

ST. JAMES CHURCH HOPE

**THE STORY OF THE ORIGINS AND
PROGRESS OF THE PARISH
CHURCH FROM 1861 TO 2016**

COMPILED BY FRED LLOYD

ACKNOWLEDGEMENTS:

There is not much documentary evidence available to make it easy to trace the story of the Parish Church. Because of this I am very thankful that the late Norman Rimmer, a former Churchwarden, took the time and trouble to pen a number of articles on the subject for the Parish Magazine. I have been able to use a lot of the information that he provided.

Thanks also to David Russell for the loan of his excellent book "I was Glad - A History of the Choir and Music of St. James Church, Hope, Salford". It is a comprehensive book which contains much more material than I could use here. Well worth dipping into if you are interested in this aspect of things.

I am grateful for the great amount of help I received from the staff at the Salford Local History Library in my searches for photographs, maps etc. My thanks are also due to the Dean and staff at Brisbane Cathedral for providing a wealth of information about one of our early incumbents.

David Sharples, ninth Vicar of Hope, provided me with the fine photograph of the original parsonage and some very useful pieces of paper for which I am also grateful.

Thanks also to all those people with whom I have chatted and who have been able to point me in the right direction. Also to the Secretaries of the Parochial Church Council (PCC) over the years for the superb minutes that I have had the opportunity to trawl through.

Lastly, I have to say that any errors or discrepancies are mine and I would appreciate any corrections.

Fred Lloyd

INTRODUCTION

Hope Church, or to give it its proper title, Saint James' Church, Hope, was built in the middle of the 19th century, but to follow its story properly we need to go back further.

What was called the "Estate of Hope" in the west of Pendleton was owned by the Radcliffe family in the 14th century. In the 16th century it was in the possession of the Bradshaws. It was purchased in 1745 by Daniel Bayley who rebuilt Hope Hall. Apparently, the Bayleys were related through marriage with the Bradshaws. Daniel was an uncle of Robert Clive who later became Lord Clive of India fame. He spent several years living with his uncle. Daniel's son Thomas became High Sheriff of Lancashire in 1768. He was also elected as a Fellow of the Royal Society. Thomas had a great interest in agriculture and prison reform and was associated with the building of the New Bayley Prison between 1787/90. In 1799 the rent of the Estate of Hope was £4-4s-0d. Much more about the Bayley family can be found in a booklet published by Hope High School in 1958. It is not included here because, although interesting, it does not directly concern our story. The point of all this is to show that influential and well- to- do people were living in the area, and this is highlighted by the entry of the Armitages.



Sir Elkanah Armitage



Hope Hall

In the 19th century Hope Hall became the home of Sir Elkanah Armitage Bt. He was born the third of six sons of a farmer and linen weaver from Failsworth. He rose to be a powerful figure in local politics and a wealthy textile industrialist and prominent Liberal. In 1833 he was made a Salford Police Commissioner, and in 1838 he was elected to Manchester's Municipal Council where he served for 25 years. He was appointed Mayor of Manchester in 1846. Sir Elkanah died in 1876 and when his will was proved his estate was worth £ 200,000, which would make him a multimillionaire in today's terms.

In the 18th century a family, the Touchets, moved from Warrington to live at Broom House which stood in the general area around Hope Hall. The Touchets became related to the Baileys by marriage when John Touchet married Sarah Bailey in 1734. John and Sarah had six children and one of their grandchildren, John, married Sarah Colquit in 1816 and became the father of three children; one of whom became Mrs Farrington, a lady who had a tremendous influence on St. James.

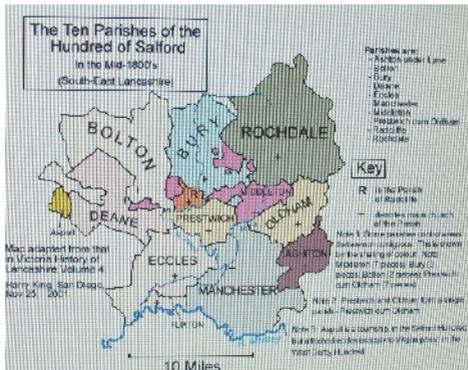
More detail about Mrs Farrington, St. James and her sad story is set out in Appendix 1.



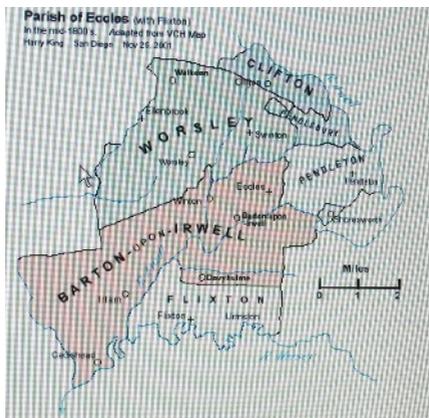
THE STORY

In the 17th century the Ancient Parish of Eccles was very extensive. It extended from the parishes of Leigh in the west to Manchester in the east; from the parishes of Dean (near Bolton) in the north to Flixton in the south. In the late 18th and early 19th centuries it was gradually divided up until we arrived at the present situation.

The map below shows the location of Eccles Parish in relation to the other nine in the Salford Hundred in the mid 19th century. Eccles Parish is, of course, very important in the story of St. James' because Hope Parish was carved from it.



It is interesting to note that some of the very ancient parishes; Prestwich & Oldham, Middleton and Bury were not simply one area, but were composed of a collection of different areas.



Above is the the layout of Eccles Parish itself, again in the mid 19th century,

The story really starts with the printing of an advertisement in the issues of “Wheeler’s Chronicle” dated 12th and 18th October 1783. Here is how it went:

A SCHOOL MISTRESS



is wanted who can teach children to spell and read English thoroughly well, and can also teach girls to knit and sew, and can be well recommended for Industry, Sobriety and Good Temper. Such a one would have a good School Room, a Chamber over it, and Garden. Rent free in a pleasant, populous Neighbourhood, near a Turnpike Road, about four miles from Manchester, and always have from 70 to 80 scholars and other advantages.

Apply at Richard Wallwork’s, Shopkeeper, Broomhouse Lane, Pendleton.

We have no information as to whether or not there were any applicants, but six years later in 1789 Broomhouse school was established by Thomas Bayley Butterworth.

This need for a school illustrates how the population was rising in the area. In 1860 the population was set down in the Diocesan Registry as 766. As well as the need for a school, it had become obvious that the ancient parish of Eccles was too extensive for the Parish Church to be able to accommodate the growing population and other places were needed for worship.

In 1845 Mrs Farrington of Worden Hall, Leyland, as mentioned earlier, an important figure in our story, was responsible for the building of Broomhouse Lane School.



Broomhouse Lane School

Mrs Farrington donated the site which was at the north west corner of what is now Salford Royal Hospital (formerly Hope Hospital) . The school closed in July 1970 and the site was occupied by the Frank Rifkin Centre which housed the Post Graduate Medical Centre and Library.

For some years after the school had been built services were conducted there by the Vicar and Curates of Eccles of which the parish of Hope was a part. One such curate was the Rev. Henry Sayers M.A. who became the first incumbent of St. James' (Hope) Church.

It is generally accepted that the increasing population was responsible for the need to build a church, but one cannot but wonder whether the trek into Eccles or Pendleton for Sunday service, especially in winter, was too much for the eminent people living in the area around Buile Hill – so why not their own Church? The parish of Hope was traced out of Eccles parish in 1860.

The name of the school derives from the fact that when the school was built the present Eccles Old Road was called Broomhouse Lane.

NOW THE PARISH CHURCH



It is true to say that the church of Saint James owes its existence to the same Mrs Farrington who donated the land for the school because in 1860 she also made a gift of the site for the Church.

The land, at the junction of Eccles Old Road and Vicarage Close, which at the time was known as Wardleworth Street, was part of what was called the Broomhouse Estate; belonging, originally, to John Touchet Esq. It passed into the Farrington family through his elder daughter's marriage (appendix 1).

The Farrington family lived at Worden Hall in Leyland which was one of the six South Lancashire Domesday Hundreds; the others being Salford, Warrington, Newton, West Derby and Blackburn.

The Hall was once in the possession of Evesham Abbey and later John of Gaunt, before it passed into the Farrington family. Worden Hall remained in the hands of the family through 25 generations. In Elizabethan days the Hall was described as "a noble place".

