Chandeliers in Leicestershire and Rutland churches

by Robert Sherlock

Before candles were superseded and the zeal of the Gothic Revivalists made itself felt, the artificial lighting of churches received little attention. Conditions likely to be typical of Leicestershire and Rutland¹ were those at Wymeswold where the church had ‘tallow dips, stuck on sticks, which were inserted in holes bored in the toprails of the pews. These were usually in all progressive degrees of filth, and leaning all ways.’² Only in towns and large villages were the lighting fittings so elaborate as sometimes to include one or more chandeliers. The nine churches in Leicestershire and Rutland that are known to have possessed brass chandeliers, with the dates of acquisition, are as follows:

Leicester, St. Martin 1726
Ashby-de-la-Zouch 1735
Waltham-on-the-Wolds 1741
Melton Mowbray 1746
Leicester, St. Margaret 1754
North Luffenham 1772
Uppingham c. 1775?
Belgrave 1777
Measham 1785

It should not necessarily be assumed that this is a complete list seeing that the sources for Leicestershire and Rutland are not so informative as they are for some areas. Nevertheless the narrowness of the date-range is worthy of comment. The earliest chandeliers, appropriately belonging to Leicester’s principal church, are comparatively late, and no chandeliers were acquired in the early 19th century. Equally it may be significant that places such as Lutterworth and Oakham do not appear in the list. The distribution of chandeliers was generally somewhat arbitrary and depended partly on the initiative of donors. In Leicestershire and Rutland only one chandelier, that at Belgrave, is known to have been purchased by the churchwardens.

The extent in place and time to which chandeliers were used could be more susceptible to local variation than the chandeliers themselves. There seems to have been no place of manufacture within Leicestershire and Rutland, and the only chandeliers definitely of local origin — they were probably made at Stamford — are the pair at Melton Mowbray. National uniformity was achieved by the dominance first of the London makers and then increasingly after 1770 of their Birmingham rivals. London work is represented by the surviving chandeliers at Ashby-de-la-Zouch and North Luffenham.

Considerable changes have taken place since the time that nine churches in Leicestershire and Rutland had their own chandeliers. An improvement in oil lamps was followed after 1830 by the introduction of gas. Both developments led to removals which helps to explain why only four of the nine churches now retain their chandeliers. In the country as a whole, many of the ones that were removed were sold as scrap to local ironmongers, but some found their way to churches and other buildings that continued to rely on candle-light. The Uppingham

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chandelier may have gone to Huntingdonshire, but Leicestershire and Rutland gained a
Lincolnshire chandelier at Waltham-on-the-Wolds and parts of a possible Staffordshire one at
Tinwell.

Chandeliers were exposed to risk even without alternative means of lighting. Being largely
ornamental, they have been peculiarly subject to the vagaries of taste. The influence of Pugin
and his followers is seen in the removal of the chandelier at St. Margaret's Leicester, and its
replacement by a corona lucis. At Wymeswold, two seven-light coronae after the ancient pattern
have lit the nave since 1846; they are inscribed on the hoop with Biblical texts. At the end of
the 19th century the response to the partial replacement of Gothic by Baroque was the
acquisition of small chandeliers modelled upon Dutch work of the 17th century. Examples may
be seen in Leicestershire at St. Mary-de-Castro church, Leicester, and at Cadby and
Hungarton. Finally the 20th century has seen the complete ascendency of electricity and an
opportunity to dispense with visible lighting fittings. It is an opportunity not always being
taken. The careful treatment of the surviving chandeliers in Leicestershire and Rutland and
Leicester Cathedral's reproduction chandelier acquired in 1966 are a symptom of present
attitudes and a possible portent of future trends.

The following is a list of Leicestershire and Rutland chandeliers, both surviving and formerly
existing. Those dating from after c.1830 have been excluded.

SURVIVING CHANDELIERS

Ashby-de-la-Zouch (Plate 1)

Widest part of body: 12½ inches. 2 tiers of 8 and 6 branches.
Inscription on lower half of globe: YE GIFT OF LEONARD PIDDOCK GENT TO YE CHURCH
OF ST HELEN'S IN ASHBY-DE-LA-ZOUCH IN YE YEAR 1735. MR EDWARD SABIN & MR
JAMES WOODROFF CHURCH WARDENS.

The bishop's mitre finial at once associates the Ashby chandelier with a number of others.
The closest parallels are provided by the chandeliers at Queen's College, Oxford (1721), Shriverham, Berkshire (1726), All Saints', Oxford (1726-7), and St. Mary's, Haverfordwest,
Pembrokeshire (undated), where special points of resemblance are the heavy scrolling of the
branches, the 10-sided form of the globe and other parts of the body, and the raised centres of
the pans. The globes at Shriverham and Ashby are engraved with similar lettering; they were
cast from the same patterns, and so also were the finials, although at Ashby the jewelled points
of the mitre have had to be removed. The distribution of the comparable examples postulates a
London origin for the Ashby chandelier, and that is confirmed by the stylistic evidence. The
style represents a departure from the main national — and therefore London — tradition, yet the
departure is one that is in line with and indeed ahead of contemporary trends. The bold and
simple mouldings of the body and the attempt to mask the attachment of the branches anticipate
significant developments of the late 1730s.

