

This is Your Church



THIS IS YOUR CHURCH

A History and Guide to the Church and Parish of
Saint Andrew, Wigan, in the County of Lancaster
and the Diocese of Liverpool

compiled by
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with photographs by
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FOREWORD

The Bible suggests that four score years is the utmost to which man's strength is able to bring him. Certainly it is a good round figure, and if attained ought to provide an opportunity to look back and trace the meanderings of the pathway which had led us so far. Its attainment should also provide an opportunity for going forward in thankfulness, and hope, and courage; "fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

On the first of August, 1962, we commemorate the eightieth anniversary of the consecration of Saint Andrew's Church. It is also ninety-two years since the parish began to take shape. It was thought opportune, therefore, to produce a history of the growth of the parish and the church, together with a guide to the many interesting things inside the church. Material abounds in the fading pages of countless magazines (in fact where our history seems somewhat thin it is there that the magazines have been lost). But who would tabulate, select, and reassemble the facts in story form? "I would like to try," said a familiar voice. "Would you, Roy? Thank you very much." And so the work began. Roy Taylor has done a wonderful job. In the main it is his work with occasional assistance and suggestion from me. And Graham Tatlock has placed his wonderful array of photographs at our disposal.

I must confess that I have grown to appreciate the many beautiful things in Saint Andrew's Church from reading "A WALK ROUND THE CHURCH" and from studying the photographs. It has deepened my understanding and love for this particular house of God, and I hope it will do the same for many others. THIS IS YOUR CHURCH! I have also gained a wonderful knowledge of how the parish has grown, and what a great privilege it is to follow in the footsteps of such varied and outstanding predecessors. I hope many will be deepened in their devotion to God and in their desire to work faithfully for the fellowship of His church because of what they read about the service others have given. THIS IS YOUR CHURCH!

It is true to say that many known and unknown persons have contributed to the building up of God's Kingdom in our parish. You will meet a great company of people in these pages; you may know of others who have been left unmentioned; perhaps you feel that you rank amongst these latter. A history is bound to be selective, and it is impossible to include everyone by name. I hope, however, that you will feel that care has been taken to tell the story well. You may find certain inaccuracies, and we shall be glad to know of these in order that correction might be made if a further edition is forthcoming.

So we commend this work for your consideration and interest. May it help to continue the setting forth of the Gospel of our Lord Jesus Christ. May it help you to say with thankfulness and esteem "THIS IS OUR CHURCH."

ERIC O. BEARD,

Vicar.

Whitsuntide, 1962

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PART I

THE HISTORY OF THE PARISH OF ST. ANDREW

I— IN THE BEGINNING

The Rev. A. A. K. LEGGE
(1870-1878)



The district was formed in 1870 by the Rector of Wigan, Canon Bridgeman. It was legally constituted a Peel District by order in Council dated 24th March, 1871. A Peel District is a sub-division of a parish or parishes. A minister is assigned to give pastoral care and attention to the district and to conduct services in a schoolroom or convenient building. When a church has been provided and consecrated, the Peel District becomes a Parish.

The Rector of Wigan collected £1,500 for the formation of the district of St. Andrew. This was met with an equal sum by the Ecclesiastical Commissioners; and so an endowment of £150 per annum was provided. The original district reached from Springfield Drive (now Springfield Road) to the brook below Ackurst Hall (now just beyond the Wigan boundary on the Marsh Green side). It was composed of a portion of All Saints' Parish and of Marsh Green taken from Pemberton. Here some 800 of the 1,700 people of the newly-formed district lived. The Marsh Green side was separated from the Wigan side by a canal, the river Douglas (constantly overflowing its banks), a railway, and—worst of all—a feeling of hostility, described by a later vicar as being almost parallel to that which existed between the Jews and Samaritans. At Marsh Green a tumble down school had been built in 1815 for sixty children. On the Wigan side there was a small school at Beech Hill for forty children; built for her tenants by Mrs. Thicknesse (whose grandson was later the Rector of Wigan, then the Dean of St. Albans, and now is in retirement). This school had been worked from the Parish Church, the duties being carried out by the Wantage Sisters from 1868. The school was under Government inspection.

To this district in 1870 the Rector of Wigan appointed the first incumbent, the Rev. Alfred A. K. Legge, who held his first service in the schoolroom on July 24th of that year. Apparently Mr. Legge was a shy man, rather sparing of speech and well liked by the people.

Mr. Legge laid down the lines on which, to a great extent, the church work was to continue. In addition to his vocational work he must have had artistic ability, because later he painted and gilded the front of the original altar for the church (not the present one).

Mr. Legge had the Marsh Green School renovated, and together with the Beech Hill School, he used it for services until the new Martland Bridge School, costing £1,044 and holding 180 children, was opened on February 11th, 1872. This latter school was placed where it would serve both the Marsh Green and the Wigan side. Services continued to be held there until 1882 and children were taught there until 1894. It then reverted to Sir Francis Sharp Powell, the original donor of the site (whose statue is in Mesnes Park), who made a handsome donation to the new school. The old school was eventually pulled down, and houses now stand upon its site. In 1875 Mr. Legge built a working men's club in Canal Street. The club failed, so he turned it into the first half of the Canal Street School. The building was doubled in size in 1877 and used as an Infant School until 1894, when Mr. D. McKay relieved the trustees of it and turned it into a shippoon! The Beech Hill School has also been replaced by houses. Thus nothing now remains to the parish of the buildings of Mr. Legge's time.

The foundation stone of the Martland Bridge School (in those days spelt Markland Bridge) was laid by Miss Darlington in 1871. According to the local paper of that time the scholars marched to the site from the Beech Hill and Marsh Green Schools, and after the ceremony "were provided with refreshments in the form of buns and dismissed to their homes."

The Martland Bridge School was first open for Divine Service on Sunday, 11th February, 1872. Many Social evenings, Concerts and Congregational Tea Parties were held in this building. All these efforts were to finance the upkeep of this "School-Church," and to clear the debts. Mr. Walter Parratt was the Sunday School Superintendent until 1872 at the same time holding the post of organist and choirmaster of Wigan Parish Church. He then went to Magdalen College Oxford receiving a testimonial from St. Andrew's people, and leaving behind the memory of his good work and drastic methods of dealing with offenders. He was later to become Sir Walter Parratt, professor at the Royal College of Music, Organist of St. George's Chapel, Windsor, and Master of the Queen's Music.

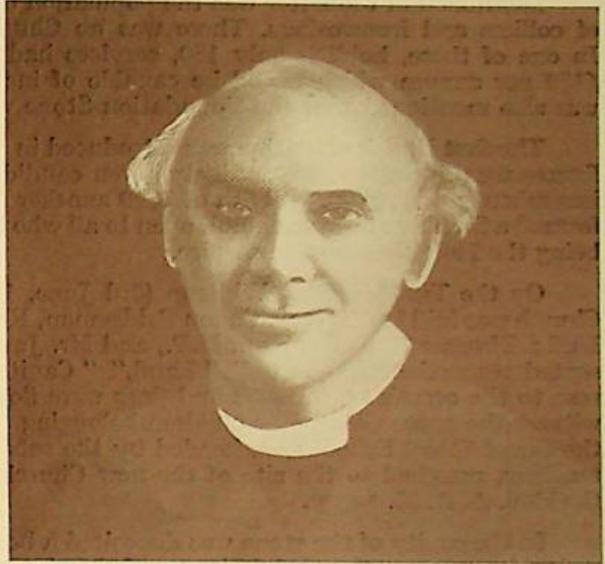
Mr. Legge held a big Bazaar in 1877; it was opened by Lady Lindsay and realised the amazing total of £1,000. It is interesting to compare the articles sold with those of the present day. They included: elegant fender stools, an ebony and gold drawing room chair, a banner screen mounted on a gold stand, an album on easel with steel mountings, tea cosies, anti-macassars, stuffed birds, ornamental baskets, brackets, woollen shawls, lace work, scent bottles, etc., etc., and in addition a stall was provided "for the accommodation of those who wish to refresh the inner man."

In his letter appealing for support of the Bazaar, Mr. Legge mentions that a site had been secured in Woodhouse Lane to cost about £240, on which it was proposed to build a Church. This, when finished, would cost about £8,000 and seat over six hundred people. The Bishop had given his approval and sent a donation. The Rose Bridge and Douglas Bank Coal Company and others had promised to subscribe.

Mr. Legge resigned the living in 1878 although he was then only thirty-nine years of age. He died in 1906 aged sixty-seven. When he left, St. Andrew's had £1,000 in the bank. In addition he had straightened off all debts of the school out of his own pocket.

II — STRONG FOUNDATIONS

The Rev. W. A. WICKHAM
(1878-1916)



The second Vicar of St. Andrew's was the Rev. William Arthur Wickham. Licensed to the district in October, he "read himself in" on 3rd November, 1878. Building was not new to Mr. Wickham; he was in fact fresh from similar work in the district of St. Saviour, in the colliery Parish of Talk-o' the Hill in Staffordshire. There, whilst he had been curate-in-charge, the Foundation Stone of a church as large as St. Andrew's had recently been laid.

Originally the plans for the church provided for a building some 10 feet higher than the present one, much more expensive to build, and on a site nearly opposite the Prince of Wales Inn. Mr. Wickham was neither satisfied with the plans nor the proposed site of the Church. His main objection to the latter was that it would be too near several public houses (he was a teetotaller) and the noisy rolling mills and engine sheds. He also considered the ground insecure, due to mining operations. Accordingly he paid off the architect and engaged in his place Mr. F. W. Hunt, of London, with whom he had worked on a former occasion. The Vicar asked him to reproduce in our parish a Church similar to the one he had built in Derby (St. Anne's), making sundry alterations, one being the addition of an East window, suggested by the west window of Dunblane cathedral. The plans were approved by the Bishop of Chester, and passed, with grants, by the Diocesan Incorporated Church Building Society. Building started on 21st May, 1879. The estimated fees of the original architect who had been dismissed, amounted to £209 4s. 9d., but after fourteen items of correspondence the Vicar talked him down to accepting £100. The architect considered that he had received unjust and unfair treatment and said that he had no wish to prolong correspondence on a subject which to him was "most painful." A quotation from the architect's specifications of the present church is included in another part of this booklet (see page 36).

The total cost was estimated at £5,400. The neighbourhood was flooded with begging circulars which brought in £72! It was then realised that the work was going to be uphill. The vicar, however, optimistically said that he believed in the reputed generosity of the Lancashire people (a bit of applied psychology perhaps?), was sure that the required money was in the pockets of those who were just about to give it, and that it would positively be forthcoming. The begging letters were headed: "A Parish Church for a poor Parish which is without one."

Mentioned in the letter was the population of the district—about 2,000 consisting chiefly of colliers and ironworkers. There was no Church, no Parsonage house, but three schools. In one of these, holding only 150, services had been held for some years. The income was £150 per annum which would be capable of increase when the Church was consecrated. It was also mentioned that the Foundation Stone would be laid in June that year.

The first Parish magazine was introduced in May of the same year (1879). Some statistical figures were included in it; ninety-seven candidates had been confirmed during Mr. Legge's incumbency whilst on April 5th of 1879 another fifty were presented to the Bishop. The Vicar formed a Sunday afternoon guild, open to all who had been confirmed, the subject of instruction being the Holy Communion service.

On the Tuesday after Whitsun (3rd June, 1879) at 3 p.m. the Foundation Stone of the Church was laid by the Rev. Canon Bridgeman, Rector of Wigan; F. S. Powell, Esq., of Horton Hall; Thomas Knowles, Esq., M.P., and Mr. James Hill, collier, of Marsh Green. They represented respectively "Clergy," "Land," "Capital," and "Labour." The Parishioners nobly rose to the occasion; banners and flags were flown from the houses and many turned out to witness the proceedings. The children belonging to the Day and Sunday Schools assembled in the Canal Street School and, headed by the robed choir, more than twenty clergy, and their teachers, marched to the site of the new Church. The Mayor was in attendance and so was the Rev. A. A. K. Legge.

In the cavity of the stone was deposited a bottle containing copies of the local newspapers and a document with a brief history of the rise and progress of the Church of England in St. Andrew's district. The hymn "The Church's one foundation is Jesus Christ her Lord" was sung. This is still sung outside the Church on our Walking Days, before the procession moves off, thus providing a link with the past. The Foundation Stone lies beneath the centre east window (as it were behind the altar) and may be seen on the outside wall of the Church within the Churchyard. In the evening of the same day a special service was held in All Saints' Parish Church at which the Rev. W. A. Wickham preached.

The work of building (Mr. W. Winnard was the builder and Mr. Varty the clerk of works) progressed quite merrily until September, 1880. It then came to a standstill for want of funds. The shell of the nave and chancel had been roofed in, but, as the committee did not intend spending money upon temporary enclosures, it was decided to let the building remain as it was until further funds became available. £1,000 was needed, but £600 would allow the work of building to proceed.

Nearly 20,000 appeals were now sent out. The state of desperation is realised when one reads the headings on some of these appeals: "In order to save expense in printing you will oblige by returning this circular If you can please help us, and if you can do no more, be so kind as to send us stamps to cover postage Churchmen are earnestly asked not to allow a good work to languish for lack of £600."

To make matters more difficult there was a big coal strike in the Spring of 1881. So the Vicar sent out more begging letters to all parts of England; some of the replies he received make amusing reading. One man wrote that he had no wish to support a church which had as its patron the Rector of Wigan. Another sent 6d. in money, but forgot to register his letter, for which the Vicar had to pay 8d. A Churchwarden wrote that he could do nothing for St. Andrew's because in his parish "the amicable Rector had locked up the church and refuses to give up the key to anyone—even the Churchwardens."

Four items of Church property, in use at the present time, date back to these days. The prayer desk in the chapel was bought for Mr. Legge's use as far back as 1874. The Cross placed over the high altar, the present Bishop's Chair in the Sanctuary (originally a Bishop's throne), and the Chalice and paten (Communion vessels) which had been used in the Martland Bridge School-Church.

Even though the process of building had temporarily been suspended, St. Andrew's was still very much alive. The Bishop of Liverpool paid a visit on All Saints' day 1881. The following is quoted from the "Wigan Observer" of that time: "Evensong was at 7 p.m. and the Church-School was well filled. The service was, as usual, fully choral and very hearty. The Psalms and Gospel Canticles were sung to Gregorian tones and several members of St. Andrew's Band were present to accompany the Hymns and Canticles. The altar was bright with flowers and flanked by pots of ferns. The service was sung by the Vicar and the Revs. H. C. Bull, J. Crofts and R. Walmesley also assisted. The Bishop preached and gave the Benediction from a Throne erected on the south of the Church, which was surmounted by a canopy ten feet high"

It is interesting to note that the Rev. R. Walmesley was in charge of St. Margaret's, Pennington Green, at this time, whilst the Church of St. Elizabeth, Aspull, was in building. He subsequently became Vicar of that Church which was consecrated three months after St. Andrew's. During the 1939-45 war the son of Mr. Walmesley sent food parcels to our present vicar (Rev. E. O. Beard) from his home in Australia.

In March, 1882, the work of building continued. It was decided to proceed with work on the vestries and to put benches in the church instead of chairs. Many donations are recorded in the Magazine from £10 down to 10/- (from a mill girl). In May, Marsh Green (over 700 inhabitants) was separated from St. Andrew's Parish and given back to Pemberton, with the mention of the possibility of a new Parish being formed there.

On Tuesday, 1st August, 1882, the new Church of St. Andrew was consecrated by the Lord Bishop of Liverpool (Dr. Ryle). The service at 3 p.m. was attended by many clergy from the Deanery as well as a large congregation. After the petition to consecrate had been read, the Bishop and Clergy processed round the Church reciting antiphonally the 24th Psalm. After prayers, led by the Bishop, the Sentence of Consecration was read by his Secretary.

It will be realised that because the ornaments and furniture of the Church have been acquired by donations, the building originally would have been considerably more bare than it is today. There was none of the beauty of the rich oak work. The first chancel screen was made of wood and painted in light colours, the Pulpit forming part of the screen being placed similarly to the present one. The altar was oak, painted and gilded—as mentioned before—by the Rev. A. A. K. Legge. The Reredos was of wood painted in tints of white and gold. The present painting of "The Crucifixion" on the Reredos was also on the original one and so were the two side paintings, although they had been added later. The font with its oak cover dates from the time of Consecration, so do the present open benches of pitch-pine and the Bell. At the Consecration Service printed statements were placed on the seats showing that the total costs amounted to £4,500. Outside, the parish wore a holiday appearance, bunting being displayed freely from many of the houses. A band of men volunteers had laboured for weeks in their spare time to put the Churchyard in order.

The first Harvest Festival in the new church was an occasion long to be remembered. At Evensong every seat was filled, a large string band, numbering about 20, accompanied the Hymns and, after the service, played a recital of music by Handel and Mozart.

The Church narrowly escaped disaster six months after its Consecration, for during the great gale on 26th January, 1883, "the west windows of the church met the full force of the wind and were all but blown in. The stone mullions were bending like laths when the danger was first discovered and there was not a minute to be lost." However, one of the men of the parish came to the rescue and made the windows secure. The damage cost £7 to repair and the Vicar had to use the Harvest Festival thankofferings for this instead of giving them to the church expenses fund.

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What was the singing like at St. Andrew's? Some said it was good, others thought it pretty bad! The Vicar said at the Annual Tea Party in 1883 "... for myself I steer a middle course. I am free to confess I have heard better singing. But on the other hand, when everything is taken into consideration, one is driven to the conclusion that things might be much worse. We must remember that most of the choir are new to the work, and an indifferent harmonium affords no great support . . . my desire is to have a simple, hearty and congregational service, in which everyone with voice or no voice may do his part."

The first wedding in St. Andrew's Church was on June 30th, 1883, between James Fisher and Margaret Martin; they were presented with a Bible. The first Baptism service was on 6th August, 1882, when Walter Andrews, Lavinia Moss, and John Staveley were baptized.

The Annual Tea Party, held in February, was the social event of the year in those times. It was always fully reported in the local press. On some occasions the Mayor of Wigan attended, and always the vicar gave an annual address. This was always followed by a concert of songs, recitations (humorous and pathetic!), duets, etc.

Parochial organizations were less numerous than they are today, but St. Andrew's had a Young Men's Mutual Improvement Society. Some idea of the excitement of the proceedings can be gathered from the note in February, 1883, that "during the past month papers have been read on 'The Wonders of Pond Life,' 'The Wonders of the Deep,' Dr. Darwin's book on Earth Worms, and one evening was devoted to the Microscope." This Society joined with the Excursion Club for a day's outing. Where to? Blackpool, of course! When the outing was under discussion it was noted that "If money could be obtained, it would perhaps be possible to take the choirboys; that is, supposing some scheme for securing greater regularity at both the weekly practices could be hit upon." Fortunately, the choir went!

In 1883 Mr. Wickham expressed concern about the outstanding debt of £500. Over the previous fifteen years £9,000 had been raised and he thought this a considerable achievement for a little "humble parish with unmade streets, muddy pavements, indifferent lighting, and one brave police-officer whom we share with our neighbours."

In December, 1884, a very successful Choirs' Festival was held in the Church. These Choirs came from all parts of the Deanery combining under their conductor Mr. Alexander. Most of their clergy came with them. There was a procession round the aisles to the hymn "Onward Christian Soldiers." The strings accompanied throughout the service with the brass instruments playing in the Glorias, etc.

The Church was completely cleared of debt by February, 1886. The final cost included building, furnishing and heating.

The money raised comes under four heads:

- (a) From parishioners, £1,765. This includes one gift of £500, one of £250, five of £100 or over and many of £60, £50, £40, etc. Parish entertainments raised £20 11s. 8½d.
- (b) From Wigan and District, £448. This includes one gift of £130 and others of £70, £45, £30, £25, £20, etc.
- (c) From outsiders came £1,473. This includes grants from various societies of £300, £250, £183 and other large sums collected by friends.
- (d) From mixed or uncertain sources £1,243, including £750 from a bazaar, £183 collected by Mr. Legge, bank interest £167.

Reading the above statement of accounts makes one realise how times have changed. Nowadays there would be very few big subscriptions, the Church would practically rely on the small contributions of the many, given regularly.

The next addition to the Church was the Organ. This was bought in 1888, and was opened on January 10th by Mr. Wilkinson (the organ builder) who played a recital. The newly-appointed organist, Mr. Robinson (formerly of Dalton Parish Church), played for the service. Everyone was delighted with the instrument, the comment of one musical clergyman being "Why, it's like a cathedral organ!"

It had been built by Messrs. Wilkinson and Sons of Kendal. This firm originally specified for an organ of three manuals (i.e., keyboards) and pedals but the church could not afford the £500 required. It was decided that as much as possible of the original specification be done for £350; the completion being indefinitely deferred. Accordingly the three manuals were put in but only two were useable; holes were left for the stops which would be included in the completed organ. In the meantime it was decided to add another stop (or set of pipes) costing £35. The pipes of this stop are placed at the east end of the south nave, over the Children's Corner. They are of German make, zinc and silver-plated. It would seem that this stop was added more because of the impressive appearance of the pipes than for the sound they give. It is the least valuable stop on the organ! In fact the original organ has never been completed. It remained with its third manual locked, and the stop-holes empty until the original was removed at the time of the rebuild with electric action in 1960. The Church had always required the money for other purposes, consequently because the organ was in working order further attention was deferred. With the increased financial support from the Church Fund, the P.C.C. took the bold step of complete modernisation in 1960 costing £1,700. It was found to be in excellent condition when the builders came to estimate for its re-build. The pipes are of finest quality spotted metal, the pipework is good and being placed high (the height of the chancel screen), the sound resonates round the lofty building in a similar way to that of a cathedral organ, only, of course on a smaller scale. This produces the fine tone heard at St. Andrew's.

Additions were made to the furniture and ornaments of the Church year by year. In 1889 a set of paintings was acquired for the front of the original chancel screen, and for Christmas of the same year the oak panelling behind the font was presented to the Church as a memorial (the first memorial to be placed in the Church). Soon after this the capitals of the stone-pillars were carved and paid for by one of the churchmen as a thankoffering. The following year the side panels for the Reredos were purchased (paintings of the calling and martyrdom of St. Andrew). In June, 1891, the church obtained two new banners, bringing the total up to three. One banner (now termed the "Foundation" banner) had been given at the Consecration of the church, of the other two the "Sacrament" banner was a gift, whilst the "St. Andrew's" banner (carried on two large poles) was bought by the church. These banners have subsequently been restored or remade. St. Andrew's is fortunate in having a parishioner who is skilful in this craft. Later in 1891 the new Pulpit—made of solid oak—was bought by the congregation.

June 21st, 1892, was a happy occasion for the Vicar, the Rev. W. A. Wickham, for it was on this day that his marriage to Miss Clara Peck took place. They spent their honeymoon in Switzerland.

Another big strike occurred in the Autumn of 1893. St. Andrew's soup kitchen catered for meals for 350 children; one of the parishioners possesses a photograph of the Vicar serving soup to the children. The Primitive Methodists also co-operated over the soup distribution. Each needy family received bread, tea and potatoes weekly, paid for from a central fund. The strike lasted sixteen weeks; at its conclusion a special service of Thanksgiving was held in church.

In 1894 the choir stalls were presented by the congregation in memory of a respected parishioner who lost his life in an accident at Douglas Bank Colliery. The Credence table was bought in the same year. All this church furniture is of solid oak, beautifully carved.

June 6th, 1894, was a particularly important day for the Parish as the Foundation Stone of the Schools was laid. Four representative people were responsible, namely; the Bishop for the clergy, Sir F. S. Powell for the subscribers, Mr. Bryham for the managers, and Mr. John Heathcote for the parents. The Sunday School scholars and members of the congregation paraded the main streets of the parish with the banner of the school, and then assembled in Church. The cost of the whole was to be £2,700 towards which the managers had in hand promises of £1,400. After the stone-laying ceremony the managers made the bold decision of building a separate Infants' School. Up to then it had been their intention that the Mixed School should accommodate the Infants also. Now the Mixed School would be available for 276 children and the Infants for 177; the total cost was £3,207.

The schools were opened on November 28th, 1894. A service was held in Church at which the preacher was the Dean of Chester. Afterwards the children and congregation processed to the schools, where the door was unlocked by the Archdeacon of Liverpool. In the parish magazine the vicar said that this was indeed a red letter day in the history of the parish, the greatest day since the Consecration of the Church. In the evening a tea party was held at which six hundred people sat down; they even sat on the window ledges—to the alarm of the managers! Colonel Blundell in his speech described the schools as the finest that he had entered in the district. Two clocks were given by Mr. Ralph, the architect.

On the 25th of November, 1895, the death occurred of Canon Bridgeman, the Rector of Wigan. He was founder of St. Andrew's district and had always been ready to help with money and advice, so the Vicar—even though concerned about an outstanding debt of £911 at that time—decided that an extra effort must be made to provide a special memorial to him. The Church gates, together with the adjacent wall, were bought to his memory. A stone is set in the gate pillar inscribed:

“ G.T.O.B. 06 : Nov. 1895 etat : 72 R.I.P.”

The gates and wall were dedicated on 13th June, 1896. The gates were declared open by Colonel flarington and the dedication stone was placed by Mrs. Wickham on behalf of Mrs. Turner-Greene. Immediately after this service the “Dedication” stone was placed in the Vicarage (which at that time was rapidly being built, the Vicar had been collecting for it since 1882). This stone is placed above the Vicarage door and serves to mark the special character of the house as a place dedicated to the use of God's minister in the parish.

By the beginning of the following year the Vicarage was completed. The Vicar and his wife received there 55 church-workers and officials to a “house warming” ceremony. The Vicar said of the Vicarage: “It is substantial, convenient, wind swept and sunny, its position is in every way admirable.” The total cost of the Vicarage was £2,732 (for the information of readers who belong to the building trade it took 798½ hours at 10d. an hour!)

