Paul's epistle to the Hebrews — "There remaineth therefore a rest to the people of God," "Let us labour therefore to enter into that rest" — the preacher said: You will no doubt expect to hear to-day from this place some reference to that second sad bereavement — sad for us, but I do not think so for him that is gone — which has wrung so many hearts and cast so deep a gloom amongst us; and painful though the task must be for two Sundays running to have to stand up here and bid you mourn with me, and, as it were,

Talk of graves and worms and epitaphs,
Make dust our paper, and with rainy eyes
Write sorrow on the bosom of the earth;

and trying through the task must be for those who knew and valued him so well to have come forward and "wear their hearts upon their sleeve," and speak out the bitterness of grief which the heart alone can best know, yet such an event ought not to be passed over on the part of Christ's teachers without an endeavour to make it serve their own and their flock's spiritual welfare. Death softens many a heart, and opens many a door that Jesus Christ may have been knocking at for a long while in vain. And in this parish God has within the past few months been dealing very solemnly and very closely with us. Death's scythe has been making many a sharp and sudden stroke, and has taken from us and the miseries of this changeful scene, as we humbly hope and believe, to the rest and mercies of Paradise, some whose good lives and good deeds might, as we should have thought, for the benefit of others have had a longer continuance. Why, perhaps some of us are tempted to ask ourselves, should He have thus removed, many years before the allotted time of threescore years and ten, the zealous and devoted servant around whose grave so many mourners gathered yesterday? Why should He have deprived us of so valued a neighbour, so earnest an instructor, so zealous a lover of his Church? Why should he have taken from that Church below, as we believe to His Church above, one so eminently useful to this place whose loss many in their first outburst of grief have pronounced irreparable? These are questions none of us can answer fully; one reason which we ought all of us to weigh well might be given. It might be to teach some of us through his death more effectually than we were willing to be taught by the steady daily lesson of his life. We shall meet him no more till the day when we shall all meet before the judgement seat of Christ, when he that is gone will stand again amongst us, and his efforts for good, his earnest appeals to

many to come out of darkness into the light, his exhortations and example to half-hearted Christians to become whole-hearted ones, will bear witness for or against us as we have heeded or neglected them. And when we remember not the death so much but the life of our late friend — when we call to mind his labours of love, his unwearied zeal, his manifold abilities and the way in which he used them in the cause of his heavenly Master — we firmly believe that he is enjoying that “blessed rest which remaineth to the people of God.” Fervent and earnest as prayers of many were last Sunday that his valuable life might be prolonged, yet, though he is dead, they cannot say their prayers were unanswered, though not in the way they could have wished then. Would they desire now to wake him up and bring him back again from Paradise? Surely not so. He has changed his cross for his crown! Would you have him take off that crown and take up again that cross of his — no light one — the weight of which and the energy with which he bore it perhaps helped to tire him to death? No; let us resist so selfish a desire. Rather let us take his good example to ourselves, and instead of wishing him to return back to us, let us so strive to live that we may go to him. If there “remaineth a rest to the people of God,” and if, as the Bible everywhere warrants us to believe, that he through Christ has entered there, “let us labour to enter into that rest” too. True it is that tears must fall and sobs must falter and faces must look sad and heavy, but they must be most so for those whom he has left behind and for ourselves, and not for him. We can point not merely to a few deathbed expressions, but to the whole of his life amongst you as evidence of the reality of his faith. He was a true Christian soldier, not only on parade, but at home — a true Christian gentleman, not only to his superiors and equals, but to the youngest, the poorest, the most ignorant amongst us; a true Christian friend and teacher, not merely by the efficiency, the earnestness, and the success of his efforts, but still more by the better example of an unremitting and conscientious discharge both of the religious and social duties which he taught others. As a husband, a father, a son, as a citizen and a Churchman, his endeavour was by God’s help to carry out a favourite sentence in the catechism “to do his duty in that state of life to which it had pleased God to call him.” But it is far from my purpose, as it would be from his wish if he were alive, to spoil the sober harmony of the colour of his life with the tinsel of mere human praise. Indeed, if such a thing could be deemed suitable to this time and place, most of you could do this better than myself. You also have known him from a child. Many of you could speak in detail of the good work which he has done from his youth up for his Master and for you; how he has gone in and out amongst you helping the successive ministers here in their labours, trying to make godliness and Churchmanship more of a reality amongst us, encouraging and assisting those who were trying to be good, warning and persuading from it those who were being spoiled and corrupted with evil. But your own thoughts and your own, I trust, grateful memories, can ponder these things. More important is it for our hearts, softened by his bereavement to learn, ere we go away, some real lesson for our own life. And what better one than that suggested by the text, “if there remaineth a rest” after this world is done with “for the people of God,” let us all strive “to enter into that rest”. That he felt and knew there was such a “rest” I think the last months of our departed friend’s life plainly show us. Some time since he heard as it were the sentences of death pronounced on himself, by the helplessness of remedies and his own increasing weakness. Yet he met that sentence almost without a murmur, certainly without a murmur so far as he himself was concerned. Yet that victory which faith gave him over death through Christ caused no undue excitement, not a word of boastful assurance on the one hand, and there was neither fear nor repining on the other. That rest of soul which our Saviour has promised to give to all that truly come to Him enabled our friend to watch with composure, (and to comfort others who saw it too), the slow progress of his own decay, — being so free from personal anxiety about himself as to be able to think and plan for the dear ones he must leave behind (whom we all know to-day pray that the God of the widow and fatherless may comfort and prosper), and yet never saying or showing that he was doing anything out of the common way; and to be faded from us, or rather lay his head down to rest on his Saviour’s bosom modestly and peacefully; and so he was carried here by those he had taught, his crown overshadowing his cross, a soldier, whose life spoke not of victory, but whose heart and life showed Christ’s deep triumph. Let us then strive and labour to enter into such a