The attribution may be carried a stage further. The donor of the Shriverham chandelier was
William Parsons, to be identified with one of that name who was the son of Jonah Parsons of
Shriverham and who was admitted to the London Founders' Company in 1698. This was
the Company pre-eminently concerned with brass chandeliers. If William Parsons was a maker
as well as being a donor, he presumably made the Shriverham chandelier and therefore also the
one at Ashby. The dates when Parsons flourished agree with that interpretation for he was the
Master of the Company in 1723-4 and did not die until 1740 or 1741.

When Nichols described Ashby church at the beginning of the 19th century, the chandelier
was being used 'to light the minister at funerals', and it faced the desk and pulpit. The present
position and hangings are no doubt the original ones. The chandelier is suspended from the
centre boss in the nave, and the hangings consist of two iron rods. Simple scrolling on all four
sides is fixed at two points to the upper rod, and at one point to the lower one. What is unusual about the hangings is the inclusion of a brass dove that was noted by Nichols. Although it is threaded on to the lower rod, it is part of the chandelier and effectively serves as a second finial. It represents a casting that is otherwise associated with the bishop’s mitre as an alternative form of finial; it is first known to have occurred in that context at Little Coxwell, Berkshire (1729).  

The donor of the Ashby chandelier was Leonard Piddock, whose social status is indicated by his having been High Bailiff of Leicester from 1723 until his death in 1744.  

The chandelier is constructed in the way that was typical for its date. The branches hook into holes in the body. The ease of removal had serious consequences as the following advertisement that appeared in the Leicester and Nottingham Journal for 27 July 1776 reveals:

A CHURCH ROBBED
On Monday Night the 22d of July, some Villains broke into the CHURCH at Ashby-de-la-zouch, and stoe from thence twelve Branches out of the large Candlestick which hangs in the Middle of the Church, two Crimson Velvet Pulpit Cloths with gold Fringe, and two Surplices. They also broke open all the Chests and Boxes, as is supposed in searching for the Communion Plate, which was luckily not kept there.

Whoever will give information to the Church-Wardens so that the Offenders may be brought to Justice, shall receive TEN GUINEAS Reward, upon Conviction of the Offender or Offenders:— And if any Person concerned, will discover his Accomplice or Accomplices, so that he or they may be brought to Justice, he shall have his Pardon and a handsome Reward.

The Villains left behind them a purple and white Handkerchief, having upon it a Map of AMERICA.

* Two Men came to the George Inn, in Ashby, on Monday Evening, and from several Circumstances are suspected to be concerned in the above Robbery. — One of them was a tall thin Man, with his own Hair, and had on a Claret coloured Coat, the other was a middle sized thin ill looking Man, and had on a light drab coloured Cloth Coat. They were both young Men.

The robbers were thought to have made their escape with a black mare belonging to James Worstall and stolen out of a pasture near Ashby. The same newspaper, together with Aris’s Birmingham Gazette and the Derby Mercury, carried a second advertisement offering a reward of two guineas for the apprehension of the person or persons who had stolen the mare. The churchwardens paid 4s for the insertion of the first advertisement. It was one of several expenses that were occasioned by the robbery. Others in the order in which they appear in the accounts were:

- paid for Bills to Advertise the Church Robbery
  - Cheatle & Radleys Expence in Search of ye Church Robbers
  - Mr Beadsmoore Expence to Coventry about ye Church Robbers
  - Foster, Standley & Webster for going Several ways after the Church Robbers
  - To Radleys & Kerbys Horses Hire in Search of Church Robbers
  - pd ye Several Men for their Trouble for Do
  - Advertisements to Manchester

Eventually 3s 6d was paid on 24 August 1776 to ‘the Man that found and brought the Candlestick’. There is a tradition, still current, that the find-spot was a ditch on the Nottingham road. No other reward was paid by the churchwardens. Presumably therefore the robbers were never caught, and the Leicestershire Quarter Sessions records contain no reference to the theft.

The subsequent history of the chandelier is the usual one of cleaning and repair. The
branches must have suffered damage in the robbery so that the churchwardens for 1777-8 paid £8 7s 6d for repairing 'candlesticks'. In 1780-1 and 1796-7 the cleaning of the 'candlesticks and sconces' was done by Joseph Hallam. A thorough repair took place in 1848 when £4 15s was paid to Robert Orchard of Ashby for renewing the chandelier and the two pairs of candlesticks. A charge for carriage suggests that he sent the objects away. At the same time James Orchard, at a cost of 18s, painted and gilded the ironwork and gilded the dove. The chandelier was re-hung on 28 April. Finally, in 1963, the chandelier was restored by H.J. Richards & Son of Burton-on-Trent. The hangings were again repainted and gilded, and the method of lighting reverted to candles from electricity.

*Melton Mowbray (Plate 2)*
A pair. Widest part of body: 17½ inches. 2 tiers of 12 branches.
Inscription on lower half of globe: THE GIFT OF RICHG GREGORY OF BURTON-LAZARS IN THIS PARISH GENTLEMAN, 1746.

Probably no Leicestershire or Rutland church was ever more richly endowed with chandeliers than Melton Mowbray. £70 was the cost, which would have included that of providing the hangings. It is necessary to go as far as Penrith, Cumberland, and Chichester Cathedral to find other churches with a pair of mid 18th-century chandeliers having twenty-four branches.