Parish organizations began to take shape about this time. Mothers' meetings were conducted by Mrs. Bryham, whilst Mrs. Wickham held classes for younger women—pit-lasses, mill-hands and others. Miss Rogers held a class for girls 14-18 years of age, the Band of Hope was re-formed and so was the Communicants Guild. The Choir used to collect for their own trip; in 1898 they raised £8 14s. 9d. On the general holiday they assembled on the station at 6 a.m. in readiness for the train to Llandudno. Having arrived they spent the day on hired tricycles and bicycles, although some climbed Great Orme. At dinner they had four potatoes each! For tea they ate a whole currant loaf as well as bread and butter! The St. Andrew's Men's Society was formed in 1899.

The parish was growing considerably in size and in 1901 it became necessary to add two more classrooms to the Mixed School bringing its accommodation up to 586. Shortly afterwards an extra classroom had to be built for the Infants' department. The addition of a marching-room and a master's room completed the original plan for the school.

The heating of the Church building was a constant worry (as indeed it is today). One morning as the Vicar and his warden sat down to discuss the situation an envelope was handed in at the door containing an anonymous cheque for £100 towards the cost of the heating! So the old apparatus, weighing 4 tons, was removed shortly afterwards and replaced by new. In 1904 electric lighting replaced the old gaslight.

By this time other items of Church furniture had been acquired; the Litany desk in memory of the first Church caretaker, the Communion Rails and the Chancel screen in memory of a former warden, and the Bishop's desk. The panelling on the north wall of the sanctuary was presented by the Congregation in memory of Mrs. Turner-Greene who had been a great friend of the Church. As well as many handsome three figure donations, she had recently conveyed to the trustees the land between the Vicarage and the school. With the acquisition of the Church House in 1908, the facilities of the Church for providing spiritual, educational, and social leadership in the district were almost complete, conveniently and compactly placed on one area of land. A little while after, the building of the Gymnasium added to these facilities. The Church House was originally built as a Liberal Club in 1899. The Club broke up and the building was offered to the Vicar. It was conveyed to the Liverpool Diocesan Finance Association on the agreement that a Boys' Club should be started, using the building as its centre. In addition a Men's Club was also inaugurated. Both flourished well, the latter having remained open ever since, apart from periods of suspended animation during the two wars when the men were on active service.

On Friday, 2nd February, 1905, in spite of a very stormy day when rain and hail did their worst, the Bishop, with the Rector of Wigan and the Vicar of St. Andrew's, had a two hour "perambulation" of the parish. The growth of the Beech Hill district was considered and the Bishop expressed his firm conviction that a site ought to be obtained at once for a Mission Room, with a long term view for a Church and separate parish in this area. The Bishop and the Rector donated towards the new mission and the parish found £250. This was the nucleus of St. Anne's Parish.

During this time the furnishings of the Church continued to grow. In the same year that the Church House was acquired (1908), the Reredos was presented by the congregation to commemorate the 25th Anniversary of the Consecration of the Church. The Lectern was bought the following year and then the Churchwardens' staves, which were first used for the Consecration of the Liverpool Cathedral Lady Chapel. The two mosaics, by the side of the Pulpit and Lectern respectively, were presented in 1911 to commemorate the Dedication Festival. Other valuable additions to the Church furniture presented about this time include: the oak panelling in the chancel within and just outside the Pulpit and Lectern; and the Marble paving in the Chancel and round the Font. The lettering was carved on the stone on which the Lectern is placed.

In July, 1916, the Rev. W. A. Wickham accepted the living of the small Rectory of Ampton near Bury St. Edmunds in Suffolk. In his final letter to the parishioners Mr. Wickham said that he had come to St. Andrew's with his eyes open to the difficulties of uphill work, but he had come without any misgiving. "I realised that if I did come here I must nail my flag to the mast for at least twelve years. Thirty-eight pleasant years have run their rapid course, and now another door has been opened for me, where the work will be better suited to my failing powers. So now I bid you Farewell."

The Rev. J. M. Buckmaster, M.A., was appointed in succession to Mr. Wickham. Before he left, the latter spoke highly of his successor, explaining to the congregation that Mr. Buckmaster, who was the eldest son of the Vicar of All Saints', Hindley, had been for five years assistant curate of the Parish Church of St. Elphin, Warrington, where he had done excellent work under the Rector. Mr. Wickham asked the people of St. Andrew's to give their new Vicar a "heartening" welcome, because he had heard enough about them.

There need have been no anxiety on this score. Not only did St. Andrew's give Mr. Buckmaster a "heartening" welcome, but they also gave their former Vicar a warm and appreciative "send off." Mr. Wickham received gifts not only from parishioners but also from Roman Catholics, Nonconformists and people of varying political opinions. For the Farewell the schoolroom was crowded from end to end; many clergy were in attendance, amongst whom was the Vicar-designate, Rev. J. M. Buckmaster.

At this gathering it was announced that stained-glass was to be put in the east window as a memento to the pioneer work of Mr. Wickham in the parish. Mr. Squire Haworth, who had been the Headmaster of the School since 1882, said that he had been associated with the Vicar for thirty-four years of the thirty-eight of his incumbency. Continuing his appreciation, he said that when he came to the parish there was none of the beautiful ornamentation now to be seen in the Church, there was no organ to lead the singing, the Vicar played his double bass fiddle at one side of the chancel whilst he (Mr. Haworth) stood on the other side with his fiddle, and in this way the musical accompaniment of the services had been conducted. But for Mr. Wickham's energy there would not have been Church Schools in either St. Andrew's or St. George's parishes, both were standing memorials to his ceaseless energy on behalf of education in Wigan. Presentations were then made to Mr. Wickham and his family. He left in his sixty-eighth year. He had recently been ill, and with his failing sight, he felt that St. Andrew's was not a parish in which to "rest." Soon after he had settled in his new parish he heard that his son had been killed in action and had been awarded the Military Cross for bravery.

Twelve years later Mr. Wickham died at Ampton Rectory, the interment being at Ampton. It is noteworthy that he passed away on the eve of the 50th Anniversary of the laying of the Foundation Stone at St. Andrew's Church. As a final tribute to this great vicar nothing could be more fitting than to quote from Mr. Buckmaster's address delivered at the memorial service to their late Vicar, attended by the people of this parish. Mr. Buckmaster said ". . . if it had not been for Mr. Wickham's leadership, inspiration, his mind behind everything, we would not have had a church like this today. It was nearly four years after Mr. Wickham came that the Church was open for worship. The work had to stop for lack of funds and Mr. Wickham worked tremendously hard to get money, not only in Wigan, but throughout the length and breadth of the land. He had a great deal to put up with, he was attacked most scurrilously in the local press for his alleged 'high churchmanship.' But he had a sense of humour, he cut out these articles and preserved them. He never desired honours and did not seek them, but if any member of the Church deserved them William Arthur Wickham did. His name will always be connected with this church by all who have known of him. The church speaks for him."

There was little left to be done in the actual furnishing of the Church when Mr. Wickham left, apart from the addition of a side chapel. This was indeed a big item, undertaken and completed in Mr. Buckmaster's time. If Mr. Wickham built the Church in a material sense (i.e., the building and other property), Mr. Buckmaster certainly built up the spiritual and social life of the parish to a standard which it had never reached before.

III — OTHER FOUNDATION

The Rev. J. M. BUCKMASTER
(1917-1934)



The Rev. John Meredith Buckmaster, M.A., was instituted on the 17th January, 1917. In the spring of that year he formed the Women's Fellowship; the aim of this organization was threefold—religious, social and educational. This Fellowship still continues in direct succession to its formation in 1917. During the summer of that year a series of outdoor services were held after Evensong each Sunday, the services were intended as intercessions for men serving in the Forces. Services were held in Ingram Street, Canal Street, Martland Mill Bridge, Beech Hill Lane and Mort Street. A Children's Corner was formed in the Church at the end of the north aisle, the altar in the present Children's Corner being presented for use there together with the prayer desk and carpet. Later the other ornaments used here were given, including the crucifix, candlesticks and picture.

Mr. Buckmaster encouraged the support of Missions; he formed a study circle which met to study the work of the Universities' Mission to Central Africa. One of the aims of this circle was to raise £100 per annum for missionary work; S.P.G. boxes were called in twice a year instead of annually.

In October, 1917, a Sunday School Missionary Campaign took place. A missionary play was performed for two nights by the Sunday School. In his efforts to re-vitalise the Sunday School the Vicar held a Teachers' Training Week and re-arranged the school into four departments: Bible Class; Upper School; Middle School; Junior School.

The Vicar urged that the centre of fellowship should be the Church services, especially the Holy Communion, which is our Lord's own service. In 1918 Mr. Buckmaster started the "Family Eucharist" which took place on the third Sunday of each month. This has since grown into what is often called the "Parish Communion." An impressive Confirmation was held that year, including ninety-four candidates from our own parish, forty-two from St. Michael's and two from St. Mary's, Ince.

Servers were first introduced at the Holy Communion service about this time. They are Servants of the Sanctuary and assist the priest as far as it is possible for an unordained person to do so. They hand the elements to the celebrant and assist with the ablutions at the end of the service. Mr. Buckmaster said that his vocation for the Ministry arose from

being a server for his father at All Saints', Hindley. He hoped this might happen at St. Andrew's and offered to teach Latin or Greek without fees if anyone wished to go forward and offer himself for the Ministry of the Church.

On 11th February, 1918, a Roll of Honour made of oak was unveiled in the Men's Club. The chair was taken by ex-mayor Councillor J. P'Anson Cartwright. This provided a permanent record of those members who served during the 1914-18 war. Another unveiling and dedication took place on Tuesday, October 15th. This was the east window of the Church, commemorating the thirty-eight years' work of the Rev. W. A. Wickham (already referred to), and the circular window at the top to the memory of his son Lieutenant W. T. B. Wickham, killed in action. Mr. and Mrs. Wickham were present in Church during the ceremony, which was performed by the Bishop of Liverpool.

Other social organizations were formed, notably the Church Lads' Brigade, which held its first camp in the Summer of 1918. An "After-care" committee was established in the Parish to look after the interests of boys and girls from leaving school until they were eighteen. St. Andrew's team came up well in the results of the After-Care Football League.

One of the biggest social successes of this period was the launching of St. Andrew's Amateur Operatic and Dramatic Society. Its first performance took place in Easter week 1919, when the thirty performers, under their musical director Mr. E. Jones, presented "A Royal Jester." The event was a great success financially, as well as being a "good show." The proceeds were given to school funds. The Vicar took a prominent part in these productions and they continued for a number of years. The production of "Don Quixote" gained a brilliant report in a local paper, headed "Local dramatic society's fine performances." The report filled two long columns ending with "this Society has gained an enviable reputation." A small orchestra performed the accompaniment. Performances during the next few years included "H.M.S. Pinafore," "Yeomen of the Guard," "Iolanthe," and "The Mikado." Mr. Jones directed the talents of his Operatic group towards Oratorio between stage productions; in Church they gave performances of Stainer's "Crucifixion" and Handel's "Messiah."

In 1919 the "Field Treat" and "Walking Day" were again revived after lapsing during the war. The following is from the parish magazine ". . . the most pleasing part of all was the way in which everyone turned out for the walk round the parish on the Sunday. There were about 850 altogether, and it was splendid to see such a large body of men at the back of the procession. The route taken was to Martland Mill Bridge, then up Beech Hill Lane and Avenue, on to Gidlow Lane, and then back by Park Road. We ended with a short service in Church at which the band played for the hymns and the children sang 'The Dream of Paradise.'" The same year the Vicar started an appeal for £1,000 to complete the Church by the addition of a side chapel. It will be remembered how Mr. Wickham had to overcome the difficulties presented by strikes, for they had impeded the flow of contributions. Mr. Buckmaster was faced with a similar shock when the news came out that Douglas Bank Colliery was to close down. Ever since the Church was built this Colliery had supplied free coal for its use. It was difficult for its employees to find other work. The Vicar, describing the closure as a "great blow to the parish and district," started a fund to supply clogs and stockings for those who were in need.

In spite of these difficulties, the War Memorial Chapel of St. George was opened on the eve of St. Andrew 1921 (November 29th). The Bishop of Liverpool performed the ceremony and preached. A partition was kept up until the opening and many people had little idea as to what the Chapel would look like. At the opening service the Church, porch, and vestries were packed to capacity. Some people failed to gain admission. The first part of the service was of a memorial character and included the hymn "For all the saints," prayers, the anthem "What are these that are arrayed in white robes" and a lesson. Then during Psalm 24 the

Choir and Bishop processed to the new Chapel. Here the "Veni Creator" (Come Holy Ghost) was sung kneeling and the Bishop then dedicated and blessed the Chapel and altar. The sounding of the "Last Post" by the buglers and drummers at the back of the church brought this part of the service to a close. During the hymn "We love the place, O God," the procession returned from the chapel. After the sermon by the Lord Bishop, the hymn "Mine eyes have seen the glory" was sung. This memorable service concluded with the Blessing and Reveille. The following day (St. Andrew's day) there were 80 communicants in the new Chapel. Gradually gifts were presented towards its furnishing, including oak panelling, Communion rails, Cross and candlesticks and the Reredos. The altar had already been installed for the Dedication, presented as a thank offering for the safe return from the war of five sons and one daughter.

After two experimental meetings the St. Andrew's Branch of the Church of England Men's Society was formally established on Sunday, 3rd February, 1924, when the Bishop came to admit thirty-one members at a special service. The Bishop shook hands with each member and presented them with their badges of membership. The badge helps members to realise that they belong to a world wide society of men communicants of the Church of England. The Vicar said that the Church could never do its work without men who are loyal to it and to one another and are regular communicants. He said that no other society in the Church of England binds men together into so great a brotherhood. The first annual meeting of the C.E.M.S. was held that year, the officers were elected and, after careful consideration, rules adopted. In August the men had an outing to Orrell. The following account is from the magazine: "Mr. Cox kindly met us and took us a walk round the higher ground of Billinge. We inspected the open coal seam and had a most interesting talk from Mr. Cox on the formation of coal and rock. An excellent tea was provided at Orrell Red Triangle Club. We ended the day with a game of bowls in which the Warden's team beat the Vicar's." In the Spring of the following year the C.E.M.S. undertook a systematic visiting of the parish. The Vicar said that this was one of the best pieces of work done during the past eight years. In 1931 the C.E.M.S. was presented with its banner by one of the members; it is now always used in processions. As well as many extremely interesting monthly meetings including discussions and special speakers, the C.E.M.S. has done a great amount of practical work in the parish. In 1954 some members concreted the yard in front of the Gymnasium, and recently, together with other men of the parish renovated and repaired the ceiling in the Church House. Their latest work has been the redecorating of the Memorial Chapel, most beautifully and carefully performed. As well as being skilled, these jobs require manual labour, the men showed abundant goodwill with their voluntary work. In 1962 Mr. Frank Colwell, the senior member of the St. Andrew's branch, was made an honorary life member.

The Brownie pack at St. Andrew's was registered in 1927, consisting of about a dozen very poor children who were provided with uniforms from the funds. They had picnics and a Christmas party—when each child took home a coloured bag containing an apple, an orange, a few nuts and sweets. The Brownies held Sales of Work (the proceeds of which went towards Church funds) and have always provided a stall at Church Bazaars. During the war they held efforts and raised money for the purchase of woollen blankets and mittens, towards "Red Cross" and "Aid to Russia" funds. They have presented evenings of entertainment including "Snow White and the Seven Dwarfs," "Cherry's Mistake," and "Hansel and Gretel." Most of the Brownies "Fly up" into Guides having gained their first class badge before eleven years of age and thereby attain their "wings." The pack averages thirty Brownies yearly. By 1962 upwards of 1,100 children will have passed through the hands of Brown Owl, Mrs. D. Leak. She has been connected with St. Andrew's Brownies ever since their inception. In 1957 she was decorated with a ribbon for long service after a special service held at Westminster Abbey to the memory of Lord Baden Powell. The birthday of Lady Baden Powell is "Thinking Day" for the Girl Guide Movement when they remember Guides and Brownies throughout the world.

In June of 1927 Mrs. Dwelly, the wife of the first Dean of Liverpool, came to speak to a large gathering of Mothers in the Church House. On the 22nd of that month at a special service, eighty mothers were admitted to the Mothers' Union, and received their cards at the altar rail, fifteen more were admitted the following month. On the actual day of these first admissions a special service was being held in Westminster Abbey to celebrate the Jubilee (50th anniversary) of the Mothers' Union. The following year the M.U. paid a visit to London. They were taken round the House of Commons and the Mary Summer House ; they also visited Westminster Abbey. The Mothers' Union at St. Andrew's remains, as always, a very active branch. In addition to their monthly meetings they join annually with the other branches of M.U. in the Deanery to commemorate the Feast of the Annunciation or "Lady Day" (March 25th). In 1951 they acquired a banner. This makes a valuable addition to their representation in the Walking day and eve of St. Andrew processions. Nowadays the Mothers' Union has a planned syllabus of meetings. There are quite different from their first meetings, which consisted of weekly knitting sessions in the Vestry.

In 1927, the date of the formation of the above organizations, all the parochial meetings seem to have been very much alive. The Boys' Club held billiards matches, bowling handicaps, football matches and summer picnic outings ; the Scout troop and Guide company were establishing themselves.

The Girls' Friendly Society held its first admission service in the Chapel on 19th February, 1926. Twenty girls were admitted. Weekly meetings were held ; amongst other activities they presented two plays and took part in a big Rally in the town during their first year. In 1929 they attended the Annual London Rally, Display and Prizegiving in the Albert Hall. In 1931 they entered the Diocesan Competitions in both sections. These sections were singing and dancing, for which they were trained by Miss Churchill (the dancing instructress), and Mr. H. Pilling the organist and choirmaster of the Church. In July of the same year, they went to London and won a dancing competition open to Branches throughout England. The Vicar's sister, Miss Buckmaster, was in charge of the G.F.S. at this time and under her it prospered. In one year they were able to give £130 to the S.P.G., and purchase their own Banner made by the Liverpool School of Embroidery. Miss Benfold eventually became leader and continued the good work until the war years. Then it was disbanded. Although there is no longer a branch in the parish, in its day the G.F.S. seems to have been one of the most lively organizations of the Church.

The Church Lads' Brigade was revived in 1932. During the war it had been a purely military body, uniforms were khaki and rifles were used for drilling purposes. Now it was re-formed as an organization of Church Lads, to train them by fellowship and discipline in the Christian way of life. In September, 1936, the C.L.B. was placed under the command of Mr. J. H. Houghton. It began to grow in strength, and by 1937 was the largest company in the area with an outstanding Bugle Band. In 1935 it was the only company with second grade marching in the north of England. A Training Corps was formed in 1937 and became an immediate success. The company attended the annual Battalion camp and on many occasions took all the sports prizes. By the outbreak of the war in 1939 the strength of our C.L.B. was one hundred and two. One lad was lost during the war (Sgt. W. Woodcock), and a Roll of Honour, placed in the Children's Corner, commemorates members who served their country. A re-union was held after the war and the Company re-formed. Captain J. H. Houghton retained command until 1954 when he was appointed Battalion Adjutant. Captain F. Sheldon then took over the command and has maintained the tradition ever since. The C.L.B. colour was presented in 1945 by Mr. F. King in memory of his mother Ann King. It was dedicated by the Vicar (Rev. G. Hansford) at a service attended by all the Battalion. In 1953 the Honorary Members' Guild of the C.L.B. was formed, its main objects being to help raise funds and generally assist the company in its efforts. It has proved a valuable asset. Apart from arranging Christmas parties, trips to shows, and parents' evenings, this Guild presented a memorial donation to the widow of the late Mr. W. Jackson. In July, 1958, two members of

the Brigade, C.S.B. E. Disley and Corporal C. Glover were in a party of twelve from the Wigan Battalion who went to London for a Display at the Royal Albert Hall, in which eleven English and three overseas battalions took part.

A Church Girls' Brigade Company was formed in 1943 at St. Andrew's, it flourished very well for some years, under the able leadership of Mrs. J. Moss and Mrs. C. Hutchings, but does not now exist.

At the time that these organizations were flourishing St. Anne's Mission Hall was opened. The Sunday School had already been formed and took part in the procession. The large banner was made by St. Andrew's parishioners, the money for its purchase having been raised by the Sunday School. Members of the M.U. bought bricks, and organized a collection from the women of the parish to buy a chalice (known as the "Anne" chalice). This chalice is still in use at St. Anne's Church. 300 chairs, the altar and other ornaments, were bought for the use of the Mission Hall by parishioners. The Bishop came to dedicate the Hall on 26th May, 1931. The Vicar wrote in the parish magazine :

" Our choir with the Bishop walked in procession from the Church to St. Anne's Hall, which was packed to capacity. The service was a hearty one. We have now got a centre for Church life in the new district. Many years ago there was a little schoolroom near Martland Mill Bridge. No one could then have seen how the parish would grow and develop. So perhaps in fifty years time there may be seen as a result of what has taken place, a church, vicarage and all the organizations for a parish. For the time being St. Anne's still remains part of St. Andrew's parish. We say to all who work at St. Anne's ' We wish you luck in the name of the Lord.' "

In October, 1931, St. Andrew's held a Bazaar, one of the aims being to help clear the debt on St. Anne's Hall. All the organizations worked with a fine spirit throughout the summer towards this effort. The Bazaar lasted three days and was opened by Major J. S. A. Walker on the first day, with the Mayor as chairman ; Dr. F. M. Angior was the opener on the second day with J. A. Parkinson, M.P., in the chair ; the final day was opened by the Rector, the Rev. Canon C. C. Thicknesse. He, it will be remembered, is the grandson of Mrs. Thicknesse, who built the first school in Beech Hill Lane. The Bazaar realised £601 6s. 0d. and all the profits were put towards the Mission Hall expenditure. In the Bazaar booklet the Vicar summarised the history of the parish. A similar history had been written for the last big Bazaar prior to this (actually a "Sale of Work" in 1911 when Mr. Wickham was the Vicar!) The only other history to have been written before that was placed in a glass container in the cavity of the Foundation Stone beneath the Church !

The Rev. E. W. Vickery, who had been curate of St. Andrew's since 1929, had the supervision of St. Anne's Mission at this time. He had not had an easy first curacy. St. Anne's was a new district where there were no traditions, with people coming together from various other districts of Wigan who did not know each other. However, Mr. Vickery soon got to work, and chiefly through his energies the scheme for building was pushed ahead. He soon had gathered together so many scholars that a double Sunday School was necessary. In June, 1932, when Mr. Vickery, who had just been married, left the parish to continue his work in Cleethorpes, the Vicar thanked him for his loyalty and energy in laying the foundations of the Mission Hall work so well.

September of that year saw the arrival of St. Andrew's second curate the Rev. L. A. Pickett, B.A., who had just completed his training at Mirfield.

1932 was the Jubilee of the Consecration of St. Andrew's Church (50 years). The celebrations lasted from October 2nd to the 9th. Apart from the usual Sunday services an outdoor procession and service took place at 2-30 p.m. The service was held on Springfield Park, all the banners were used and Crooke band was engaged. On respective weeknights addresses were

given by the Dean of Liverpool, the Bishop of Warrington, and the Bishop of Liverpool. On the Sunday the Rector of Wigan preached. The Vicar, commenting on the celebrations, said that there had been a spirit of love, joy and friendship.

Gifts to the Church of ornaments and furniture at this time included a new banner borne on two poles ("Madonna and Child"); another mosaic, placed near the entrance to the chapel; the processional cross; the oak choir bench behind the men's stalls; and the oak high altar which was bought by the congregation to commemorate the Jubilee of the Church.

As the year 1933 was nearing its close Mr. Buckmaster announced to his congregation that he had accepted the living of St. Anne's, Stanley, near Liverpool. In his final letter he said that he was more than grateful to God for the sincere love and kindness which he had found at St. Andrew's. His one prayer would be that the people of this Church would be blessed by God, so that the Church might prosper and more and more people in the parish come to realise the full meaning of religion. He particularly asked the people to pray for and support his successor. After the service on the Eve of Ascension 1934 presentations were made to Mr. Buckmaster, the chair being taken by Mr. Gillyat, headmaster of the School. Mr. Buckmaster was instituted to his new parish on Friday, 18th May, 1934; in August of the same year he was married to Miss Helen Bass in Rainford Parish Church.

It has been previously mentioned that Mr. Buckmaster built up the spiritual and social life of the parish. His predecessor, Mr. Wickham, had built up the parish and the Church building. Mr. Buckmaster was to continue his ministry for a further twenty-two years, during which time he was made a Canon of Liverpool Cathedral by the Bishop. He died on 28th March, 1956. The death of Canon Buckmaster evoked many expressions of sorrow and sympathy from all over the diocese. Nowhere was there greater regret at his death than in our own parish where so many people have reason to recall with gratitude a loving, pastoral ministry of seventeen years. A later Vicar of St. Andrew's, the Rev. K. W. Warren, was a close friend of Mr. Buckmaster, having been Vicar of a neighbouring parish whilst Mr. Buckmaster was at St. Anne's, Stanley. Mr. Warren was the Vicar of St. Andrew's at the time of Canon Buckmaster's death, and we can do no better than quote from his "In Memoriam: John Meredith Buckmaster" from the parish magazine of May, 1956.

"The Rev. J. M. Buckmaster was instituted to St. Andrew's in January, 1917, at a time of great difficulty and stress. The nation was keyed up to play its part in the desperate struggle of the Great War, then about to enter its most critical phase. He came as a young man to a parish which had been served for thirty-eight years by a man of very great gifts and character (Rev. W. A. Wickham), who himself had passed from youth to age in creating the parish. In the material sense there was not much left to build; the only thing lacking was a proposed chapel. When the war was over, Mr. Buckmaster saw that such a chapel would be a memorial to the dead of the parish and to him we owe our lovely memorial Chapel of St. George. To the other and greater task of building the spiritual temple of God in this parish he brought a great love for souls, an untiring zeal, an abounding charity, a reliance on prayer and a whole-hearted dedication to his Lord and his Lord's Church. Many stories could be told of his disregard of self, of his love for the children, of his dignified and courteous regard for those who opposed him. In the days of depression, when so many people in the parish lived in extreme poverty, many homes had occasion to bless his generous yet sacrificial giving. In his later years in the parish he superintended the work of a Mission Hall for the Beech Hill area, a 'cutting' which has grown into the remarkably vigorous 'plant,' which is the parish of St. Anne's today. His appearance in the procession round the parish on Walking Day 1954 when he was the visiting preacher, drew in certain areas spontaneous clapping from the onlookers."