The Parish Church is built on part of the Broomhouse Estate that had once been laid out for a mansion by Mrs Farrington's uncle who probably planted some of the trees that still stand in the Church grounds.

Mrs Farrington had no children and on her death at a very young age the Broomhouse Estate reverted to her sister who was the wife of the Rev. Nicholas Ridley of Hollington Hall, Buckinghamshire. The date that this happened is not certain, but Mrs. Ridley was in possession of the estate in 1875. A few years after the gift of land by Mrs. Farrington the Rev. and Mrs Ridley made a further gift of land on which the Parsonage was built.



The Original Parsonage

The original house was an impressive Victorian pile, and an amazing place for an incumbent's children to grow up in, BUT it certainly was damp and very draughty. It was proposed to build a new Parsonage house on another site.

The new Vicarage was completed in 1970, but not without some difficulty. The project needed planning permission and the site proposed initially was rejected by the Local Authority. An alternative site within the Church grounds was approved, but the original scheme to build the house in red brick to fit in with the houses in Vicarage Close was rejected on the basis that it would not blend in with the Church building. It was eventually built using a cream coloured brick.

It was estimated that the new Vicarage would cost £10,000. It was anticipated that sale of the old Parsonage and site would raise £3,000; the Church Commissioners would provide a grant of £3,500 leaving about £3,500 to be found by the Parish. This could be found through a mortgage, but if the Parish could find half the sum in cash within 6 months of completion the Diocese would provide the rest.

Eventually the money was raised and a tender of £9,416 by Messrs. Gill & Collier (the only tender received, but recommended by the Parochial Architect) was accepted and building commenced.



The New Vicarage

The Vicarage, which stands in the south east corner of the Church grounds, is a two storey detached house. On the ground floor are a lounge, dining room, breakfast room/kitchen, W.C. and study. The upper floor has four bedrooms and a bathroom. The house is double glazed throughout and has gas central heating. An unusual feature of the bedrooms is that there are no flat ceilings. The ceilings follow the line of the roof.

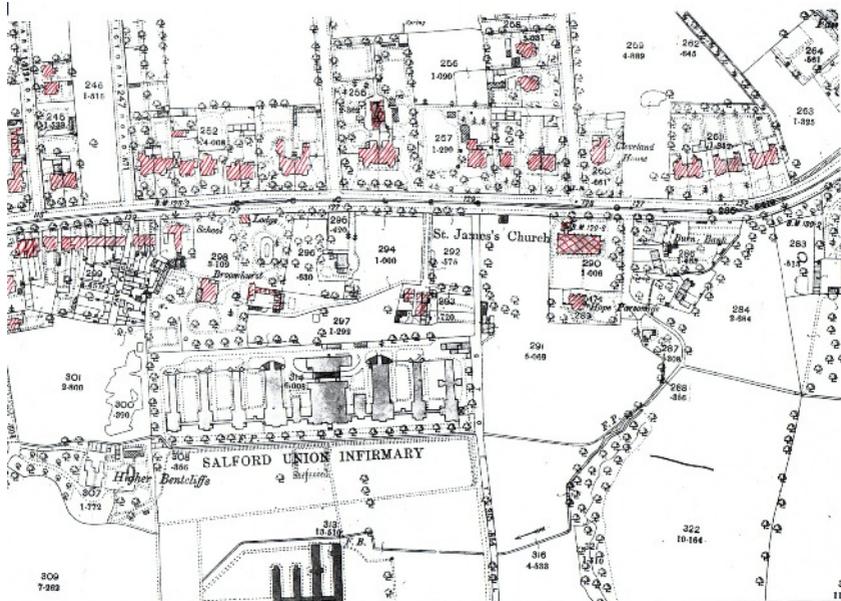
The site of the old Parsonage was sold to Booth's Charities in September 1969 for £6,000. The Charity used the site for the building of sheltered accommodation for the elderly.

The Vicarage is no longer a clergy house; it is now a mission house supported largely by CMS. Hope house, as it is now called, is at a development stage and looking for a number of residents to work for mission in the area.

Rev. Yoibera's appointment to the post of Team Rector in Eccles (page 16) meant that the family moved to the Vicarage provided by St Mary's Church (Eccles Parish Church). As the Vicarage at St. James was then vacant, Rev Yoibera took the opportunity to progress the possibility of a mission house; successfully it should be said.

THE AREA OF HOPE - 1870

It is interesting to look at what the area was like about the time the Church was built. Information from about 1870 shows that the Church and Vicarage stood in rather splendid isolation on the south side of Eccles Old Road in Wardleworth Street [now Vicarage Close]. Stott Lane was merely a footpath leading to Eccles New Road.



The map above shows the area around the Church in 1890, but little had changed from 1861 except for the building of the Salford Union Infirmary. The Infirmary was built in 1880 - 1882 at a cost of £64,000. Parts of the Infirmary still exist and have been absorbed into Hope Hospital. There was, however, a Workhouse squeezed between the railway line and Eccles New Road. It was in use until 1930 when it was demolished and replaced with the “notorious” Ladywell Flats. Ladywell Flats were in turn replaced with the present Canterbury Gardens. Most of the property near to the Church was on the north side of Eccles Old Road stretching from Half Edge Lane to Fairhope. Fairhope was a private road flanked by several large houses beyond which were the grounds of Hope Hall and the Rookery.



Location of Hope Hall & the Rookery

The nearest property on the south side of the road was Broomhouse Lane School and the adjoining shops together with the Trafalgar Road and Devonshire Road districts; whilst to the east of the site of the Church the nearest property was Edward Avenue and near Woodside Drive, De La Salle and Buile Hill Park.

MORE ABOUT THE CHURCH

The architect for the new Church was Mr. Walter Scott of Liverpool, and it is reported that the first stone was laid by Mrs. Farrington at a ceremony on a wet Saturday afternoon at the end of August 1860 in the presence of a large attendance of clergy and laity. In addition to Mrs. Farrington the party at the laying of the stone, which assembled at Hart Hill, the home of Mr. James Dugdale, consisted of: Rt. Rev. Bishop Prince Lee, Ven. Archdeacon Master, Rev. St. Vincent Beechey, Rev. Henry Sayers, Rev. T. R. Bentley, Rev. W. Huntingdon, Rev. C. Heywood, Rev. J. Goody, Rev. J. Waidy, Rev. A. Lane, Rev. A. Gardiner, Rev. W. Armstrong (Patricroft), Rev. Dewes (Pendlebury), Rev. W. Chell, the Misses Farrington, Lady Stone, The Misses Marsden, Alderman Sir Elkanah Armitage, Col. Bond, Mrs. James Dugdale, Mr. A. Heywood, Mr. William Harter, Mr. William Bond, Mr. William Marsden and others. In front of the platform stood the school children.

There is no indication which was the first stone since there is no inscription on the building. Mrs. Farrington was presented with an inscribed silver trowel to mark the occasion by Mr. Anthony Heywood, the Chairman of the Building Committee. The cost of building the Church was £6,200 which works out at about something like £0.5m in today's money (2006). An additional £1000 was invested in chief rents. In addition to the grant of land by Mrs. Farrington the principle donors towards the building costs were Messrs. Arthur Heywood, Herbert Birley and James Dugdale.



The Church is built using Yorkshire Pierpoint stone dressed from Storton Quarries in Cheshire and took 16 months to complete. The building is 132 ft long, 57 ft wide and has a height of 48 ft. The style is English Gothic of the 15th century. A striking feature is the massive tower and spire which is 160 ft high and separated from the church except at the base where it is joined to the north porch. In plan the Church consists of a chancel which occupies about one third of the total length of the building, and a nave with lofty clerestory windows and north and south aisles separated from the nave by a double row of circular pillars. The roof is open exposing the rafters.



One reporter writing in the 'Manchester Courier' said, "Seldom has so beautiful and commodious a church been so speedily built. The workmanship and materials have, however, been of the best description and there had been no unseemly haste. There are sittings for 640 persons; one third of the seats being free and the building is lit by gas." He wasn't to know, but 12 years after the Church's

consecration in 1861 a defect in construction was discovered which required the complete renewal of the stonework under the central pillars and the insertion of tie bars to restrain the outward movement of the roof. This cost an additional £1500 (about £110k today).. The architect for this work was a Mr H H Crowther.