rest, the true rest of feeling that Christ is helping us to bear our burdens through life, and will ease us of them all when we die. Let these events of late, so sad to us, lead us as a parish more to love the thing that God commands, and to desire that which He doth promise that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found. Let the silver lining of these dark clouds be the lesson that God loves us — loves us in the time of tribulation as in the time of wealth, loves us whether we love Him or not. And once let a man think over and know for himself what God is and how he loves us and he will soon get into the way of finding both peace and rest. Don't let us put off these thoughts to some more convenient season. Lent is close upon us, and if we have thought nothing of the opportunities it gives us of communing with God before, surely this year it will have a sadness and solemnity peculiarly its own. The words of God's prophet would comfort our souls with such an observance of it, "Behold I will allure her and bring her into the wilderness and speak comfortably to her." Comfort is what we all want. It has been a difficult task and a hard trial for me to give expression these last two Sundays to these imperfect sentences of sorrow and sympathy. I have often feared, in the word of the preacher of old that "my tears would put an end to my words." I pray God to teach us all, how "to put an end to our tears."

[Page 191]

THE VICAR OF DEANE'S FAREWELL.

After five-and-twenty years' successful ministration in the parish of Deane, during which time he has laboured earnestly for the diffusion of religious truth and secular knowledge among his scattered parishioners, the Rev. E. Girdlestone has been promoted to one of the canonries of Bristol Cathedral, and has also accepted the vicarage of St. Nicholas's church in the same city. Before leaving, however, his parishioners and a few other friends resolved on presenting the rev. gentleman with an appropriate token of their affection and esteem; the churchwardens headed the movement, and in a short time after the idea was first broached, a very liberal sum was raised. The presentation took place on Thursday afternoon in the school-room at Deane, in presence of a large number of the parishioners. The testimonial consisted of a beautifully-chased damask tea kettle; an inkstand engraved in the Elizabethan style; and a neat egg-frame, with 4 cups and spoons. All the articles were wrought in silver, and were manufactured by Messrs. Ollivant and Botsford, Exchange-street, Manchester. On one side of the kettle was engraved Mr. Girdlestone's crest and motto; and on the other the following inscription:-

Presented to the Rev. Edward Girdlestone, M.A., Vicar of Deane, by his parishioners, as a token of their affection and esteem for him after a residence amongst them of twenty-five years. — 1855.

Among those we noticed in the room on the occasion of the presentation were the respected vicar, with his lady and family; Joseph Crook, Esq., M.P.; the Rev. A.T. Parker; Messrs. Francis Charlton, Wm. Longworth, Ralph Winward, Giles Seddon, Thomas Mason, Richard Bradley, and James Silcock, churchwardens; Mr. J. Pendlebury, Mr. H. Bradshaw, Mr. Jas. Heaton, and Mr. Turnbull; the lady of William Ford Hulton, Esq., Mrs. And Miss Ridgway, Miss Long, Miss Heelis, Miss Pendlebury, Miss Piggot, the Misses Heaton, Miss Kersley, &c.