IV — HOLDING FAST

The Rev. F. J. ALSOP
(1934-1944)



The Rev. Frederick John Alsop was instituted to the living on Wednesday, July 11th, 1934. Before this he had spent six years as a member of the Bush Brotherhood of St. Barnabas in North Queensland, Australia. As a priest Mr. Alsop very soon gained the confidence and respect of his parishioners. One of his first remarks in the parish magazine was: "May we try to witness for Christ in our lives; let that be our constant care—to witness for Christ in a world that is longing for that witness." He believed in getting out among the people and trying to meet them on their own level. He spent a great amount of time with the men in the club. He seems to have taken endless interest in people as individuals aiming to bring them round to his way of belief by the example he set. All who remember him respect his approach to his work in the ministry and his sincere understanding of the problems with which the ordinary person is so often confronted. He had an outstanding gift as a preacher, a fine speaking voice, and able to deliver an address extemporarily.

A new form of Church collection had been introduced just before his arrival; it was known as the Free Will Offering scheme. Those who joined put an envelope on the alms plate at the services. This scheme had been introduced by Mr. Buckmaster, and was further developed by Mr. Alsop. He realised that the Church would run into financial difficulties if money was not quickly forthcoming. So he launched an appeal for £100, and by the end of the year the target had been attained. During this time the Chapel had been decorated free of cost by Mr. Matthias.

Shortly after his arrival Mr. Alsop was married to an Australian lady at St. Andrew's Church. She was a great help to him in his work in the parish. During the interregnum, between Mr. Buckmaster's leaving and Mr. Alsop's arrival, the work of the parish had been continued by Mr. Pickett. In February, 1935, he left to continue his work elsewhere. He said that he had grown to love St. Andrew's people and had found great satisfaction in his work at St. Anne's Mission. He begged the people to "stick to St. Anne's." It had, he said, a noble tradition and he was proud to have had a small share in helping to strengthen that tradition. Mr. Alsop thanked him for the spiritual guidance which he had given to the people of St. Andrew's and St. Anne's.

In succession to the Rev. L. A. Pickett came the Rev. E. A. Marsh. He was placed in charge of St. Anne's Mission, Beech Hill. He was the first "old boy" to be ordained to the Ministry. His father, Mr. W. Marsh, had been Churchwarden at St. Andrew's for many years.

By now the Mission at Beech Hill was well on its feet. During Mr. Marsh's ministry there, the spiritual life and parochial organizations were built up. A special page of the parish magazine was devoted to the activities of St. Anne's. In his letter of August, 1937, Mr. Marsh said that that end of the parish had a population of almost seven thousand people, and it was high time more thought was given to building a Church, and thereby forming a parish. A Building Fund had been started and people were asked to enrol as "St. Anne's Church Builders." The enrolment fees to the different sections were: Masons 10/-, Carpenters 7/6, Bricksetters 5/-, Decorators 2/6, Plumbers 1/6, Electricians 1/-, Labourers 9d, Apprentices 6d. Many families enrolled and a number of Sunday School children became apprentices. During the following years the organizations grew from strength to strength. A branch of the C.E.M.S. was formed; there was a Mothers' Fellowship, a branch of the C.L.B., a Dramatic Society (presenting plays at both St. Anne's and St. Andrew's), a Bible Class, and others. St. Anne's had their own Walking Day and Field Treat. The latter, which included the crowning of the Rose Queen, was held on Springfield Park. A Bazaar and a two-day Sale were also held on different occasions. Mr. Alsop allowed St. Anne's to stand on its own feet by encouraging self-support, and granting many concessions for its spiritual and material good. On the 16th April, 1940, the Bishop of Liverpool licensed the Reverend E. A. Marsh as Curate-in-Charge of the Conventional District of St. Anne, in the Parish of St. Andrew, Wigan. A Conventional District is not a separate Parish, but a district within a Parish, ministered to by a Curate-in-Charge appointed by the Bishop and responsible to him. Previous to this, St. Anne's had held its first vestry meeting and appointed its first Churchwardens. Later in the same year (1940) the Rev. J. Lawton was licensed to be in charge of St. Anne's district, in succession to the Rev. E. A. Marsh. The latter now continues his pastoral work in the benefice of St. James' Sheldwich with St. Leonard's Badlesmere in the diocese of Canterbury. He was instituted there in 1956.

At St. Andrew's life progressed quite happily. In the nineteen thirties further additions were made to the Church mainly by presentation, including: the mosaic on the north aisle wall representing the Resurrection; the standard Candlesticks; a small Crucifix; a chalice and paten; the Day and Sunday School small banners; the panelling at the west and beneath the belfry and either side of that behind the font; the oak woodcut placed on the north west pillar; the Reredos in the Chapel; the tile floor in the porch and the organ blower. The parish organizations continued to flourish, in particular the C.L.B. and the G.F.S.; the latter now being under the leadership of Miss Benfold.

In 1939 St. Andrew's had its second "old boy" made Deacon and twelve months later ordained Priest, in Southwell Minster. The Reverend H. L. Hobson was trained at St. Aidan's Theological College, Birkenhead. He began his career as an evangelist in the Church Army being commissioned as a Captain in 1931. Since 1959 he has been the Vicar of St. John the Evangelist, Mansfield, Notts.

Early in 1941 Mr. Alsop volunteered for service as a Chaplain in the Royal Navy. The people of St. Andrew's were very sorry to see him go because they felt at that time, more than ever, the need of pastoral care and comfort. Up to the time of leaving, he arranged visits to the home of every boy in the parish who had been called up for military training.

It was at this time that the Vicarage underwent a slight modification in its domestic arrangements. The parish being without its incumbent, it was agreed that the house should be let as flats for the time being. Tenants were soon forthcoming; eventually, when the Rev. R. R. Honner was priest in charge, one of the flats became the dwelling place for him and his family.

Much good work had been done by the Rev. F. J. Alsop during a very difficult period in our national life. He was able to draw upon his experiences in the Australian Bush to help him in mixing so genuinely with people in Wigan. After his service in the Navy he became vicar of St. Andrew's, Southport, and subsequently in Liverpool. After a further spell in Peterborough diocese, he is now working in the Lake District.



V—HONOUR ALL MEN

The Rev. R. R. HONNER
(priest-in-charge 1941-1944)

Taking over new parish work at the beginning of the last war was a difficult task indeed, and to this task on 15th February, 1941, the Bishop of Liverpool appointed the Rev. Robert Ralph Honner, M.A., as Priest-in-Charge of the parish of St. Andrew. Mr. Honner worked very hard during these war years. His interest and enthusiasm in the activities of the Church was a source of encouragement to all, especially was his warmth and friendliness of approach welcomed in those difficult days. He was married at St. Andrew's Church to Miss Alice Rawlins of Delph Street during the early days of 1942, part of the Vicarage being used by them as a flat. It was here that Kathleen Mary, their daughter, was born in September, 1943. In 1942 Mr. Kingsley Walker, a native of Wigan, and at that time a theological student at St. Chad's College, Durham, came to give a helping hand during his vacations. Also from St. Chad's was the Rev. A. G. Livesley, B.A., made Deacon in Liverpool Cathedral in September, 1943, who came to act as assistant curate.

Towards the end of the war, late in 1944, the Rev. F. J. Alsop resigned the living. This decision came soon after Mr. Honner's acceptance of a new sphere of work in Rugby. The Reverend E. O. Beard, our present Vicar, is a great friend of Mr. Honner's, their friendship going back to those war days. Below is his tribute :

" The Rev. R. R. Honner and myself had been working together as curates at St. Faith's Church, Great Crosby, under the Rev. J. Schofield (previously Vicar of Haigh). Two curates in one parish in wartime was hardly to be countenanced, so the Bishop directed Mr. Honner to St. Andrew's. A young man bursting with enthusiasm for the cause of the Christian Faith, very friendly and adaptable, with a deep concern for spiritual things, he was an ideal person to come to any parish in wartime. What he lacked in experience, Mr. Honner made up for by his sincerity and vitality. I was instrumental in introducing him to his wife, and had the pleasure of being best man at his wedding in 1942. This situation was reversed later in the year when he came for my wedding at Crosby. From my new home in Aspull I had many contacts with St. Andrew's, and I saw something of the sterling work Mr. Honner did. His was not an easy task, and he had opposition to face, but he did so with friendliness and perseverance. Much good work was done among the young people, and many were built firmly into the fellowship of the Body of Christ. Incidentally it is noteworthy that at this time the 9.0 a.m. Parish Communion became a regular weekly act of worship, receiving commendation

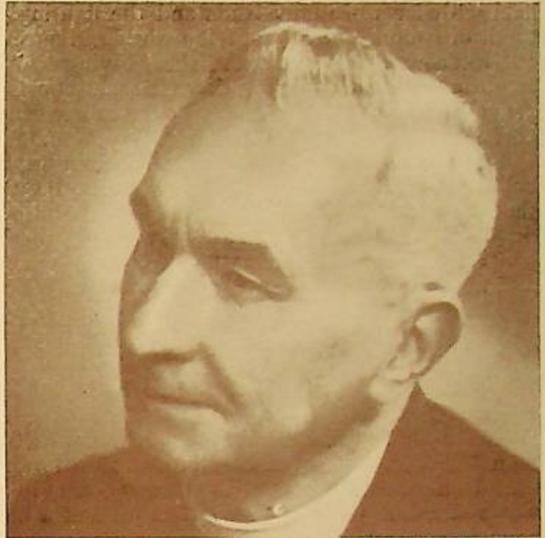
from a special resolution from the P.C.C. Because he endeavoured to build upon the foundations laid by his predecessors, Mr. Honner made an invaluable contribution to the life of the parish. Since leaving, Mr. Honner served a further curacy in Rugby; held his first incumbency in Derby—and for over ten years has been Vicar of the lovely parish of Melbourne. Here he is also rural dean, and has, too, become a Canon of Derby Cathedral.”

During the interregnum Mr. Livesley maintained the round of parish life. And a cold task it was for at this time the Church boiler burst and during the extreme “bleak mid-winter” there was no form of heating whatsoever! Nevertheless, he stayed at St. Andrew’s until the end of December, 1945, when he accepted his second curacy in warmer surroundings at Bournemouth. He had served conscientiously for over two years giving himself unstintingly especially during the vacancy.

It is fitting, at this point, to sum up the progress made. The beginnings were under the guidance of the Rev. A. A. K. Legge—from these emerged the long and practical incumbency of the Rev. W. A. Wickham. He consolidated and expanded the work to such a degree that a fine church in the midst of schools, parsonage house, and church house were accomplished before he relinquished the reins. Then came the oversight of the Rev. J. M. Buckmaster; given the material advantages he proceeded to deepen the spiritual life and encourage the fellowship of the family. Nor was he blind to the needs of expansion; true to its dedication he made St. Andrew’s missionary minded, both in its support of the church overseas and in its concern for the growing district of Beech Hill on its doorstep. What could be better than that a man from the mission field, the Rev. F. J. Alsop, should succeed him? So development continued, ably supported by the work of enthusiastic assistant curates. When the second Great War came, and sacrifices had to be made in all walks of life, the Rev. R. R. Honner stepped into the breach to maintain the traditions so firmly laid. With the cessation of hostilities, a new chapter was to begin. And once again the parish was to receive leaders who would help forward the work of God’s Kingdom—each bringing their own gifts and talents which fitted into the overall picture of worship, work and fellowship.

VI — UPON THIS ROCK

The Rev. G. HANSFORD
(1944-1950)



On Saturday, 14th April, 1944, the Rev. George Hansford was instituted as the fifth incumbent. At this service the Bishop of Liverpool commended him to the people, reminding them that the work of God can only be done by the power of God working through consecrated persons in prayer and service. The new Vicar in his first letter thanked the parishioners for an exceptionally warm welcome and many acts of kindness. Mr. Hansford also wrote of an interesting coincidence about which he had heard. Bill Simpson and Arthur Newall, both young men of St. Andrew's serving in H.M. Forces had met 7,000 miles away in Rangoon. Their meeting was the outcome of both having been servers at St. Andrew's Church. They were selected to be servers at the first Sung Eucharist in the re-hallowed Cathedral of Rangoon. During the Japanese occupation the Cathedral had been used by them as a whisky distillery. Both these men are still very active in Church work. Mr. Simpson assists with the chalice at the Parish Communion (whilst the Vicar is single-handed) and reads the lessons at Sunday Evensong. He is also magazine secretary and a member of the Parochial Church Council. His Rangoon colleague is now the Reverend Arthur Newall, B.A., Vicar of St. Elizabeth's Church, Aspull, where he succeeded our present Vicar, the Reverend E. O. Beard, upon the latter's preferment to St. Andrew's. Mr. Newall, who preached at St. Andrew's on the Patronal Festival in 1957—the year of the Church's 75th Anniversary—was ordained Deacon in 1951 and Priest in 1952 by the Bishop of Manchester. He is the third "old boy" to be ordained to the Ministry of the Church.

The Guide company was re-formed in October, 1947, by Miss L. Dickson. The average membership of the company has always been about thirty-six. From the beginning its members have entered with enthusiasm into the varied activities of Guiding. In the summer they can be found in the fields cooking beans or frying sausages over wood fires; and they have also taken their part in the Divisional Rounders Competitions. Autumn and Winter meetings are spent indoors learning knotting, first aid, life-line, and badge work of all kinds. The Autumn's highlight is Hallowe'en—complete with Ghost! Later in the year this would be followed by an Open Evening with presentation of Awards and Badges, leading on to the next big event, the Christmas party with the parents giving a helping hand. Like the Brownies, the Guides take part in "Thinking Day"—the birthday of both Lord and Lady Baden Powell, when they re-assess themselves against the standards of their founder. Several spectacular displays are

held with flags of many lands and the lighting of candles, denoting the handing-on of the torch of Guiding throughout the world. Other events of Guiding included training weekends at Birkdale; Church parades; the "Flying up" ceremonies when Brownies would be received into the Company; Jumble Sales, Bazaar efforts and so on. Miss Dickson was captain for ten years, then, in 1957, she handed over to her lieutenant, Miss M. Molineux, who immediately became Captain (and has since also become Mrs. Dermot). Together with the young Guides who are now seniors the new Captain has kept the flag flying very high indeed! Besides being Guide Captain, Miss Dickson was also P.C.C. Secretary for 14 years; and for many years she was a Sunday School teacher at St. Andrew's. Preceding the Mission of 1956 she produced an impressive "Pageant of Lights." She had also been responsible for a "Pageant of Evensong" and a Nativity Play. Thus in many and varied ways she has used her talents and abilities for the benefit of the Church.

The Rev. G. Hansford left St. Andrew's in 1950. Below is printed a tribute to his work written by Mr. H. Wilde, who, as well as being his warden, became a great personal friend.

"The Rev. George Hansford was instituted to St. Andrew's, Wigan, in April, 1945, and served us faithfully as our Vicar until April, 1950, when he left to take up his work at Belton in Lincolnshire. A Wigan man by birth he was ordained Priest in 1920 and after ministering in various parishes in this country and also in British Guiana, he eventually came back to his native town. At the time he came to us we were experiencing the aftermath of the war years, but we soon found that we had a man who was very forceful and sincere in his work in the parish.

It was my great privilege to serve as his warden, and consequently I became very intimate with him. Never had anyone a truer friend, for in all his dealings he was sincere and thorough.

During the years he ministered to us the financial position of the Church was not too good, and we had many commitments by way of repairs to the Church, Schools and the Church House, but through his efforts the parishioners worked together and the work was completed.

In 1949, the finances were greatly eased by a very generous bequest from a late member of the Church (the carved oak screen between the Choir stalls and the Chapel was placed to the memory of this particular lady). The oak screen between the sanctuary and the Chapel was also presented in Mr. Hansford's time in memory of church people. Neither of these screens was actually erected before he left us. Near the end of his ministry the War Memorial Tablet and Sanctuary Lamp, to the memory of the men of the parish who fell in the Second World War was completed and was dedicated by the Archdeacon of Warrington, the Ven. A. White, on 26th March, 1950.

Although Mr. Hansford has retired from a parish living of his own, he is still very busy preaching the Word of God. It was a great pleasure during the Summer of last year to attend, together with others from St. Andrew's, a Mission he was conducting at St. James' Church, Warrington."

In his final letter to his parishioners the Rev. G. Hansford said that he wished to place on record his deep appreciation of the great kindness shown to him during his five years at St. Andrew's.

VII — BRINGING IN

The Rev. D. J. M. EDWARDS
(1950-1951)



The Rev. Dudley James Milne Edwards, A.K.C., was instituted to the living on 20th May, 1950. Formerly Mr. Edwards had been Rector of St. Philip's, Port Elizabeth, in the Diocese of Grahamstown, South Africa. There, most sadly, he had lost his wife and returned with his young son to England. He stayed at St. Andrew's for just over twelve months, then he sailed once more for Africa to take charge of the Native African Mission of St. Aidan's, Bembesi, near Bulawayo, Southern Rhodesia. During his stay here he helped in the formation of a new parochial organization known as the "Young Wives." This was a most successful venture. Twelve years have now elapsed since this group was inaugurated, and there has been an unbroken chain of weekly meetings, supported by many of the original members. Numerous events, such as outings, factory visits, cookery demonstrations and interesting speakers have been enjoyed. Latterly a small committee has planned meetings for six monthly periods, divided into four-weekly cycles. Each cycle includes a Mothers' and Babies' service, at which prams, children and mothers are all present in Church. This helps the children to feel at home in Church from an early age, and subconsciously they grow accustomed to the atmosphere of worship. One of the meetings in the cycle is reserved for a demonstration or discussion; whilst at another there is a speaker. An innovation to the 1961 syllabus has been a Thursday "Health and Beauty" class. A special effort is being made to recruit the Young Mothers of the parish; this is done by visits from a committee member to any mother who has recently had a baby baptized, and thereby a personal invitation is extended. In addition to their programme, the Young Wives present short plays annually; they give the children a Christmas Party complete with Father Christmas, and their own Christmas celebration for the past two years has taken the form of a dinner at the Brocket Arms. Over the years the Young Wives have had many members enrolled into the Mothers' Union; all of the present committee are members.

During 1950 the Parochial Church Council asked the Organizations of the Church if they would co-operate in an effort to 'beautify' the Church building. They agreed and the work of cleaning was carried out on all parts of the building both inside and out.

The Vicar gave members of the congregation the opportunity of buying chairs for the Memorial Chapel of St. George in memory of departed friends and relatives. The offer met

with great success and a complete set of chairs was presented. On top of each chair back is a small brass plate bearing the name of the person in whose memory the chair is placed. The chairs arrived during 1951.

Mr. Edwards had made many friends at St. Andrew's and saying "Goodbye" was difficult. In his final letter he pointed out that the word "goodbye" really means "God be with you." This reminded him of the wonderful greeting "The Lord be with you" with its reply "And with thy spirit," a greeting which joins together all Christians wherever they may be. He said that he would remember the people of St. Andrew's when he was celebrating the Eucharist in odd places in a far off land, and he hoped that they of their "charity" would remember him.

In the summer of 1952, twelve months after he had left, Miss Gertrude Pilkington announced her engagement to the Rev. D. J. M. Edwards. She sailed in October that year for Southern Rhodesia; there the marriage took place. Miss Pilkington's father had been a former verger of St. Andrew's Church. She had always played a prominent part in parochial life, having given valuable service in many ways, particularly as Mission Secretary and a Sunday School teacher. St. Andrew's offered to Mr. and Mrs. Edwards best wishes for their future happiness. They have since visited the Church on two occasions whilst on furlough in England. When they came for Walking Day in 1961 they brought with them their four-year-old daughter Anne.

In 1950 the Choir became affiliated to the Royal School of Church Music. The aim of the R.S.C.M. is to improve the general standard of music in the Church of England and to this end offers advice about the ordering of church music, and arranges massed Choir Festivals. Our Choir has taken part in three of these festivals in Liverpool Cathedral, massed choirs from the Diocese singing Evensong. The Certificate of Affiliation, with which St. Andrew's Choir was presented from the R.S.C.M. was signed by Sir Ernest Bullock, who was then the Principal of the Royal College of Music and formerly Organist and Master of the Choristers at Westminster Abbey. Sir Ernest played the organ for a wedding at St. Andrew's in 1919, and still exchanges Christmas greetings with the ex-St. Andrew's couple for whose wedding he played (Mr. and Mrs. Vivian Rogers). Our choir—like most choirs—has had its ups and downs, but has earned the reputation of being of good standing. With the exception of the Sunday School it is the oldest organization, has always been robed, and comprised of men's and boys' voices—even in the Church-School at Martland Mill! Thus it was formed, and remains in the high tradition of the Choirs of the Church of England. Much of this high standard is due to the work and enthusiasm of Mr. H. Pilling who was the organist and choirmaster from 1931 and 1947. It was a great pleasure to have his help again temporarily from 1960-61. As well as developing the music at the services, he entered the choir for Competitive Festivals, the following results being obtained: Southport Festival 1938, 1st prize; Southport again 1939, 2nd prize; Wigan Co-operative Festival 1945, 1st prize. The present Organist and Choirmaster, Mr. R. Taylor, was appointed in 1950, and is now a proposed representative for the R.S.C.M. in the Warrington Archdeaconry. He started as a choirboy with Mr. Pilling in 1940. Of him the present Vicar writes: "Roy (as we affectionately know him) is a young man of great versatility. He is an accomplished organist and a conscientious choirmaster. In addition he is an able artist, as his work on the reredos shows. Having recently taken up teaching, he is also proving himself very capable in this direction. He is most thorough and painstaking in all he does, as is obvious from the amount of work he has done in compiling this present book."

During the past ten years, in addition to their normal Sunday work, the Choir has sung recitals in Wigan churches of various denominations. It has also performed five annual Concerts, in which it combined with a girls' choir, originally formed for the Annual School Sermons. The concerts consisted of secular music and have been repeated in various parts of the town to aid churches and charitable institutions. The programmes included choruses from Light and Grand Opera, individual solos, duets, etc., the whole being cheerily compered by Mr. (Charlie) Perkins. This mixed choir has also sung at a programme of Christmas music presented by Wigan Music Society.



VIII — THE EDIFYING OF THE BODY OF CHRIST

The Rev. K. W. WARREN
(1951-1959)

The Rev. Kenneth William Warren, M.A., was instituted by the Bishop of Warrington on 9th October, 1951. In his address the Bishop said that it gave him particular delight to institute Mr. Warren because for two and a half years they had served in adjacent parishes in West Derby and he was able to commend to the people a priest of sterling worth who had proved his pastoral faithfulness. Mr. Warren had for twelve years been the Vicar of St. Paul's, Stanley. Like his predecessors he was now greeted with a warm-hearted and cheering welcome. He expressed his thanks on behalf of Mrs. Warren and their son Paul.

Three months later an appeal was launched for £500 to carry out the complete re-wiring and re-lighting of the Church. The method of subscription was by one or more £1 shares. Various efforts were held to raise money including a 'married' versus 'single' football match. The new lighting was installed by Messrs. Corlett's of Wigan, for the 70th anniversary in 1952. The Church looked most impressive when lighted for the first time at the Anniversary Service. It was a pleasure to see the Sanctuary so well lighted. At the same time a complete set of new hymn books was bought; it was the newly edited Revised Ancient and Modern Hymns. This book continues to be used.

The pioneer work for St. Anne's Mission (previously referred to in this book) came to its climax in the devoted labour of the Rev. J. A. Lawton. Licensed to be Curate-in-Charge in 1940 he continued in this capacity until 1947 when he was instituted the first Vicar (under the patronage of the Bishop of the Diocese). A confirmed bachelor, Mr. Lawton devoted the whole of his energies and time in building up the spiritual life of the parish, and in pressing forward the needs of a church building worthy of the district. The 6th June, 1952, was a great occasion for him and his people, for on that day the Bishop of Liverpool laid the Foundation Stone of the new church. The Vicar of St. Andrew's, writing in the magazine of that month, said: ". . . then came the time when the 'Mission' grew up, and like a daughter leaving home to be married, set up house for itself and took over the direction of its own affairs. In recent years the work of St. Anne's has been much blessed, and we shall rejoice with them on this great occasion and offer our prayers for their continued progress . . ." The people of St. Andrew's were invited on this occasion and a good representative gathering attended. The singing was led by the choirs of St. Anne and St. Andrew together with All Saints' Choir and accompanied by the Salvation Army Band. On November 21st, 1953, the

Bishop of the Diocese consecrated the new Church of St. Anne, Beech Hill ; this was the crowning day for those who had worked so hard and long. The people of St. Andrew's offered their congratulations on this great achievement, with their warmest wishes for the future. They also accepted an invitation to a service in the new Church which was followed by a joint Social a few days after the Consecration. Mr. Lawton continued his ministry until 1956 when he was preferred to the living of St. Luke's, Southport (in succession to the late Canon J. M. Buckmaster). Subsequently Mr. Lawton has been made vicar of the vast industrial parish of St. Chad's, Kirkby, near Liverpool. He is outstanding as an organizer, making the most of materials human and otherwise, at his disposal. It cannot be doubted that he set the pace for the building of St. Anne's, Beech Hill—and that fine church stands as a permanent tribute to his abilities. He was also a keen worker amongst young people, and played a prominent part in the local Scout Movement whilst in Wigan. His successor at St. Anne's was the Rev. D. F. Thompson. During his incumbency (which finished in February of this year when he moved to St. Aidan's, Leeds) the Vicarage was completed, and an effective Stewardship campaign was undertaken which has put the parish finances on a sound footing. A man of spiritual insight, Mr. Thompson maintained the high traditions associated with St. Anne's. As this book is being compiled, Beech Hill is on the threshold of a new chapter in its history, and we wish well to the Rev. Frank Cartwright (a former curate) on his institution in June. May it continue from strength to strength ! The art of true motherhood is to nurture the child until it is fully fledged, and then to continue to aid it by prayers and interest. So we at St. Andrew's unobtrusively should continue our prayers for, and interest in, our beloved daughter, St. Anne.