Although their size and number makes them of national distinction, there are reasons for considering the Melton chandeliers to be of local manufacture. First there is the documentary evidence. The chandeliers were given, but Richard Gregory, the donor, died on 28 March 1747 and the promptness of his death must explain why costs that immediately followed acquisition were borne by the churchwardens. In the accounts for 1747-8 1s 2d was paid for taking down the 'branches', 1s 6d was paid for putting them up, and 11s 4d was paid to 'the Stamford Man Cleaning branches help and oy'. If, as would be reasonable, it was to the maker that the churchwardens turned for the cleaning and the correction of teething troubles, Stamford emerges as the place of manufacture. Stamford is known to have possessed a number of brassfounders in the 18th century: Robert Goodwin, Robert Taylor and Joseph Wilford were all flourishing there in the 1740s. Of these, the last seems to have been responsible for the making of at least one chandelier. The churchwardens' accounts of St. Martin's, Stamford, contain the entry, 'pd Jos: Willford as by Bill £20', which is presumed to refer to the chandelier formerly at St. Martin's and now at Ham House, Surrey (1732).

Secondly there is the evidence of identical castings elsewhere. As at Ashby, the feature at Melton most indicative is the finial. Here it takes the form of a dove with its head turned distinctively left. The only other chandelier having a finial cast from the same patterns is that at Bourne, Lincolnshire, which commemorates someone who died 1 March 1742/3. In turn the branches, suspension-ring and sections of the baluster stem at Bourne are repeated, (as far as differences in size allow), in the chandelier at West Deeping, Lincolnshire (1770). Melton Mowbray, Bourne and West Deeping lie in different directions from Stamford and are respectively 20, 10 and 5 miles from that town. Chandeliers having identical castings may be presumed to have come from a single workshop. That being so, the distribution-pattern supports the argument in favour of Stamford being the place of manufacture.

Thirdly and finally there is the stylistic evidence which seems at first sight to be in conflict. Apart from the sockets and pans in addition to the dove finial, the chandeliers at Melton and Bourne have no details in common, and neither resembles the one from St. Martin's, Stamford. Comparisons are, however, readily found among chandeliers of London origin. Thus the Bourne chandelier, including especially its branches, is modelled upon the design exemplified at Lechlade, Gloucestershire (1730). At Melton distinctive features are the heavy body with its well-formed mouldings and the means of attaching the branches to the body. Tenons fit into
bosses that project from the collars of the globes. Except that the collars and bosses are a single casting, such features recur at Batcombe, Somerset (1737),31 where moreover the partially-hollow branches, although not cast from the same patterns, are deceptively similar. The Batcombe design is represented again by derivatives of unquestionable London origin32 at Bapchild, Kent (1746),33 and Shoreham, Kent (undated). The fact that the Stamford, Melton and Bourne chandeliers differ from one another and resemble London work might suggest that several makers, all of them Londoners, were involved. To accept that is, however, to ignore the scale and nature of the plagiarism that was characteristic of the provinces.34 If the situations at Bristol, Bridgwater and Chester were typical, the stylistic evidence provided by the chandeliers at Melton and Bourne is quite reconcilable with their having been made in a single provincial centre. The conclusion to be reached is that the Melton chandeliers came from Stamford. Whether they were made by Joseph Wilford or by one of his contemporaries must remain uncertain.

The chandeliers are placed in the centre of the north and south transepts. The hangings, clearly part of Gregory’s gift, are decorated, all in one plane, with an elaborate and integrated arrangement of panels, scrolling and acanthus foliage. In 1825 John Dickinson painted the hangings blue as part of a general re-decoration of the church.35 In 1795 the chandeliers were hanging from the roof of the nave.36 They owe their present position to the restoration of the nave that began in 1869 and to the temporary use of the transepts as the area for public worship while the restoration was in progress.37

Before 1746 the church already possessed candles which would have been standing or bracket fittings. Payments for cleaning and dusting the ‘candlesticks’, ‘sconces’ and ‘branches’ continued through the 18th century at such times as the Visitation, Christmas and Easter. Payments after 1748 that relate unquestionably to the cleaning of the chandeliers belong only to the 19th century. In 1840-1 the clerk did the cleaning for £1, and the sexton was doing it for £1 10s and 5s in 1825-6 and 1846-7 respectively.38

_North Luffenham_ (Plate 3)

Widest part of body: 11¾ inches. 1 tier of 12 branches.
Inscription on lower half of globe: Ex dono Johannis Digby Armigeri Qui Obijt XIX° die Maij MDCCCLVIII° Aetatis Suæ XXXI°.

After 1738 it was increasingly the practice for the branches of London-made chandeliers to be attached to globes rather than trays and for bolts to take the place of hooks and tenons. The change in construction was often accompanied by use of a flame finial and by straight-sided tops to the sockets. The chandeliers that combine those features conform to a single tradition, and many of them are divisible into groups, forming a sequence and distinguished from one another by a particular range of castings. The chandelier at North Luffenham is the earliest known example of the third group, where the characteristics include the rococo style of the finial and the comparative lightness of the rest of the design. Other dated examples of this third group are at St. Paul’s Cathedral (1778)39 and Watlington, Oxfordshire (1778).40 Undated examples are at Meldreth, Cambridgeshire, Cornwall, Devon, Little Gidding, Huntingdonshire, and Wycliffe, Yorkshire N.R. All the main castings at North Luffenham are repeated at either St. Paul’s, Watlington or Little Gidding. The maker of the earliest of the groups was probably William Alexander,41 the makers of the others were certainly Londoners but they have not otherwise been identified. In 1771 Thomas Shrimpton was the maker who had succeeded William Alexander.42

The donor of the North Luffenham chandelier was John Digby who as the inscription records died in 1758. His will contains the following clause:43

Item I give and bequeath unto the Church Wardens and Overseers of the Poor of the
Parish of North Luffenham in the County of Rutland fifteen Pounds fifteen Shillings to purchase a Branch with to be put up in the Parish Church there with my Name Age and day of decease wrote thereon in such manner they shall think proper which said Sum of fifteen Pounds and fifteen Shillings I charge and make chargeable my Estate with the Payment thereof within twelve Months next after my Wifes decease.