Rt. Rev. James Prince Lee, D.D. F.R.S.
Lord Bishop of Manchester

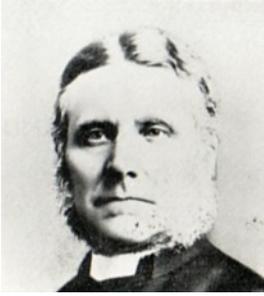
The Church was consecrated on Saturday 14th December 1861 by, as the Courier put it, “the Lord Bishop of Manchester, the Rt. Rev. James Prince Lee D.D. FRS in the presence of a numerous congregation of clergy and laity.” The Bishop arrived a little before 3pm and was received by Rev. Henry Sayers M.A., the incumbent, the Churchwardens and a large group of clergy. The petition for the consecration was read by the Diocesan Registrar, and the lessons were read by Rev. H. Carter of Weaste. The Rev. J. P. Pitcairn, Vicar of Eccles, preached the sermon using as his text the first verse of psalm 122, “I was glad when they said unto me, ‘let us go into the house of the Lord’.” The collection at the service amounted to £102 – 18s – 2d.

At the end of the consecration service Rev. William Marsden nominated the Rev. Henry Sayers to have charge of the new parish and he was duly licensed.

The following week the Manchester Courier reported, “Inside all is finished, no fault can be found with its design or execution.”

Over the last 155 years since the consecration there have been 10 Vicars of Hope

VICARS OF HOPE



Rev. Henry Sayers served in the parish from 1861 until his death in 1891. He was ordained by Bishop Lee in 1851 to the curacy of St. John, Manchester. In 1857 he became curate of Eccles. He graduated B.A. and M.A. at Trinity College, Dublin. He did not quite complete 30 years at St. James, Hope because the Church was consecrated in December and his death occurred in May.

Rev. R.P. Willcock was the second Vicar of Hope, staying in office for 16 years. Rev. Willcock was the father of Air Vice Marshal Wilcock who was born in the parish.

Rev. Willcock encouraged active congregation participation in the singing and it was reported that one of his sermons terminated with the words, “He has seen many changes in the parish: people now kneel and sing as if they enjoyed the service as they did not do some years ago.”

The ‘Advertiser’ later reported that “The Rev. R.P. Willcock leaves for his new parish in Warwickshire. On Sunday next he will be present at the services, but no sermon will be preached. There will be morning choral celebration of Holy Communion, and, at night, a Carol Service.” All this suggests that Rev. Wilcox had at least a curate to help him, but there is no record of this.



Rev. J. A. Pattinson took office in 1907 after being rector of St Bartholomew’s in Salford from 1903. He was described as a diligent parish priest and a preacher of more than ordinary ability.

Rev. Pattinson was someone who intended to get somewhere and make his mark. In 1910 he left to take up a post as sub-dean at the new Brisbane Cathedral; taking with him the gift of an inscribed prayer desk, said to show the name of the Vicar and Parish and a list of



200 subscribers. When he arrived in Brisbane only the east part of the cathedral had been completed. Like Liverpool Anglican Cathedral it is taking a long time to complete. It was started in 1906, but progress was halted in 1910. Building restarted but was again held up in 1968. In 2006 the Australian government agreed funds

to finish it, and it was completed in 2009 – a mere 108 years on. The completed cathedral was consecrated on 29th October 2009.

Rev. Pattinson left Brisbane Cathedral in 1915 to become acting Warden of St. Paul's College, Sydney. 1916 saw him elected as Head Master of King's School, Parramatta, where he spent the last three years of his life. He died on 1st June 1919 after a long and painful illness (Cancer?) Enquiries at Brisbane Cathedral suggest that the prayer desk presented to Rev. Pattinson by Hope Parish is still in use at the Cathedral.

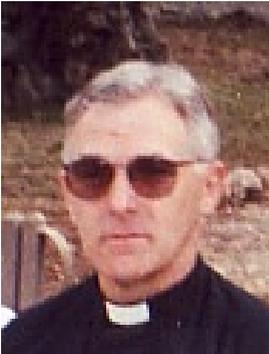
The next in office was Rev. H C Alderson. He was a most able musician and was the son of Rev. W C Alderson who was Chaplain of H M Prison, Wakefield for 40 years. Rev. Alderson left the parish in 1923 to take up an incumbancy at Finswaite where he died from a heart attack.

In 1924 Rev. E V Robinson M.A., M.C., became 5th Vicar of Hope. He left in 1938 to take up the living at Hathersage.

Rev. R S Hawkins was inducted in July 1938. He joined the RAF as a chaplain in 1942 leaving the Parish in the hands of a couple of Curates in Charge. First, Austin Thorburn and then A J Price. Rev. Hawkins returned from service in 1945, but left in September 1950 to move to Easingwold.



In 1951 Rev. A. C. Sharples was inducted as the 7th Vicar of Hope. He was in office for 25 years; a period which included the centenary celebrations. Rev. Sharples was made a Canon of Manchester Cathedral. He retired in 1975 and lived in Bollington where he died aged 102 years.



Canon Sharples was followed by Rev. Frank Bibby who came to St. James' in 1975 from St. Gabriel's, Prestwich. He moved to St. Mary, Prestwich in 1985, following which he was made Canon. Canon Bibby was ordained priest in 1966 in Liverpool Cathedral by the then new Bishop, the Right Reverend Stuart Blanche. Canon Bibby retired from St. Mary's and lived in Bury until his death in tragic circumstances .



1986 saw the induction of Rev. David Sharples who, needless to say, is the son of Canon Sharples. Rev. Sharples retired at the end of June 2006. This means that the Sharples family guided Hope Church for 45 years. Rev. Sharples served his title at St. Elizabeth's, Reddish, was priested in 1974. He was appointed to his first living at St. James', Ashton-under-Lyne from where he moved to Hope.



After May 2007 Rev. Ted Crofton, the then Vicar of Eccles and a Patron of the Parish, became Priest-in-Charge as well as his duties at Eccles Parish Church. When the Pastoral Scheme was completed St. James moved into the Eccles Deanery and became part of the Eccles Team Ministry. Rev Crofton retired as Rector in 2012.



Rev Cyprian Yobera came to St James in 2011, initially as curate, although he was a fully ordained minister in Kenya. Rev Yobera had worked in Harpurhey, Manchester for about 10 years under the auspices of CMS. He was installed as Vicar in 2011, and subsequently (2014) was appointed Rector of the Eccles Team Ministry. He left the Parish in August 2016 on an extended break for study.

Over the years there has been a number of Curates who have served at St. James'. In 1914 Rev. O S S Edwards was appointed. He left in 1915 to become an army Chaplain. The next Curate was Rev. H J Spalding who served the parish from 1934 to 1938 when he was appointed Curate at Hollinwood.

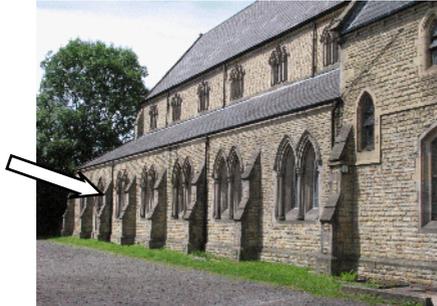
Following the induction of Rev. R S Hawkins as Vicar in July 1938, Rev. Austin Thorburn was appointed Curate in October. As mentioned earlier he became Curate in Charge during World War II. Rev. A J Price also became Curate in Charge during the war.

In 1949 Rev. A Batsleer was appointed as Curate and was followed in 1953 by Rev. H D Winter. He eventually became Rector of St. Michael, Hulme. Rev. A T Toombs was appointed as Curate in 1956. He was to become Rector of St. Mary, Moston in 1961. The last Curate (so far) has been Rev. David Glover. He was appointed in 1980 whilst Rev. Frank Bibby was Vicar. Rev. Glover left St James' in 1983 to move to a parish in Leigh. Following the Church of England's decision to ordain women as priests he left the Anglican Church and was accepted as a priest in the Roman Catholic Church, despite being married. He served at St Luke's R. C. Church in Irlams o'th Height.

There has been one honorary Curate, Rev. J. R. (Bob) Whiteside. Bob was ordained in 1968 after he retired from his job in textiles. He worked at St. James' until shortly before he died in 1985.

The tower and spire, porch and entrance were not completed in time for the consecration so the congregation entered through doors on the west and south sides;

The door towards the south west corner has been bricked up since and plastered over on the inside, but the wooden door still exists on the outside. One possible explanation for this could be that to remove the door would have made it necessary to carry out some rather extensive work to maintain the appearance of the building. This could have been very expensive.



