

PUBLICATION INFORMATION

On November 19th, 1888, the Honourable and Reverend William Kenyon, Rector of Malpas, read a paper entitled 'Malpas: Town, Parish and Church' to the Chester Archaeological and Historic Society. The paper was published in the Society's 'Journal', New Series Vol. III, 1890.

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This copy has been scanned as follows:

**Text above and front cover from the re-print published by
Malpas Field Club in 1995.**

Remainder of booklet from Third Edition (1895).

**This copy was purchased in April 1914 (see signature on page 1) by
Matthew Henry Danily, former Malpas Grammar School headmaster,
who died in February 1915.**

**It was subsequently presented to David Hayns by the late John Cornes, who
was a nephew of Matthew Henry Danily
(after whom is named Danily Court in Well Street, Malpas).**

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MALPAS

Parish, Town and Church.



A PAPER
BY THE
RECTOR OF MALPAS

1895



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Reprinted 1995.

M. T. Daily
April 1914

MALPAS.



PART I. MALPAS TOWN. †

Malpas is a spur of the range of hills which rises abruptly from the Cheshire Plain at Beeston; follows the ridge of Peckforton to Bickerton: and thence branches to Broxton, Carden and the neighbourhood. We look over the valley of the Dee towards the first upward slopes of the Welsh mountains, on the further side of the river.

The summit of our hill is about four hundred feet above the sea level. The tower of the Church commands a magnificent view. Northward it is believed a practised eye may discern the fleets of Liverpool. Southward the round Wrekin is plainly visible. In the West, Llangollen Valley opens out the vista of Welsh Wales.

The military position and natural strategic advantages of the place would dispose the Romans, and afterwards the Normans, to fix upon it as a site for a fortress: for it would at once command the camp at Chester and the Marches of the Welsh border. Accordingly, due north of the Church and quite close to it we find a mound called the Castle Hill. This is the site of the keep of the Norman Castle. The Castle at large covered a good deal of the neighbouring ground; and the Church (then a private chapel to the Castle) was within the Castle precincts. Nothing of the Norman Castle is now visible save this mound, or has been visible during the present century. The mound is 160 feet in diameter. It is wholly artificial. The Roman Station is probably buried beneath it. The Roman Station appears to have been what is known as a villa. Close by we have an Arbour Field, as is usual where villas have been.

† Town is the correct designation, rather than village, because Edward I. granted it a market. See "Magna Britannia," 1810, London.

There is little else of antiquarian interest to note in the town. The Market Cross has been restored within the last fifty years as a memorial to Chancellor Thurlow. The remains of the old cross I remember seeing *in situ* when a child. I think that they were taken to Cholmondeley in the time of Chancellor Thurlow, who was a personal friend of the then Marquess: but I have never been able to trace them: unless it be at Broxton Hall. Two cottages opposite the Church bear the date 1618 A.D. and the initials W.B. They are in the black and white style, commonly known as Cheshire Architecture.

PART II. MALPAS WHOLE PARISH.

According to Watkins, the main road from Uriconium to Chester passed along the Dee valley; leaving Malpas a few miles to its right: so that Malpas could not be a principal station but only a subsidiary fortress. The parish of Malpas at large comprehends the whole south-west angle of Broxton Hundred: that is, in effect, the south-west corner of the county of Chester. The parish measures, from north to south, seven miles and a half; from west, eastward, nearly ten miles. Twenty-five townships or parishes under the Poor Law and Education Acts are comprehended in the spaces which reaches into the Hundred of Maelor Saesnag, in the county of Flint, in English Wales, across the Brook Elf where there are salt pits worked quite recently; wiches as they are called.* Before the Norman Conquest the "bad pass" in this direction was known by the name of Depenbách, which is the British equivalent for Malus Passus. The first Norman Earl bestowed the place on Robert Fitzhugh, his bastard son, whose possessions are recited in Domesday immediately after those of the Earl himself. This Robert Fitzhugh was one of the barons of the Earl's Parliament. His grant from the Earl consisted of the forfeited estates of the Saxon Earl Edwig, and formed the Barony of Malpas. Robert Fitzhugh, the bastard son of the Norman Earl, died without male issue. He left, however, two daughters, Letitia and Mabilia, joint heiresses of the barony. Mabilia married William Belward, and became ancestress of the direct line of the family of Egerton, culminating now in the person of Sir Philip Egerton,