On November 6th and 8th (Thursday and Saturday) 1952, St. Andrew's held an Elizabethan Bazaar in the Schools, Mort Street ; this particular theme was suggested because it was Coronation Year. Scenery and settings were designed and made by a special Designing Committee, consisting of Messrs. T. Hudson, R. Lester and R. Taylor. The stalls on one side of the school were designed and the scenery painted in early Elizabethan style, the model used being Speke Hall, Liverpool. The stalls on the opposite side were designed and painted to represent modern shop facade. Thus the effect was that of an Elizabethan street—Ancient and Modern—16th century and 20th century. The stalls consisted of : Sunday School, Groceries ; P.T.A., Games, Toys, etc. ; M.U., Household Drapery ; W.F., Groceries ; Brownies, Miscellaneous ; Congregation, Toys, etc. ; C.E.M.S., Hardware ; A.Y.P.A., Soda Fountain ; Young Wives', Fancy Goods ; Choir, " White Elephant " ; Guides, Handkerchiefs ; C.L.B., Sideshows. Teas and suppers were served in the Infants' School. The opener on Thursday was Mrs. E. L. Noble, J.P., with Canon J. M. Buckmaster, M.A., in the chair. On Saturday the Mayoress (Mrs. T. R. Lythgoe) opened the Bazaar, the Chairman being Councillor A. J. Lowe, J.P. The Mayoress crowned the Tudor Rose (Miss Shirley Heaton). The Bazaar realised £930. The previous big Bazaar had been the " Railway Cruise " held in 1936 and open for three afternoons and evenings. The entire decorations had been provided and arranged by the Railway Company. The Elizabethan Bazaar of 1952 was the most outstanding event of this kind since. Mr. Warren was most impressed, and said so in no uncertain terms in the following month's Magazine " . . . what a gathering of the clans ! What renewing of old friendships and starting new ones ! What activity and genuine hard work on the part of so many ! What hot-pot ! In fact, what a Bazaar ! It was enjoyed by all who took part in it and so far as I know there were no squabbles and no hurt feelings. Quite an achievement, that ! "

The Rev. J. M. Buckmaster had been responsible for the introduction of the Family or Parish Communion. Since that time each successive incumbent has added to the Ceremonial and Ritual of the service in accordance with the traditions of the English Church. Ceremonies are the actions which show by outward and visible signs the meaning which the worship conveys. Rites (or Ritual) are the customary form of words used in services of the Church (i.e., two people meet, they say " How do you do ? " It is the customary ' rite ' of greeting. They shake hands. This is the recognised ceremonial which symbolises their mutual salutation. So when we meet God in His Church we greet Him with both rite and ceremony). When the Parish Communion was started (in 1918) Servers were introduced almost immediately. Until

1953 Servers at St. Andrew's wore Cassocks and Cottas (the Cotta is a short surplice with sleeves and a square yoke) so their appearance was similar to that of the choristers. In 1953 the old English vesture of Alb and Amice was introduced. (These and other vestments are described in another part of this booklet). The use of candles on the altar was introduced in the early days of the Parish Communion, nowadays there are six candles used at this service. Two are placed on the altar, two large ones stand in the sanctuary and two are carried by the acolytes (two 'attendant' servers who escort the priest about the sanctuary and chancel). Lighted candles have a twofold symbolism. First, their steady upward flame points to the joyful welcome of Our Lord who said "I am the light of the world." Secondly, they remind us of our continuity with the early christians, who saw in the lights the symbol of Christ, the "true light which lighteth every man that cometh into the world." For the past ten years the Choirboys and some of the men have attended the Parish Communion. A simple breakfast is provided for them in order that they may be able to attend Sung Morning Prayer which follows shortly afterwards.

Other ceremonies that have been introduced at the Parish Communion include the Gospel and Offertory Processions. In both cases, priest and servers proceed to the Chancel steps. On the first occasion it is for the reading or intoning of the Gospel, symbolising the Good News of Christ going forth into the world. On the second it is to receive the bread and wine and alms from representatives of the congregation, symbolising the offering of all material things to God, and emphasising the one-ness of priest and congregation in the worship of God.

Processions are mainly of two types—acts of supplication and acts of thanksgiving. The litany sung in procession and Rogationtide procession, typify the Church gathering up the intercessions of her people and taking them back to the altar (symbolising the Throne of God). On Festivals the procession is one of thanksgiving for the particular revelation of God being commemorated. At the Parish Communion the procession comes at the beginning of the service; at Evensong it comes at the end. It is led by the Crucifer attended by servers bearing candles, followed by the Choir and the Priest wearing the Cope. The wardens carry their staves and sometimes members of the congregation or children are invited to follow at the end. When Holy Baptism takes place during Morning or Evening Prayer the Choir, servers and clergy process to and from the Font.

During 1954-55 gifts to the church included: the aumbry and the chapel sanctuary lamp; choir anthem books; acolytes cantlesticks; a pyx (in which the Blessed Sacrament is reserved); an altar book; figures for the Easter Garden; the lectern bible; and a framed picture.

The big event of 1956 was a mission conducted by Father Gibbard of the Society of St. John the Evangelist, assisted by Miss Lily Best. Its theme was the "Key to Happiness." This mission lasted from May 27th to June 3rd and it kindled a warm Christian spirit, bringing to Church many who were not regular attenders. As an introduction to the mission three special events took place. There was an Industrial Harvest Thanksgiving, emphasising the vital connection between everyday work and our religion. Many products of local industry were loaned and exhibited in Church, they included spades and gardening tools, engineering apparatus and examples of model engineering. The other events took the form of Pageants. In the "Pageant of Evensong" the whole service (including Psalm and lessons) was depicted in mime. The "Pageant of Lights" was a presentation of Christ as the Light of the World, emphasising the essential work of the Church to take light everywhere and to everyone. In the concluding procession over 50 children carried lighted candles round the church. Throughout this spectacular service they performed their parts with reverence.

The Mission began on Walking Day, when the missionary—Father Gibbard—took part in the procession. The following report appeared in the "Church Times": "For the Parish of St. Andrew's, Wigan, this year's Walking Day was a special one, as it was the first day of a

week's mission conducted by the Rev. Fr. S. M. Gibbard, S.S.J.E., for which the parish has been preparing for over a year. Favoured by perfect weather the procession was the biggest and most colourful the parish had seen for a long time. About a thousand men and women, and boys and girls walked, and the streets were lined with interested and appreciative onlookers. One ex-choirman, who now lives out of the parish, returned as he does every year and walked for the seventy-fifth time. It took an hour and a half to walk through the parish and gather for an open-air service which the Missioner addressed from a lorry. A homely note was introduced when the new Deacon (ordained that morning) mounted the lorry and was enthusiastically welcomed by the people. The mission services drew great congregations throughout the week, and the straightforward preaching of the Gospel, free from excessive emotionalism, and presented with a down to earth challenge, made a tremendous impression. The effect was most fully seen towards the end of the week, when the Missioner was kept busy from early morning to nearly midnight, giving advice and signing resolution cards. Over 400 people made their communion on each of the two Sundays while on the six weekdays an average of over 100 communions were made each day. The Missioner remained behind for another two days to interview people wishing to see him." The above report has been so well written that nothing further need be added. Two people mentioned in the report require further introduction to the reader. The ex-choirman who walked for the 75th time was the late William N. Owen. As well as his service to the choir Mr. Owen was Sunday School Superintendent in charge of Walking Day arrangements for many years. In the old days when the walk was twice as far, many banner carriers had minerals at Martland Mill at "Billy's" expense. He left Springfield some years before and became a member of Eccleston Parish Church Choir and a governor of Heskin Grammar School; yet each year he returned to St. Andrew's to walk and sit in his old seat in the choir at Evensong. He was laid to rest in Wroughtington Parish Churchyard on 14th January, 1957. His sister was for many years a teacher in St. Andrew's Infants' School. The other person mentioned in the report was the new Deacon. In the words of the Vicar the Rev. John Vaughan was "pitchforked into a hectic existence." Indeed he was! He arrived at the beginning of the Mission—the busiest week of Parish life for many years. However, Mr. Vaughan soon became "one of us" and won our confidence and regard. Twelve months later when he was ordained priest in Liverpool Cathedral on Trinity Sunday, seventy members of the congregation went by coaches. A cassock and cape were given to him as an ordination present from the Parishioners. Mr. Vaughan spent a happy three years at St. Andrew's. When he left in March, 1959, the people gave him a generous and encouraging send off. It was evident that they were sorry to see him go, especially the Youth Fellowship, of which he had been the leader. Mr. Warren said "Mr. Vaughan has been most loyal to me and our relations have been very happy; he has made many friends in the Parish who will greatly regret his departure and have greatly valued his ministry." Mr. Vaughan went to continue his ministry in Kattaning, Western Australia; the Church to which he went is dedicated to St. Andrew. Soon after he left, his fiancée, Miss Avril Bellamy, sailed for Australia where they were married. Mr. and Mrs. Vaughan have now one son, Timothy. Mr. Vaughan is now Rector of Pingelly also in Western Australia.

During July, 1956, Mr. E. Gaskell, a lay reader, who had administered the Chalice for two and a half years, was presented with three books as a recognition of his services. Since the parish now had a curate he went to assist elsewhere. Gifts to the Church during 1956 included a silver wafer box and the carved, coloured limewood figure of St. Andrew placed on the north side of the Sanctuary.

Just as the mission provided the "theme" for 1956 so our 75th Anniversary dominated 1957. An appeal was launched early in the year towards the oak screen at the entrance of the chapel, a memorial to the late Canon Buckmaster. It will be remembered that this Chapel was built during his incumbency as a memorial to the fallen in the 1914-18 war. The appeals were sent to many ex-St. Andrew's people who had worshipped at the Church during Canon Buckmaster's incumbency. As the screen had not been completed for the actual Anniversary date in August, the service of Dedication took place on September 18th. The Bishop of Liver-

pool performed the act of dedication ; the service concluded with the singing of the Te Deum. Many past members of St. Andrew's re-united with present members of the congregation to worship on this occasion. The 75th Anniversary dance, held at the Palais-de-Danse, was the big social occasion of the year. The authorities of the dance hall said that it was one of the best dances they had experienced there. The Dance has since become an annual fixture. It is always a very happy and friendly occasion and balances socially with the Patronal Festival (St. Andrewtide) which forms the great spiritual celebration of this time of the year.

Gifts to the Church during 1957 included the lectern fittings and light. These were given to commemorate the 75th Anniversary and suitably balance the fittings in the pulpit which had been given on a former occasion. In addition the Hymn board over the lectern, the banners for the Mothers' Union, the Women's Fellowship, the Young Wives and the Youth Fellowship, and a set of white vestments were presented. Early in the following year two stools for use in the Sanctuary, an electric clock for the vestry, and a set of falls for the pulpit were given. In 1959 the gift of a book cupboard in the porch made better provision for the storage of prayer and hymn books.

St. Andrew's Scout Troop, known as the 12th Wigan, was formed in 1957. It is a "sponsored" troop, catering normally for boys belonging to the Church. Shortly afterwards the Cub Pack was formed. The first Scout camp was held at Grange-over-Sands in the summer of 1960 when 18 scouts and 4 scouters spent an enjoyable, if somewhat wet, week under canvas. At the Annual Scout Association meeting, Scout Master Alan Davenport received the Long Service Award for fifteen years' good service. At the Annual Meeting the previous year our present Vicar—the Rev. E. O. Beard—received the "Medal of Merit" for twenty-one years' service.

On Trinity Sunday, 1959, Harold Rothwell was made deacon in Lincoln Cathedral. Twelve months later he was ordained priest. He is the fourth "old boy" to be ordained. He is now serving as curate at the Parish Church of St. Hugh's, Old Brumby, Scunthorpe, Lincs. He is married with one son, Simon Hugh. In the Parish magazine of that time, Mr. Warren said ". . . the Church and Parish in which we first learn the faith has always a special place in our affections, and we trust that Mr. Rothwell will always feel that he is part of St. Andrew's and 'one of us' and that St. Andrew's will always be 'home' to him . . ."

The St. Andrew's Church Fund was launched in the Spring of 1959. It is a scheme of "planned giving," weekly contributions from parishioners being collected by stewards. Every Monday evening this money is paid in to the band of men "counters" assembled in the Church House. Mr. A. Redmayne, former Churchwarden and vice-chairman of the Church Council, records each item received so that a complete account of all payments is available. The contributions to the fund average £40 a week, a steady income having been maintained since the fund was introduced. Financially this has given the Church the opportunity of doing things which had formerly to be left undone. Essential repairs to property and the re-building of the organ are amongst the tasks already accomplished. But the stewards do not only collect money, they also go as the Church's representatives fulfilling its ministry to the Parish. They constantly bring the Vicar in touch with sick people and others needing help and advice.

In 1957 further attention was given to the Vicarage. At the end of the war it again became the dwelling-house of the incumbent, but for sometime it had been felt that it was too large a building for the present day vicar and his family. Mr. Warren suggested a scheme of division ; this was agreed upon, and at a cost of over £2,000 the conversion took place—the original study and parish room forming the ground floor of the separate dwelling-house. It is hoped eventually to make a further modernisation of the present vicarage by including a room for a study and providing some form of central heating.

In the Autumn of 1959 the Rev. K. W. Warren accepted the offer of the Benefice of Ambleside with Rydal in Westmorland. His stay at St. Andrew's was a fortnight short of eight years. He said that these had been eight very happy years and that Mrs. Warren, Paul and himself would have many regrets at leaving so warm-hearted a people. He considered that seven to ten years was the ideal time for a vicar to stay in one parish, sufficiently long for him to carry out the things he felt desirable in the parish, but not long enough for him to become stale. After such a period a new voice and new leadership would invigorate and keep the parish "toned up."

One who worked closely with Mr. Warren contributes the following :

"It has been mentioned that the Bishop of Warrington commended Mr. Warren, at his institution as a priest of 'sterling worth.' He certainly lived up to this for in both pastoral and spiritual spheres he guided the life of the parish with thoughtfulness and understanding. He had a kind and sympathetic approach ; on informal occasions he put people immediately at their ease by his ready wit and sense of humour. He conducted services of all kinds with the utmost care and sincerity ; one of his main attributes being his good delivery. He gave of his best to the glory of God, evidenced by the fruits of his work seen in church and parish."

Looking back at Mr. Warren's incumbency, one realises now, how much had been accomplished, both in the material and spiritual building. The church was re-wired and re-lighted. A two-day Elizabethan Bazaar took place, and led up to the establishment of an annual bazaar which has proved both a social and a financial asset. New hymn books were acquired ; Albs and Amices were introduced ; the Reserved Sacrament was made available ; a new Lectern Bible and other books were given. The mission of 1956 stands out as one of the highlights, another was the 75th anniversary with the dedication of the Buckmaster memorial screen and the inauguration of the annual parish dance. A more recent highlight was the launching of the Church Fund. This may well be considered one of the fruits of the mission, for the ready response of the stewards has much in common with the response of the mission Key Groupers. The mission of 1956 and campaign of direct giving in 1959 represent two big reforming movements, the former on the spiritual side and the latter on the material side. So our present Vicar, the Rev. E. O. Beard, thought at the time of his appointment, for he wrote : "the spiritual and material are not separate but inter-related—a mission should stimulate the offering of the material and the offering of the material should stimulate our spiritual life."

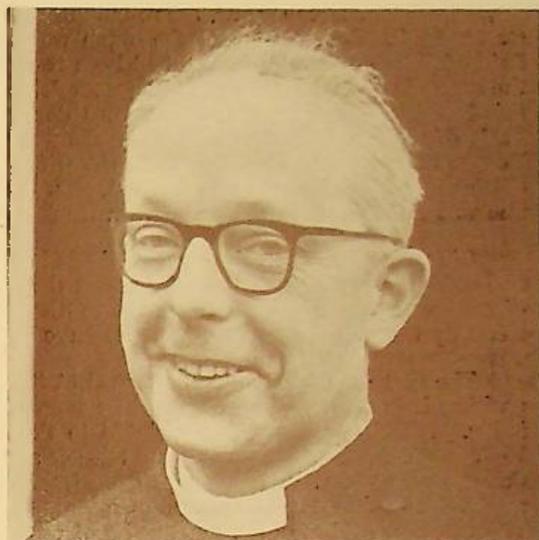
A few days before he left the parish, Mr. Warren celebrated the Silver jubilee (25th anniversary) of his ordination to the priesthood. The occasion was marked by the presentation of an Illuminated Address from the Choir. A similar presentation was made to Mr. Beard in 1961. In both cases the wording gave the date and place of the Ordination and by whom it was performed together with the name of the Ordinand and a quotation from the ordination service.

In his final letter to the parishioners Mr. Warren said that he was sure they would give their new Vicar, Mr. Beard, the same trust and confidence they had given him. He had always known that the people of St. Andrew's would give their full support to everything that was attempted in God's name. "Though a certain amount of looking back is inevitable" wrote Mr. Warren, "at a time of parting a Christian congregation should always have its sights trained on the future."

The Institution at Ambleside was on Friday, 20th October. A party from St. Andrew's attended an impressive service in a beautiful church. Afterwards, they received generous hospitality in the Church hall from the parishioners of Ambleside. It was a memorable evening.

IX — CONTINUING STEDFASTLY

The Rev. E. O. BEARD
(1959-)



The Rev. Eric Olaf Beard was instituted by the Bishop of Liverpool and inducted by the Archdeacon of Warrington on Friday, 4th December, 1959. Mr. Beard has spent the whole of his ministry in the diocese of Liverpool and all but two years of it in the Wigan deanery. He is the organizer of the panel of day school visitors in the diocese and had included our schools amongst those he inspected for Religious Knowledge, prior to his appointment as vicar. He is a priest of great experience and already, the people of St. Andrew's have been able to place confidence in his work.

One trait is his desire to take an equal interest in every member of the Church and parish. He has a deep understanding of the people with whom he deals and can always offer sympathetic advice and constructive suggestions. Mrs. Beard was, at one time, Young Wives' leader in the Deanery, and is well experienced in work among women's organizations. Mr. and Mrs. Beard have one daughter, Faith.

In his first letter to the people of St. Andrew's (November 1959) Mr. Beard commented upon the fact that he and his family were to begin moving to St. Andrew's at the beginning of a new Christian year, and that his Induction was actually taking place during St. Andrewtide. A new start at the beginning of a new year! After thanking the people for their warm welcome to his wife, his daughter and himself, he went on to say that he was encouraged to find both a healthy financial situation in existence, and also a healthy atmosphere in the worshipping life of the Church.

A new incumbent often attracts additional gifts for the Church. Accordingly, it is possible to record that in 1960 the following furnishings were given: a white cope; carpeting for the Sanctuary; a Baptismal Shell; an oak table and stool for the Sanctuary; curtains for the Children's Corner; and a second silver Ciborium.

These were followed by a new banner used for the first time on Walking Day 1961. Collections were started for this in September, 1960. The theme of the banner "The Good Shepherd" is described, together with other banners, in another part of this booklet. (See page 62). The church people were both proud and delighted when they saw the banner on view; many favourable comments were also passed by people who do not belong to the Church.

Earlier in the same year, the re-building of the Organ was completed. The work had been started in October, 1960, and the organ was again in use for Christmas although not quite finished. The existing pipework had been re-voiced and some new stops added. The action of the organ is now electric and the console detached. More details are given in another part of this booklet. (See page 51). A generous donation to the organ fund came from Mrs. Hilda Park, of Lynwood, California, U.S.A. She was formerly Miss Pilkington, daughter of our late Verger, and sister to Mrs. Edwards, the wife of the Rev. D. J. M. Edwards (formerly Vicar of the Church). Before she was married, Mrs. Park frequently played the organ at St. Andrew's. She was well known in the parish as a teacher of the pianoforte.

Gifts to the Church during 1961 include copies of the Revised Standard Version of the Holy Bible, and a Gospel Book for use at the Parish Communion; the carved coloured figure of the Virgin and Child placed on the south side of the altar; and two pairs of glass cruets. Recently the paintings on the Reredos have been restored.

The first organization to be formed at St. Andrew's was the Sunday School; as in most parishes it is of great importance. The present superintendent of the Senior Sunday School is Mr. J. Holland, who was appointed to this office when Mr. Hansford was the vicar. Mr. Holland started as a Sunday School teacher at the age of fourteen during the time of the late Canon Buckmaster. In this senior department there are at present forty-five boys and girls aged ten to thirteen. The method of teaching adopted is called "The Crossbearers" Scheme. This scheme consists of a graded series of tests based on the Bible, Catechism and the Prayer Book. Coloured crosses denote the different grades. Each child is examined from time to time during the course, and as each "coloured cross" is passed, a certificate of a similar colour is awarded. Since the scheme started, in 1961, 54 children have taken the tests; 46 have received certificates. During the past two years, 36 girls and boys have been transferred to the Guild, which meets in the Church under the Vicar's leadership.

Miss M. Simmons is the superintendent of the Junior Sunday School. She began teaching in 1921, and took over the position of superintendent in 1948. Miss M. Glover had been superintendent from 1923 and when in 1948 she retired, the Vicar (Mr. Hansford) thanked her very sincerely, and presented her with a picture entitled "The Avenue Middle Harn" by Hobbema. There are now 150 children in this department as against 200 formerly. The decrease in numbers is due mainly to the demolition of houses in the Ingram Street area. However, with new houses and bungalows being built in Wall Street and off Springfield Road, it is hoped that children may come into the parish and thereby increase the membership of the Sunday School.

The Staff of the Sunday School consists of 18 teachers in addition to the two superintendents. The majority have passed the Diocesan Sunday School Teachers' Badge of Recognition. To qualify for this, two courses of study have to be undertaken with an examination in each.

Four years ago, the Sunday School was represented at the Lambeth Rally at Southport. Some sixty children attended and spent an enjoyable afternoon. They were blessed by Bishops (who were plentiful on that day) in various languages. This organization has also, in the past two years, given tableaux in mime entitled "The story of Christmas" and "For us men and for our salvation." These were performed in church on a Sunday evening in preparation for Christmas.

The annual Field Treat for the children is always an enjoyable affair. It used to take place on the Rector's field (Bull Hey). Subsequently it has been held at Springfield Park, Shevington, and Beech Hill School playing field. In 1961 a new venture was undertaken, an outing to Frodsham. But for the weather this would have been one of the best Field Treats! It is hoped to repeat the experiment this year.

Walking Day usually takes place on the first Sunday in June. The children always look most delightful on this occasion. A correspondent representing the "Church Times" came to watch St. Andrew's walk, about four years ago. It is interesting to read his report which was headed "Walking and learning in Wigan":

"Walking Days are an outstanding feature of church life in Wigan. Each parish 'walks' on a different Sunday. The children in their new Walking Day dresses and suits, proudly hold the streamers attached to the banners; young ladies and mothers resplendent in new hats, follow on; while the men staunchly bring up in the rear. Add three brass bands playing marching airs, put a crucifer, servers and choir in front, with two marshals to guide, and policemen to hold up the traffic, and you have some idea of a Wigan Walk."

The most recent addition to the procession is a four-wheeled contingent—the Young Wives bring along their prams. The route of the procession is alternated each year. One year it proceeds from the Church, along Springfield Road, as far as Springfield House (The Old People's Home), here it turns right into Lynton Avenue, proceeding down Gidlow Lane, it turns right into Park Road, and continues on into Woodhouse Lane until the bottom of Beech Hill Lane is reached. Then the procession turns round and returns up Woodhouse Lane to a piece of land where an open-air service is held. The alternative route allows the procession to proceed up Springfield Road but turns right into Newman Avenue and along Buckley Street West instead of going as far as Lynton Avenue. The walk continues down Gidlow Lane and as before, but instead of turning round at the bottom of Beech Hill Lane proceeds to Martland Mill Bridge, and turns round there. The open-air service is again held on the open piece of land. The children from the Sunday School sing special music at the Evening Service on Walking Day.

Much credit is due to Mr. Holland, Miss Simmons, and the teachers for the amount of work put into both the spiritual and social side of the Sunday School organizations.

The buildings where the Sunday School meets, are in fact St. Andrew's Day Schools. This would therefore seem to be an opportune place to consider the important work of the Day Schools.

Miss D. Foulson has been the headmistress of the Infants School since Mrs. Simmons resigned in 1952. Mrs. Simmons had followed Mrs. Churchill, and the infants' department benefited from her wise and kindly guiding hand for twenty-seven years. With the development of ideas in education the approach to the children has changed considerably since the Schools were opened in 1894. Miss Foulson has written an interesting and instructive report on the infants' school of the present day. She writes:

"Walking in and out of the school building each day, and seeing the date 1903 by the Infant door, I often wonder what changes the people who started school then as children, see when they visit it now. The classes in their days were much larger and the children had to sit in rows on long desks and woe betide anyone who dared to fidget or talk out of turn. Nowadays there are small tables placed in twos or fours, and chairs so that the children are in groups and can work together.

Each day begins with prayers and Religious Instruction, and then follows a period for activities when the children, in groups, paint, draw, make models, write, or play number games. Music, dancing and more formal number and reading follow later in the day. In this way the work is very varied.

From 1952 to 1953 the number of children in the Infant department rose to two hundred, divided into five classes, one of which had to use a room temporarily in the Junior Department. This rise in the number of five-year-old children was nation wide owing to the high birth rate in 1947-48 but the numbers have settled now to three classes: Reception, Infant II and Infant III.