South Side Showing the Clerestory Windows and South Door

An interesting feature of the parish in 1860 is that in the population of 766 there was a complete absence of poor people which is surprising for a parish so near to Manchester. Out of this and the newspaper article reproduced below seems to have arisen the myth that Hope is a well-off Parish. There is no doubt that Hope area was home to very wealthy and influential people, but it did not seem to rub off too much on the Church as we shall see later.

THE CONGREGATION IN THE 1860s

A good idea of what the population of the parish was like in the 1860s can be gained from a visiting reporter who wrote that the congregation was exceptional, saying, "The morning of the visit the congregation was very large, and the only seat in which there was room for more than one or two in addition was that into which I was shown by a ro-tund, robed and typical chip-off-the block sort of beagle, verger or whatever he was.

But besides being large, the congregation is without doubt exceptional-ly wealthy, for every member as far as I could see, was richly, ney, even splendidly attired. There were a great many more men, both young and old, in proportion to those present than I had seen elsewhere

I remember; yet the ladies had the best of it, of course.

Indeed, I do not know when I saw so many ladies richly dressed in a church before. There were silks and satins of every hue, and head dresses of every conceivable shape, the various names for which, I regret - or rather I am glad, I do not know. But of the general effect I am very sure, and that is, within my ken, was not one that was not very beautiful. A little in front of me sat three sisters, apparently, all young with such a bloom of life. They were simply attired in light blue and white striped silk dresses, and the absence of superfluous ornament impressed me more strongly than ever with the truism that “beauty unadorned is adorned the most”. Close by were other sisters who wore their luxuriant nut brown hair in one large plait, neatly tied with a drab ribbon, while they each wore a very elegantly shaped Welsh drab hat. There were many others attired with equal taste, and it really was a beautiful sight, amid so much that was fading outside, to see the simple yet stately architecture of the Church not only adorned by the work of M. Capronnier, but by the cultivated taste of the people themselves.” And I suppose, it was only natural that many ladies should interpose a cushion between their delicate spines - or rather silks - and the varnished pine of the seats; but I had profound pity for the one healthy young gentleman who took similar care of his Sunday coat. Poor fellow, I thought, how sad it was that he should have to worship lolling in comfortable cushions while his more fortunate fellow churchman, the shoemaker, was permitted to weary his bones on a bare board with a lean-to back, in some free seating belonging to another parish. But the gentlemen of the congregation do in another way set their backs up on occasion. It is said that a certain Vicar of an important parish not far from Eccles in preaching the school sermons at St. James so savagely attacked the Liberal Party on the subject of education, that, as a protest at ‘being preached at’, many members of the congregation, who are described as ‘leading Liberals’ set their backs up by allowing the collection plate to pass them without dropping upon it their mite.” (we will come back to M. Capronnier later).

The reporter went on to comment that the service was “one of great beauty”, but that Rev. Sayer was not a very “vigorous” reader. “One great

“One great defect,” he wrote, “was that people did not join in it. It is a very remarkable thing that among the better classes singing in church is rare, whilst singing at home is common.”

HOPE – A WEALTHY PARISH?

For all the surrounding wealth, not much of it seemed to reach the Church’s accounts. Although in 1863 the Church turned in a surplus of £1-5s-3d; by 1891 it was showing a deficit of £25-14s-1d. Nine years later, 1900, the deficit was £26-15s-0d which was owing to the Churchwardens – clearly Churchwardens had many and varied responsibilities in those days.

In 1918 the Treasurer reported that Sunday collections had fallen to £3-5s-0d and the balance sheet was showing a deficit of £56-3s-11d. However, an immediate gift of £50 was received and the rest promised enabling the Church to start the new year free from debt for the first time in many years.

The story mentioned earlier about the “leading Liberals” passing the plate as a protest against being “preached at” says something perhaps about their attitude to the welfare of their Parish Church when their political principles were being attacked.

The first record of Church accounts in 1891 showed: Church expenses £242-3s-3d; Home Missions £102-7s-0d; Diocesan objects £52-15s-9d; Education £62-5s-6d; Foreign Missions £28-4s-6d; Local Charities £52-9s-4d; leaving the deficit of £25-14s-1d to be dealt with by a new Vicar Rev. Robert Peel Wilcock who was inducted that year.

Well, so much for the myth of Hope Parish’s wealth in the past, at least so far as generosity to the Church was concerned.

AFTER THE CONSECRATION

As touched on previously, the Church was closed in 1873 for repairs. However, much more work needed to be done than the repairs to the bases of the pillars. External buttresses were removed and some subsidence attended to. Some detail about this from the archives is set out in Appendix 2

The organ constructed by Hill of London had been installed at a cost of £650. The Manchester Courier reported that, "The organ is a sweet toned instrument, with a highly ornamented case It was played by Mr. Henry Wilson of Highbank, Eccles, the honorary organist."

During the late part of the 19th century, the choir played a great part in parish life. It was highly organized with a treasurer, librarian and other official posts. As well as paying the choirboys, some of the gentlemen received fees. The payment of gentlemen continued until 1910 from when the practice was gradually discontinued until it was abandoned completely in 1946.

With the salaries of the choir, organist, choirmaster, organ-blower and other musical expenses the cost of maintaining the choir was tremendous, and was the most expensive item in the church's budget. In 1877 the upkeep and maintenance of the choir amounted to £160-0s-5d.



In all there have been twelve organists at St. James, Hope, many of them holding the office of choirmaster as well. The first was Henry Wilson (1861 - 65). He was followed by William Glover (1865 - 68), James Lowe (1868 - 83), Peter Jones (1883 - 96), George T. Burtonwood (1896 - 1904), Robert Raynor Clark (1904 - 24) C. E. Driver (1924 - 28), Bertram Rowley (1928 - 30), Arthur Jackson (1930 - 46), Henry Hurst (1946 - 61), John Francis Walsh (1962 - 80). Kenneth Howe, the present organist and choir-

master followed John Walsh in 1980.

In its heyday the choir had in excess of 35 members (sometimes as many as 50), and Broomhouse Lane school was a rich source of choir-boys. Frequently concerts of works by a wide range of composers were given in church. During the time when Arthur Jackson was organist and choirmaster it was clear that the congregation liked what he was doing because 400 to 450 people would regularly attend each of the Sunday services. At Evensong the church would be half full when Arthur Jackson began playing 15 minutes before the service was due to start.



The Hill Organ

The organ was cleaned in 1888, then in 1909 it was decided that the instrument was in serious need of renovation and cleaning. It was agreed to spend £112 on repairs, but a subsequent meeting of six church officers led to a decision to include some new stops and accept a tender of £182. The work, carried out by Wadsworth and Son, started on 19th April and the organ went back in use on Sunday 27th June with a recital by Dr. Frank Radcliffe FRCO, organist and choirmaster of Eccles Parish Church.

Further repairs and modifications were carried out in 1919 by Wadsworth & Co. of Manchester at a cost of £408. The organ was re-opened with recitals; the first, on Sunday 16th February being by Mr. I. Davidson, master of Henshaw's Blind Asylum, Old Trafford.

It was not until 1929 that an electric blower was fitted; until then it had been hand pumped. This cost £100. Maintenance and repairs were carried out at intervals over the years, but by 1985 the cost of a much needed restoration had risen to some £120,000 – £130,000. It was decided to invest in a Wyvern computing organ at the much more moderate cost of about £15,000.



Wyvern Computing Organ Console

The organ was developed by Dr. Peter Comerford at Bradford University under the sponsorship of The British Technology Group - a government department. It uses digital technology to produce the sound which is not recorded but is generated at the instant of playing.

The console at St. James is designed to look like a traditional instrument with modern playing aids such as push buttons for stop combinations etc. There are three manuals each of 61 keys and a 32 note pedal board. It has 48 speaking stops, 7 couplers and 13 toe pistons.

The sound is produced through six speakers situated high at the west end of the nave; three on either side. Originally, the amplifiers were housed in the large bass speaker cabinets, but after problems caused by birds setting up home in them, the amplifiers were moved to a cabinet at floor level at the west end of the nave.



Speaker Bank - North Side

The organ was installed on 24th and 25th October 1985, and the inaugural recital was given on 21st November by Simon Lindley who was organist at Leeds Parish Church and Leeds Town Hall. The instrument was dedicated on Advent Sunday, 1st December.