*The word "Wiche" means Salt. It is a Norse word, and implied at first an arm of the sea: hence any place where salt was found, c.f. Isaac Taylor, "Words and Places."

of Oulton Park. Out of Malpas, therefore, this great family, with all its ramifications, must trace its beginning eight hundred years ago. Within the bounds of the barony the barons of Malpas possessed capital jurisdiction. Their punishment was inflicted by the gallows. There was another method of capital punishment, however, much used in Malpas in these early days. In fact it was known as the custom of Malpas. The Sutton and the St. Pierre families used it. It was beheading. But this "Custom of Malpas" was part of a different jurisdiction from that of the Barons of Malpas, who were content with a good old English custom of rope. The habit of beheading on the other hand belonged, it would seem, to the jurisdiction of the Serjeants of the Peace of Cheshire in Fee. The Court of the Barony has continued until now. I have paid my twopence to confess its jurisdiction. But I do not think its powers at present will conflict with any jurisdiction of the new Council. It was known as a Court Leet, and was held on behalf of the Lord of the Manor, Mr. Drake. After the Barons of the Castle the most important people in old Malpas were the Breretons of the so-called Old Hall. This was at the base of the slope towards Uriconium. The Breretons lived in princely style for many centuries here. They had the honour of maintaining a fool—an official fool I mean. So witnesses our burial register:—"1572, Thomas Boswell, being ye foole of ye Hall." A black and white building on the site of the Old Hall was destroyed quite recently; about the same time as the remains of the old Cross (mentioned above) were taken from the middle of the town.

PART III. LOCAL HISTORY: SECULAR AND ECCLESIASTICAL.

Perhaps the most noteworthy point in the history of Malpas is the virulence with which the plague attacked it in the 17th century. The registers tell how, for example, in 1625 "one Ralph Dawson came from London about the 25th of July, and, being sick of the plague, died in his father's house, and infected the said house, and was buried near unto his father's house." Again:—"Richard Dawson, of Bradeley, being sick of the plague and perceiving that he must die, at that time arose out of his bed and made his grave, and caused his nefew to cast straw into the grave, which (again) was not far from the house, and went and laid him down in the said grave, and caused cloths to be laid appogn, and so departed out of this world. This he did because he was a strong man, and heavier than his said nefew

and another wench were able to bury. He died about the 24th of August. 'This much he did.' Several entries follow, showing the terrible sort of abandonment which, from the days of the Plague of Athens, has always accompanied an outbreak of this malady.

My peculiar interest, however, in the records of Malpas lies naturally in the history of the rectorate. Let me give once more (for however absurd, it is archæologically interesting) the local tradition accounting for the fact of the Double Rectorate:—

A tale I will tell you, and though it be long,
I trust it will prove an excuse for my song,
How the parish of Malpas two Rectors can boast,
One of whom claims the honour of being your host.

One day as King John was proceeding at leisure,
To view the Welsh mountains from this side of Cheshire,
To the Lion at Malpas in. cog. he came down,
With a travelling cap on instead of his crown.

The landlady curtsied, the landlord he bowed,
As the monarch, dismounting, advanced through the crowd,
For he looked just like one of those men of renown
Who bring samples from London to each country town.

To a neat little parlour they straightway repair,
And place in due order the great elbow chair,
Which chair at this day is in mighty request,
And a penny is paid by each down-sitting guest.

Odds fish, quoth the King, since to mirth I incline,
And am loth to sit down by myself here to dine,
In this populous town is their ne'er a brave chief
To partake of a chop or a collop of beef?

The landlord replied, there's the apothecary,
Who oft cracks a joke o'er a glass of old sherry;
And, besides, there's the Rector and Curate also,
Who enjoy a good dinner wherever they go.