Deborah Digby, the wife, died in October 1771 so that the chandelier would have been acquired between then and October 1772. The Watlington chandelier which has twelve identical branches but lacks bands of gadrooning cost by comparison £13, exclusive of the hangings. The chandelier hung originally towards the east end of the nave, from the centre of the second main bay. The position is marked by a short iron rod ending in an iron ring. The chandelier now hangs by a chain from the western intermediate truss of the chancel, to which it was moved probably when oil lamps were placed down the centre of the nave. The chandelier was restored by W.F. Knight Ltd. of Wellingborough in 1969.

*Tinwell (Plate 4)*

Widest part of body: 6½ inches. 1 tier of 6 branches.

No inscription.

The interpretation of the Tinwell chandelier presents difficulties. One thing that is clear is that it is not in its original condition. This is suggested by the disproportionate size of the branches and is confirmed by the means of distinguishing the hooks of the branches and the matching holes in the body of the chandelier. Three of the branches and alternate branches are numbered by a system of dots. All the six branches and all the six holes are numbered by a system of strokes. The strokes were evidently substituted when the number of branches was raised from three to six. Only the three branches with dots are claimed to be original, and these are the same as the upper ones at Lechlade, Gloucestershire, and Walton-upon-Trent, Derbyshire, where the chandeliers are dated 1730 and 1734 respectively. It is inconceivable that branches of this size were originally only three to a tier, but whether there were six branches originally depends on the significance of the moulding into which the branches hook. This moulding, or at least the part that survives, is the same as the lower such moulding at Lechlade and Walton. It and its six holes are therefore presumably original.

As for the rest of the chandelier, the sockets, pans, pendant terminal and top of the body need to be compared with the corresponding parts at Lechlade and Walton. They are not the same. At Tinwell the body-sections are relatively more numerous, and none of the parts was manufactured by casting it in two halves. Despite these basic differences, resemblances are too strong to be merely a coincidence. It is probable that the chandelier was substantially reconstructed when the system of numbering by dots was introduced. Some parts were retained, while others because of their condition were studiously copied. Others again were presumably already lost by the time of the reconstruction. The chandelier when intact would have included a globe and other parts that may have made it more closely comparable to those at Lechlade and Walton. Enough survives to suggest that it also dated from about 1730, was also made in London and was stylistically related to the one at Ashby-de-la-Zouch.

The condition of the chandelier accords with its chequered history. In about 1912 a Stamford draper, George Oates, bought the chandelier from a scrap-dealer at Heacham, Norfolk, and hung it in his home, Woodcroft Castle near Helpston, Northamptonshire. There it remained until 1935 or 1936. George Oates moved to Tinwell Manor, and in 1937 he gave the chandelier to Tinwell church at the same time as electric lighting was installed. It was hung in the chancel, where it now is, suspended by a chain in the westernmost bay. The original setting was believed to be Lichfield Cathedral but, in the absence of supporting evidence, St.
Mary's, Lichfield, which in 1821 still possessed a chandelier bought by the churchwardens for 1733-4, is more likely. The St. Mary's chandelier cost only £6 9s 6d; it had five branches in 1821 but, as a principal lighting fitting, it may be expected to have had at least six originally.  

**Waltham-on-the-Wolds (1) (Plate 5)**

Widest part of body: 9¼ inches. 2 tiers of 5 branches.

Inscription on upper half of globe: THE GIFT OF WILLIAM LOVE. 1741.

Although in date it comes between those at Ashby and Melton, the Waltham chandelier belongs to an earlier phase of development. The scrolled branches, octagonal in section, relate it to the period 1717-25, and the context is further indicated by the chandelier at Pembridge, Herefordshire, which is dated 1722 and where the plain suspension-ring, the absence of a finial, the baluster stem and the collared globe are all comparable. But the Waltham chandelier is in three respects significantly different from others of similar design. First the pendant and the main sections of the stem have been cast in two halves soldered together; secondly the trays into which the branches hook are separate castings; and thirdly a second tier of branches has been created and accommodated merely by repeating all the elements, including the appropriate body-sections, of the first tier. Because these second and third differences are at variance with the best of London design and because of the archaism, the Waltham chandelier is either of provincial origin or an inferior example of London work.

The donor of the Waltham chandelier was William Love who was parish clerk and schoolmaster and who died in 1761. He was perhaps the kind of person less likely than most to have employed a London founder. Another church that owes its chandelier to a parish clerk is Caversham, Berkshire (1743). The maintenance of the Waltham chandelier was for a time appropriately carried out by the parish clerk. From 1809 to 1828 Richard Tinkler and his wife, Sarah, were paid about 1s a year for cleaning the 'candlestick'. After the acquisition of the second chandelier the cost of cleaning rose. 2s 6d was the usual amount of each payment between 1840 and 1849.