After development, a manufacturing licence was granted to Wyvern Organs of Cobham, Surrey. The St. James organ was made at their Barnstaple factory. It incorporates “standard” computer components apart from a “special” which was designed by Ferranti. A strategic stock of the “specials” is held by Wyvern.

In 1864 Stephen Heelis paid for the erection of a reredos under the East window, the painting of the Chancel and cleaning down of the nave. The reredos was eventually removed in 1952 because it was felt that it obstructed the very beautiful East window. The various parts are stored in the space below the pews on the North side of the nave. Many of the parts were damaged, but in 2013/14 six angel figures from the reredos were recovered. One was damaged irreparably but the others were refurbished and four stand on a ledge below the East window.

Stephen Heelis also supplied the original choir stalls. These were replaced in 1907, and the suppliers sent a letter asking for the balance of the account (£113) to be paid. Mrs. Stewart Garnett (of whom more later) offered £50 if the church officers found the rest.

Stephen Heelis was a rather eminent person being a member of a successful family of solicitors. He was related, vaguely, by marriage to Beatrix Potter; being an ancestor of William Heelis who she married in 1913. In about 1833 he was elected as Clerk to the Management Committee of the Macclesfield Canal. He was mayor of Salford in 1855/56 and 1856/57. He moved with his family to Grasmere where he died in 1871 aged 69. Before that, however, his wife, Ann died aged 53, his daughter, Mary, died; she was 15 and his son died aged 33. There is a memorial window to Stephen Heelis to the north side of the West window.

In 1867 the church bell was cast and hung; being a gift from Mr. John Crawford, and in 1868 Sir Elkanah Armitage KC. became Vicar's Warden of the Parish.

In the period between 1863 and 1868 most of the stained glass was installed. This is where we come back to M. Capronnier.

THE STAINED GLASS

Jean Baptiste Capronnier was a Belgian, and arguably the greatest stained glass artist of his time. He was born in 1814 and died in 1891 aged 77 years

François Capronnier and his son Jean-Baptiste played a leading role in the recovery of an art neglected in Europe for more than a century.

At the beginning of the 19th century, the poor state of the art of stained glass was such that some places had to replace damaged or missing parts of windows by oil paintings.

Around 1830, François Capronnier, who was formerly attached to the Sèvres factory, settled in Brussels (Schaerbeek) where, with the help of his son, he conducted research, re-establishing the art of glass painting.

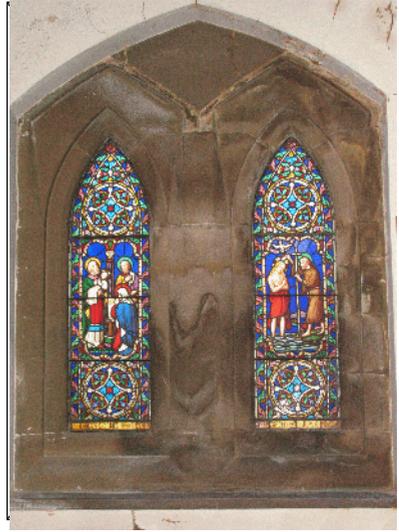
drapery elegant, rich in colour, and grouped harmoniously, and the faces speak the emotion which fills every heart.”

The twelve double “lights” were installed in the nave – six on the north side and six on the south side. The upper part is rich tabernacle work; essentially similar in design, but varying in the use of colour. Below this is a picture depicting an incident from scripture. The lower part is mainly occupied by a scroll with a bible quotation referring to the subject and under that is an inscription showing by whom the window had been presented. The windows along the north and south aisles were in pairs to match each subject. Sadly, in 1941, during World War II, with land mines and bombs falling heavily on Hope Hospital and the Berry Wiggins Oil Works in Eccles New Road the blast seriously damaged all the windows on the south side, and also affected some on the North side. The south side windows were replaced with plain glass ornamented with a cross or the shell of St. James. Two stained glass windows were rescued from a badly damaged church in Manchester and installed one on each side, but these windows do not have the artistic merit of the Capronnier windows. The upper tabernacle work of the north side windows was what suffered from the blast, but here the “picture” parts and the lower sections were saved.



Complete Window - North Side

Damaged Window - North Side



Replacement Window - South Side Imported Window - South Side

There is no question that the star amongst Hope Church stained glass is the great west window. Capronnier was commissioned to produce this superb window which glows in the summer evening sunshine.

It was presented by Elkanah Armitage Esq. from The Rookery primarily in memory of his wife, Charlotte, but also including dedications to his father, Sir Elkanah Armitage Bt. And his eldest son, Elkanah Tertius. This window too includes scenes from the bible and also pictures of what we might call “biblical personalities” including Moses with horns. The window was unveiled in 1884. The current value of this window is said to be at least £2.5 million.

There is little information about the east window, other than that it was given by Wright Turner in memory of his wife Annie who died in 1873. Whilst it is fine work, it is unlikely to have been by Capronnier; it does not bear his cartouche and the style is not quite right. Wright Turner was Mayor of Salford; holding office in 1864/65 and 1865/66.

These superb windows are shown on the next page.

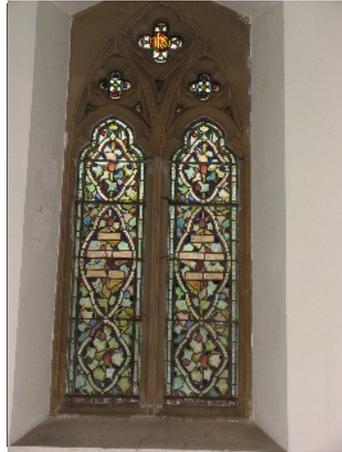


Great West Window



The East Window

At the west end there is another interesting window. It shows a figure with what appears to be a keypad on his chest. It has been suggested that this is in fact a biblical robot! Actually, it depicts Eli in the temple and is a memorial to John Wilson the first Churchwarden.



Memorial Windows

Left: John Wilson, Right: Stephen Heelis

As was mentioned before, in 1918 the Parish was in financial trouble again! This was solved by a donation of £50. That was some donation when you consider the value of money in those days and the fact that World War I was still going on. Someone had St. James' at heart.

THE MEMORIAL/PARISH/COMMUNITY HALL

Following the end of World War I (1919), it was decided that a memorial listing those from the Parish who had died in the Great War should be placed in Church and that a "Memorial Hall" should be built. Parish tradition says that the Hall was a WWI building brought to the Parish from Kimmel Camp near Abergele in 1920. Research in the parish archives found nothing to support this idea. There was, however, a planning decision from Salford City Council allowing a temporary building on the site, with the proviso that another application was submitted by 1926.

There was a lot of invoices/quotations in the records dated between

1923 and 1926 covering almost every aspect of the building of a Hall. These included constructing the boiler house, heating system, maple floor, external (asbestos) and internal walls (including some minor insulation). Consequently the Hall we see now is certainly not an army building from Wales. Also, another application for planning permission was submitted in 1926. It is possible that a small army building was used initially and then replaced by, or incorporated into, a custom built one.

When it was first built the entire fascia was black and white; built with asbestos panels and wooden slats. Unfortunately, it was subject to attacks by vandals who decided that an easy way to gain entry was to try to kick through the panels. Consequently, it has had to be protected with corrugated iron.

By 2010 the building was in great need of preservation; particularly on the south and west sides which face the prevailing weather. It was decided that the outside should be faced with plastic cladding, but that a lower level of corrugated iron should be maintained for obvious reasons. During this work it was decided to install new double glazed windows in the west and north sides and also a new entry door.

Inside it provides a comfortable and excellent space for many activities. During the 1980s a suspended ceiling was installed and the Maple floor sanded and sealed. By the time of the outside work it was clear that improvements were needed inside especially the heating. To achieve this grant aid would be needed.

The original name of “Memorial Hall” was changed to “Parish Hall” about 1980. It was thought that the building had outlived the first name and the new one would be more “user friendly”. The application for grant aid required the project to be “community” based so in 2014 it was agreed to adopt the name: “St. James Church Community Hall”.

Grant aid of over £9,000 was obtained which was used to install a new heating system and to build access ramps to the front and back doors.

Outside of the grant aid work we were delighted to be given a new

kitchen by Salix Homes in appreciation of our help on various of their projects. It was installed in the space formerly used for the Bar.

