Introduction

The purpose of this text is to detail the history of Channel Island silver and to place its development within the context of the tremendous economic and sociological change that took place in the islands in the years 1600-1900.

Much new information has come to light since the publication of Richard Mayne's excellent work *Channel Islands Silver*. The authors have included much of this, including the biographies of nearly one hundred and fifty makers who either worked or had associations with the Channel Islands. In addition the authors have related wherever possible the stylistic development of local pieces to contemporary trends in England and on the continent.

It is hoped that this work will further increase interest in local silver, a subject that so uniquely reflects the changing circumstances of the Channel Islands over the centuries.

A Brief History Of The Channel Islands

Any study of Channel Island silver would be incomplete without some understanding of the fascinating economic, political and sociological history of these islands. The intention is not to present an in-depth study, which can be found elsewhere, but to set the scene and introduce the events relevant to the study of Channel Island silver up to the demise of local production in the 19th century.

Normandy

By the treaty of Saint Claire sur Epte in 911 Charles the Simple of France ceded the Dukedom of Normandy to Rollo the pirate chief of Rouen and in 931 Rollo's son William Longsword annexed the balance of Normandy including the Channel Islands. It was thus that these islands became a part of the Dukedom of Normandy. In the following century, the seventh Duke, William the Conqueror, invaded England.

The seigneural system came into being at this time, the land being divided into *fiefs* measured in *caruées, bouvées, vergées and perches*, measurements that are still used to this day. Some of the Fiefs were given to his friends and loyal followers as reward and on the understanding that men would be provided in time of war. Other fiefs were granted to monasteries and abbeys in Normandy. The head or owner of the fief was called a *seigneur* and all those living in the fiefdoms were known as *ténants,* even if they owned their own land. The ténants paid rent and dues to the seigneur who in turn paid taxes to the King. It would seem that many of the taxes were paid in kind as the Henry III Enquiry into the Customs Services and Liberties of the Channel Islands in 1248 refers to delivery of grain by the ténants in return for a feast at the King's expense. The ténants were subject to the Cours de Chef Pleads at which the seigneur presided as judge. The seigneurs were also entitled to the wreckage rights of ships wrecked on the shores of their fiefs.

In 1204, when King John lost control of Normandy, the seigneurs were forced to choose allegiance to either Normandy or England. The fiefs of those seigneurs who preferred allegiance to Normandy were escheated to the Crown.

The payment of dues to the French Abbeys resulted in much of the silver, gold and coinage leaving the islands and by the 14th century nine tenths of all tithes in Jersey were being paid to abbeys in Normandy.

The loss of Normandy resulted in many centuries of hostility with the French. In 1201 King John ordered a tax of one fifth of the feudal ténant revenues to be raised to enable the building and maintenance of a garrison at Mont Orgueil Castle and, in

Guernsey, the construction of Castle Cornet was started. Despite these fortifications the islands were subjected to constant attacks by the French from 1214 until the 15th century. The effect was devastating. The attackers burned the houses, churches and crops, killed many islanders and stole all the valuables they could lay their hands upon.

The Papal Bull of Neutrality

These constant attacks were so debilitating that in 1483 Edward IV and Louis XI made an application to Pope Sixtus IV resulting in the issue of a Bull of Neutrality placing the island under church protection. It was thus that the islands theoretically became a neutral area enabling trade with both England and France even during times of war. This Papal Bull, which remained in force until the accession of William III in 1689, was one of the foundation stones of a period of economic prosperity: whilst the islands' neutrality was not respected at all times, it substantially reduced the attacks from the French.

Rather surprisingly, despite the loss of Normandy to the French, the islands had remained under the ecclesiastical authority of the Diocese of Coutances and therefore under the See of Rome. The ecclesiastical allegiance to the Bishop of Coutances was ended in 1496 when Henry VII obtained a Bull from Pope Alexander Borgia transferring the islands firstly to the Diocese of Salisbury and, in 1499, to Winchester. The general authority of the Bishop of Westminster was not, however, wholly recognised until the passing of an Order in Council in 1568.