There is a very strong link and a happy relationship between the school and the church, which the teachers and children appreciate. The Diocesan Visitor for the Schools comes to see and talk to the children each year. Of course this visitor has now become our vicar, so we knew him before he came to live amongst us. He now visits us regularly each week and the children have their own services in church at least once in each term. In addition, there is a Day School Harvest when the children take their gifts of fruit and flowers up to the altar rail, and a Holy Communion Service on St. Andrew's and Ascension Days. The teachers also take their classes in turn, to look round and get to know the inside of the church building and at Christmas to see the Crib, and in the Spring Term to see the Easter Garden.

On the social side of school activities we take part annually in the Wigan Schools' Music Festival, when twelve children from each school join together to sing at the Queen's Hall. We also have an enjoyable Christmas party during the last week of that term. Our children leave us at the age of seven, but only to transfer to the Junior Department, so we keep in touch and are able to follow their progress. Later on, we enjoy seeing them from time to time when they visit their old school."

Before she became headmistress, Miss Poulson had been a member of the Junior School staff for 11 years.

The Headmaster of the Mixed Junior School is Mr. C. Clayton. He retires in August of this year after almost 20 years of faithful service, having been appointed in 1942. He succeeded the late Mr. T. J. Gilyatt (whose son is the present headmaster of All Saints' Boys' Secondary School). Mr. Gilyatt followed the first headmaster of the school, Mr. S. Haworth, in 1926. We now look forward to a new chapter in the school life with the appointment of Mr. J. C. Harmer (at present an assistant teacher) as the new headmaster. Associated with St. Andrew's Church from his early days, Mr. Harmer is at present a sidesman and Secretary to the P.C.C.

As with the Infants School numbers have decreased over the years, due to the shifting of population to the new housing areas. At one time, of course, the school catered for all children until leaving age, but with the opening of All Saints' and Gidlow Secondary Schools in 1932, scholars over eleven were transferred to these establishments with the exception of those who qualified for the Grammar and Technical grades. Many successes have been attained in this latter direction, and it is good to note that 1962 will see a strong contingent achieving this type of education. This in itself speaks well for the natural abilities in the Springfield area, and for the good academic standard of the school. In fact the staff is most co-operative and hard working in the interests of the children.

As a church school much care and attention is given to the teaching of religion. The Vicar closely associates himself with the school and takes the senior class each week. The children come to church for many of the Red Letter Saints' Days, and for Ash Wednesday, Ascension Day and St. Andrew's Day. Recent years have seen a special service for those leaving the school at mid-summer. The Diocesan Syllabus is used throughout the classes, so that specific training in church teaching is given.

In recent years attention has been given to the fabric so that the building is in a fair state of repair. The Development Plan provides for the school to be brought up to one form entry standard (both Infants and Juniors); this plan has been accepted by the Managers and the P.C.C., and money is being reserved in the Building Fund for this purpose. The local authority is also reserving additional land behind the school to bring the site up to the size required by modern educational standards.

The Youth Fellowship has had a varied history. In the mid-nineteen twenties the Boys' Club was a very flourishing and healthy organization. About that time a Junior Council was in existence, with its own meetings, expressing its opinions on Church matters. The Parochial Church Council considered its unanimous decisions. The Youth organization continued in various forms, the approach to it changing with succeeding generations. In 1950 a Young People's Club was started and after branching out on the lines of the Anglican Young People's Association became affiliated to that body. As each group of people grew too old for the

Youth Fellowship, it was formed afresh. A newly-formed group started in 1954 and another in 1956. The latter flourished under the leadership of the Rev. J. Vaughan. It presented the five crib figures painted so realistically in flat oil colours. The present Youth Fellowship is under the Leadership of Mr. W. Green, ably assisted by Mr. Jeffrey Ashurst and Miss Brenda Roberts. There is a planned syllabus of events, which has included interesting outings to a bakery and to the television studios at Winter Hill.

Most of the other organizations have been fully described as their formation has been recorded in the pages of this history. It remains to give some account of the Men's Club. This recreational centre is open every evening from Monday to Friday, and functions on the ground floor of the Church House Institute. There are approximately 50 to 60 members; the seniors subscribe 5/- per annum, whilst the juniors subscribe 2/6. Retired members are honorary. The activities of the Club include billiards (two tables), snooker, dominoes, darts, cards, draughts, chess, and table bowls during the winter months. Two teams compete in the Hindley and District Church's Billiards League. The "Taylor" Cup for billiards, and the "Brown-Perkins" Cup for snooker are competed for annually at the Christmas Handicap. Bowls are played during the Summer months. The club has no bowling green of its own, matches being played on No. 3 Green, Mesnes Park. Two bowling teams are entered in the Wigan and District Church's League playing at least once a week. It is usual to hold an annual bowling club outing. There have been different venues and the "Albert Smith" Memorial Cup is competed for at this event. Cigarettes, tobacco, sweets, chocolate and minerals are available for purchase on the club premises. The secretary is Mr. T. Caddick, who works hard and faithfully to maintain the happy fellowship existing in the club.

Not inappropriately, we conclude our history with an account of the Church's Patronal Festival—St. Andrewtide. A Patron Saint is one who is regarded as a special protector of a person, country or cause. In the case of a Church it is the one in whose honour the church is dedicated. On the Saint's special day the Church celebrates its Patronal Festival. The festivities at our Church begin on the eve of St. Andrew (29th November) when Festal Evensong takes place. This Service concludes with a large procession, in which representatives of the organizations carry their banners or colours. As they process, the hymn "For All The Saints" is sung. The order of the procession is normally (from front to back): Crucifer; Choirboys; Foundation Banner; Choirmen; Sacrament Banner; Wardens; Clergy; Day School; Sunday School; Brownies; Guides; Cubs; Scouts; C.L.B.; Youth Fellowship; Young Wives; Women's Fellowship; Mothers' Union; C.E.M.S.

On St. Andrew's Day there are two early celebrations of Holy Communion followed by a sung Communion at which the Day Schools are present; children from the Gidlow Secondary School also attend. Within the octave, the boys and girls of All Saints' Secondary School attend a sung Communion Service. A day of prayer for the missionary work of the church is held, often on the Sunday within the octave. During this season the fellowship of Mothers and Babies also meets for worship. So in one way and another the whole family gathers to rejoice in its Dedication Festival—dedication to service. The family house is hallowed by the prayers and praises arising from the lips and hearts of all ages.

As we sit in the pew or kneel at the Altar rail our eyes become focussed upon the Altar with its colourful reredos. Here is set out the scenes of St. Andrew's call and his martyrdom; between them is portrayed the Crucifixion of our Lord. Called by Christ, Andrew learnt something of the meaning of service through witnessing the passion and cross of our Lord. So in time his call led to self-offering, and through this offering the Gospel was handed on. As we have read the history of our church so we have seen the call of Christ to many; they, too, have learnt something of the meaning of His passion and Cross, and because of that, in turn have made their self-offering. And the Gospel has been handed on.

We in turn are called by Christ; He invites us to learn the way of life through His passion and Cross; and from us self-offering is required that the glorious Gospel may continue to be handed on.

Teach us, Good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to labour and not to seek for any rest or any reward, save that of knowing that we do Thy Holy Will.

PART II

A WALK ROUND THE CHURCH

THE PORCH

We enter the church by the south-west door. This part of the building is termed the Porch, although according to the architect's plan it was never intended so to be. Strictly speaking a porch is built outside the main door, whereas in this case it is actually within the building. This corner of the church was converted into a porch in 1904 when the wooden panels and swing doors were added and the section of wall, between the top of the doors and the arch, was built. Thus people are able to enter the church without walking directly into the atmosphere of worship, making a more convenient approach for services, such as weddings and funerals, than before. Notice of services, sidemen's rota, music list and other general posters are displayed here. There is also a first-aid cabinet and the church collection box. The tile floor was added in 1939 as an anonymous gift. This was a most welcome improvement at the time, as the flags were becoming uneven and to some extent dangerous. Another useful gift to be found in the porch is the oak book-cupboard with sliding doors. This was given in 1959 by Mrs. Robb as a memorial to her late husband and son both named David Wills Robb.

THE GENERAL LAY-OUT

We entered by the door on the south side of the church, so if we walk straight ahead through the swing door we are facing north. The east end is, of course, on our right (in the direction of the Altar); the west being on our left. The Font is at the west end. These directions may seem obvious to the reader but it is important, when studying the church, to bear them in mind, because these terms north, south, east and west are frequently used to describe the whereabouts of the church furniture. For example, the aisle which lies between the porch and the vestry is the south aisle, the vestries being south east and the porch south west. The north aisle is, therefore, on the other side of the church opposite the entrance to the chapel.

If we stand in front of the font and face east it is possible to view the interior of the building as a whole. It is appropriate at this point, to quote the dimensions of the building from the architect's specification. It must be remembered that the memorial Chapel of St. George, being a later addition, is not included in these details.

"The general character of the architecture of the proposed church is that of early English. The church will comprise a nave 27 ft. 6 in. wide and 70 ft. long, with aisles on each side 10 ft. wide and a chancel 27 ft. 6 in. wide and 34 ft. long. It will be separated from it by a screen and a double-principal in the roof. On the north side of the chancel there will be a large aisle and on the south side of the chancel the organ chamber with vestries for choir and clergy. The church will be an elevated one and upwards of 55 ft. in height to the apex of the roof. The general entrance will be near the west of each of the aisles, while separate entrances will be provided for the vestries. At the north-west angle of the nave will be the Bell tower. The church will be entirely of brick with the exception of some small portion of the windows and the pillars of the arches. The interior, however, will be furnished with red pressed bricks, relieved by moulded bricks with a dark brick border. The church when completed will provide accommodation for 583 persons."

A brief explanation of the above may be of help to the reader. The architecture is styled after the Early English period in church building (1201-1300) and one of its main characteristics is height. Men built as high as they dared; thus a symbol of man reaching to heaven was a church that stood head and shoulders above the surrounding landscape. The centre of these churches are normally elevated above the side aisles with a range of windows along the top of the wall from east to west, known as the clerestory. The clerestory in St. Andrew's has 10 windows on the north and 8 on the south side. Another characteristic of Early English

architecture is the pointed arch, the shape of which coincides with the top of the windows. The east and west windows of St. Andrew's are similar to the tall slender windows of the early English churches known as Lancet windows, although they are not as narrow as the genuine Medieval examples.

From east to west the church is in three sections ; the Sanctuary, the Chancel and the Nave. The nave is the body of the church occupied by the congregation (Latin " Navis," a " Ship "). The word is a reminder that Christ's Church is the ark in which we are borne to heaven. The baptismal service speaks of being " received into the ark of Christ's Church." The chancel is the middle of the three sections, being that part of the church occupied by the choir. The sanctuary is the section at the east of the church beyond the communion rails, and occupied by the high altar. This is the most sacred part of the church (Latin " sanctus," " holy "). Lay people are not normally expected to enter the sanctuary unless their office entitles them to do so (i.e., servers are " servants of the sanctuary ").

At the entrance to the chancel is placed a wooden screen (Latin " cancelli," " grating or trellis work "). Mentioned in the architect's specification is a double-principal in the roof over the chancel screen. This is in fact the double beam to be seen on the roof, between which is a wooden canopy, with a stone buttress on either side. On the top of many chancel screens is placed the Holy Rood—an image of Christ on the cross with Mary his mother on His right and St. John the beloved disciple on His left. (See centre panel of reredos).

The double-principal on the roof is placed so as to indicate the sanctity of the Holy Rood below. It is known as the " Rood-Celure." The rood celure was probably included by the architect at St. Andrew's in case it was decided to have the figures comprising the Holy Rood ; in any case it symbolises a dominating feature of the Medieval church. In the middle ages the nave of the church belonged to the people, and they used it much as we use a church hall or social club. God was hanging on his cross above the chancel-arch and all sport and pleasure were " under God."

The nave of the church is often interpreted to symbolise the church " militant " (fighting on earth against sin), the chancel being raised from the nave symbolising the church " expectant " (awaiting the day of judgment), and the sanctuary the church " triumphant " (in heaven).

The roof in St. Andrew's church is supported by king-post trusses. The king-post is the vertical post resting on the principal beam and supporting the rafters.

From the foregoing remarks it will be realised that St. Andrew's church has been designed and built in accordance with the tradition of Early English architecture. If it cannot claim to be old, it can at least claim—by virtue of its design—to have a strong link with the Medieval church. It will be noticed, as we walk round the church, how the various additions to the furniture and ornamentation have been chosen tastefully by each successive vicar. Nothing less than the best quality of materials and craftsmanship has been used.

Before leaving the subject of dimensions it is interesting to note that the Lady Chapel of Liverpool Cathedral is the same size as St. Andrew's Church, excluding the side aisles, chapel and vestries. The length from east to west, the height and width of the nave coincide with the measurements of the cathedral chapel. The gable end of the latter fits dimensionally into the east window of the cathedral, thus the gable end of St. Andrew's would also fit into the cathedral east window. This is worth remembering when visiting Liverpool Cathedral.

THE FONT AND THE WEST END

It is appropriate that our walk round the church should begin at the Font, for it is at the Font that the Christian enters Christ's army (" To fight manfully under Christ's banner "). The word Font comes from the Latin " fons "—" a spring or source," and is so called because the water of Baptism is the way of initiation into Christ's Church. The font is normally made from some kind of stone ; possibly in reference to the water, symbolising Holy Baptism, which flowed supernaturally, from the rock in the wilderness (Exod. 17 : verse 6).

The Font at St. Andrew's was acquired by congregational subscription and was in the church for the consecration in August, 1882. According to records a glass case has been placed beneath it containing a piece of parchment on which are inscribed the names of children who had each collected ten shillings towards its cost. It is an exact copy of the rare Early English Decagon (ten-sided) Font of Tingrith, Bedfordshire, so the design is in keeping with the style of the architecture. The drain allows the water to run down into the earth. The oak cover (to the font) was bought at the same time although the carving was added later, as were the words "So many of us as were baptized into Jesus Christ were baptized into His death." This text is carved in Old English lettering and is gilded, as are most of the texts and Biblical quotations in the church. Font covers made of wood and rising like a church steeple were very popular in the middle ages; they used to be securely clasped down and locked. The Font cover is raised by the means of a weight and pulley, the counterweight being made of brass. The marble steps were added in 1914. At the administration of Holy Baptism the water is poured upon the head by means of a shell. The most recent addition to the property of the font is a Baptismal Shell which was blessed and first used at Evensong on Whit Sunday, 1960. It was given by the Fowles family as a thankoffering for the twins Gillian Anne Elizabeth and Ian Andrew Gordon McKay.

Behind the Font can be seen the first memorial to be placed in St. Andrew's Church, namely, the oak panelling on the west wall. This panelling was placed in memory of two teachers who had performed loyal duties at the day school. It was in its place for Christmas Eve, 1889. It consists of four panels, each divided into two by a battlemented Transom, on which is carved in raised old English letters "S.M." (sacred to the memory of) "Jonathan Hayes and Edith A. Speed, who fell asleep in Christ, A.D. MDCCCLXXXIX. R.I.P." ("Requiescant in Pace," Latin for "Rest in Peace"). The Tracery heads at the top are almost exact copies from tracery in the old screen at Aldenham, Hertfordshire, figured in Bury's "Remains." The whole is finished with a battlemented cornice, in the hollow of which are pateras and the words in deeply cut old English letters, "We are hereby" (that is in Baptism) "made the children of grace."

In later years the remainder of the oak panelling at the west end of the church was added. The work of beautifying God's House was continued in stages, each year something fresh being attempted. The panelling to the south side of the west wall is also made of solid oak and was presented in memory of Maurice John Senior who died on the 8th January, 1936, aged 4 years. This memorial was presented by the child's family. A similar piece of oak panelling is placed on the north side of the west wall. This memorial was given in memory of Mary Alice Birchall who died 31st May, 1935, aged 73 years, by members of her family. It is to be noted how perfectly these two sections balance. It is also worthy of note how appropriate it is that the oak work on the west wall, which considerably enhances the Baptistry, should have been presented in memory of an infant, two teachers, and an elderly parishioner respectively. Equally appropriate is the oak panelling placed in the extreme north west corner of the nave (actually on the small section of the north wall by the ladder leading up to the belfry). This was placed in memory of a former servant of the church, the late verger Richard Pilkington who died on June 4th, 1937, aged 56 years. The memorial is a gift of his family. Richard Pilkington took over the appointment of Verger from his father William Pilkington in 1918, the year in which his father died. On the oak memorial is fixed a tablet which reads "Remember William Pilkington the faithful Verger of this Church. He died 10th November, 1918, aged 62. Jesu Mercy." This tablet is in opus sectile work enclosed in an oak frame. It was originally placed on the wall but when the oak memorial to his son was given this memorial tablet (to William Pilkington) was attached to it. William Pilkington took over his duties as Verger from Mrs. Anne Brown. She was the church cleaner for 19 years (going back to 1879 when the church-school was in use for services at Marland Mill Bridge).

When Anne Brown died in 1898 the Litany Desk at the foot of the Chancel steps was given in her memory by the Vicar and congregation. This piece of church furniture will be described in due course. Whilst on the subject of Vergers, special mention should be made

of our present Verger Mr. William Colwell who reaches his 25th year in the office at the time of the publication of this booklet (1962). Mr. Colwell has been a member of St. Andrew's Parish all his life and took over the appointment as Verger from the late Richard Pilkington in 1937. He is an authority on matters of historical interest concerning St. Andrew's Church and parish. It is remarkable that in a history of eighty years this church has only had four Vergers, proving the loyal service which has been given in this office. The title Verger originates from the word "Verge" (or Mace); this is a wand ornamented with a cross often carried at the head of a procession when leading the choir in and out, or escorting the preacher to or from the pulpit. This practice is still continued in Cathedrals and some Parish Churches. One of the duties of the Verger is to ring the bell before service (excepting in those churches which have a peal of bells). Church bells have the special function of calling the faithful to worship. The bell at St. Andrew's is the oldest piece of property in the church. It was cast at Haigh Foundry in 1835 and was presented to the church by Wigan Coal and Iron Co. The bell weighs one hundredweight. At the time it was given (when the church was consecrated in 1882) the Vicar remarked that it would do very nicely until the parishioners were in a position to get a new one. The same bell is still in use, occasional repairs having been made to the rope and axle! The bell was last silent in 1954 when a new frame had to be fixed, the old one being almost worn through. Besides being rung before services, the bell at St. Andrew's is also rung during the sung Eucharist or Parish Communion at the time of the consecration of the bread and wine. This is to remind the sick, others unable to come to church, and passers-by, that the most sacred moment of the service has been reached.

Before leaving the west end of the church, mention ought to be made of the carved oak collection plates usually to be found on the Font steps. These seven plates were presented in 1920 by the following: Mrs. Scott-Barrett, Miss Benwick, Mrs. Burton, Mr. and Mrs. J. Lowe, The five Lowe Boys, Mr. and Mrs. R. Pennington, and the Choir. Carved in Church Text round each plate are the words "God loveth a cheerful giver."

THE NAVE

On the main north-west pillar of the church (facing as we enter the back pews at the north-west of the nave) can be seen, enclosed in a frame, an oak woodcut resembling the shape of a decorated cross. This fine piece of craftsmanship was presented in memory of Mrs. Lizzie Garner who died on 2nd December, 1936, aged 50 years. It was given by the family, although the carving and fretwork was done by Mr. Garner. The centre-piece of this woodcut is an adaptation of the famous painting entitled "Ecce Homo" (Latin for "Behold the man") by the 17th century artist Guido Reni. It shows the head of our Lord in his agony on the cross. The topmost section headed "Nativitus" shows the Nativity or Birth of Christ. The panel on the left of the "Ecce Homo" is entitled "Baptisma" and shows our Lord being baptized by John the Baptist, whilst on the right the one entitled "Galix Amarus" shows the agony of Jesus in the Garden of Gethsemane. Below is shown "Crucifixus," our Lord on the cross with Mary his mother kneeling and the soldier thrusting the spear. At the foot of the woodcut the panel entitled "Resurrectionem" depicts our Lord bursting from his prison on Easter morn. A report of the above mentioned woodcut was given in the "Church Times" shortly after it was presented. The report describes it as "an example of the revival of the spirit of Medieval craftsmanship."

The oak table round the corner from this woodcut (by the north-west pillar) was given in 1929 by the Boys' Club. The picture of the Crucifixion on the south-west pillar (immediately opposite the woodcut) is an original oil painting. Little is known about this painting apart from the fact that it was brought from the Vicarage by a former Vicar (the Rev. J. M. Buckmaster) and placed behind and above the chapel altar before the reredos was presented. The picture has darkened slightly over the years but still looks well. Its frame is a good piece of work. Another picture hanging at the west end of the south aisle, is a print of a painting entitled "Master, is it I." It shows that familiar part of the Last Supper where our Lord

is predicting that one of his disciples will betray him. St. Peter is behind, St. John is leaning over our Lord's shoulder and Judas can be seen pointing at himself. The picture was presented to the church by Mr. and Mrs. H. Rothwell in 1954.

At the entrance to the third pew from the back, as we stand in the centre aisle, will be seen the Churchwardens' Staves. These were made in 1910 being first used at the Consecration of the Liverpool Cathedral Lady Chapel, when they were carried by the two clergy who led the procession. During that service one staff fell and all but hit the Lord Mayor of Liverpool on the head. It received some damage to its own head which is still visible! These staves thus form a connecting link between our Parish Church and our Cathedral. The tops of the staves are delicately carved; the emblem at the extreme top being the "Fleur-de-lis" or three leafed flower which is often interpreted as a symbol of the Holy Trinity. The main part of the top decoration (on which the fleur-de-lis stands) is a shield on which is gilded the cross of St. Andrew (an "X" shaped cross—the type on which the patron saint of this church suffered martyrdom). Beneath the cross the letter "W" represents Wigan. It is often the case that churchwardens' staves bear headpieces of the patron saint of the church. On the reverse side of the headpiece of the staff at the north side of the aisle will be seen a letter "C" denoting that this is the staff of the Churchwarden (sometimes known as People's warden). On the reverse side of the headpiece of the other staff (on the south side) will be found the letters "I.H.S." printed in ornate old English lettering. This emblem has three meanings: in Greek it represents the first three letters of the sacred Name of Jesus (thus it is often called "the emblem of the Holy Name"); in Latin "Jesus Hominum Salvator," that is "Jesus, the Saviour of Men"; and in English, "I have suffered." The emblem of the Holy Name is included because this particular staff is carried by the Vicar's or Priest's warden. So we have the two staves, one on the north side for the church or people's warden, and one on the south for the priest's or vicar's warden. These staves are carried by the wardens in procession at Evensong on special days in the Church's year when they immediately precede the Vicar or other priest acting as officiant. They are also carried by the wardens before the Bishop whenever he visits the church for a service. When the staves are not in use they rest in the sockets attached to the churchwardens' pews. Churchwardens' staves have a link with the early Church in England. In olden times the wardens carried them round the church whilst performing their duties, one of the more important duties being that of conducting the richer families to their pews, another was to drive stray dogs from the church! The present People's warden is Mr. Frank Colwell who has held office for 18 years. Like his brother (who is the Verger) Mr. Colwell is one of the senior members of the parish and has attended St. Andrew's Church all his life. He is reputed to be a staunch worker for the church. Mr. Colwell can recall many interesting and humorous incidents in the life of St. Andrew's parish. Mr. Wilfred Ashurst is the Vicar's warden; he has held this office for five years and couples this with the position of honorary treasurer. In both these offices he is a devoted servant of the Church.

The carpet which runs across the nave at the west end, down the aisles, and across the nave at the east end has been recently bought from donations to the memorial fund. This fund was started by the present Vicar (the Rev. E. O. Beard). It enables parishioners to make contribution to the general beautifying of the church when they feel unable to make a more specific gift.

One of the first gifts to the church was a Thankoffering by Mr. William Bryham, Jnr., for God's great goodness to him. He put no limit to the cost of the carving of the stone pillars which make so much difference to the beauty of the church. Each pillar capital is different, and has a character of its own; but the general idea of the foliage is from Lincoln Cathedral. It includes forms of the fleur-de-lis, vine and vine leaves (which represent the words of our Lord "I am the vine and ye are the branches"), also the bud bursting into flower (symbolising Christ bursting from his three-day prison). On the four Responds of the main pillars of the nave are the symbols of the four Evangelists—the Winged man for St. Matthew, the Lion for St. Mark, the Ox for St. Luke and the Eagle for St. John. Thus the main pillars of the

church rest upon the writers of the four Gospels. The one representing St. Matthew is the north-east pillar of the nave (next to the lectern). St. Matthew is represented as an angel—a "Spiritual Man." This is because in his Gospel, Matthew lays weight to the fact that Jesus, even though the Son of God, is truly Man. The south-east pillar (next to the pulpit) shows the emblem of St. Mark, a lion. In his Gospel Mark shows that Jesus is King—the lion is the king of beasts. The emblem of St. Luke is placed on the south-west pillar (near the porch). St. Luke is represented by an ox with wings because in heathen times oxen were sacrificed to the gods, and in his Gospel, Luke reminds us above all else that Jesus was sacrificed for the sins of all men. On the north-west pillar respond the carving is of the emblem of St. John. St. John is represented by an eagle, this is because the eagle can see so far and fly so high towards heaven. In his gospel, John takes us nearer to heaven and gives us greater glimpses of Divine Truth than anyone else. An inscription may be seen on the south west pillar ; the top line of this was carved when the Thankoffering was made in 1889 ; the remainder was completed by the family of the late Mrs. Bryham in 1922 : " d. d. Gul Bryham jr. 1889 " is an abbreviated Latin sentence signifying that " William Bryham, jnr., gave the gift, 1889." Then the second line " ob : 29 Junii 1900 aetat 62 " indicated that he died on June 29th, 1900, aged 62 ; and the bottom line, " Maria Uxor ejus ob. 23 Junii 1919 aetat 76, R.I.P." is a memorial to Mrs. Bryham and when translated reads : " Mary, his wife, died 23rd June, 1919, aged 76, Rest in Peace."