The chandelier hangs by four twisted iron rods towards the west end of the nave, between the third and fourth bays. The opposed ends of the two bottom rods are decorated with simple scrollwork. It may be supposed that this first chandelier originally occupied the place of the second chandelier.

**Waltham-on-the-Wolds (2) (Plate 6)**

Widest part of body: 10¼ inches. 2 tiers of 7 branches.

Inscription on lower half of globe: EX DONO. SARAIE MORGAN. ECCLESIAE WALTHAMIENSI ANNO DOM. MDCCXXXV.

The chandelier was second-hand when it was given in 1835, the original setting having been the church at Grantham, Lincolnshire. It was given by William Ashton of Grantham who died in 1742/3, and the circumstances of its acquisition are recorded by a benefactions table at Grantham: 'William Ashton Esqr many years an Inhabitant of this Parish Gave to the use of the Church in the Year, 1731 a Brass Branch.' In 1822 the chandelier was the only one in the church. Its removal was presumably precipitated by the introduction of gas. Sarah Morgan who gave it to Waltham church was like William Ashton may years an inhabitant of Grantham and in the same year, 1835, she gave the three existing clock-dials to Waltham church. The choice of a country church that already had its own chandelier to receive the redundant chandelier of a town church is paralleled at Croscombe, Somerset, and Minety, Wiltshire.

The branches of the chandelier, although scrolled, are of circular section, and the dove finial has scale-like feathering. These two features denote a date later than 1724. The Waltham
chandelier is identical with that at Bushey, Hertfordshire (1727), and, apart from differences attributable to the number and size of the branches or to the presence of a tier of scrolls, it is identical also with those at Seal, Kent (1725), Norwich, St. Martin-at-Palace (1726), and Barton Turf, Norfolk (c. 1727). Such strict adherence to a limited range of patterns is in contrast to the practice that generally preceded. It suggests that the chandeliers were the product of a single foundry, and the evidence of both style and distribution points to London as having been the place of manufacture.

The chandelier hangs towards the east end of the nave, from the centre of the second bay. There is an iron chain above, but the main feature of the hangings is a superimposed oval and cruciform arrangement of scrolling and leaves. Despite reference to a gilt chain as the form of hanging in 1822, the decorative ironwork is of a style and scale consistent with its having come from Grantham and being contemporary with the chandelier.

CHANDELIERS FORMERLY EXISTING

Belgrave
In 1800 the nave of the church contained a chandelier of twelve branches, surmounted by a dove holding an olive-branch in its bill, all of burnished brass, suspended from the roof by iron chains. The chandelier was in fact acquired during the year 1777-8. William Vann, who was one of the wardens, made the following payments:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>My Self a Day helping when the Sconce was put up</td>
<td>0 1 0</td>
</tr>
<tr>
<td>Pd Mr Parsons Bill p Sconce &amp;c</td>
<td>13 8 0</td>
</tr>
</tbody>
</table>

The first entry occurs between ones that are dated 25 December and 27 February respectively. The second is dated 19 May. The vendor is perhaps to be identified with John Parsons who in 1786 had an ironmonger and cutler’s shop in Market Place, Leicester. No one with that surname is known at this time to have been a brassfounder either at Leicester or elsewhere, and the role of ‘Mr. Parsons’ was probably that of an intermediary.

The chandelier answered the description of a number of surviving examples. If it belonged to the same group as those at Chirbury, Shropshire (1769-70), St. Harmon, Radnorshire (1771), Berkswell, Warwickshire (1780), and Sherington, Buckinghamshire (1783), it would have been made by the Haywood family of Birmingham and the branches would have been arranged in two tiers of six or of eight and four. If on the other hand it belonged to the same group as those at Sidlesham, Sussex (1770), Wootton, Berkshire (c. 1786? and Somersham, Huntingdonshire (1787), the design would have been heavier and more elaborate and the branches would have been arranged in one tier of twelve or two tiers of six.

After its acquisition the Belgrave chandelier was being cleaned by the clerk who in 1833 used chemical paste for the purpose. Two payments, each of 1s, were made each year from at least 1791 to 1801. In 1825 the clerk took the chandelier to Leicester and back, and from 1838 the usual payment for cleaning was 3s a year. In 1857 it looks as though it was at first the intention to keep the chandelier, for on 21 June two men spent 4½ hours taking down and re-fixing it. But the last payment for cleaning relates to Michaelmas 1857, and it may likewise be significant that a bill of W. Richards & Co., iron and brassfounders of Leicester, contains the following entries dated 30 December 1857:

<table>
<thead>
<tr>
<th>Description</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Cr By Old Brass 56 lb 7d</td>
<td>1 12 8</td>
</tr>
<tr>
<td>By Old Iron 28 lb</td>
<td>0 1 0</td>
</tr>
</tbody>
</table>

The weight of the Berkswell chandelier by comparison is 43 lb.