Mr. Charlton occupied the chair, and briefly addressed the company for which they were assembled. The testimonial which in the name of the parishioners he had the honour to present to their esteemed vicar, was intended as a small token of their appreciation of his zealous labours, and as a grateful acknowledgement of the great worth he had been to the parish and the surrounding district during the period of his ministerial labours. The parish of Deane, ever since Mr. Girdlestone came into it, had been in a prosperous and continually-improving condition (hear,hear); and the interest he had taken in the schools, and in the improvement of the rising generation, was manifest to every one who knew the neighbourhood. The parishioners felt very great pleasure in being able to make

this acknowledgement of the long and valued services of their esteemed pastor, and for the great interest he had always evinced for their welfare; at the same time they deeply regretted the circumstances of his removal, which had prompted this humble tribute to his worth. — The Chairman then turned to Mr. Girdlestone, and said he had the pleasure of presenting him with that testimonial of respect from the parishioners of Deane, for his valued services as their pastor for 25 years, and for his great and uniform exertions to promote the welfare. At the same time they felt deeply the loss they would sustain by his removal, and were consoled only by the assurance that it would tend to the happiness and prosperity of himself and family (applause).

Mr. Girdlestone rose to respond amidst the most impressive silence. The rev. gentleman appeared to be deeply moved. He said it was not often that he was at a loss for language to express his feelings; but really on the present occasion their doings had so filled his heart as almost to have stopped his mouth. They had been for so many years united — for five and twenty years, he thought — on terms of such affectionate intimacy with each other that he need hardly say that any such testimonial of their affectionate regard and esteem for him was totally unnecessary. He, however, thanked them most heartily for so pleasing and valuable a token of regard. It was not the costliness of the present, costly though it was; and it was not the beauty of the workmanship, beautiful though it was; but it was particularly the language, the kind and affectionate language, in which the present had been made, and over and above that the large number of his people who were assembled around him on that occasion; — it was that which particularly overpowered him. He felt that the present was itself very valuable; but he felt that the affection which prompted the gift was altogether invaluable, and he most heartily thanked them for that. But valuable as the present was and must have been for its own sake, he thought it was always pleasant to those who gave to know that their gift was agreeable and appropriate to the recipient (hear, hear); and therefore he was sure they would be pleased at hearing from him that they could not possibly have selected a present more agreeable or more appropriate (applause). For had they selected a very costly ornament for the dinner-table, it would have been wholly out of place in his small establishment, for he had never been in the habit of giving large dinner parties, and he hoped he never should (hear, hear). Or had they selected a costly ornament for the drawing-room, it would have been equally out of place for a plain man like him; for really, the goodness of his friends in previous days had supplied him with every ornament that he could desire. But they seem to have just picked out the vacant spaces upon his breakfast and library tables, and just to have filled them. And there was something rather appropriate as well as pleasing in the selection; for never having any great taste for liquors of a strong description, and always having a preference for more temperate and less inebriating beverages, he thought he might almost say that it was a combination — a strange combination they would call it — partly of tea and partly of ink, on which he had floated into that position that had given them the opportunity of showing their kindness and affection on that day. For had he not had a very decided preference for tea over other more intoxicating liquors, he certainly should not have been able (over and above the laborious duties of his parish and family) to enter into those public employments which he had; and he had not had a superabundance of ink, which had been pretty considerably used, as the records of the Bolton Post-office would testify, he would not have been able to show to the world the interest he had taken in public matters, and which he believed had been the means of placing him in acquaintance and connection with those influential in life; and therefore the element of tea and ink combined was that on which he might be said to have floated into the prominent position it now pleased God he should occupy (applause). But there was another point connected with their gift which it gave him sincere pleasure to refer to, and that was the means and the instrumentality through which it had been arranged. He had always had a great respect for the institution of churchwardens, because he thought it was part and parcel of the representative institutions of our country which had added so much to the general prosperity (hear, hear). Churchwardens were the representatives of the parish, just as members of parliament were of the whole country; and, therefore, it was peculiarly pleasing to him that this testimonial should