Another form of stone art work in the church is represented in the opus sectile and mosaic pictures. The opus sectile is cut from tiles and these larger sections are surrounded by small pieces of mosaic. The design, half way down the north wall of the building was presented in memory of Mr. A. E. Taylor, who was the organist of St. Andrew's church from 1896 to 1930, a remarkably outstanding record. The memorial was presented by his sisters. It represents the Resurrection. In the centre Christ is seen bursting from the tomb on either side are angels, each holding a Palm branch. On the extreme left is shown St. Peter holding his Keys and the book of the Gospels, whilst on the extreme right will be seen St. John the Evangelist holding in his hand a Chalice, inside which is crushed a dragon, symbolising the triumph of good over evil. St. John also holds a sealed book.

Another of these tablets will be seen further towards the east end of the same wall at the foot of the Chapel steps. This depicts the story of Martha and Mary (Luke 10 : verses 38-42). Martha is shown holding the grapes and wine with which she was about to entertain our Lord, whilst Mary holds a text and is evidently listening to His words. It is depicting that part of the story where our Lord speaks the text quoted at the top of the picture " Mary hath chosen that good part" This mosaic was presented in memory of Jane Johnson, who died 19th November, 1923, aged 67 years. She was the mother of Dr. Johnson, and was a regular worshipper at St. Andrew's.

On the responds to the north and south (immediately beneath the carvings on the pillars of Matthew and Mark respectively) are two more pictures in mosaic and opus sectile. That on the north side was subscribed to by the congregation and is a copy of Holman Hunt's famous painting " The Light of the World." The claim of our Lord is inscribed, plus " D. D. Lucis Filii et Filie Fest. Ded. MCMXI." This is to remind us that we, who gave the picture are, and ought to live like, the " Children of Light."

The picture on the south side bears the inscriptions " I am the Good Shepherd " and " D. D. Joh. Elliot de Hoylake Hospes. Fest. Ded. MCMXI." " Hospes " means that the donor was " a friendly stranger " unconnected with the parish (except as a friend of the Vicar). It is noteworthy that by putting a fence beyond the figure of the Good Shepherd the artist has reminded us of a great truth, namely, that our Lord's work for His sheep is done, not so much in the wilderness as within the fold of the Church. The sheep are of various ages. One has evidently been brought from wandering in the wilderness, and the bramble, which still adheres to its fleece, is trodden underfoot by the Good Shepherd, reminding us of how Christ saves us from the power and guilt of sin. Both these pictures were given for the Dedication Festival in 1911.

Along the walls of the north and south aisles will be seen a series of fourteen recessed panels. The original scheme for these was a set of mosaic pictures like those in Chester Cathedral. Before they could be put in, it was realised that the brick recesses would have to be covered with cement, thereby introducing greater lightness into the brickwork of the church and also taking a step forward in the direction of its permanent beautifying. The scheme has since been abandoned and so far only two of the panels are fitted with the opus sectile and mosaic works already mentioned.

During 1962 the centre panel in the south aisle is to be filled with a mosaic of the Incarnation. This will balance the memorial of the Resurrection in the north aisle. The treatment for this new work differs somewhat from the others in that the whole of the design is in mosaic, giving greater life and colour. The centre of the picture portrays Mary and Joseph with Christ in the manger on the threshold of the stable-cave; this particular interpretation has been suggested by the famous Palermo mosaic. On the left of the panel the Wise Men are presenting their gifts, guided by the star; on the right the Shepherds are approaching, directed by the Angel. This mosaic has been given by Mrs. Frances Fowles in memory of her husband and son. The inscription reads: "Remember William John Fowles (1880-1936)—Churchwarden—and his son Eric William Fowles (1912-1957)—Chorister and Server." It was designed and made by Mr. P. A. Feeny, F.B.S.M.G., at the John Hardman Studios, Birmingham.

It has been suggested that instead of endeavouring to fill all the panels with mosaics, small lancet windows should be cut through the brickwork, possibly two in each aisle. Thus greater light would be allowed to penetrate into the church, and the rigid sequence of the panels would be varied.

The pews in the Church are made of pitch-pine. It will be noticed that the two long desks placed in front of the first rows are of a different design to the other furniture. These were originally used for the choirboys until replaced by the present oak ones. They were designed by the Vicar of Tideswell, Derbyshire, from an ancient Spanish type. The wrought-iron work was forged in Tideswell by the village blacksmith.

THE CHILDREN'S CORNER

At the east end of the south aisle is the Children's Corner. The oak altar here was placed in memory of Sydney Willgoose who died on May 14th, 1910, aged fifteen years. The Oberammergau Crucifix placed on the altar was given in memory of Arthur Willgoose, who died on 26th June, 1933, aged 41 years. The crucifix was given by his widow; the inscription plate may be seen on the back. The figure on this crucifix is an example of exceptionally delicate and skilful carving. The candlesticks on the altar were given in memory of Gordon Mason who died on 6th June, 1928, at the age of two years. The picture above shows children and animals bringing gifts to the Christ-child, this was given in memory of Alma Dickson who died at the age of four. It was given by her mother. The prayer desk and the carpet were bought by Miss A. Hesketh and Miss M. Kearsley with subscriptions collected from parishioners. The curtains behind the altar were presented in 1961 by Arthur and James Lowe in memory of their parents.

Other items of interest to be seen in the Children's Corner include a Baptismal Roll, a Roll of Honour of C.L.B. members who served during the last war, framed certificates of registration for the Guides and Brownies, and various books and items concerning children's worship. The Children's Corner has in the past been situated in three other places in the church, twice in the north aisle and once in the south west corner by the font.

THE LITANY DESK

Before studying the details of the chancel screen and lectern it is opportune to look at the solid oak Litany desk given by the congregation in memory of Mrs. Anne Brown, the first caretaker of the church. This desk may be found at the east end of the centre aisle (at the foot of the chancel steps) or similarly placed in the north aisle (at the foot of the chapel

steps). In spite of its weight it is moved occasionally. On the wooden kneeling board (covered by the kneeler) the inscription may be seen "A.B., O.B., Oct 1898 R.I.P." This Litany desk contains examples of good carving, and is a handsome piece of design and craftsmanship. On one side will be seen the Liverpool Coat of Arms (also carved on the Choir stalls); on the opposite side an old Wigan seal, which also appears on the badge of Wigan Grammar School. There are two carvings of heraldic beasts on the top at the front; the balance and symmetry of the whole is completed by the two poppy-heads which stand high at the sides of the desk.

THE LECTERN

The Lectern is a beautiful piece of church furniture, bought in 1909 by congregational subscriptions. The Bird is made of old oak, the base of Austrian Wainscot, and the shaft, which is carved out of the solid, is made of brown oak grown in the park at Hardwick Hall, Derbyshire. On the base are carved the Latin words "*Lucerna pedibus meis verbum tuum, et lumen semitis meis*,"—"Thy word is a lantern to my feet and a light unto my paths." (Ps. 119: verse 105). The base of the lectern is constructed in tiers on which are carved a wealth of symbols and ecclesiastical emblems, including diapers of the Rose and other flowers bursting into bloom, various conventional decorations, a set of heads in the manner of gargoyles and, at the foot of the base, three lions keeping vigil.

The Lectern is an outward mark of reverence for God's Holy Word. It is, in a sense, the Throne on which the Bible is placed in the midst of the Church. Closely linked with it is the pulpit, the one proclaiming and the other explaining the Gospel—these represent the ministry of the Word. Set over against them are the Font and the Altar, which represent the Ministry of the Sacraments.

Eagle lecterns have been in use in the church from very early days; the one at Sant' Abrogio, Milan, dates from the sixth century. The use of the Eagle in this way is variously explained, but one generally accepted connects with St. John the Evangelist. In his wonderful visions in the Book of Revelation, he saw farther into the mysteries of heaven than any mortal man. So the Eagle, being reputed to fly nearer the sun than any other bird, is chosen as the emblem of St. John. It is the King of Birds, and Christian art has pressed it into the service of God to bear his Holy Book. It is the Bird most worthy to bear it, all its natural pride and fierceness being laid aside, its beauty, dignity, and strength yet remaining.

The carved and gilded words on the stone platform, on which the lectern is placed, were added in 1915. The lettering is Old English type and reads "The Gospel of God, which He promised afore by His prophets in the Holy Scriptures, concerning His Son" (Rom. 1, verses 1-3). These words are intended to remind us that "The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man" (Art. vii). So, too, the Lambeth Conference of 1958 said: "If we are to understand the way in which the Bible is the Word of God we need to take as our central thought the fact that Jesus Christ is the Word of God. With this to guide us we can read the Old Testament as God's Word of Promise and the New Testament as God's Word of Fulfilment. It is because of their connection with Jesus Christ that the books have authority." (Part 2, page 7).

The Bible on the Lectern was presented in 1955 in memory of John Joseph and Lilian Sephton, given by their sons John, Henry, Robert and William. The Sephton family have always been worshippers at St. Andrew's. William Sephton is still a member of the Choir and has been for 29 years, broken only by war service. The Bible, except for the binding, is a replica of that presented to H.M. the Queen at the Coronation. It is bound in fine blue leather with "St. Andrew's Wigan" in embossed gilt lettering; inside the cover the memorial inscription is in gilt. The Bible which this one replaced had been in use since 1870.

The electric light and fitting on the Lectern was presented by Mr. and Mrs. C. H. Perkins to commemorate the 75th Anniversary of the Church in 1957. Mr. and Mrs. Perkins have also presented lights and fittings for the Pulpit (in memory of the late Mrs. E. Perkins) ; for the Porch ; for the Children's Corner ; and over the previous Organ music-desk ; their latest gift is a spotlight over the new console for the organ. Mr. Perkins is a long-serving chorister at St. Andrew's. A member of the Choir since 1916, he still gives loyal service.

Above the Lectern, bracketed to the wall of the pillar, will be seen a large oak Hymn Board. This was presented to the Church by the Deanery Federation of the Church of England Men's Society, in memory of the late Mr. Ernest Matthias, who, besides being chairman of St. Andrew's parochial branch, was for many years an official of the Federation. When the Hymn board was dedicated on 14th May, 1957, members from other C.E.M.S branches in the Deanery attended.

THE CHANCEL SCREEN

Probably one of the most noticeable items of church furniture is the oak Chancel Screen. It was dedicated on Sunday, 13th April, 1902, and placed as a memorial to William R. Bryham who, as well as being Churchwarden for seventeen years, was a great worker for the parish. The screen is rich with tracery and woodcarving ; inspection will reveal examples of fine and exquisite finish even in the less conspicuous parts. Take, for instance, the Lion and the Griffin on the ledge behind the Lectern, these winged mythological beasts are perfectly proportioned even to the tips of their tails. Another snake like dragon is coiled round the downward projecting piece above the Lectern. These and other grotesques represent the triumph of good over evil.

Still looking at the west side of the screen, in the centre above the Chancel arch will be seen four carved figures. They are St. Aidan, St. Chad, St. Augustine and St. Theodore. St. Aidan (on the extreme left) was a monk of the famous Iona community and, as well as his pastoral staff, he is holding the cross that typifies that community. Aidan was chosen to evangelise the heathen Northumbrians and was consecrated Bishop for that purpose. In actual fact he was an Irish Scot who converted the Northern English. He made his headquarters on the Island of Lindisfarne.

St. Chad was educated under St. Aidan at Lindisfarne and was appointed Bishop of York in A.D. 666. When some question arose as to the validity of his consecration he meekly resigned the office because he never deemed himself worthy of it, " but from obedience I consented though so unworthy " said Chad, according to Bede. In 670 he was made Bishop of Lichfield and has since often been considered the Apostle of the Midland counties. St. Chad is frequently shown holding a model of Lichfield Cathedral with its three beautiful spires (as seen in the painting on the Pulpit) but in this carving he is shown pronouncing the Blessing.

St. Augustine was sent to England by Gregory the Great in 597 A.D. He became the first Archbishop of Canterbury and is known to be the instigator of the use of boys' voices in the service of the Church. It is due to Augustine that choirboys can now claim the longest history of any organization of children in the Church—back to the sixth century ! Augustine is shown on this carving holding a model of Canterbury Cathedral, the Cathedral which has since been the seat of the leading figure of the Church of England. In June, 1961, the Enthronement of the 100th Archbishop of Canterbury (Dr. Michael Ramsay) took place.

St. Theodore was consecrated Archbishop of Canterbury in 668 A.D. He proved to be one of its greatest archbishops, visiting all parts of the country and completely reorganising the Church of England, which up to then had been more or less a disorganised missionary body.

Thus on the west side of the chancel screen, on the north of the nave we have two Saints whose mission commenced in the north—Aidan and Chad, whilst on the south side of the nave two saints, Archbishops of Canterbury, who worked in the south—Augustine and Theodore.

Carved on the buttresses which form the Chancel arch (beneath St. Aidan and St. Theodore respectively) will be seen two grotesque figures each with one leg crossed over the other knee. These are "Lincoln Imps," inserted here to bring into line the buttresses below and the brackets on which the figures stand, because they were not concentric. These "Imps," like other grotesques in the Chancel, represent converted men, once injurious, but now brought under the obedience of Christ, and given to the worship and work of God, who makes the fierceness and foolishness of men to turn to His praise.

On the east side of the Chancel screen, above the Chancel arch, will be seen four carved figures similar to those on the west side (they are placed back to back with the latter and may be seen from the Chancel). The two centre figures are those of the B.V. Mary and the Angel Gabriel at the Annunciation (Luke 1: verses 26-38), when the Eternal God humbled himself even to earth and took human nature upon him for us men and for our salvation ". . . and was Incarnate by the Holy Ghost of the Virgin Mary and was Made Man . . ." (Nicene Creed).

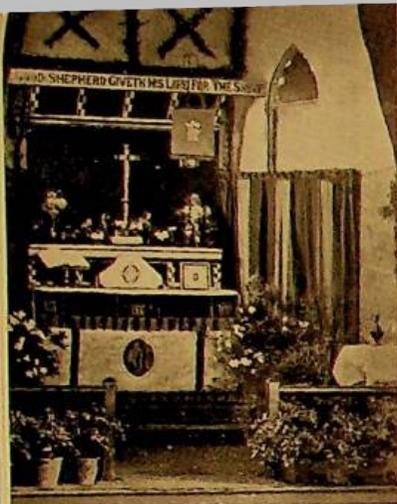
It will be noticed that the Angel Gabriel holds in his hand a spray of lilies, which symbolise purity. On either side of the two figures of Mary and Gabriel are placed the carvings of two great divines, who each wrote books about the Incarnation. One is Pope Leo the Great who died A.D. 461. He wrote the "Letter to St. Flavian," and is seen holding it in this carving. He also holds his staff which is surmounted by a Papal cross with three crossbars.

The other is St. Anselm, Archbishop of Canterbury, who died A.D. 1109. He wrote "Cur Deus Homo" ("Why God became man"), which book he is holding in this carving. Beneath these two great divines will be seen the "Lincoln Imps" as included on the west side of the screen. The inscription on the Chancel Screen is within the recess from which the Lessons are read (if one stands as if about to read from the Lectern the inscription is below on the right) and reads: "To the Glory of God and in memory of W. R. Bryham, during 17 years Churchwarden of this Parish. His family and friends have placed this screen, O.B.: June 20, 1900, Aetat: 61. The Lord grant unto him to find Mercy of the Lord in that day."

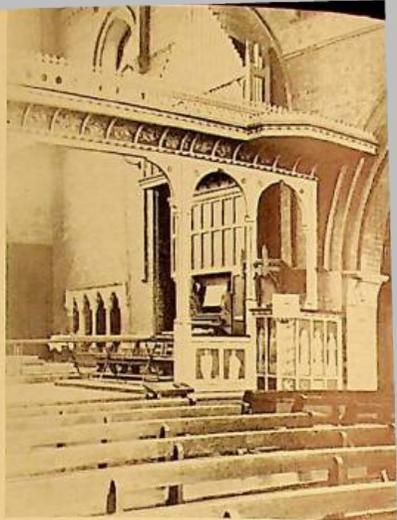
If we remain behind the Lectern, and look immediately beneath the Eagle on the top part of the base, the name "Advent Hunstone" will be seen stamped into the wood in very small letters. Mr. Advent Hunstone was the craftsman responsible for the great majority of carvings in St. Andrew's Church, apart from the Pulpit, the panelling behind the Font and some other small items. The Rev. W. A. Wickham, the second incumbent of this Parish, about whom much will have been read in another part of this book, designed most of the carving in co-operation with Mr. Hunstone. When the Vicar had prepared his designs he sent them along to Mr. Hunstone at his workshop in Tideswell, who then fixed his charge. One day the Vicar realised that the payment would nowhere near recompense the workman for his time. When he suggested that more should be charged for the carving he received the reply "I am being more than well paid, for this work is teaching me the dignity of my craft."

As well as work on the Chancel screen and Lectern (the Eagle of which was presented by the carver) we shall see much more of Mr. Hunstone's fine work on the Choir stalls, Communion rails and the Reredos. He died on 15th July, 1927, and since then the woodcarving craft has been continued by succeeding generations of Hunstones. The screen at the chapel entrance and those between the Chancel and Chapel, together with other pieces of work have been done by them in recent years. The firm of Advent Hunstone of Tideswell, Derbyshire still carries out orders of carving for St. Andrew's. The most recent additions being two limewood coloured figures in the sanctuary designed and carved by a son and grandson of the original Advent Hunstone; another son (also Advent) being responsible for the colour work.

Still within the aperture behind the Lectern, on the right will be seen some oak panelling fixed to the south side of the main pillar wall. These oak panels with tracery work are in keeping with the remainder of the carving. One is to the memory of Elizabeth Eleanor Miscamble who died May 13th, 1913, aged 81; the Latin "In Lumine Tuo Videbimus Lumen"

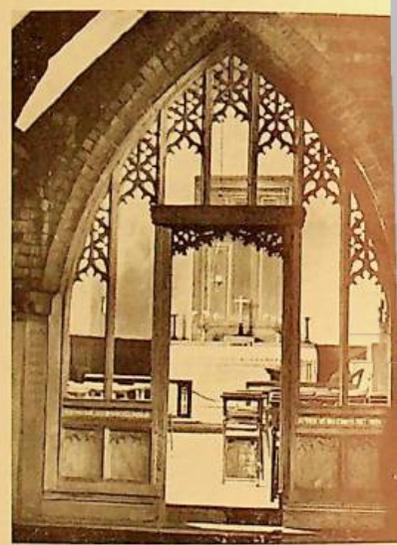
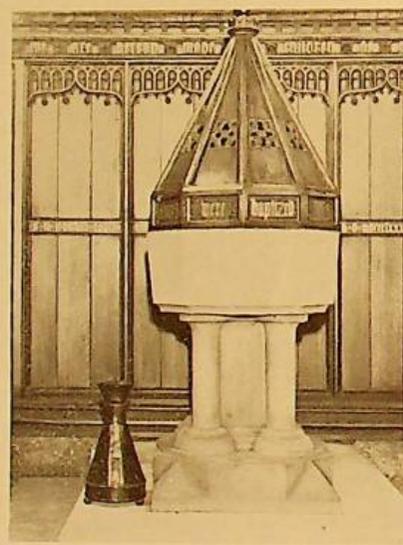
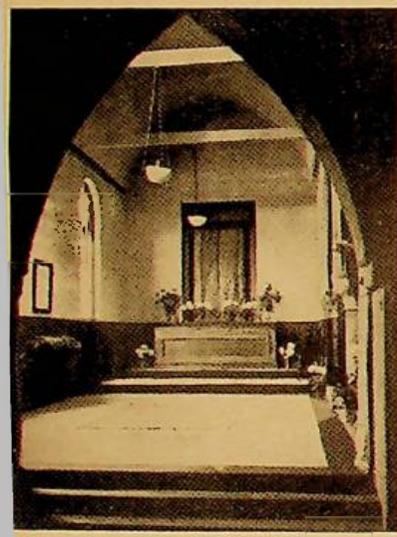


- 1 The Altar of the Church-School at Martland Mill, 1880.
- 2 Interior of St. Andrew's, showing original screen and choir desks, 1900.
- 3 The Memorial Chapel at time of dedication, November, 1921.
- 4 The Font.
- 5 The Memorial Chapel, present day.
- 6 The High Altar, present day.
- 7 Interior, Eastertide, 1962.



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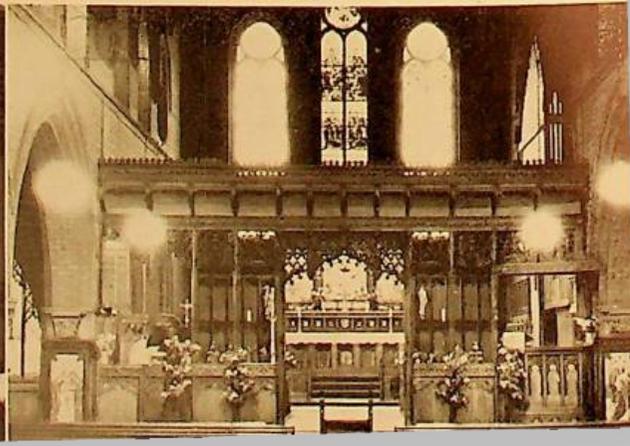
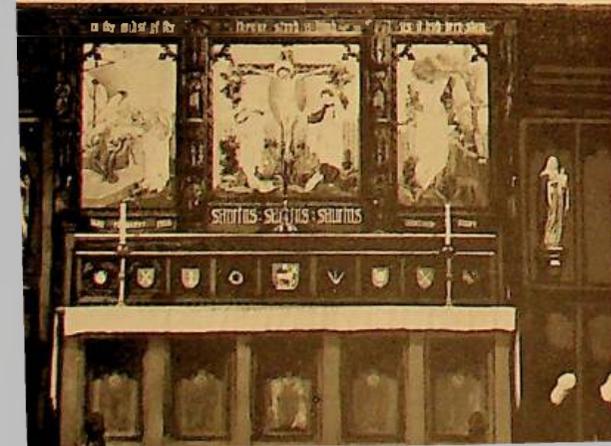
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means "In Thy light shall we see light." The other is to the memory of Thomas Farrimond (who died 14th September, 1915, aged 85), and Jane Farrimond, (who died 16th October, 1901, aged 74); above the inscription are carved the words "Mercy Good Lord."

On the opposite side of the Chancel, behind the Vicar's stall and next to the pulpit, is another piece of oak panelling placed to the memory of Thomas Willgoose, who died on 1st February, 1911, aged 68, and Betsy Jane Willgoose who died 20th January, 1915, aged 66. This memorial was given by the family. On the top of the memorial are carved and gilded the words "Be gracious unto Thy servants." It will be noticed that immediately above this memorial is an oak plaque referring to another memorial connected with the same family, but since this will lead us towards the Sanctuary it might be better at this point to examine the Pulpit.

THE PULPIT

Above the entrance to the Pulpit are carved the words "We preach Christ crucified," whilst within is an Oberammergau Crucifix, similar to the one placed at the Children's Corner, suspended to the oak panelling on the south wall. The words carved and gilded on this panelling, "Emmanuel" ("God with us") and "Veni Creator" ("Come Holy Ghost") are intended as reminders to both preacher and congregation. In the spandrel of one of the brackets, which help to support the sounding board, is the letter "W," the initial of the name of the Vicar in whose time the pulpit was built (Rev. W. A. Wickham). A similar "W" may be found on the misericord of the Prior's stall at Cartmell Priory. The Hour Glass on the right, as we stand within the pulpit, was presented by the Architect F. W. Hunt, Esq., to commemorate the Consecration of the Church in August, 1882. An Hour Glass was not an unusual appendage to the Pulpit in olden times (one may yet be seen in the church of St. Michael, St. Albans, Herts.). Its use is mystical rather than practical, reminding us of how the precious minutes of our lifetime—like the grains of sand—are rapidly running out. Thus it symbolises the ceaseless flight of time. The sand takes about one hour to run through, the time varying slightly according to the atmosphere.

The Pulpit Falls were given in memory of the late Miss Florrie Richards by her sisters, friends and neighbours in 1959. The set of pulpit falls includes one for each season of the Church's Year in their respective colours; the letters "I.H.S." are included in the centre of each. These can be seen better from the nave of the church, and whilst in the nave we could look at the front of the Pulpit. The Pulpit was put in by the congregation in 1891, and, like the pannelling behind the Font and the carving of the Pillars, was done by Messrs. Earp, Son and Hobbs. The painted figures were the work of Canon Doxat. On the north side is St. Paul the Apostle of the Gentiles who may have visited Britain. He is seen here on foot with forefinger raised in the attitude of preaching. Next to him is a painting of St. Chad, whom, it will be remembered, is also represented in a carving on the Chancel screen above. He is shown here holding a model of Lichfield Cathedral which he is reputed to have built. He is often shown holding the model of the Cathedral in this manner.

On the front of the Pulpit in the centre is a painting of Our Lord, the "preacher" of the Sermon on the Mount. It will be noticed that His feet are placed on a cloud, thus showing Him as the ascended Christ, the hands are shown as pierced by the nails. On the left of our Lord is shown St. Peter, the preacher at Pentecost. He holds his Keys ("... I will give you the keys of the Kingdom of heaven ... " St. Matthew: 16, verse 19) and is pointing upwards as if to heaven. On the right is a painting of St. Stephen, whose faithful sermon cost him his life. He was stoned to death, and stones are seen by his foot on the painting. Round the cornice run the words "This is the Word of the Lord, not by might, not by power, but by My Spirit, saith the Lord." Lower down are the words "Faith cometh by hearing." Along the bottom is a succession of carved shields containing alternately "I.H.S."—the emblem of the Holy Name, and the Monogram of Christ—a monogram comprising the letters P and X, two Greek letters taken from the word "Pax" symbolising the Kiss of Peace. Over

the top of the Pulpit is a sounding board intended to help to carry the preacher's voice to the far end of the building. The word pulpit means a raised platform or stage. We meet it first in the Old Testament, where we are told that Ezra the priest stood upon a pulpit of wood to explain the Law to the people at the beginning of his mission in Jerusalem. When a priest is ordained, he is bidden by the Bishop to be a faithful dispenser of the Word of God and of His holy Sacraments. The pulpit shows forth by its dignity and beauty the importance of the Word of the Lord. The Crucifix hung and the Bible placed within the pulpit are there to remind the preacher that the only Faith to be taught is that of Christ crucified, as set forth in the Holy Scriptures.