Negotiations are on-going to install a toilet for the disabled.



Community Hall

2016



The Memorial/Parish Hall 2006



Plaque of Dedication
On North wall inside



Inside the Hall

The first Parochial Church Council was elected in 1921 to deal with all Parish matters except the choosing of Churchwardens, and in that year the 43rd Salford (St. James' Hope) Scout Troop was formed by Arthur Brown. By 1926 the population in the Parish was 4,500.

Then, disaster! In 1927 someone borrowed the Church's bath chair and never returned it. However, it must have been found or another one obtained because new tyres were bought later in the year. The chair, apparently, disappeared again because a new one was bought to replace it.

THE LADY CHAPEL

Over many years the Armitage family had close connections with Hope Church and in 1936 part of the North aisle was made into a side chapel known as the "Lady Chapel". It was dedicated in memory of Mrs.



The Lady Chapel

Mrs Garnett was the daughter of Elkanah Armitage Esq. She was well known for her charity work, particularly with the British Red Cross Society. From 1911 to shortly before her death in 1935 she was commander of the Pendleton Division, and it was her work for the Society during World War I that gained her the M.B.E. She was born in Leaf Square,

Pendleton at the junction of Frederick Road and Broad Street. When she was 2 years of age the family moved to The Rookery on Eccles Old Road where she lived until her death. She always took a keen interest in the affairs of St. James' and was Vice-Chairman of the P.C.C. from its inception in 1921.

Originally, there were curtains to each side and behind the altar. These were replaced in the 1980s with a drape and also a reredos, which came from St. Thomas, Ardwick which had become redundant through redevelopment.

During extensive dry rot treatment (discussed later) the drape was lost and not replaced; partially because of the potential cost and questions being raised about it being necessary.

THE CENTENARY

1961 saw the Church's centenary, and as well as celebratory events a programme of restoration of the Church and Hall was carried out. Repairs to the Church were made to the spire lightning conductor and the roof; repointing of stonework; renewal of gutters and rainwater pipes; replacement of missing flashings and sundry other items. To do this the sum of £6,000 was raised. Two thirds of this was raised by a collection scheme whereby people agreed to pay a weekly amount into the fund; the money being collected door to door. The scheme continued into the early 1970s. The discovery of extensive dry rot in the organ chamber threatened the plans but in the end everything was completed. Internal decoration, cleaning of stonework were carried out and the formation of a Baptistry.

Extensive repairs were carried out on the Hall externally and it was repainted. It was rewired and new light fittings were installed.

A centenary brochure was also produced which contained a brief history of the Parish and also a message from the Rt. Rev. William Greer, Lord Bishop of Manchester, which read:

“St. James' is one of the great Salford parishes, with a fine tradition of



Rt. Rev. W.D.L. Greer
Lord Bishop of
Manchester

worship and service during the past 100 years.

I hope that this tradition and heritage will be put to good use during the coming century. Your parish has increased largely in numbers and I know you will all regard the centenary as a time not only for thanksgiving for the past, but for asking God's help and guidance in the years that lie ahead. With my blessing and every good wish to you all. *William Manchester*"

THE BAPTISTRY

Originally, the font stood in the north west corner and it was moved to its present position in the centre of the west end, and pews were turned on either side to face it. These pews were removed in 1979 to make some useful free space in that part of the Church.



The beautifully carved font cover which hangs from a roof beam and is counter-weighted for ease of lifting was presented in memory of Frederick Putman by his daughter Emma in 1864. For many years it was black; having been painted at some time. In 1985 the curate, Rev. John Robert Whiteside, died and it was decided that the cover should be stripped and treated to reveal the natural wood and a plate added to record Bob's contribution to Hope Church.

The picture below shows the Baptistry area after the removal of pews.



The Baptistry

The forty six years in the history of Hope Church following the centenary have been spent mainly in preserving the fabric. To combat vandalism of the stained glass, particularly the east and west windows, all the lower windows had toughened glass installed over them in the 1970s and 1980s . After years of fundraising most of the building was re-roofed; the project being completed in 1997.

Young people were as complicated in 1967 as they are now. Then the Young People's Club were causing damage to the windows, fixtures and fittings in the Hall. They were hit with bills for repairs and banned from playing football inside. In 1969 the Club had to be closed temporarily because non-churchgoers had swamped the churchgoing element. The Club re-opened eventually as the Youth Club, but closed finally in the 1980s

Speaking of young people, the first mention of a Rose Queen in the PCC minutes comes in 1968, although collective Parochial memory indicates that Rose Queens were around much earlier than that. It was to become a very successful tradition that survived in one form or another until 2006 when there was no girl available to take the office.

The Memorial (Parish) Hall had its own coke fired boiler. This seems to have failed in 1968 and instead of replacing it it was decided to use spare capacity from the Church boiler to heat the Hall.

Examination of the system showed that although the existing boiler in the Church should be good for a further 10 - 15 years service it was not big enough to accommodate the heating of the Hall as well. It was decided to add an extra 3 sections to the boiler and convert the burner to oil firing. The work was undertaken by Messrs. Rouse & Co. at an estimated cost of £672. The extended boiler did not last the predicted 10 - 15 years; it failed in 1975. Messrs. Rouse & Co submitted the lowest tender and so got the job of fitting the replacement.

The boiler was replaced several times until in 2004 a rather “space age” Ideal Pressure Jet unit, made in Hull, was fitted and the system changed to gas firing.



The New Boiler

In 1971 the Wardens’ staves (and the pew they used) were moved forward by six pews. Worshippers used the pews in front of the Wardens so were more “concentrated” and closer to the chancel. Things stayed this way until 1980 when the Wardens moved to the back pew again. Then in 2006 the Wardens moved forward again to join their staves.

There is, of course, always a major problem to solve. In 1971 the piano stood in front of the pulpit, but it was felt that it should be in a more acceptable position. It should have been simple to move it, but the castors presented a problem. The Vicar was given the task of finding new suitable castors. After a few months' search no castors had been found so a small group was put together to investigate the problem. They found that a little lubrication worked wonders!

Of more importance were negotiations in 1972 regarding parish boundaries with Eccles Parish Church, St. Peter, Swinton and St. John, Pendlebury. Agreements were reached eventually with Eccles Parish and St Peter. The Ladywell flats (now Canterbury Gardens) were ceded to Eccles Parish, the transfer happening in 1983, and St. James boundary was moved north to the East Lancashire Road so taking in a small part of St. Peter's Parish.

Over the years weather and pollution had blackened the Church stone work and in 1973, under the "Special Environmental Assistance Scheme" funded by the government, the entire outside was cleaned and the grounds replanted with shrubs. At the same time it was found that the Church gates needed refurbishment. The cost of this was likely to be over £100. An estimate of £68 + ironwork, from Mr. John McGreal a Roman Catholic friend of the parish, for substantial wooden gates was accepted. In fact Mr McGreal donated the gates. They were made from a type of African Oak very resistant to rot and lasted until about 1995 when they were stolen and never seen again. New metal gates, as thief proof as possible, were installed in 2007.



The New Gates

The first mention of a nave altar came in 1977 in a request from a parishioner at the Annual Parish Meeting that the PCC consider the matter. Nothing happened until about 1980/81 when a nave altar built by Tony Stockton, a Churchwarden, was introduced. Originally it stood directly on the floor in front of the steps to the Chancel. The congregation thought that the altar was too low so it was raised by about four inches by installing a carpeted platform to the height of the first of the Chancel steps. It has remained like this ever since.

When the Church was built there was a carved stone cross at each end of the ridge of the roof above the nave. In the early 1980s the cross at the west end fell during wild weather. Fortunately it caused no damage, but as a precaution the cross at the east end was removed. Both crosses are stored in the Church boiler house.

In 1991 the Vicar had received a number of enquiries about votive candles being made available. The PCC considered the idea of a stand for candles and the Vicar agreed to look into it. It was 1993 when a suitable stand had been found. It was installed in the Lady Chapel together with a prayer desk. The lighting of votive candles was a new departure for St. James', but, although there were one or two people less than happy with the idea it has been and is still well used.