The Reformation

In 1513, Henry V decreed in an act of confiscation that all French-owned properties in his dominions were to be confiscated. The final remnant of the old order had thus been broken and the crown took over the remaining fiefs still under the control of the French abbeys and priories.

The Reformation had a dramatic effect on the island. In 1547 Edward V1 acceded to the throne of England and the following year an order was issued by Lord Somerset, the militantly anti-Catholic, absentee Governor of Jersey, for the removal from the churches of all emblems of popery. The majority of the church fonts, piscinae, statuary and stained glass was smashed as were all the wayside crosses. Catholicism was therefore swept away to be replaced by the French form of Calvinism which the French-speaking population readily accepted.

In 1550 the five Royal commissioners acting for the crown sold all the previously confiscated church property including, *the church ornaments, bells, orbits and other rents, for masses*. This is an important event in the history of Channel Island silver as it accounts for the lack of all but a few pieces of pre-reformation ecclesiastical silver. De la Croix, however, states that many items of church property were sold into private hands and it is therefore possible that further pre-reformation local silver may yet be discovered.

The Tudor Period

During the short reign of Mary 1 (1553-1558) the islands briefly returned to Catholicism. The reversion to Protestantism on the accession of Elizabeth 1 was a relatively easy process as the people were by now Protestant at heart. However all those who refused to renounce the Catholic faith were forced to leave the islands.

Calvinism gradually gave way to the Episcopalian doctrine as the influence of France faded. Episcopalianism remained as the predominant religious force in the islands until the visit of the Methodist John Wesley in 1787.

The Huguenots

Prior to the mid-16th century, foreigners had been discouraged from coming to live in the islands but attitudes had changed by the time the first French Huguenots arrived in 1572. For the twenty five years that followed, Huguenots of all classes flocked to the islands seeking religious freedom.

The passing of the 1598 Edict of Nantes granted religious freedom to Protestants in France and as a result many returned to their native land. But in 1685 this edict was revoked and the French Protestants were again persecuted. In the subsequent few years, many hundreds of artisans, ministers and merchants fled to the Channel Islands. Many of these families only stayed in the Channel Islands for a short time before moving on to other places such as England and America. These generally well educated men were well received, and the skilled craftsmen amongst them played a vital role in the manufacture and development of Jersey and Guernsey silver.

The Civil War

In 1551 the fortification of the castle in St Aubin's Bay, Jersey began, partly paid for by the confiscation of all but one of the bells of each parish church. In 1594 Paul Ivy was engaged to fortify and extend the castle. The completed enterprise was

named by the Island's new Governor, Sir Walter Raleigh, *Fort Isabella Bellissima* after the aged Queen.

Elizabeth Castle, as it became known, was later enlarged by Sir Philip de Carteret in works completed in 1636. The castle having been secured by the royalist Sir Philip provided the ideal base for Prince Charles when exiled during the Civil War. Sir Philip had fought hard to secure the island for the Royalists against disaffected Militia detachments but had died in August 1643. It was his nephew, Sir George, who finally supressed the Parliamentarians in Jersey.

In April 1646 the Prince of Wales sailed from the Isles of Scilly to Jersey arriving in three ships with over 300 retainers to be cared for at the castle by Sir George de Carteret. Sir George spent nearly £15,000 on supporting the prince on this visit alone. The prince stayed for two and a half months before moving on to France. Some of the prince's party remained at the castle including Lord Capel and Lord Clarendon and it was from Elizabeth Castle that Lord Clarendon wrote his History of the Great Rebellion.

On 17 February 1649 Prince Charles was proclaimed King in the Royal Square by the island's royalists led by the Viscount, Laurens Hamptonne, Jersey being the first place that he was so proclaimed. In September 1649 Charles and his brother, later James II, returned to the island for a period of five months with their now penniless retainers. They were again cared for at the Castle and largely financed by Sir George.