The doctor was gone out to visit a patient,
The Curate was young, the Rector was ancient,
So the one to the Lion tripped down in a canter
And announced that the other would presently enter.

They ate and they drank, and were merry and gay,
Till the twilight of evening succeeded the day,
And when of good cheer they had all had their fill,
The rubicund landlord stepped in with his bill.

The Curate proposed, in the joy of his heart,
That himself and the Rector should each pay their part,
And because their strange guest had promoted such glee,
To permit him to pass on his journey scot free.

But the Rector exclaimed, I'll ne'er pay for such knaves,
For 'tis fit that each tub should stand on its own staves,
So divide the account, not by two, but by three,
And we'll rub off the score in an equal degree.

Half asleep with his eyes, wide awake with his ears,
The King what the clergy had said overhears,
And discovering himself to the utter dismay
Of the Rector, he thus to the Curate did say :—

Kind sir, whilst I rule o'er this land, your regard
For a stranger like me shall not lose its reward ;
But whene'er with a traveller you sit cheek by jowl,
You shall have wherewithal to replenish the bowl.

Now the King loved a pun, so he added in jest,
Whilst they listened with care to the Royal bequest,
If I were to share my possessions with you,
It is plain half a crown would be all that's your due.

I therefore desire, and do it with pride,
That you with his reverence the tithes will divide,
And thus though old Troy could ne'er boast of two Hector's,
The parish of Malpas may boast of two Rectors.

And now my tale's ended, before I retire,
As your minstrel this boon in return I require,
That each British Bowman in chorus will sing,
Here's a long happy reign to our patron the King.

The above lines are attributed to the Reverend Philip Egerton, who became Sir Philip de Grey-Egerton while yet Rector of Malpas ; but soon after vacated the benefice.

The official records, at all events, shew clearly that the double rectorate was a fact in the year 1285. There was a rector then of the Higher Medietie named William of Audlem. There was a rector then of the Lower Medietie named Leodagardus of Nottingham. These two facts are proved absolutely by a document now at Cholmondeley Castle, which I have inspected carefully. This document is a licence given by the two rectors to the then Marquess of Cholmondeley to provide a chaplain for his domestic oratory within the parish of Malpas, carefully safeguarding the rights of the Mother Church. This document was at one time in the custody of the Dean of Chester. About the year 1840 the then Dean transferred it into the hands of the then Marquess of Cholmondeley. The Chaplaincy was at that time revived in virtue of its authority. Legal opinion has been taken that it is valid now. And on the strength of this opinion a chaplain is now maintained for service.* The precise place of

*See Appendix.

the ancient oratory is accordingly maintained, although Cholmondeley Castle* has itself been removed a half mile or so. From this date, moreover, the list of the Rectors of Malpas is complete, both of higher and lower medieties, until we come to the fifteenth century, when we find John Brereton in possession of both medieties at the same time. He was one of the Shocklach Breretons. Later on in the list we find the name of Lionel Sharp, D.D., who was chaplain to the Earl of Essex, and mixed up in his treasons about the time of the Gunpowder Plot. When the plot was well over he sent a letter to his Highness about it, and was instantly collated to the archdeaconry of Berkshire. He wrote then a book entitled "A Lookinge Glass for the Pope, wherein he may see his own face, the express image of Anti-Christ, together with the Pope's New Creed." In the year 1614 he was committed to the Tower. Coming down to the Rebellion, we find that one Thomas Bridge, rector of the Higher Mediety, was ejected by the Rebels. He was restored in 1660. During the term of his ejection the registers record a kind of civil wedding. The celebrating officer was by name Thomas Mainwaring.* He is said to have given all the milk of his dairy to the Malpas poor. But Malpas tradition, once more varying from the record, will not believe this. The long line of rectors of the Higher Mediety concludes with one or two names of recent interest. Reginald Heber, for example, the father of the good bishop, is locally known as the builder of the present rectory. His architect with his wife, who turned the key on the completion of the work for £1,500. The Bishop himself was born in this house, and baptized in Malpas Church, as her register testifies. Hence he went one Saturday to Wrexham to preach a missionary sermon the following day for the vicar, who, knowing his poetical powers, asked him to write a hymn for the service. Then and there he wrote his great hymn. The M.S. was recently held by the representatives of the Wrexham Printer. They parted with it a few years ago. When last I heard of it it was in Liverpool.* The successor of Bishop Heber's father in the Rectorate of the Higher Mediety was Sir Philip Egerton. He was followed by the late Chancellor Thurlow, of pious memory. Sir Philip held his benefice for a quarter of a century. The Chancellor, after him, for 30 years, until 1873. The greatest name which I can give out of the list of the Lower Mediety is that of Thomas Townson, D.D., the well-known author of the "Discourses on the Gospel," and other valuable theological works. Bishop Jacobson was fond of saying that he was the