THE CHANCEL

We return to the Chancel. Having examined the pulpit we now turn our attention again to the oak plaque above the panelling on the wall of the south pillar. This reads as follows :

" Edward Smith Willgoose, 7th November, 1871 - 6th December, 1953, for more than 50 years a chorister. And his devoted wife Martha Ann Willgoose, 16th April, 1871 - 29th April, 1942. The figure of St. Andrew on the East Wall of the Sanctuary is to their memory."

Mr. and Mrs. Ted Willgoose were worshippers at St. Andrew's for practically the whole of their lives, and were well known and respected throughout the parish. Mr. Willgoose was one of the oldest and best respected churchmen, he sung in the Choir as a boy at the Consecration of St. Andrew's Church in 1882, and continued to do so for more than 50 years apart from a brief period in St. Michael's Choir. He was " at home " in the Church, in the building, in the choir, and at home in worship and prayer. He was a friend of Advent Hunstone ; indeed they had much in common, for Mr. Willgoose was a skilled cabinet maker and was responsible for the altar in the Children's Corner, and, together with his brother, the Chapel Reredos. It is appropriate that the firm of Hunstone made his memorial. Mr. Willgoose's funeral service was conducted by his Vicar and friend, Canon J. M. Buckmaster, who paid a warm and heartfelt tribute to Ted.

If we move into the back row of the Choir stalls, still on the south side, it will be noticed that on the panelling behind and above the back of the bench are two small bronze tablets. One refers to the above mentioned memorial, whilst the other refers to another memorial which, similar in style, is a carving of the Blessed Virgin and Child and is placed on the east wall of the Sanctuary. The figure of St. Andrew is on the north side of the high altar, the figure of the Virgin and Child is on the south side. This carving of the Blessed Virgin Mary and the Child Jesus was presented by Mr. R. G. Bennett and children (son and daughter) of White Rock, British Columbia, in memory of his wife, Mabel Bennett, who passed to her rest whilst on holiday here in 1960 .

Both figures are carved out of limewood and coloured in oil paint and gold leaf. St. Andrew is depicted as a young man, not bearded and elderly as he is usually portrayed. He stands behind the familiar X shaped cross, the type which tradition says was used at his martyrdom. The Blessed Virgin Mary and Child Jesus is elegant and dignified. Mary is shown in her traditional blue robe with white head dress, with the Child Jesus in her arms.

The Vicar and the Parochial Church Council have agreed that the figures on this panelling should portray saints of the New Testament. Because no inscriptions are allowed within the Sanctuary, they will be displayed behind the South side of the Choir Stalls. They will be placed in order so that each figure in the Sanctuary can be easily picked out. If there are others who would like to give a similar memorial, details of costs and names of saints to be commemorated can be had from the Vicar.

THE CHOIR STALLS

We now turn to study the Choir Stalls. The word " stall " means a standing-place, being illustrated by the market stall. The name Stall was given rather than seat because provision is made for standing worshippers. The Vicar's stall at St. Andrew's, and the stall opposite (occupied by the assistant curate or the lay reader) are proper examples because of the

projecting arms at the top for leaning, also the "elbows" on which the arms rest when the individual is seated. The hinged-seats (somewhat like the tip-up seats in theatres) enable the priest to stand, or sit on the edge of the seat when it is tipped-up. These heavy tip-up seats are known as "misericords," from the Latin "misericordia" (pity) indicating that they arose out of merciful consideration for physical infirmity. In medieval churches quaint figures or hunting and farm scenes were often carved underneath these seats. There are carvings under the two misericords in St. Andrew's Church. The one under the Vicar's seat is a copy of an old one in Wells Cathedral, and portrays a man fighting a dragon, which he has blinded and down whose throat he is thrusting a spear. This signifies the ultimate victory of goodness over evil. On the misere of the opposite stall are the crowned and united heads of a king and a bishop with sceptre and pastoral staff, by which the carver signifies the ancient union of Church and State.

The ends of the Choirmen's book-desks are surmounted by "poppy heads." These are the tall, richly carved ends which project above the desks on all four ends. The name "poppy" is derived from "puppis," the figure-head of a ship. On the bench-end below each poppy-head will be seen a shield. On the shield at the south-west end (by the Vicar's stall) is carved St. Andrew's Cross. On the south east end of the same bench is carved on the shield the coat of arms of Liverpool diocese, consisting of the Liver bird holding a copy of the Bible; a sailing-ship—signifying a port; and an open book on which the words "Thy word is truth" are inscribed. The latter was added to the Liverpool coat of arms by the first Bishop. Across the chancel on the north-east bench-end below the poppy-head is carved—again on the shield—the coat of arms of the Chester diocese, consisting of three Mitres (the headpiece worn by a bishop is known as a mitre). On the west end of this north choir-desk is carved on the shield the coat of arms of Lichfield diocese, which consists of a Greek cross supplemented with lobes or serifs.

The dioceses of Lichfield, Chester, and, of course, Liverpool have strong connections with Wigan, and that is probably why their respective coats of arms are carved here. Wigan was originally included in the diocese of York. Towards the beginning of the 10th century the land between the Ribble and the Mersey, including Wigan, was added to the diocese of Lichfield. It remained in this diocese throughout the middle ages until 1541, when it was transferred to the diocese of Chester. Since 1880 Wigan has belonged to the diocese of Liverpool which was at that time taken out of Chester.

The book-desk ends are also richly decorated with tracery, and there are some beautifully carved grotesques on the arms of the seats occupied by the boys. They include various heraldic beasts 'couchant' on the arm—the griffin, lion, dragon, eagle and amphibious mythological beasts. One can spend much time investigating the fine carving seen here, for it all adds distinct beauty to the chancel. The backs of the boys' seats (eight panels on each side), the fronts of the desks, and the ends and corners show the skill of master design and craftsmanship. On the corners of the choirboys' desks will be seen carvings of four musical figures. At the south east end King David is shown playing his harp. He was the skilful player upon the harp brought to soothe King Saul with his music (1 Samuel 16: verses 14-23). Opposite, at the north-east desk end, an angel is shown playing a lute. The lute is a stringed instrument similar to the mandolin or guitar. It is often mentioned in the Old Testament, especially in the Psalms of David. At the west-end of the north desk is a carving of St. Gregory the Great. He was consecrated Bishop of Rome about A.D. 590 but vigorously opposed the title of 'Universal Bishop' as blasphemous and anti-Christian. We English owe him a great debt as the sender of St. Augustine, the first Archbishop of Canterbury, who, it will be remembered, is shown carved on the chancel screen. Gregory was the deviser of what are called Gregorian tones, the early plainsong or music of the Church. It is said that he used to teach the boys himself even when confined to bed by weakness. So he has a double right to a place on our choir stalls. The carver has given him a very graceful and dignified figure with pastoral staff in one hand and a music roll with Gregorian notation in the other. There are also books at the foot of his music desk. Gregory wears a Cope and simple bishop's mitre instead of the tiara of the Popes.

Opposite St. Gregory, at the south west desk end can be seen a carving of St. Cecilia, who is the patron saint of music. She was a Roman lady and her date is supposed to be A.D. 230. Frequent mention is made in her 'acts' of her joining instrumental music with vocal in the divine praises. The carver has, according to the usual plan, represented her as playing an organ, but he has also added a little organ blower in cassock and surplice, the quaintness culminating in the blower's coat and cap hung at the back of the organ. Some authorities attribute the invention of the organ to St. Cecilia "whose glorious voice found this instrument the only perfect accompaniment to its tones of ravishing sweetness."

The north side of the choir is called the "Cantori," because in the days of the early Church the Cantor used to lead the singing from that side. The south side is known as the "Decani" because the Vicar or Rector's Seat for choir offices is found there. In this seat he is placed by the archdeacon at his induction to the parish.

The choir stalls were presented in memory of Elias Hedley an early member of St. Andrew's Church. A brass plate can be seen on the desk at the south east end. The inscription has almost disappeared due to constant polishing in past years. However, it is given here :

To the Glory of God and in pious memory of Elias Hedley, sidesman and formerly choirman, who died January 24th, 1892, after an accident at the Douglas Bank Colliery. R.I.P."

This inscription has since been duplicated on the end of the bench.

The Rev. W. A. Wickham, the Vicar at that time, spoke highly of Elias Hedley. The latter died as the result of a pit accident and the following is quoted from the magazine of that time : "The end came very suddenly. One false step on the frozen snow collected on a plank over that pitiless engine wheel and the mischief was done. And we are all sorry to lose him. We all liked him. Who could do otherwise?—So trustworthy and clever and patient and sweet tempered. We shall miss him so much, especially in the school-room where he was so helpful in his bright cheery way." It was Mr. Hedley who saved the church from a serious catastrophe six months after its consecration, when during a severe gale the west windows were nearly blown in. With his practical skill, he took the matter in hand and mishap was avoided.

The third or back row of the choir stalls on this side is a more recent addition, being presented in 1932. This choir-bench, like the remainder of the stalls, is in solid oak. The original inscription is carved on the end of the pew nearest the pulpit and is duplicated on a small plate on the end nearest the Communion rails. Originally on the north side, this bench was moved over to the south side in 1960 to allow the console of the rebuilt organ to take its place. So now it stands where formerly was situated the original console. The inscription reads :

"In memory of Robert Hedley who passed away 19th January, 1930, aged 63 years, also his wife Elizabeth, who passed away 27th November, 1931, aged 65 years." Robert Hedley was the son of Elias Hedley in whose memory St. Andrew's choir stalls were given.

The choirboys' desks were presented by Mrs. Turner Greene and Mrs. Rogers. Originally the desks now at the front of the nave were used in front of the boys' seats but they were a little too high and it was thought that oak desks would look better. So the above two donors kindly came to the rescue. These desks are not a particular memorial.

On the back of the choirmen's seats on the north side (the Cantori side) will be seen a bronze plate with the wording :

"In memory of William Flemming. Chorister of this Church for over 40 years."

This plate was suggested by the choirmen, being bought from a donation given by Mr. Flemming's sons. The plate is fixed to the back of the seat, formerly occupied by Mr. Flemming.

During his many years in the Choir William Flemming gave his services willingly and devotedly. He was conscientious, firmly believing in regular attendance at practices. He was a well known figure about Wigan, both for his solo singing and his work for the Sunday School Football League, of which he was the secretary. The Flemming tradition is kept alive in St. Andrew's Choir by the presence of Mr. Norman Flemming, nephew of the above, who is giving valuable service.

The present senior member of the Choir is Mr. James D. Brewer, who has been a chorister for over 65 years, 30 of which have been spent at St. Andrew's. Besides being an outstanding chorister and soloist, Mr. Brewer is a past master in the art of Church decoration, having been formerly employed with a firm who specialised in this art.

Mention has already been made of other members of the Choir both past and present.

The processional cross can be seen attached to the east end of the Cantori (north side) Choirmen's bench. It is held in position by means of a bracket. The cross itself is of oxidised metal, and in the centre is a picture of the Lamb of God done in enamel. The shaft is of ebony. On the back, just below the cross, is the following inscription in small letters: "To the Glory of God and in memory of Lydia a beloved mother. Ob. 9 Oct. 1927. R.I.P. In hoc signo vinces." This processional cross, in memory of Mrs. Lydia Williams, was presented by her family and was used for the first time on Easter Day 1929. The processional cross is a helpful adjunct to worship. The Church on earth is an army constantly doing battle with the world, the flesh and the devil. The cross is the Church's banner. So we march "with the cross of Jesus going on before."

The Marble paving in the chancel and sanctuary was laid in 1914. This is capped with polished black and white "St. Luke's" Marble. Previously there had been makeshift steps, consisting of brick visers and flag treads. Shortly after, the Font steps and platform were put in from a similar Marble.

THE ORGAN

Before leaving the chancel some explanation of the Organ ought to be given. It was erected in the year 1887, being built by Messrs. Wilkinson and Sons of Kendal. The action of the organ was what is known as "tracker." A "tracker" is a long flexible strand, which, by a process of leverage, connects the back of the note to the bottom of the pipe. When the note is depressed the tracker opens the pallet beneath the pipe, thus allowing the pipe to speak. This type of action necessitates the console (i.e.: The keyboards and stops) being placed conveniently near the organ chamber; in our case on the south side of the chancel.

In 1960 the organ was modernised. All the trackers were removed and the action was made entirely electric. The console is now placed on the north side of the chancel, whilst the organ chamber remains on the south side. This Chamber is situated behind the pipes which are visible, and stretches over the top of the choir vestry. The link between the console and the organ is established by wires which run over the chancel screen. All these wires together are no greater in thickness than the fingers of one hand. Instead of draw-stops the organ is now equipped with rocking-tablets which are far easier to handle. This also enables the player to see over the top of the console since its height has been lessened now that draw-stops originally fitted down either side are no longer required.

The console is fitted with all the latest accessories—illuminated reversible push buttons, pistons which are adjustable behind the music desk, balanced swell pedal, etc. The advantages of a detached console (i.e., situated away from organ chamber) are many. The organist is able to hear the organ as it is heard by the choir and congregation, thereby he can achieve satisfactory musical balance. He is also able to see the celebrant at the altar, and movement which takes place in the nave (e.g., the offertory being brought up, processions, the bride entering for a wedding). In every way it is possible to achieve better balance and timing.

The pipework of the organ is basically the same. Organ pipes become better with age (like wine they mature!) and some of the pipes contain 75 per cent pure tin. There are over 1,000 pipes in the organ. Some extra stops (or sets of pipes) were added in 1960 to give more orchestral colour to the tone of the instrument. Amongst the new stops included are a delicate string toned stop known as "Acoline," an "Oboe," a very powerful "Trumpet" and a "Harmonic Flute."

The rebuild of the organ was completed in 1961, the firm contracted to carry out the job being Messrs. John H. Cowin and Co., Organ Builders, of Liverpool. The organ is in excellent condition. Before the electric blower was presented in 1940, the organ was blown by hand (it was blown by the movement of a lever similar to the one seen on the carving at the end of the choirboys' desk on the south side). The blowing was done in the loft and many initials are carved on the wooden pipes there. Our Verger tells stories of his hurrying out into the street before a Funeral, in order to find a man to blow the organ—for the fee of one shilling. So men have probably blown St. Andrew's organ who had never been inside the church before or since!

The electric blower, it will be realised, was a welcome addition when it arrived in 1940. It was placed to the memory of Hilda Sarah and Mabel Elizabeth Barker by their brothers, Arthur, Cyril and Sydney. The inscription is on the front of the organ case on the south side of the Chancel.

THE SANCTUARY

We now proceed to the section at the extreme east end of the church known as the Sanctuary. This is the most sacred part of the church, because within is placed the most important "ornament" or fitting of the church—the altar. The altar is God's Holy Table at which is celebrated the Lord's own service wherein the Christian is linked to the one Perfect Sacrifice offered by Christ on the Cross. The altar is elevated by three steps to give it dignity. These three steps are often interpreted as being representative of the Theological Virtues—Faith, Hope and Charity.

The High Altar is made entirely of oak; it is a fine piece of work and in keeping with the whole east end of the church. Compared with the age of the other furniture in the chancel and sanctuary, this altar is a fairly recent addition. It was bought from congregational subscriptions to commemorate the jubilee of the consecration of the church (1882-1932; 50 years). It was consecrated by Bishop Gresford Jones of Warrington and used for the first time on Easter Day, 1933. In the centre panel of the altar is a painting of the "Agnus Dei" (Lamb of God), similar to the small one on the processional cross. The painting of the book on the picture in front of the Lamb represents the book of the Revelation of St. John the Divine. The cross adorned flag is a symbol of the Resurrection. The cornice of the altar (beneath the linen cover) is beautifully carved with a design of interlaced conventional foliage work. Set into the centre of the oak top of the altar is a stone marked with five Consecration Crosses representing the five wounds of Christ. Altar cloths together with those for the Credence tables (both Chapel and High altars) are embroidered linen, often made and presented by parishioners. Much skill and patience is required in carrying out this work. The following gifts of cloths are recorded: Mrs. Makinson, 1938; Miss Glover, 1939; Mrs. C. Barker, 1940; Mrs. H. Emery, 1956; Anon., 1957; Mrs. Bragg, 1958; Mr. and Mrs. Southworth (in memory of their son), 1958. Two embroidered cloths for the offertory table at the Parish Communion were worked and given by Mrs. Brown and her daughter-in-law, Mrs. N. Brown; also by Miss Glover and Miss Taylor.

The Reredos is the large panel of carvings and paintings behind the altar. It will be noticed that it is divided into three basic sections each containing a large painting and decorated by carving. This type of design resembles the Triptych—a Reredos popular on the Continent where the side wings can be folded in over the centre. Many things in churches are divided into three (i.e., three sections to the east window, three seats comprising the Sedilia, the Church itself in three sections)—this is often interpreted by authorities as representing the Holy Trinity.

The painting on the left shows Our Lord calling St. Andrew to his service from his former occupation as fisherman—"Follow me, and I will make you fishers of men" (St. Matthew 4 : verse 19). The doves in the upper part of the picture represent the presence of the Holy Ghost, they also symbolise humility. The painting on the extreme right depicts the Martyrdom. St. Andrew is shown tied to his X-shaped cross, his persecutors wishing to prolong his suffering rather than to allow him a quick death. The painting in the centre shows the crucifixion of our Lord, with Mary his mother, and St. John standing beside the cross. These paintings were in the original reredos (prior to this oak one) and had faded considerably. In July, 1961, they were re-painted and restored in artists' oil colour and 22 carat English gold leaf by Mr. Roy Taylor, the present organist and choirmaster of the church. Much care has been taken to preserve the artist's original colours and design. Other paintings in the church, including those over the Sedilia and in front of the pulpit, are to be similarly restored in the future.

The ledge beneath these paintings is called the Gradine. In the centre of it is placed a brass cross. This particular cross, together with an oak prayer desk in the chapel, forms a link with the original church-school of St. Andrew at Martland Mill. These are amongst the few remaining ornaments which were used before the church was built and are still in use.

The two brass flower vases were given in memory of J. T. Heath, who died in 1922. Underneath the painting on the left will be noticed the word "Ebenezer" and the dates 1882-1908. Ebenezer is a place name which comes in the first book of Samuel (see I Samuel 7 : verse 12), and means "the stone of help." Samuel set up the stone, saying "Hitherto hath the Lord helped us." So, in similar vein, St. Andrew's congregation, led by their Vicar, decided to set up their "Ebenezer" to commemorate the 25th Anniversary of the Consecration of the Church in 1907. The Vicar of that time said, "No congregation is more bound than we to set up our Ebenezer, first and foremost to remember with heartfelt gratitude what God hath done for us."

Below the gradine is a series of square cusped panels in which are shields bearing emblems of our Lord's passion. These were re-gilded and repainted at the same time as the pictures. From left to right they are : the bag containing the thirty pieces of silver ; swords and staves ; pillar and scourging cords ; crown of thorns ; three nails ; garment and three dice ; spear, reed and sponge ; and the hammer, pincers and ladder depicting the descent from the cross. The centre shield shows a lamb (symbol of sacrifice) bearing a cross-adorned banner (triumphant symbol of the Resurrection) linking up with the text on the Reredos "in the midst of the throne stood a lamb as it had been slain." Beneath the painting of the Crucifixion the words "Sanctus-Sanctus-Sanctus" are carved and gilded (being Latin for "Holy, Holy, Holy") so are the words "Alleluia, amen" on the right, and the words "worthy is the lamb" at the extreme bottom of the Reredos. At the extreme top, attached to the canopy, are three shields bearing the emblem of the Holy Name.

The Reredos is carved in best wainscot oak. The four main uprights have canopied niches carved, like those at Huyton, out of the solid and containing figures of four adoring angels, two of them bearing incense thuribles. (Incense is used in some churches as a symbol of prayer uniting the Church on earth with the Church Triumphant in heaven). On the outer uprights are carved SS. Peter and Paul (either side of the altar) representing the Apostolic Church ; Bishop William of Wickham, representing the Pre-Reformation, and Bishop Andrewes, the Post-Reformation Church ; SS. Edmund and Ealswith (wife of Alfred the Great) representing the Anglo-Saxon Church, and also Kings and Queens as nursing fathers and mothers of the Church. Most of these figures are copied from the Winchester Cathedral Altar Screen. All the lettering is Old English and is gilded. The leading horizontal lines of the Reredos, together with the Pastoral Staves of the Bishops and the insignia of the other saints, are gilded. There is much beautifully carved conventional foliage work and Gothic style tracery. A sequence of wood-carving, between the shields and the paintings, is of the vine and branches, the vital link between God and man ("I am the vine and ye are the branches . . .").

A closer investigation may be made here of the coloured limewood carvings (described before) which balance appropriately on either side of the Reredos.

At the foot of the steps on the south side of the Sanctuary will be seen the Credence table. It is of solid oak and was paid for out of the offertory collections of 1894. Cruets of glass for the wine and water, a box to contain the wafers of bread, and the lavabo basin for the celebrant to wash his fingers at the time of the offertory are placed on this table.

Other vessels for the Holy Communion are included among the ornaments of the Church. The chief ones are the Chalice (the cup in which the wine is placed), the Paten (the circular plate which holds the bread) and the Ciborium (a large silver vessel used for holding wafers when there are many communicants).

The Paten and Chalice (11 inches high) belonging to St. Andrew's are of silver-gilt. The stem of the Chalice is of Nickel Silver-gilt, with some enamels and bosses of malachite. Another Chalice and Paten, smaller in size and used mainly for weekday celebrations, were given in 1934 by Mr. and Mrs. Sheard in memory of their daughter. Other vessels presented to the church include :

Two solid silver Ciboriums given as follows : in 1946 by Mr. F. Colwell, in memory of Sidona Colwell, with wooden case made by John Cross ; in 1960 given by the Women's Fellowship.

A wafer-box was given in 1956 by Mr. and Mrs. C. Hutchings in memory of Mr. and Mrs. J. Cumberland.

All are in constant use, fine articles of church plate suitably inscribed.

Five pairs of glass cruets given respectively as follows : in 1922 by the Choirboys ; in 1944 by Mrs. Rimmer in memory of Peter Rimmer ; in 1959 to the memory of Mrs. Irene Wood by her colleagues at Pendlebury's ; in 1961 by Mr. and Mrs. W. Green as a thank-offering for their daughter Karen, also in 1961 by the Holland family in memory of wife and mother Anne Holland. A hand made Communion veil was given in 1942 by Mrs. Harrison to the memory of Margaret Kearsley.

On the south side of the altar there are three stone seats forming part of the structure of the wall. These are called the " sedilia " and are used by the priest and servers during the Holy Communion service and at Festal Evensong. By origin they are the seats for priest, deacon and sub-deacon at a Solemn Eucharist. On the east of the Sedilia is a small hatchway to the vestry. In the upper section the Holy Oil is kept for the anointing of the sick (see James 5 : verse 14).

The paintings above the Sedilia were originally placed on the old Chancel screen. When the present oak Chancel screen was acquired these paintings were removed to the present place. The oak frame which surrounds the paintings was made from the old communion rails by Mr. J. Owen. These pictures illustrate some of the verses of the " Te Deum." The angels are represented by St. Michael engaged in conflict with the devil, who is suggested by a pair of flame-surrounded hands outstretched to ward off a blow. St. John the Divine, writing his gospel, stands for the Apostles. At his feet is his emblem, the eagle. St. John the Baptist stands for the Prophets—the greatest of the " goodly fellowship "—to whom it was given to point the world to the present Christ " Behold the Lamb of God." Our own St. Andrew stands for the Martyrs. Here again he is shown with the St. Andrew's Cross. The " Holy Church throughout all the world " has two representatives—one of the Eastern and one of the Western Church—St. Augustine stands for the west, attired in his archepiscopal vestments and holding his pastoral staff and a model of Canterbury Cathedral (similar to the carving on the chancel screen). In the background are the ships which brought him across the Channel. The Eastern representative is St. John Chrysostom—" the golden mouthed "—the eloquent and saintly Patriarch of Constantinople in the Fourth Century. (The final prayer in the order of Morning and Evening Prayer is attributed to him). These paintings, like the ones on the front of the Pulpit, were by the Rev. Canon Doxat, formerly of Bloemfontein.

The green carpet in the sanctuary was presented by the late Mr. Sydney Ellison and his two brothers in memory of their parents. This carpet adds a delicate beauty to the chancel and accentuates the dignity of the oak work. The carpet in the nave was chosen to match the one laid in the sanctuary.

The large candlesticks were presented in 1934 to the memory of Eleanor Burton by her family. A pair of Acolytes' candlesticks, carried by the servers at the Eucharist and at Festal Evensong, were presented by the parents and relatives of Eric Grimshaw, a member of our C.L.B. who accidentally lost his life in 1953. These candlesticks are kept in the vestry. A Paschal Candle has been given anonymously during 1962, for use in the sanctuary during Eastertide. Its presence symbolises the Risen Christ during the 40 days prior to His Ascension. The two sanctuary stools were given anonymously in 1958.

Two more anonymous gifts in the sanctuary are the light oak table and stool. They are frequently used, one for the special purpose of holding the vessels at the Communion service during the time of administering the Blessed Sacrament. These pieces of furniture have a fine finish and tone well with the remainder of the woodwork.