Votive Candle Stand & Prayer Desk

Despite the re-roofing, by 2000 dry rot had been discovered in the roofs above the North and South aisles, and, subsequently, the chancel. The root cause was identified as water ingress from leaking and blocked downspouts and gutters. What was a problem in 1961 raised its ugly head again. Extensive work needed to be carried out as quickly as possible to control it and prevent its recurrence. The likely cost of the most urgent work in the nave was estimated at about £60,000. For a complete eradication for the whole building £250,000 would be nearer the mark.



Dry Rot in a Roof Beam

Lack of funds delayed prompt action. Eventually enough cash was available to be able to carry out the essential work on the nave and a faculty to allow the work to proceed was obtained. Before work was started English Heritage announced that it could offer grant aid to justified works on Grade II listed buildings, which included St. James'. As a result the PCC decided that before any work was started an application would be made for grant aid in relation to the entire project.

Grant Aid was offered by English Heritage and other fund raising was pursued so that the work could be put in hand.

Work to eliminate the rot was started in 2008 and involved the stripping

of plaster from the walls in the Chancel, and the North and South walls in the nave; prior to chemical treatment to eradicate the rot. Following this the walls had to remain exposed for complete drying to occur. To allow Church to be used during the work both sides of the nave were screened off outside the rows of pillars.

Additionally, once drying was achieved it was necessary to replace some rotten roof beams on the North side, and subsequently re-plaster and paint both the North and South walls.

The dry rot in the Chancel roof was very extensive; caused primarily by water ingress from the gullies between the Chancel roof and the roofs of the upper vestry and organ chamber.

The rectification work required considerable scaffolding to support the Chancel roof whilst repair work was effected. Church, therefore, could not be used at that stage, and during 2010/2011 services were held in the Parish Hall.

In order that the difficulties experienced in cleaning out the roof gullies were avoided in future an aluminium ladder was installed on the roof of the Chancel to facilitate access. The ladder is reached through the loft space above the upstairs vestry.

Services were restarted in Church in February 2011, by which time Rev. Yoibera was in office.

Despite the repair work being completed there were not sufficient funds to cover the re-plastering and painting of the chancel or vestries. At the time of writing (August 2016) quotations for this work have been requested. If funds are available this will complete the refurbishment.



DRY ROT INFLORESCENCE



EXTERIOR WORK



BEAM REPLACEMENT CHANCEL
ROOF



ACCESS TO CHANCEL
ROOF LADDER



CHANCEL ROOF LADDER

Over the years there have been several break-ins to Church. Although little of value was taken (the Church Shop was cleared out of sweets on one occasion) the question of security had to be addressed.

The possible installation of an intruder alarm was raised in 1992. Of course, this needed a Diocesan faculty and the Diocesan Advisory Committee dragged its feet to a certain extent and put in such requirements that some prospective suppliers pulled out. The result of all this was that it was not until 1997 that an alarm system was installed.

The security of the outer Vestry door was examined at the same time. The only lock was a standard Yale type. This was replaced by a dead lock type of Yale and a huge four bolt mortice type lock was fitted.

In the same year (1997) following a bequest a sound system complete with a loop for hearing aid users was installed. The system which is described as “sound enhancement” rather than “public address” incorporates a number of fixed microphones with stands and a radio microphone. An initial hiccup was that as well as what was going on in St. James’ the service from the Elmwood Church across the road could be received with great clarity. This was cleared quite easily by adjusting the frequency setting of the radio system.

In the beginning the bell was rung by swinging it, but eventually a light rope was attached to the clapper and that was swung; a much less energy sapping exercise. The clapper is fixed inside the bell by an intricately designed wooden block. In 1998 the block failed and the clapper fell out. Tony Stockton, who had built the nave altar, fabricated a new block; then it had to be fitted. That took three men. There is little space between the rim of the bell and the floor of the bell chamber, so the bell had to be tipped and held securely so that Tony could get inside and fix the new block and the clapper. It all went smoothly - thank the Lord!

In recent years the huge increase in the amount of traffic on Eccles Old Road has caused damage to the Church. The floors in the north and south aisles have sunk at their outer edges and have had to be propped pending remedial work. The problem has arisen because the floors are not keyed into the main walls of the building, but are supported on low brick walls built just inside the main walls. These low supporting walls have collapsed allowing the outer edges of the floors to drop.

Also the floor in the outer porch below the spire has sunk. When the spire was built the space in the foundations below floor level was filled with boiler ash and a 4" thick layer of concrete put over that. Traffic vibration has caused significant settling in the ash and the concrete layer has sagged. It is not dangerous, but is something that will need attention.

The year 2000 did not only give computer problems; it gave the congregation a problem too. How was the millennium going to be marked? There was a number of suggestions including a new "millennium" banner. In the end it was decided to have a new altar kneeler. In the first place it was intended to be made in cross stitch by members of the congregation, but the costs in materials and design made that impracticable.

Eventually a parishioner, Mr. Alfred Wild, gave a kneeler in memory of his wife Kathleen. He also gave a pulpit fall for the Lady Chapel to match the blue altar frontal.

The kneeler is in 3 sections, is blue and carries the shell of St. James and "MM" repeated along its length.

Thank goodness for insurance! In 2000 a lorry delivering tarmac in Vicarage Close demolished part of the wall to the Church grounds near to the entrance to the car park. It took a long time to find a mason and organise repair, but eventually the insurers paid.

In order to help people walking in the grounds a path of flags had been laid just inside the wall on the Eccles Old Road side. On 4th June 2006 a woman arriving late for a baptism tripped on a flag that had been

pushed up by tree roots and hurt her knee. Her subsequent injury claim cost the insurers £6,046-77 (£2,650-44 damages, £2,900 costs and £496-33 insurer's costs).

On advice from the insurers the path was removed and the area allowed to return to grass. The principle is that it would be like a walk in the country where you have to expect raised tree roots and so on. That should prevent any more claims.

In 2010 a major rebuilding programme was to start at Salford Royal (aka Hope) Hospital. As part of their contract they were required to provide a certain number of parking spaces for the contractors vehicles, and made a request that they could use the church car park for that purpose.

An agreement was made to lease the ground for the parking of 40 vehicles subject to the contractors preparing the ground and undertaking regular maintenance. The number of vehicles was later increased to 50. The cost to the hospital was set at £1000 /month paid quarterly in arrears.

In 2016 the agreement is in process of a review; with particular reference to the surface which had become totally unsuitable.

That brings us to the end of the story SO FAR, but not the end for St. James' Hope. There is still a lot going on in the Parish.

A scheme has been agreed that St. James and St. John, Irlams o' th' Height will enter into a united benefice and return to the Salford Deanery. The two parishes are intended to co-operate in mission and development. It is a situation of WATCH THIS SPACE.

To all readers thank you for taking the time to read it, and I hope you found it interesting and that it has told you something you did not know.

Fred Lloyd

APPENDIX 1

The story of Mrs Farrington

Those readers who follow the history of our Parish Church will know something about Mrs Farrington; she was the lady who donated areas of land, firstly, for the building of Broomhouse Lane School, and then for the building of St James Church.

A family called Touchet can be traced back to the 17th century, when Richard Touchet married Esther (surname not known) and they produced six children. The family appears to have been somewhat affluent, running businesses as hatters, pin makers and merchants.

It is understood that the Touchets came to Manchester from Warrington and were certainly founder members of the Cross Street Chapel which was formed in 1740. Thomas Touchet (1679– 1745) was a Trustee, Thomas's son, John, married Sarah Bayley in 1734. The Bayleys were a very prominent family that lived at Hope Hall and featured in the history of St James referred to earlier. John Touchet and Sarah had six children and one of their grandchildren, John, married Sarah Colquit in 1816 and became the father of three children; one of whom, Sarah Esther, became our Mrs Farrington.

Sarah Esther the first child was born in 1818, at Broom House, Pendleton, Salford. Pendleton was a country area at that time and Broom House was one of several large and desirable residences standing well back from the road between Eccles and Pendleton. Each house was surrounded by extensive gardens and parkland, and the fields beyond ran down to the Ship canal; and from 1830, when Sarah was twelve, to the new Manchester/Liverpool railway. It would be nice to think that young Sarah witnessed the opening of the new railway and, considering the importance of the occasion and the surrounding publicity, it is not unlikely.

Sarah took her name from her mother who was the daughter of Scrope Colquitt of Liverpool. Her second name, Esther, came from her grandmother Touchet. There were two other children of the marriage: a daughter Frances who was born in 1820 (of whom we will hear more later), and a son, James, born in 1821. Sadly James died whilst still a boy (1827).