*See Appendix.

greatest of all the rectors of Malpas Church.

Before concluding with a few words upon the material building I should mention that there was in the reign of Edward I. a small monastery at Malpas which was a cell to the alien Priory of Montacute, in Somersetshire. The cell was occupied by two monks only.

The present edifice of Malpas Church is mainly of the fifteenth century, save only the comparatively modern vestry (this appears from the mouldings to have been the work of Van Brugh, who designed Blenheim and Oulton). But it incorporates much earlier work. For example, there are on the south side of the sanctuary three sedilia of unequal height; and on the south wall of the nave close by the east end a large piscina of the thirteenth or fourteenth century. The consecration crosses are four on the south-western-most capital, one on the lintel of the south porch, eastward. The general features of the building are sufficiently described in Ormerod. He calls it a handsome specimen of the enriched Gothic of Henry VII's reign, consisting of a low tower, nave, chancel, and the side aisles, which terminate in two chancels erected by the Cholmondeleys and Breretons respectively. The side aisles are divided from the nave by six lofty arches resting on quasi clustered columns. In the wall of the north aisle are three arches, under one of which is a flat stone ornamented with a cross. These were no doubt places of tombs; in fact, I discovered the remains of a stone coffin under one of the arches during the recent restoration. Over the porch is a priest's chamber known as the old Vestry, which was reached by stone steps along the western wall. The crypt under the altar contains a wooden coffer of hewn work rapidly decaying. The angles which the chancel makes with the nave are very curious, the walls of the chancel not being even parallel to each other. The roof is of carved wood, the intersections of the beams ornamented with foliage, and each square formed by this intersection filled with a quartrefoil. The roof which Ormerod thus describes is flat. But in the chancel and in the south aisle are traces of a pointed roof, which reappeared recently when the plaster was removed. Also the abutment of a line of arches (like the present low chancel arch) proceeding westward from the chancel. All this wants examination on the spot. Also on the chancel arch and on the pointed arch at the west end of the nave are traces of a temporary penthouse roof having been erected at some time. I have recorded in an appendix a list of

Church books. A most interesting inscription was discovered under the plaster at the recent restoration on the east wall southward in black letter, from an early edition of St. John's gospel:—"Your fathers did eat manna in the wilderness and are dead: but whoso eatyth of this Bread shall live for ever." Under the foundations of the Brereton Chauntry I found several ancient tombstones with incised and floriated crosses; one dated 1609, most of them older but undated. The date of the plastering appears from a brass found under it to have been subsequent to 1750.