Gas lighting was not introduced until 1861. There is no chandelier shown in a photograph of the interior of the church dated 1879.
Leicester, St. Margaret

Nichols was able to say: "The church is also ornamented by an elegant brass chandelier, with twelve branches above, and twelve below, pendent rom the roof of the nave, and opposite the reading-desk; the gift of John Bass, esq. in 1754." 82 Bass made the gift during his lifetime and did not die until ten years later. 83 The chandelier belonged to the period that is particularly associated with the manufacture of chandeliers having two tiers of twelve branches. There are surviving examples at Chichester Cathedral (1752), Lydd, Kent (1753), Tattenhall, Cheshire (1755), and Armourers' Hall, London (1756).

An inventory of 1849 or later refers to three coronaec lucis in the chancel, a large one 'exchanged for the Old Chandelier' and two smaller ones given by Mr. W. Hunt. 84 William Hunt had a special interest in metalwork — he was an ironmonger of Gallowtree Gate, Leicester 85 — and the idea of having a new lighting installation may have been his. The three coronae were presumably acquired in 1846 at the same time as the restoration of the chancel, 86 but in any case after 1836 when the chandelier was specifically being cleaned with the rest of the church. 87 The chandelier was not replaced for functional reasons: the large corona was also designed for candles and it was not until 1862 that it was resolved that it be adapted for gas lighting. 88 None of the three corona has survived.

Leicester, St. Martin

'In the nave are two chandeliers with orbs and branches each; that nearest the reading-desk the gift of Alderman Gabriel Newton, at the desire of his wife Elizabeth [Wells]; whose base was a sensible obstruction to the reader, till the said nave was underdrawn or ceiled ... the other given at the same time by the Corporation.' So wrote Nichols, quoting the Rev. William Bickerstaffe. 89

Gabriel Newton's first wife, Elizabeth, was buried on 18 April 1725, 90 and the two chandeliers were acquired soon afterwards. At a meeting on 26 January 1725/6 it was 'Ordered that the Corporacon will doe give to the Parish Church of St Martin in this Borough one Branch or Candlestick of the Same Sort and Valuue as that Branch intended to be given by mr Gabriell Newton to ye Sd Parish Church'. 91 The chamberlains' accounts for record the following payments: 92

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pd for the Candlestick to St Martins Church</td>
<td>22 10 0</td>
</tr>
<tr>
<td>pd for the Carriage of the Same</td>
<td>0 14 6</td>
</tr>
</tbody>
</table>

The kind of expenditure is paralleled at Lincoln where the Corporation gave a chandelier in 1720 to the church of St. Mary-le-Wigford in that city. 93 The size of the St. Martin's chandeliers is suggested by their cost. In 1721 it was possible to buy a sixteen-branch chandelier for the church at Horncastle, Lincolnshire, with a bequest of £20. 94 The high cost of the carriage to Leicester is consistent with the chandeliers having come from London which was the only national centre of manufacture until the late 18th century. The underdrawing of the nave to which Bickerstaffe refers was the subject of a vestry order made 11 March 1778. 95

In 1816 the form of lighting may be assumed from the payments to have changed to oil lamps, and on 18 December that year a vestry meeting considered 'the Propriety of removing the Easternmost Chandilier in the Church'. 'It was stated by Mr Burbridge that the Question was not for the Consideration of a Parish Meeting & he therefore moved that this Meeting shou'd proceed to the other Business which Motion was seconded by Mr Carr but was negatived by a Majority and the question being then put whether the Churchwardens shou'd be authorized by this Meeting to remove the Easternmost Chandilier such Motion was also negatived.' 96

If the disposition of the chandeliers was the same as in Bickerstaffe's day, the easternmost one would have been that given by Gabriel Newton. The westernmost chandelier is not mentioned presumably because the right to remove it was thought to rest with the Corporation. Whether the Corporation gave their agreement is not recorded, but regardless of the vestry proceedings
the payments of the churchwardens for 1817-8 included:

[To] Skeltons Acct for removing Chandlery

Wm Stableford for Scaffolding for removing Chandler & Washing Ceiling 3 3 6

The first entry is dated 14 June 1817. The second appears between entries dated 19 January and 4 February 1818. 97 There is no indication in the accounts as to the subsequent fate of the chandeliers.

During their time at the church — at least until 1766 — the chandeliers were cleaned regularly. This was generally done by the clerk for 5s a quarter. 98

The other lighting fittings included two pairs of 'brass sconces' which were no doubt standing candlesticks. In 1749-50 £1 was paid for these to 'Mr. Guthridge'. 99

Measham

The churchwarden made the following payment on 8 October 1785: 100

Payd for Ale when W: Hill Esqr put up the Candlestick 0 2 6

What this means is that a chandelier was acquired in 1785, ale was given to those who put it up, and William Hill of Measham, who died in 1808, 101 was the donor.