On the north wall of the sanctuary is placed a large piece of oak panelling very rich in tracery work with a vine cornice and some cresting. In the pillars at either end, which are cut out of the solid, are two canopied Niches, occupied by two figures — St. Edward the Confessor and St. Elizabeth of Hungary. The idea of these Niches, and also of the upper tracery was taken from some old screen work of great merit now in the Church at Huyton, but said formerly to have been in Burscough Priory Church. The gilded inscription, which is cut in Old English letters in a battlemented transom, is as follows: "Remember Caroline S. Greene to this parish a friend indeed. Ob: May 26: 1903 aetat: 89. Mercy, Good Lord." In the upper central panel is a lozenge-shaped (widow's) shield, upon which Mrs. Greene's arms are carved and painted. Mrs. Greene was a very generous benefactor to this Parish and Church. Her gifts have amounted to many hundreds of pounds, and that, in spite of the fact that she had no pecuniary interest in the place. Freehanded generosity was her notable trait. The two figures on the panelling, remarkable for their generosity in God's work, were chosen to commemorate this fact.

The figure of St. Edward, who was the last Saxon King of England, is copied from one on the altar screen at Winchester Cathedral. He is represented in royal robes, crowned, and bearing in his right hand a sceptre. In his left hand he holds a ring which he is regarding earnestly. This refers to a legend of how the King, returning from church, met a poor man, took the ring from his finger and gave it to him. There are many other stories of his generosity.

St. Elizabeth was the daughter of the King of Hungary; she, too, was noted for her lavish generosity. This carving is taken from a drawing by Overbeck and represents a legend about St. Elizabeth going to feed the poor with her apron full of food. She met her husband—the Duke of Thuringia—who drew aside her cloak to satisfy his curiosity as to what she was carrying. According to the legend instead of the food, he saw red and white roses—and this in the depth of winter. Her husband recognised the sign from God. (One of the few churches in England dedicated to her honour is at Aspull, whence came the present Vicar).

These legends enshrine in a poetical way the truth that generosity is a beautiful grace very acceptable to God.

The Bishop's Desk of solid oak is a very fine piece of craftsmanship. It was suggested to the Rev. W. A. Wickham by some unusual bench ends at Ilsington in Devonshire. It has good examples of shapely poppy-heads. This desk was placed in memory of Margaret Hardy Bryham who died on 29th May, 1902, aged 31. It was given by her mother.

The large oak seat behind this desk was procured from Wigan Parish Church by the Rev. W. A. Wickham. It was used in the Church-school at Martland Mill for the Harvest Festival in 1881 when the Bishop visited St. Andrew's.

The Chancel screen, a memorial to Mr. Bryham, was given by family and friends ; but the Communion rails were Mrs. Bryham's personal memorial to her husband. The inscription is carved on the extreme north end of the rail. These rails were designed after the style of a marble balustrade round the Balcony of the Palazzo Contarini-Fansan (14th century Gothic) on the Grand Canal at Venice. The use of this design was suggested by the Rev. W. A. Wickham. As well as pleasing Mr. Wickham, the Balustrade in Venice also pleased Thomas Coryat in 1608, who noticed "the very pleasant terrasse that jutteth or butteth from the main building." On the poppy-head at the extreme north end is a carving of a pelican feeding her young. The pelican—according to legend—before allowing its young to perish of starvation, would peck its own breast and allow drops of blood to feed the young birds. This symbolises (in ecclesiastical decoration) the Passion of Our Lord, who shed his own blood to redeem men upon earth. On the poppy-head at the south end is carved the "Agnus Dei" (Lamb of God) similar to the one on the Reredos.

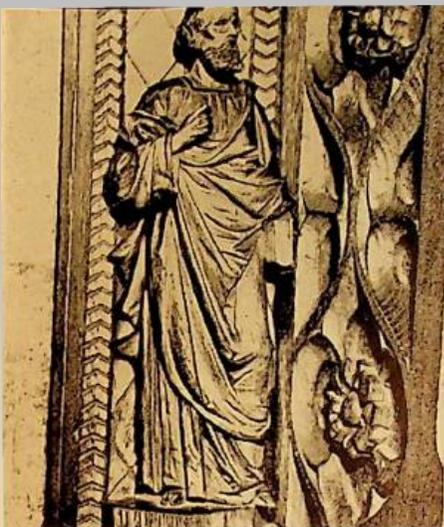
The main east window and the upper circular window are both memorials. The memorial tablet, mainly in Latin, can be seen on the south wall just above the communion rail, and translates as follows :

"This middle window is dedicated to the glory of God and in memory of William Arthur Wickham, the founder of this Church, consecrated on Aug. 1, 1882, the parish priest of this parish for 38 years from Oct. 2, 1878, to Nov. 28, 1916, afterwards Rector of the parish of Ampton to May, 1929. Also of Clare his wife who died on the Lord's Day, 21 Nov., 1926, aged 65. 'God be merciful to me a sinner.' The upper circular window commemorates William Bernard Theodore Wickham, M.C., only son of the above. St. John's College, Cambridge, Lieutenant, S. Staffordshire Regiment, P., born in this parish Oct. 23, 1894. Killed in action and buried near Ypres, April 13-14, 1917."

A short account of the window is here given : The Round Window at the top shows the figure of Christ on His throne. Over his head are the words "King of Kings and Lord of Lords." From the throne are flowing streams of crystal, and around seven lamps are burning. The picture is taken from the Revelation of St. John the Divine (Chapter 5). The lower circular window contains the four living creatures which stand before the throne and worship God, saying "Holy, Holy, Holy." This also comes from the Book of Revelation (Chapter 4.)

The long panel below represents the Te Deum. At the top comes a group of angels with harps, who also sing "Holy, Holy, Holy." Beneath them are the words "To Thee all angels cry aloud, the heavens and all the powers therein." Lower down are four figures. On the left are the Apostles, St. Andrew with his cross, and St. John with a chalice. Beneath are the words "The glorious company of the Apostles, praise thee." On the right are the figures of Isaiah with the tongs and live coal in his hand, and Jeremiah with his scroll. The words are "The goodly fellowship of the prophets, praise Thee." At the bottom are the figures of St. Alban the first English martyr and St. Agnes, carrying a lamb in one hand and a palm in the other. She was a girl-martyr of Rome. The words are "The noble army of martyrs praise thee." On the right are figures of St. Aidan, and St. Chad (carrying a model of Lichfield Cathedral). They are wearing copes and mitres and carrying pastoral staves. They represent the Church, and the words are "The Holy Church throughout all the world doth acknowledge Thee."

Above the stone tablet referring to these windows (on the south wall) will be seen another stone tablet referring to the Sanctuary Lamp suspended from the high beam of the church. Carved on the stone tablet are the names of sixteen men from this parish who lost their lives during the last war. The hanging lamp is a perpetual light burning to their memory. It was dedicated by the late Archdeacon White on Sunday, 26th March, 1950, together with the above mentioned Memorial Tablet. Many of the relatives and friends of those commemorated were present at the service. The Church Lads' Brigade were present, together with the Guides and Brownies. The tablet, unveiled by Corporal Smith of the C.L.B., had been bought by relatives and friends ; the lamp was an anonymous gift. In 1961 the lamp was fitted with a bulb in the shape of a luminous cross.

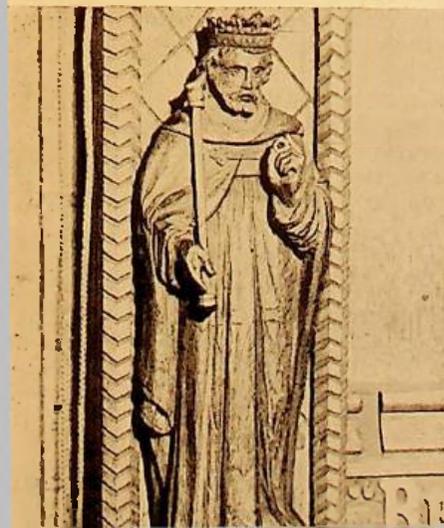


Carved figure of St. Peter on
north side of reredos (page 53)

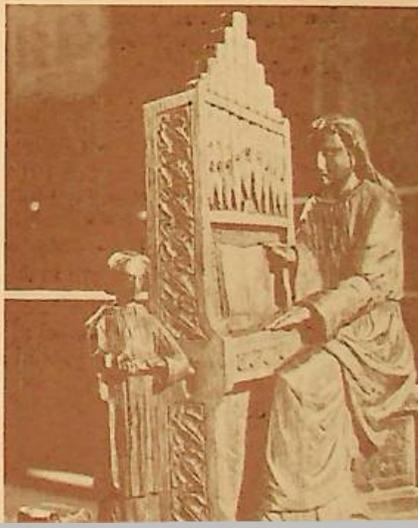


Mosaic and opus sectile of
the Light of the World,
near Lectern (page 41)

Misericord beneath the
vicar's stall (page 49)



Carved figure of St. Edward the
Confessor on the north wall of
sanctuary (page 55)



Carved figure of St. Cecilia on
west end of south choir stall
(page 50)

THE MEMORIAL CHAPEL OF ST. GEORGE

We conclude our walk round the church with a description of the Memorial Chapel of St. George. The Chapel is separated from the chancel and sanctuary by two handsome oak screens. We will pass into the Chapel by the side entrance at the extreme north east of the chancel. As we walk through this entrance one of these screens is on our right. It actually separates the Sanctuary of the Church from the Chapel. This screen is placed to the memory of Margaret and Richard Kearsley who passed to their rest on October 7th, 1939, and March 4th, 1949. The Kearsley family have been regular worshippers at St. Andrew's for many years. The screen on the south side of the Chapel, actually immediately behind the organist's seat, was placed to the memory of Sarah Emily Brown, a benefactor of the Church who passed to her rest September 22nd, 1948, aged 77 years. Both these screens are valuable additions to the furniture of the Church. When they were put in, there were many comments about the improvement made to the appearance of both the Chancel and the Chapel. Once within the Chapel we are able to take things in at a glance, it would therefore be interesting if the additions here were taken in chronological order so that we get a mental picture of how the Chapel became furnished as it is today. Like the church it was bare at the beginning; furniture and ornaments were added gradually.

When the 1914-18 War ended, the Rev. J. M. Buckmaster, the Vicar, at once started a fund for building the side chapel. This would complete the original plan for the Church. On the 29th November, 1921, the Bishop of Liverpool dedicated the War Memorial Chapel of St. George. It is as fine a war memorial as can be found for miles around. At the time of building it was the only Chapel of its kind in the Deanery.

The altar and side panels on the east wall were given by Mr. and Mrs. James Lowe, of Gidlow House, as a thank-offering for the safe return from the 1914-18 war of their daughter and five sons. The small prayer desk was given by Richard Pilkington as a thank-offering for his return from the war. In 1923 two solid silver vases were presented by C.F. and S. E. Brown. In the same year Henry Ambrose left a sum of money for ornaments to be placed in the side chapel at the discretion of the Vicar. The Cross, made of ebony and ivory and edged with silver, and the candlesticks, were bought from the Ambrose Bequest and placed to his memory. The altar rails were given in 1923, as also was the oak panelling round the Chapel. Both these gifts were presented as memorials. The altar rails bear the carved inscription: "To the Glory of God and in memory of Cpl. Harold Lathom, R.E. Killed in action in France, October 6th, 1918."

The oak panelling around the walls replaced some green curtains which had been temporarily hung there. It was presented by Mrs. Hodgkinson in memory of Thomas and Jane Ashton. The inscription may be seen on the panelling on the north side of the steps at the entrance to the chapel from the aisle, it reads: "To the Glory of God and in Memory of Thomas Ashton, J.P., Mayor and Freeman of Wigan and Warden of this Church. Died 9th March, 1922. Also of Jane Ashton, his wife, died 30th August, 1923. This panelling was placed by the family Nov. 1923." It was a welcome gift and greatly enhances the appearance of the chapel.

On Armistice Day 1928 the Bishop of Warrington (Bishop Gresford Jones) unveiled and dedicated the war memorial tablet which is placed on the north wall of the Chapel, opposite the entrance from the Chancel. The names of 84 men and one woman from our Parish, who lost their lives during the 1914-18 war, are recorded here. They are incised in Roman lettering on "Ancaster" Marble, whilst the surrounding framework is of Red "Forest of Dean" stone. The large cross, running down the centre and across the top of the names, is of "Rosso Antico" Marble, the whole being designed by A. Gilbert Scott, M.C., F.R.I.B.A. The tablet was bought by congregational subscriptions and replaced a temporary one.

The next gift to the Chapel came ten years later in 1938; it was the Reredos. Previously the space behind the chapel altar had been occupied by curtains and for some time a painting of the Crucifixion (now placed at the west end of the Church). It will be remembered that this

Reredos was made by Mr. E. S. Willgoose (mentioned in connection with his memorial). It was presented in memory of Alfred Sydney Willgoose who died on August 28th, 1937, aged 16 years. The Reredos is made from solid oak. It is in the form of a large cross and is particularly fine and impressive whether seen from the aisle, chancel or within the chapel itself. The shape of the cross is bevelled round the edge, leaving the cross recessed with the surround standing in relief. This is heightened by lining in gold leaf. The inscription at the base is also carved and gilded. It makes a worthy addition to the Chapel.

In addition to the two oak screens separating the Chancel and sanctuary from the chapel (described previously) new chairs were added during the period 1950-51. These were presented by members and ex-members of the Parish in memory of departed friends and relatives. The Rev. D. J. M. Edwards, the Vicar at that time, started the scheme for the purchase of these chairs. A brass plate will be seen on the top of each chair recording the name of the person in whose memory it was given.

In 1954 the Aumbry was provided by anonymous donations from parishioners. The Aumbry is a small safe with a strong door set into the North wall of the Chapel sanctuary. It is used for the perpetual Reservation of the Holy Sacrament of Christ's Body and Blood so that Holy Communion may be available for sick persons at any time. At the service of Holy Communion a certain portion of the Blessed Sacrament is reserved in a Pyx, which is kept in the Aumbry and taken to the sick people. The pyx at St. Andrew's was presented in 1954 by Mrs. W. Ashurst in memory of her mother Catherine Orgill, who was a regular worshipper at St. Andrew's. She passed to her rest on 1st December, 1952. The Pyx consists of a glass phial in which is contained the consecrated wine; this fits inside a solid silver casing, on top of which is a circular silver box, with lid, to hold the consecrated bread. The outer casing is ornamented with a Vine in relief and bears an inscription. When the Reserved Sacrament is within the Aumbry a curtain is kept drawn across. The custom of reserving the Sacrament for the sick is of great antiquity, it is mentioned by Justin who was martyred in the year A.D. 168.

A white lamp burns before the altar day and night as a reminder of the Presence of Christ in the Reserved Sacrament. This Sanctuary Lamp was presented in memory of Deborah Pilkington who died on 5th October, 1951, aged 71 years; it was given by her children. She was the widow of Richard Pilkington the former Verger in whose memory the oak panelling beneath the belfry was presented. Just under two years before the Lamp was presented, Gertrude Pilkington, daughter of the above, married the Rev. D. J. M. Edwards. The sanctuary lamp is a beautiful addition to the chapel; it was dedicated together with the aumbry on Walking Day, 1954, by the late Canon J. M. Buckmaster.

It will be remembered that the latter was responsible for starting the fund for the memorial chapel, and it is most appropriate that the latest gift to the Chapel furniture should be to his memory. The Buckmaster Memorial Screen now forms the entrance from the north aisle. It was dedicated at the 75th Anniversary service of the Church on September 18th, 1957, by the Bishop of Liverpool. Contributions were received from both parishioners and also many past members of St. Andrew's. At the service of dedication many of the ex-parishioners were able to be present, thus making a big re-union of present and past members of the church. The screen, a worthy memorial indeed to a much-loved priest, was designed by Mr. H. M. D. Wood, architect of Messrs. Edmund Kirby and Sons. It was carved by Messrs. Advent Hunstone and is inscribed: "In memory of John Meredith Buckmaster, Vicar of this Church 1917-34." It is dignified and harmonises well with its surroundings. It very soon became so much a part of the Church that people found it difficult to remember what the entrance to the Chapel had been like previously.

The Prayer desk used for the Daily Services has a brass plate, on which is the inscription "Presented to St. Andrew's School for use in the services by the Congregation and scholars as a slight token of their esteem for their Vicar the Rev. A. A. K. Legge, June 21, A.D. 1874."

This desk, the Bishop's Chair in the Sanctuary, and with the cross placed on the Gradine (above the High Altar) form an historical link with the very early days of St. Andrew's district, long before the Church was built.

The black Oak Chair was given to the Church in 1921 by Mrs. Ball in memory of her husband Mr. James Ball. The carpet in front of the Chapel altar was given anonymously in 1959. The chapel bookcase was also given anonymously.

In 1962 a picture, "The Return from Calvary" by a German artist Herbert Schmalz, was given by Mr. J. Leech. This has been hung on the West Wall since the Chapel was re-decorated by members of the C.E.M.S.

We have completed our tour of the Church.

VARIOUS GIFTS

There are various items which are kept either in the vestries or in and about the east end of the Church. They cannot always be seen without obtaining permission.

(1) BOOKS :

- Pulpit Bible given by Mrs. Corson in memory of Kathleen Magraw.
- 1944 Morocco bound altar book in memory of Frances Gill, given by Mrs. Gill and family.
- 1946 Sixty copies of Church Hymn books, in memory of Russell Simpson Baker, given by Mrs. Baker and friends.
- 1951 Prayer Book in Vicar's stall, given by Women's Bible Class.
- 1954 Choir Anthem books, given by various donors, all books inscribed.
- 1954 Chapel Altar book, in memory of Ellen Wyatt, given by her brothers and sisters.
- 1961 Gospel Book, in memory of wife and mother, given by Mr. Kay and Barrie.
- 1961 Six copies of the Holy Bible, in memory of Edna Kay, given by relatives and friends.
- 1962 Fifty-three bound Hymn and Prayer Books in memory of Catherine Wharton and Thomas Moss, given by the Moss family.

(2) VESTMENTS :

- 1925 White linen and red silk Chasubles, anonymous.
- 1926 Super-frontal for the altar given by the Guides.
- 1954 Purple stole in memory of Thomas Lester, given by his widow and children.
- 1957 Set of white vestments, in memory of Mrs. Shacklady, given by her family.
- 1959 Cope, white, red and gold, anonymous.
- 1962 Lace super-frontal given by Miss G. Lowe.

(3) OTHER GIFTS :

- 1953 Carpet for Vicar's vestry, given by the Guides to commemorate the Coronation.
 - 1954 Figures for the Easter Garden, anonymous.
 - 1956 Stone flower vases, in memory of Mr. Whittle, given by friends and relations.
 - 1958 Figures for the Crib, given by the Youth Fellowship.
 - 1958 Electric Clock for the vestry, given by Mr. and Mrs. J. Houghton, in memory of Mrs. A. Houghton, a well-known person in St. Andrew's Parish.
- The picture of the Crucifixion hung in the vestry was given by Miss Anders.

THE VESTMENTS AND BANNERS

A few notes on Church Vestments might be of help to the reader. The Alb is a white garment reaching to the ankles, it is confined by a girdle symbolising chastity. The Amice is a strip of linen, placed on the head as a hood whilst being adjusted, then thrown back. These vestments are worn by servers, and by the Priest at the Eucharist. The Priest also wears a Chasuble, Stole and Maniple. The Chasuble is the chief vestment, made of rich material, its colour varying according to the Church's Season. White is used for Christmas, Easter, and other festivals of Our Lord ; Red is used for Whitsuntide and Feasts of Apostles and Martyrs ;

Purple for Advent and Lent—the penitential seasons ; Green is used for all days that are not fasts or feasts ; it is used during Epiphanytide and the long season of Trinity. The Chasuble represents the seamless robe of Christ. The Maniple is worn upon the left wrist by the priest. This and the Chasuble are removed when preaching at the Communion Service. The Stole is the symbol of the priest in office, it is worn round the neck when sacraments are performed. The cope is semi-circular and fastened in front with a clasp. The one at St. Andrew's is very richly decorated in Red, White and Gold. It is used on Festal occasions and for processions. The Choir wear Cassocks and Surplices. The Cassock is black and tight fitting, it is the foundation on which other vestments are placed. The Surplice is the ample, flowing white garment of linen. The boys also wear neck-ruffs, and medals indicating affiliation to the Royal School of Church Music.

The Vestments and Robes remind us of the dignity and beauty which surrounds the Throne of God ; they are also the sign of those who serve in holy things. They date back to the earliest days of Christianity, linking us with the beginnings of the Church of Christ, before there was division. Originally they were the ordinary clothes worn, thus the link provides distinctive unity.

Just as Vestments symbolise the continuity of the Church throughout the ages, so banners symbolise the progress and future triumph of the Church. When used within the church building in procession, they kindle the devotion of the people, and when used in outdoor procession they become a visible sign that the Church is alive and active, inspiring, it is hoped, people not already belonging to the church, by the act of visible witness. Banners are used on two occasions in the year at St. Andrew's. The annual outdoor procession which usually takes place during June—known as "Walking Day"—sees the use of all the banners. On the Eve of St. Andrew (November 29th) each year, a procession of representatives of all the organizations is held inside the Church at Festal Evensong. All the banners are used on this latter occasion with the exception of the three large ones. These have to be carried on 14 feet poles and therefore are only suitable for outdoor use.

All the banners have been either made or re-made—in whole or part—by Miss M. Glover, apart from the large "Good Shepherd" banner acquired in 1961. It is a remarkable coincidence that the first banner was designed and made for the Consecration of the Church as a gift from Miss Glover of Chichester. Originally it was completely embroidered, but due to wear, had to be restored in some way. It was re-made with a blue velvet background by Miss Glover (our Miss Glover this time !); the original St. Andrew's Cross, together with a crown and the word "Alleluia" were preserved. This is known as the "Foundation" banner. Two more banners were purchased in 1891, both of which have been re-made or restored since. One, similar in size to the above, is known as the "Sacrament" banner. It was designed by Messrs. Bodley and Garner, eminent London architects, and worked by Mrs. Woodcock and Miss Jackson. The banner was presented to the church by the Vicar, the Rev. W. A. Wickham. It has been restored as near as possible to the original, the description of which was as follows: "The banner is made of red figured damask, with heading and stoles of cloth of gold and red silk brocade. In the centre is the symbol of the Blessed Sacrament (similar to a very old one in a window of Alveley Church, Shropshire). This is elaborately worked in Chinese gold. Underneath is a white silk scroll, with the words, in Latin, 'Adore Te Devote' ("Thee, we adore").

The other banner, also bought in 1891, is one of the large ones borne on two 14 feet poles and used in outdoor processions. It is 6 ft. by 9ft. 6 ins. in size. It has a centre figure of St. Andrew, with the name of the school on the front, and on the back the Sacred Monogram with a crown over it. This, with its figure of St. Andrew, and the Foundation Banner, were designed by the Vicar, the Rev. W. A. Wickham. He was also responsible for designing the embroidery used in Liverpool Cathedral at that time. The second of the large banners, borne on two poles, was added in 1927. It was worked by Mrs. Marsh and Miss Glover, the figure of "Madonna and Child" being designed and made by the Liverpool School of Embroidery.

In 1931 the C.E.M.S. banner was given anonymously by one of the members. It takes the form of the C.E.M.S. badge carried out in brown on a background of silver and red. The bannerettes for the Day and Sunday Schools respectively are in red and gold. They were presented anonymously in 1935 to the memory of Alice Bennett. Four more banners were made and given by Miss Glover in 1955-56. The first was for the Mothers' Union, the design being a representation of the Madonna and Child taken from a picture "Madonna of the Olive Branches" by a modern Italian artist. The banner is in blue and gold. The second was made for the Young Wives. It is another representation of the mother and child; this time the mother is younger in appearance. The original picture is hung in Stuttgart Art Gallery. The third, for the Women's Fellowship, is a representation of the story of Ruth and Naomi (see Ruth 1: verses 16, 17), the background of the banner is of red and green silk damask. The fourth is the Youth Fellowship banner. It is in three shades of green silk damask, the design being the letters "I.H.S."—the emblem of the Holy Name. The making and renovating of banners is an outstanding piece of voluntary work done for St. Andrew's Church. The Church is indebted to Miss M. Glover for this work, yet she refuses to accept any praise but attributes all her skill to the Grace of God—an attitude which is truly Christian. In addition to the above mentioned banners, the Colours of the Church Lads' Brigade, Scout Troop, the Cub Pack and the Guide Company, are carried on all processions of Parish Organizations.

A most impressive addition to the Walking Day procession of 1961 was that of a new banner. This is the third of the large banners and is carried on two poles. The theme of the banner is the Good Shepherd (see St. John 10, verse 11). The front illustrates the first phase "I am the Good Shepherd," the picture being similar to the mosaic in the Church near the front of the pulpit. Below the picture is the badge of St. Andrew, and worked into the stoles on either side are the five loaves and two fishes, reminding us of the feeding of the Five Thousand (in which incident St. Andrew had a share). The back of the banner illustrates the second phrase of the text: "The good shepherd giveth his life for the sheep," and displays the Lord Jesus on His Cross. This phrase links with the original Church-school that existed at Martland Mill, for there over the altar the text was displayed. To quote our present Vicar "the banner recalls us to the past, and points to the Faith by which we live in the future." The banner was made by Messrs. T. Brown and Son, Ltd., of Manchester; the main colour scheme is red and gold.

CONCLUSION

The joy and love and warmth of a home, spring from the contributions made by members of the family. These possessions reflect the interests and personalities of many generations. It is not great wealth which builds a home, it is not necessarily the most modern equipment; it is the gathering together of things small and great which bring to mind members of the family—past and present.

Our Church is our temporal spiritual home. Here we gather to worship, to meditate, to pray. Here it is we come in times of sorrow and in times of joy; and it is good if the things we see around us speak of others who have experienced joy and sorrow, and who have been sustained in life's journey by the love of God. Walk around St. Andrew's and realise the heritage that is here; so many things speak to us of so many people past and present—all, in one way or another, members of one family—yea rather of the family of our Lord Jesus Christ. But above all, they lift us up and remind us that here we have no abiding city for our final citizenship is in heaven.

May joy and love and warmth be yours as you come into this House of God, and may they go with you as you continue on life's pilgrimage; and may you come at length in fellowship with those who have gone before to the joy and love and warmth of the presence of God the Holy Trinity.