It is very difficult, except, orally by demonstration, to give details of the Church. Some points of interest will be found recorded in the appendix which follows. Beginning, however, from the most eastern point of the present structure, I would observe, that possibly, the present eastern wall is not exactly placed on the site of the original eastern wall; but that the *Sacrarium* has been extended eastward, from the point in the south wall where fresh inclination outward is found. There are several theories which attempt an explanation of this declination. One is that it was designed in order to catch the first ray of the rising sun on the Name Day of the Saint in whose honour the Church is dedicated. Another is that the building of the chancel was arranged in order that the Priest in his chamber over the porch should be able through an orifice which is termed architecturally a squint to view the altar. A third explanation is that the declination of the chancel is intended for a symbolical illustration of the bending of the head of our Blessed Lord while He hung exhausted on the cross. This explanation, however, is clearly not sufficient to account for the non-parallelism of the chancel walls. Yet a fourth explanation points to the laws of perspective, and sees a clever contrivance for lengthening the apparent length of the chancel when viewed from the west end. Proceeding westward, yet within the chancel precincts, we find the Sedilia and Piscina pertaining to the High Altar. We have too the stalls of oak beautifully carved in Misereres.* The stalls are placed on the Cathedral plan; the stalls of the rectors facing eastward, as are those of the Dean and Sub-Dean in most Cathedrals. The chancel arch is curiously broad and low at its base; pointing to the conclusion that the floor of the Church was at this point much lower down than at present. At a right angle to the chancel arch proceeding westward is an abutment on the north side, which appears to indicate the existence

*See Appendix.

previous to the present arches of the nave of a line of lower arches which would have supported a pointed roof of which the traces have been clearly revealed by the removal of the plaster. At this angle we find also a Hagioscope whereby persons in the north aisle may watch the Celebration of the Holy Mysteries without moving (in case that they are not communicants) into the Quire before the Prayer of Consecration. Compare the Prayer Book of 1549, s: v: "The Communion." According to the Rubrick in that book the non-communicants would retire from the Quire, not from the Church, before the Prayer of Consecration; of which the Prayer of the Church Militant, as it is now called, was the first part and incorporated with it.

The Cholmondeley chancel on the N.E. of the nave contains a tomb slab of a former Rector of Malpas, of great interest, which shews a complete set of Mediæval Anglican Vestments.* The inscription on the slab hardly legible now is happily preserved in Ormerod. Here too we have a beautiful sculpture by Westmacott, on the eastern wall of the chancel. The Brereton chancel pertains to the family of Oulton Park, of whom Sir Philip de Malpas Grey-Egerton is the head. The name of Grey is used by the Baronets of this line as a prefix to the name of Egerton by royal license.

The chest of oak ornamented with iron work standing within the south door is probably not later than the thirteenth century and is dated by experts at about the year 1299. The present Font has a wooden cover (which I found in my laundry) dated 1625. In Chancellor Thurlow's time a marble font stood in its place, of oval shape. It is now in a Church at Shrewsbury, S. Chad. It is reported once to have been used at Oulton as a wine cooler. The Sedilia of the southern aisle reach into the second bay, which is I believe very rarely the case. The number of them and of the Piscinæ here shew that there were several side altars previous to the erection of the Brereton tomb, and of the screen which encloses it. The stone seat along a southern aisle was recently restored. It was probably the sole seat in the Church at one time.

The picture now hung over the chancel arch was at one time hung over the altar. The artist is Hayman who flourished at the close of the eighteenth century. I believe that it hung formerly at Iscoyd Park and at Hampton Hall. The Curzon

*See Appendix.

family presented it to the Church, if tradition in this matter may be relied on.†

The porch on the south western end of the nave with its Priest's chamber is very curious. A good opinion on the date of the chamber is wanted. At Hanmer the corresponding chamber is of later date than the Church. I think, also, the remains of the stone rest in Malpas Church shew signs of exposure to weather. The porch is evidently of earlier date than the greater part of the nave or chancel. The two arches are of a decorated work. The little window of the Priest's chamber (if untampered with) is still earlier, however.

The tower at the west end of the Church shews a round archway of entrance; probably of the period of transition from the Norman to the early English style. The west window was probably originally of the same period; but unfortunately it was rebuilt during the earlier half of the present century (as was also the fate of the windows at the east end of both aisles), and therefore as it stands at present it is distinctly nondescript—a cross between Flamboyant and Pseudo decorated. The little belfry windows above are pure early decorated; and the western arch inside the Church is probably of the same date.