There was a single chandelier in 1824, 102 and John Heafield had been paid for cleaning it at 2s 6d a time in 1803, 1818 and 1820. 103 The date of removal was perhaps 1842 when the church was re-pewed and a gallery was erected. 104

Supplementary lighting was provided by standing candlesticks on the pulpit. The following entries in the churchwardens' accounts against the date, 27 March 1814: 105

Pd for Shandelier for the Pulpit as Pr Bill 1 15 0
Pd for Carrege 0 1 6
Do Puting up 0 1 0

Uppingham

'A Chandelier, of Brass' was among the church's possessions in 1825. 106 A water-colour painting by Edward Falkener, dated 1842, 107 shows it to have had two tiers of branches projecting from as many globes. The finial appears to consist of a flame, and the pendant ends in a ring or handle. The form of construction, if accurately represented, indicates a chandelier that cannot have been made any earlier than about 1740. It hung from a chain towards the east end of the nave and was capable of being raised and lowered by a pair of pulleys and two globular counterweights. The use of two counterweights rather than a single one is exceptional but may be paralleled at Newland, Gloucestershire, 108 and Broughton, Lancashire. 109

The series of churchwardens' accounts is complete, but despite that the only references to the chandelier arise from payments to the clerk for cleaning between 1826 and 1831. 110 What happened to the chandelier after 1842 can only be conjectured. It is possible that it was removed to Little Gidding, Huntingdonshire. The present chandelier in that church corresponds to the one shown in Falkener's painting. It has two tiers of eight branches, a flame finial and a pendant handle. The chandelier, according to its inscription, was given on 27 December 1853. Comparison with the examples at St. Paul's Cathedral, Watlington, Oxfordshire, and North Luffenham, Rutland, points to its having been second-hand and indeed about eighty years old then. 111 The donor was William Hopkinson, a solicitor of Bourne and Stamford, 112 whose nephew and eventual successor 113 was a boy at Uppingham School at the time of the gift. 114

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Notes

1. For the sake of consistency with other articles, counties are identified by the names and boundaries that were in use until 1974
2. History and Description of the Restored Parish Church of Saint Mary, Wymerswold (1846), 8
3. Ibid., 21
4. Information from W.F. Knight Ltd., Wellingborough
5. Arch. Jnl. XCIII (1936), plate Va
6. The Connoisseur, May 1969, p.16, plate 6
7. Bodleian Library, D.D. Par. Oxford All Saints c.4, churchwardens’ accounts, 1726-7, showing that ‘Mr. Paine’, (probably Tobias Paine, a brazier of the parish), was paid for the ‘branch’
8. Now removed, but recorded in photograph at church
9. Guildhall Library, 6340/1
10. Guildhall Library, 6337
11. Guildhall Library, 6331/1, minutes 23 Sept. 1723
12. P.C.C., 134 Spurway, will of William Parsons, made 16 Oct. 1740, proved 23 May 1741
13. J. Nichols, History and Antiquities of Leicestershire, III, part II (1804), 618
15. Nichols, Leicestershire, I, part II (1815), 452. He was buried 26 Aug. 1744: Leicestershire Record Office, DE 1013/2, par. reg., Ashby
16. 29 July 1776
17. 26 July 1776
18. Leicestershire Record Office, DE 432/37, churchwardens’ accounts 1764-1845
19. Information from Mr E.A. Crane of South Street, Ashby (1968)
20. Churchwardens’ accounts 1764-1845
21. Leicestershire Record Office, DE 432/38/7, churchwardens’ vouchers 1848-1850; White, Directory Leicestershire (1846), giving full name of Robert Orchard
22. Information from H.J. Richards & Son
23. Nichols, Leicestershire, II, part I (1795), 251
24. Monument in N.W. corner of Melton churchyard
25. Leicestershire Record Office, DG 36/141/25, churchwardens’ account 1747-8
26. Stamford Town Hall, Hall Book 1721-72. Robert Goodwin was admitted Freeman 23 Apr. 1739, and apprentices were bound to him 1741/2 and 1745; apprentices were bound to Robert Taylor 1732, 1733, 1740/1, and his apprentices were admitted Freemen 1738, 1754; Joseph Wilford was admitted Freeman 9 Oct. 1729, and his apprentice was admitted Freeman 1747
27. Church of Stamford, St. Martin, churchwardens’ accounts 1722-61, 1732-3
28. Arch. Jnl. XCIII, plate IV
29. Connoisseur Year Book, 1959, p.98, plate 27
31. Somerset Record Office, D/P/hat/4/1/2, churchwardens’ accounts, showing that warden for 1737-8 paid for hanging of ‘candlestick’; G.W. Macdonald, Historical Notes relating to the Parishes of Batcombe and Spargrove-cum-Upton Noble (Shepton Mallet, 1865), 39
32. See note 41
33. Connoisseur Year Book, 1959, p.93, plate 9
35. Leicestershire Record Office, DG 36/14/61, churchwardens’ vouchers 1825-6
36. Nichols, Leicestershire, II, part I, 251
37. Leicestershire Record Office, DG 36/86, printed statements of church restoration accounts. 1st account, dated Mar. 1868, refers to preparation of transepts; 2nd account, 1 July 1869, refers to contractor’s wish to begin work in nave
38. Leicestershire Record Office, DG 36/141/1-66, churchwardens’ accounts and vouchers 1710-1904, 61 and passim; DG 36/140/38, churchwardens’ accounts 1843-1913; Melton church (1964), churchwardens’ vouchers 1840-1
40. Connoisseur Year Book, 1962, p.81; plate 29. The date is derived from churchwardens' accounts; see note 45
41. For the evidence for the attribution to William Alexander, see R. Sherlock, 'London-made Chandeliers 1730-1830', The Connoisseur, June 1973, pp.100-1. The chandeliers at Bapchild and Shoreham belong to this first group; see p.53
43. P.C.C., 96 Lynch
44. She was buried 14 Oct.: North Luffenham Reg. (Parish Reg. Soc. IV, 1896), p.132
45. Bodleian Library, D.D. Par. Watlington c.4, churchwardens' accounts, 1777-9
46. Rutland Mag. III, no.18, Apr. 1907, plate facing p.33, where chandelier appears in chancel and oil lamps are in nave
47. Information from W.F. Knight Ltd.
48. See note 30
49. Connoisseur Year Book, 1962, p.80, plate 26
51. 'A Short Description of Tinwell Church', MS at church attributed to P.L. Hooson, p.20
52. Ibid.
54. Connoisseur Year Book, 1959, p.93, plate 7
55. Nichols, Leicestershire, II, part I, 385; floor-slab in nave of Waltham church
56. Inscription on chandelier
57. Leicestershire Record Office, DE 625/19, churchwardens' accounts 1805-65. A headstone in S.W. part of Waltham churchyard establishes the relationship of Richard and Sarah Tinkler
58. White, Directory Leicestershire (1846)
60. Lincolnshire Archives Office, Grantham terrier 1822
61. Gasworks were established at Grantham in 1833: White, Directory Leicestershire (1846), 671
62. Inscription on wall-tablet in Grantham church
63. White, Directory Leicestershire (1846), where the date of gift is incorrectly given as 1833. The date 1835 appears on one of the clock-dials
64. One of the chandeliers was originally at Wells, St. Cuthbert: N.G. Cole, The Parish Church of Saint Mary the Virgin [Crocombe] (1954), 18
65. One of the chandeliers was originally at Gloucester, St. Michael: inscription giving names of churchwardens; Gloucestershire Record Office, P154/14 CW 2/4, St. Michael churchwardens' accounts, 1747-8
66. Connoisseur Year Book, 1962, p.78, plate 14
67. Connoisseur Year Book, 1959, p.92, plate 5
68. Connoisseur Year Book, 1960, p.31, plate 28
69. Connoisseur Year Book, 1959, p.92, plate 6. The chandelier was originally at Holt: information from the Rev. C.L.S. Linnell, Rector of Letheringsett (1960). In 1727 the re-seating of Holt church had been completed: L.B. Radford, History of Holt (Holt and Norwich, 1908), 73
70. Terrier 1822
71. Nichols, Leicestershire, III, part I (1800), 178
72. Leicestershire Record Office, 17D64/C/1, churchwardens' accounts 1760-1822
73. Leicestershire Record Office, PR/T/1786/132, will of John Parsons
74. Trans. Shropshire Arch. Soc. LVII, part III (1964), 243-4 and plate XXX
75. Connoisseur Year Book, 1958, p.51, plate 29
76. Council for the Care of Churches, Annual Review, 1963, plate XIV
77. Connoisseur Year Book, 1960, p.25, plate 1
78. Wall-tablet in Wootton church records bequest of Elizabeth Hawkins, died 1780, ‘to be laid out in ornamenting this Church’. Plate forming part of bequest dates from 1786: Gabrielle Lambrick, *The Church of Saint Peter*, no date, 5