have originated with them. He believed he could say without being contradicted, that the churchwardens and himself had always co-operated on the most affectionate of terms, and that they had never had a wrong word (hear, hear). He considered it one of the proudest feathers in his cap that whilst other parishes had been unable to collect a church rate, by the kind co-operation of his churchwardens he had been able not only to keep the church in adequate repair, but in the most beautiful of order, with which no other church could be compared at all (applause); and therefore he was extremely glad that at this, the termination of their connexion, he should have received so significant and beautiful an expression of their own and his parishioners' approval. Had it been only a few days ago that they had met together, he should here have closed his observations, simply again thanking them for their kindness; but he could not refrain from alluding to the subject of the appointment of a new vicar, which had been to him and many of his people a source of considerable anxiety; and he had been in hopes that the gentleman on whom the appointment had been conferred — Mr. Colewell, son of the Vicar of Sandon, in Stafford — would have been present that afternoon. No doubt those present would be familiar with the name of that good and excellent man, Lord Harrowby, who resided in the parish of Sandon; and nothing could exceed the high character which his lordship gave of Mr. Colewell. He (Mr. Girdlestone) therefore hoped that if Mr. Colewell accepted the living (and he had every reason to believe he would, though he had not yet done so) the people of Deane would find in him a kind and sympathising pastor and friend, and it would be one of the greatest comforts to him in after life to find he had left his parishioners in the hands of one likely to pursue that kind, conciliatory, happy, and affectionate course of comfort which must eventually endear him to them and them to him, and by the blessing of God be a great profit to the parish at large (applause). He could only say in conclusion to his parishioners, with whom he was about to separate, that they had his most hearty thanks and prayers. He was quite aware that in leaving that parish he should never find one in which he should be equally happy, that he should never find people that could be more affectionate or kind than his people had been to him; and if he could for a moment conscientiously feel that he deserved even a hundredth part of the kind expressions the chairman had used, he should feel very happy; but in reality one could not look back upon so long a residence, involving so much responsibility, without seeing many shortcomings. He could only say that if he had offended any he hoped and trusted the offence might be forgiven; but he certainly did feel that neither his friends nor his enemies could he count (applause). He could not count his friends in the parish, because they were really innumerable; and he believed it was equally impossible for him to count his enemies (cheers) because he could not put his hands upon the shoulder of any man in whom he could not recognise a friend. The rev. gentleman concluded by again most heartily thanking them for the valuable testimonial of their esteem, and for the large attendance of his people on such an occasion.

Mr. Colewell shortly afterwards entered the room, and was introduced to the parishioners.

The proceedings terminated with a vote of thanks to the chairman.

On Wednesday evening, Mr. Girdlestone gave a tea party to the whole of the teachers connected with the several Sunday and daily schools in his parish. After tea, the rev. gentleman addressed them at considerable length, dwelling in the most affectionate terms on the office of the Sunday School teacher, and the manner in which that duty had been discharged by those by whom he was then surrounded. He pressed strongly upon all who had assisted him in training the younger members of his flock to continue more earnestly the work they had begun. ---At the request of the teachers, Mr. Horsfield responded on their behalf, and read a farewell address to their respected and beloved pastor. The address dwelt upon the beneficial labours of the rev. gentleman among the younger portion of his parishioners, and concluded by expressing a hope that he might long be spared to pursue the same good work, and that when he should finish his earthly career he might say in the

language of the apostle Paul — “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.”

Mr. Girdlestone preaches his farewell sermon to-morrow afternoon.

Bolton Chronicle, Saturday, 17th Feby. 1885.

Handwritten letter.

Deane Moorside, over Hulton,
Deane, 5th Sept. 1882.

Reverend & Dear Sir,

Hearing that you are about to celebrate the fiftieth anniversary of your Wedding, I beg to offer you my most sincere congratulation. Few are permitted to attain so lengthened a period of fellowship and felicity. Kindly remember me to M^{rs}. Girdlestone. Trusting there may be many more happy years in store for both of you, I beg to subscribe myself,

Yours respectfully,
James Heaton.

Rev. E^d. Girdlestone

Many words are difficult to read.

Olveston Vicarage,
Almondsbury,
R.S.O. Gloucestershire.

Sept 9. 1882.

Dear Mr. Heaton,
M^{rs}. Girdlestone & I are extremely pleased with your warm, hearty and very welcome congratulations on our Golden Wedding. It is very gratifying to us to be remembered by one whom, though *** so *** closely connected, yet we have been so long separated. The Parish of Deane *** old friend *** be very dear to us. We spent the day *** nice *** which I have posted to you this morning *** one large family, and under a continuous shower of *** and *** from every part of this Parish, *** friend in any direction. We heard from many of **** friends in Deane, & no better *** me than theirs. My Wife and all our family unite with me in kind**** to you and your ****.

Very faithfully ****
E. Girdlestone.