The belfry contains a peal of six bells which were recast in 1808. The former inscriptions are given in Ormerod, who says, "In the tower are six belis, new cast in 1808. The inscriptions on four of the five old bells were as follows: on the great bell, "Sir Randle Brereton, Kt., Chamberlain of Chester, gave this bell, in 1508." On the second, in capitals, "Gloria Deo in excelsis." On the third, in Longobardic capitals, "Ave Maria. Gracia plena, tecum Dominus": before this was a cross "patonce," said by Erdswick to be the genuine ancient bearing of the Suttons, which makes it probable that this bell belonged to the former Church. On the fourth, "Omnia propter seipsum creavit Dominus: 1624."

The monuments are very numerous and interesting, most of them are fully described in Ormerod.

The dedication is in the name of Saint Oswald the King: and accordingly the feast of the Dedication (called locally "the

†Since the above was written, tradition has in this case been confirmed by a letter found among the Kenyon Papers at Gredington: for copy see Appendix.

Wakes") is held by custom on a day corresponding to the feast-day of Oswald as fixed by the Sarum Kalendar, allowance being made for the Georgian correction of the kalendar, which for this purpose the Malpasians have never adopted, using still the present Russian reckoning.

APPENDIX.

List of Silver-plate belonging to the Church of S. Oswald, at Malpas, with dates, etc. :—

1. Two Patens, } Date: Queen Anne.
2. One Chalice,
4. One Spoon, inscribed: { "The gift is small:
5. One Flagon inscribed: { "Respect is all."
6. One Paten, plain; hall-marked silver; inscribed on back, "Ex dono Gulielmi Dod de Hampton Armigeri Hæredis ejusdem familiæ 1742."
7. One Chalice, marked I.H.S., "All things come of Thee, O Lord, and Thine own have we given Thee"; hall-marked silver.
8. One Flagon, marked I.H.S., with a cross; hall-marked silver, with king's head.
9. One Paten, hall-marked silver; earlier than the date when the king's head was used for marking silver—that is, the Georgian epoch; shaped like a saucer.
10. One Chalice, hall-marked silver; inscribed "Ecclesiæ de Malpas in comit. Cestr. Gulielmus Holland, Rector ibidem donavit 1764."
11. One small Chalice, hall-marked silver, before king's head; without any inscription.
12. One small Chalice, hall-marked silver, Victorian; without any inscription

List of MSS., Registers, etc., belonging to S. Oswald's, now in the Registry within the Sacristy :—

1. Register of all baptisms, marriages, and burials, from 1561 to 1609.
2. Register of all baptisms, marriages, and burials, from 1614 to 1640.
3. Register of all baptisms, marriages, and burials, from 1640 to 1677.
4. Register of all baptisms, marriages, and burials, from 1677 to 1704.
5. Register of all baptisms and burials from 1704 to 1733, and marriages from 1704 to 1754.
6. Baptisms and burials, 1733 to 1768.
7. Marriages, 1754 to 1766.
8. Marriages, 1776 to 1784.
9. Baptisms and burials, 1769 to 1795.

Registers bound in parchment.

10. Marriages, 1756 to 1775.
11. Marriages, 1785 to 1800.
12. Baptisms and burials, 1796 to 1812.
13. Marriages, 1813 to 1837.
14. Burials, 1813 to 1838.
15. Baptisms, 1813 to 1828.
16. Marriages, 1800 to 1812.
17. Baptisms, 1828 to 1847.
18. Burials, 1838 to 1865.
19. Baptisms, 1847 to 1861.
20. Burials from 1865. Current register of burials.
21. Baptisms, June 9th, 1861, to May 14th, 1879.
22. Marriages, 1851 to 1863 (duplicate in London).
23. Marriages, 1863 to 1885.
24. Marriages, 1837 to 1851.
25. Marriages, 1885 to 1888.
26. Duplicates of 25.
27. MS. book, marked No. 32; date, Ap. 23, 1753 to 1802; vestry minute book, with accounts of mize, etc.
28. Churchwardens' accounts book, 1732 to 1794, bound in green.
29. Current baptismal register.
30. Current register of marriages.