79. Leicestershire Record Office, 17D64/C/4-29, churchwardens' vouchers 1765-1801 and 1821-63, 8-10, 22, 24 and passim

80. Leicestershire Record Office, 17D64/C/26, churchwardens' vouchers 1861-2. Payments were made to Gas Office and to clerk for taper for lighting gas

81. In churchyard shed

82. Nichols, *Leicestershire*, I, part II, 559

83. He died 8 Nov. 1764: headstone in S.E. corner of St. Margaret's churchyard

84. Leicestershire Record Office, 24D65/J/1, inventory dated by watermark

85. White, *Directory Leicestershire* (1846)

86. White, *Directory Leicestershire* (1877), 298

87. Leicestershire Record Office, 18D62/13B, churchwardens' accounts 1791-1878

88. Leicestershire Record Office, 24D65/H/3, Church Committee minutes 1850-1913, 18 Nov. 1862

89. Nichols, *Leicestershire*, I, part II, 593

90. Leicestershire Record Office, 1D63/2, par. reg., Leicester, All Saints, where reference is to ‘Mrs. Newton’. The monument to Gabriel Newton and his wives is in All Saints' churchyard

91. Leicestershire Record Office, BRII/1/6, Hall Book 1723-36, p.103

92. Leicestershire Record Office, BRIII/2/98, chamberlains' accounts 1720-6, f.297

93. Lincolnshire Archives Office, L/1/1/1/7, Corporation minutes, 26 Sept. 1720, p.70; City Chamberlains' Rolls 1719-20

94. Lincolnshire Archives Office, Horncastle terrier 1855; L.C.C. Wills 1719, II, f.184, will of Dorothy Parker

95. Leicestershire Record Office, churchwardens' accounts 1744-82

96. *Ibid.*, 1782-1825


100. Leicestershire Record Office, 27D57/3, churchwardens' accounts 1755-1828


102. Lichfield Joint Record Office, A/V/11/1, Measham

103. Churchwardens' accounts 1755-1828

104. Notice in room between nave and tower

105. Churchwardens' accounts 1755-1828

106. Uppingham church, terrier 25 Mar. 1825

107. In the church


109. *Connoisseur Year Book*, 1960, p.28, plate 15

110. Leicestershire Record Office, DE 1784/22, churchwardens' accounts 1819-71

111. See p.54


113. *Alum. Cantab.* sub William Hopkinson (1840-1929)

114. *Uppingham School Roll* 1824-1931 (1932)