Sarah's life was totally changed by the death of her mother in 1836, closely followed by that of her father on 6th October 1837. She was then just nineteen and Frances, her sister, seventeen. As a result Sarah inherited the Broomhouse estate. Victorian young ladies were not encouraged to be independent, and as they had led very sheltered and privileged lives the loss of their parents left them particularly vulnerable and in need of protection.

Help came in the form of their uncle, Archdeacon Bayley who was Canon of Westminster and Rector of West Meon in Hampshire. The Bayleys of Hope Hall were related to the Touchets by marriage in several generations and so the Archdeacon and his wife welcomed the girls into their home.

The Archdeacon employed Sarah as his *amanuensis* – she took his dictation and copied documents etc. – and speaking later a relative, Susan Maria Farrington, said her stay with him “helped to improve her judgement and give solidity to her always sweet and amiable character.”

The Archdeacon died on 12th August 1844 and shortly after this, Frances, Sarah’s sister married the Rev. Nicholas Ridley and settled with her husband at Hollington House, Newbury. Sarah moved from West Meon to the village of Exton a few miles away to live with Mary Touchet a maiden aunt.

It was in the spring of 1846, whilst still living with her aunt, that Sarah first met her future husband, James Nowell Farrington of Worden. He had recently returned from a winter spent in Rome for the sake of his health, having been suffering with a heart complaint all his life. Feeling much better he felt that marriage, and particularly to someone like Sarah Touchet, was the one thing that could seal his future happiness

Since the death of his father, James had been beset by many problems as well as his health. The estate had become rundown and he had worked hard to improve the way the land was drained and farmed; establishing the Leyland Hundred Agricultural Society along the way. He had also done a lot of rebuilding and refurbishment on Worden Hall which had reached a dangerous state.

Sarah was an heiress in her own right, she was highly educated, an excellent musician, fond of literature and gifted with a strong sense of the ludicrous.

The marriage between Sarah Esther and James Nowell took place on 28th October 1847

The church at West Meon was filled with people for the wedding; the school children in orderly rows at the front, the gentry in the pews and benches of the chancel. The service was conducted by one of Sarah’s uncles and afterwards the schoolchildren lined up outside and strewed the churchyard path with flowers. More onlookers threw flowers into the couple’s carriage as “the four dashing greys, complete with white streamers”, sped past them back to Exton, where the earlier crowd had “grown to a mob” and the cheering was “so deafening as to affect the nerves of the horses”.

The wedding lunch was an informal affair and James met Sarah as she came downstairs and led her to her place at the table at which there were twenty to twenty five guests. By half past two the coach was back at the door to take happy couple away to their honeymoon in Devon.

The young squire and his new wife returned to Leyland towards the end of October, but they arrived unannounced so missing the celebrating routines normally employed by the tenants. Worden Hall was for them essentially a “new” home having been refurbished - even though some interior finishing touches were still being done.

Sarah’s husband James felt sufficiently well to spend the winter of 1847 in this country but this was a mistake for the cold and damp took their toll and his old symptoms returned.

In May 1848 James and Sarah took a tour around places in Yorkshire where he had spent his school days; coming back on 5th June so he could address the Leyland Missionary Society. He complained of feeling unwell during the evening and his condition rapidly deteriorated as the night wore on. Mr Brown of Preston was called for, but there was little he could do and James passed away “after intense suffering” at 8 o’clock the following morning.

The family was devastated. Sarah was heartbroken, and his sisters appalled; in a few short hours they had lost the person most dear to them, the main branch of the Farrington family had lost all chance of an heir and Leyland had lost the most generous and respected of masters.

Shared grief must have bound the three women together and after a little time Susan Maria and Mary Hannah came to love and respect Sarah for her own sake and regard her as their sister. Matters could have been very difficult for Sarah because sometime before they married James had decided that, should he die without an heir, the Worden Estate should pass to his sisters. Sarah was no longer “mistress of Worden.” Sarah stayed on at Worden and it says much for the women that the relationship worked so well over the following years.

Sarah busied herself in good works. She initiated and paid for the building of St James Church at Moss Side in Leyland and also gave land for the building of **St James Church, Hope in Pendleton**; for which she laid the foundation stone in 1861. She was also the owner and benefactor of the **Broomhouse Turnpike School** until she sold it to the Church of England in 1857. In addition she helped with charities such as the Relief Committee for distressed cotton operatives, and looked after the sick and poor on the Farrington Estate. Susan Maria was to write later that, “although she gave no way to morbid feeling and resolutely soldiered on, her health was broken by the death of James.

Towards the end of 1862, Sarah’s health had deteriorated to such an extent that she was confined to the house. Her doctor attended her daily, but the “pulmonary affection” gradually worsened and although she remained cheerful and lucid to the end, she died on the 16th August 1863 aged 45 years.

Sarah's death caused much sorrow in and around Leyland, but there was also a difficulty. The old Farrington vault was full, so permission was urgently sought and granted for a new vault to be built below the Farrington chapel. James remains were brought there so that in death he and Sarah need not be parted. Room was left for just two more coffins for it was Susan Maria and Mary Hannah's wish that they might eventually be untied with the two people they loved best.

The Farrington sisters commissioned an effigy of their sister-in-law in Carrara marble which was placed in St James Church. It shows a sleeping figure which Susan Maria said was a true likeness of Sarah.



Death effigy of Sarah Esther Farrington

APPENDIX 2

Repairs and Modifications in 1874

DURING a search of old Church documents interesting details about the very early days of our Parish Church came to light.

A very ornate faculty dated 1874 was created which proposed for the Diocese to allow work to be carried out in or on Church to cover repairs and alterations; listed as:

1. To renew the basements of the columns of the nave in stone, the same having become decayed.
2. To remove the buttresses which were added to the clerestory as ornaments, they being really causes of weakness.
3. To add a parapet to the Chancel Glebe(?) 9 inches above the slates and to raise the window three feet. Also to raise the Chancel floor and reredos eighteen inches; this being requisite owing to the gable of the Chancel not being proof against weather. Serious settlings and sinkings have taken place in the foundations and the floor, East wall and East window.
4. To add three additional steps in the Chancel with new tiling and an addition of length and height to the Holy Table to adapt it to the altered construction, and to remove and alter the present reading pew which has no place for "Seat for the Minister."
5. To advance the first Chancel step twelve inches Westward.
6. To provide six additional stalls in the Chancel for Clergymen and Choristers which are now much needed.
7. To alter the Vestry door twelve feet Eastwards of its present position so as to avoid the present inconvenience of the members of the choir passing through the Clergy Vestry and thereby disturbing its privacy, which involves the alteration in position of the reading pew.

This shows that within 13 years of the consecration of the Church there were serious structural defects. There is no extra information about the problem with the pillars, but we know from other sources that the work included the insertion of the tie bars to the beams.

The total cost of the repairs has been reported as £1500 (£110k in today's money).

Item 2 was a surprise; no one had realised that there had been buttresses between the clerestory windows. They are not shown on any of the pictures that we have for the outside of the building. However, if you look carefully at the stonework between the windows - particularly on the North side - you can make out where they would have been.

The work required under item 3 indicates that initially the floors in the Nave and Chancel were at the same level. There was nothing to suggest what the 'Chancel Glebe' was unless it is the gable at the East end of the Nave. One possibility is that the 'parapet' was a ledge in the gable following the line of the Chancel roof, designed to keep rain off the join between the wall and the Chancel roof. In this case the window raised three feet would be the circular one above the Chancel arch. However, there is no sign of such a ledge ever being present. The question is: was this part of item 3 actually done?

A close look at the East gable internally shows where the 18" lift for the reredos had been achieved.

Number 4 covers a series of changes needed as a result of the work to deal with the sinking at the East end. Clearly, the 18" raising of the reredos would mean that the existing Holy Table would be too low, so a larger one was required. Also a certain amount of furniture moving was called for.

The last item (No 7) required the vestry door to be moved twelve feet Eastwards. The removal of plaster in the Chancel during the renovation has exposed the original position just to the East of the Chancel arch. In the vestry it was behind the cupboard now used for flower vases etc.

Interestingly, the problem of interaction between the clergy and choir was solved completely as a result of a faculty raised in 1895 to allow the construction of the upstairs clergy vestry and the door leading into the South aisle.

This is all very interesting but one has to ask where did they raise the equivalent of £100,000 to complete the work?