List of papers in oak chest with three locks and three keys, now in my custody at S. Oswald's Rectory, 1895:—

1. Sentence of consecration of S. Chad's Church, near Malpas, within the ancient parish of Malpas, 1822.
2. Sentence of consecration of Whitewell Church, near Malpas, within the ancient parish of Malpas, 1822.
An indenture, signed and sealed by Thos. Lowe, Wm. Thelwill, George Dod, of Carden, otherwise Cawarden, 1783.
Lease of lands in Chorlton, 1765.
3. A book of Churchwardens' accounts, eighteenth century.
4. Sundry loose papers of less interest, of various dates.
5. Accounts of Churchwardens, 1655 to 1694, packed in one packet by me and labelled.
6. Malpas parish papers, packed in 1884 and labelled.

Monuments recently discovered:—

1. Early tombstone, ornamented with an incised cross, and having the initials M.E. and the date 1609 subsequently cut upon it (now in the porch).

2. Tombstones and floriated crosses, found under the foundation of the Brereton Chancel.
3. Brass in the porch, with following inscription: "Here lies the body of William Churton, of Malpas, who departed this life November 3rd, 1742, aged 81. Also of Dorothy, his wife, who died September 22nd, 1745, aged 87. Likewise of Randle Churton, their son, who died December 17th, 1765, aged 70."
4. The consecration crosses, and } both described in my paper.
5. The text on the east wall, }
6. Vault of Joseph and Martha Peers, with iron cover, dated 182—under the present wooden flooring near the choir step.

There are several monuments mentioned in Ormerod's *History of Cheshire* which are not now visible. There are also several monuments recently erected.

REFERENCE TO THE WORK OF CANON LEE, VICAR OF SAINT CHAD, HANMER, IN
THE DIOCESE OF ST. ASAPH, ON PHILIP HENRY.

I should like to take this opportunity for placing on record an article in the *Whitchurch (Salop) Herald* of April 18th, 1885, touching on collateral subjects. Mention should be made in connexion with Malpas Parish, considered as a whole, of its connexion of the famous Philip Henry: the best reference which I can give on the subject is to the work of Canon Lee, Vicar of Hanmer, in the Diocese of S. Asaph. See page 179, about kneeling at the Altar Rail.

The Malpas Tabula at the British Museum is fully described in *Watkin's "Roman Cheshire"* with Plates; a very studious book; published by subscription. *Magna Britannia*; Edition of 1810, London; also gives much local history.

The Chair on which King James is said to have sat is preserved at the Lion Hotel, and used by the Chairman at Publick Dinners. It is of oak, triangular in the seat, with rounded back.

The Song of the Soulers; sung annually at Malpas on the 1st of November, being the eve of All Souls' Day, by children who go round the town.

"Soul, Soul a Soul Cake,
Pray good missus a Soul Cake,
An apple, a pear, a plum, or a cherry,
Anything good to make us merry,
One for Peter, two for Paul,
And three for Them as made us all.
Pray good missus go down in your celler,
And fetch us a jug of your very best beer,
For it is but a fame
To get a good name,
Soul, Soul a Soul Cake," &c.

Recent Additions :—

Up with your kettles, down with your pans,
 Give us an apple and we'll be gone.
 The roads are very dirty,
 My shoes are very thin,
 We've got a little pocket to put a penny in,
 If you havn't got a penny, a halfpenny will do,
 If you havn't got a halfpenny, God bless you.

EXTRACTS FROM REGISTERS.

1653.

Thomas Tumkin, Sonne unto Alze Tumkin, of Macfene, widdow, and Alze Fluit, of Tushingham, under the Gardianshipp of Richard Genkes, of Ould-Castle, and Richard Clarke, of Kiddington, by the consent of the Mother of Gardians, and haveing given unto the respective Regester one and twenty dayes notice of their purpasse of marriage weare published three severall Lords dayes att the close of the morning exercise, in the meeting house called Malpas Church in the months of November and December, 1653. their appearing noe cause to the contrary the weare married before Thomas Manwaring, Esq., one of the Justices of Peace for this Country, the tenth of January, 1653, according to act of Parlement provided in that behalfe.

1654.

William Holland, minester of gods word att the Lower Rectory in Malpas, and Sisley, daughter unto Alexander Walthall of Wisterson, Esq., haveing given unto the respective Regester one and twenty dayes notice of their intention of marriage to and with the approbation of him the said Alexander Walthall at their speciall request weare published three severall Markett dayes in three severall weeks in the publique Markett place in Nantwich betwixt the howers of eleaven and tow of the Clock in the month of January, 1654, their appearing noe cause to the contrary the weare married the twenty seaventh of February, 1654, before Thomas Manwaring, Esq., one of the Justices of Peace and Quorum for this county according to an act of Parlement made and provided in that behalfe.

THE STALLS IN THE CHANCEL OF S. OSWALD'S CHURCH.

There are three genuine Misereres. On the first is carved two men fighting, armed with sword and small round shield. On the second a mermaid with a mirror and a very primitive comb. On the third a demon. These three stalls are placed in one block. The outside arms are carved with grotesque heads. The next six, though not Misereres, are old, and have also grotesques carved on the arms. The remaining six are merely modern imitations.

VESTMENTS ON THE TOMB SLAB IN THE CHOLMONDELEY CHAPEL.

Alb: embroidered. Chasuble: long, coming below the knees in front and almost to the heels behind, embroidered round the edge and a narrow strip down the front. A narrow Stole, embroidered Amys. Maniple: embroidered, narrow. On the left side lies a clasped book. The right side and head have unfortunately been worn away.

LETTER OF ROGER KENYON TO MRS. LLOYD KENYON OCTOBER 8th, 1778.

The sale at Iscoyd has continued for this last week, but I was there only one day, and bot. nothing except pictures, which if you or my Broth'r (wish) you shall have at the price. I think they were very low the day I was there, but am told they advanced greatly afterwards. The large picture in the saloon of Peter denying Christ was bot. by Mr. Curzon as a present for an altar piece for Malpas Church for twenty nine guineas and a half, but few of the paintings exceeded a couple of guineas.

Before any attempt at Restoration of Malpas Church in this Century, there was a (1) Pulpit, (2) Reading Desk, (3) Clerk's Desk, (4) Dog-Whipper's Desk; all in tier.

On the last-named erection, the following may cast an interesting light:—

WHIP DOG DAY.

Place of origin, York.—Occasion, Mass on 18th October, A.D., 15—?

Explanation:—

At above celebration of early Mass, the Celebrant was startled by a dog which had lain under the Altar all night, astray, and was roused by the singing of the Monks: in his fright the Celebrant dropped the Pyx, and the consecrated bread rolled out on the Chancel floor towards the dog, who straightway gobbled it up. All pious Christians were set to find this dog, and beat it for its sacrilege, and failing to identify it, to beat all dogs indiscriminately for some years, and until fairly recently this was done, on the anniversary, though probably no one knew why!

Mr. Joseph Whittaker (who died this year) had personal knowledge of the customary injunction, but whether by hearing or actual experience we cannot now tell.

Signed, Whittaker and Sons.

November 8th, 1895.

INSCRIPTION ON THE SCREEN OF THE BRERETON CHAUNTRY.

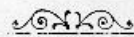
“Pray: good people: for the prosperous estaste of Sir Randulph Brereton of thys werke edificatour, wyth his wyfe Dame Helenour and: after thys lyfe transytory: to obteyne eternal felicitie. Amen: Amen.

This inscription is peculiar because it appears to have been inscribed in the lifetime of the Knight for whom prayers are desired.

1914. Two new bells are being added and placed in the tower by members of the Lewis family in memory of the late Miss Lewis and Mr. George Lewis, making a peal of eight bells.

†The Townships of Cholmondeley and Bickley have, since the above was written, been formed into a separate ecclesiastical District: i.e. the District of S. Wenefrede, Bickley. But Lord Cholmondeley still retains his chapel and chaplain as stated above.

§A life of Bp. Heber has been published this year in Edinbro'.



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