It was during this stay in February 1650 that Prince Charles granted the Smith islands off the coast of Virginia to Sir George de Carteret who renamed these islands New Jersey. However the area now comprising the state of New Jersey was not given to De Carteret until after the Restoration. A letter in the King's hand addressed to Sir George survives at St Ouen's Manor, the de Carteret seigneural seat. This reads *I can never forget the good services you have done to my father and me and if God bless me you shall find I do remember them to the advantage of you and yours* .

After Charles's defeat at Worcester, Cromwell became exasperated by the royalist resistance in the island and the attacks on his passing shipping by pirates based there. In 1651 Cromwell dispatched Admiral Blake and Colonel Heane to take the island with parliamentary forces from Guernsey led by Major Harrison.

Sir George de Carteret's force was no match, and he was forced to retreat to Elizabeth Castle. The Castle was held under siege for 50 days but in a final attack a cannon ball from the massive cannon based in the grounds of the St Helier town church destroyed the castle's food store and ammunition dump together with the 12th century Abbey of St Helier. Sir George in a final act of desperation attempted to despatch a ship laden with valuables including much of his silver plate and two large chargers in an effort to hire mercenary troops from France. The ship became stranded by the tide and at night was set alight by the Parliamentarians in a fire that destroyed the cargo. Sir George, after consulting Charles in Paris, was forced to surrender, however not before he had negotiated favourable terms for himself allowing the retention of his estates and wealth including the remainder of his silver plate.

On his restoration Charles II granted to Sir George manors in Cornwall and Devon, the province that became the present New Jersey, one sixth of the Bahamas and one eighth of the state of Carolina. Sir George was also rewarded with appointments as Privy Councillor, Vice Chamberlain of the King's household and Treasurer of the Navy. It was in that last capacity that Sir George later, as a member of Parliament, gained some notoriety. He was accused of defrauding the Naval treasury of some £300,000 . As a result of the King's direct intervention this was never proved, although Sir George was stripped of many of his posts. He died in 1680.

In 1643 the King in recognition of Jersey's loyalty, presented to the island a magnificent silver-gilt mace which is carried before the Bailiff as a measure of his royal authority (*see Chapter 6*).

In Guernsey the story of the Civil War period was very different. Sir Thomas Leighton, Governor (1570-1610) had found the Calvinist beliefs of the islanders an offence to his Anglican principles. In voicing his views and in his over zealous efforts on behalf of the King in matters of tax collection and administration, he had made both the King and the office of Governor most unpopular.

Leighton's successor, Sir Peter Osborne, did little better to secure the support of the islanders and, at the outbreak of hostilities, retreated to Castle Cornet. In March 1643, when Parliament in England replaced the King's appointees with commissioners, Osborne's response was to bombard the town of St Peter Port with cannon fire. It is estimated that over 30,000 cannon balls fell on the town in the next few years and, as a result, most of the buildings were destroyed.

The occupants of the castle were supplied throughout the Civil War by Sir George de Carteret from Jersey, it being noted by Chevalier, the diarist of the day, that the supplies included bacon, salted fish, beer, wine, biscuits, tobacco, wheat, sweet oil and clothing. However the conditions in Castle Cornet were terrible and they surrendered on 19th December 1651 on hearing of de Carteret's capitulation in Jersey four days earlier.

On the restoration of the monarchy in 1660 Guernsey was in considerable danger of losing its ancient privileges and concessions, however the representations on behalf of the island by those Guernsey families who had remained loyal to the King were accepted and the privileges continued.

The Militia Forces

The origins of the Militia forces in Jersey, Guernsey, Alderney and Sark probably lie in the seigneurs' duty to provide men for the King in time of war. The 1248 Enquiry into the Customs of the Channel Islands, however, established that there was no obligation on the part of the islanders as to military service out of the islands except for a requirement to accompany the King in person and, as Duke of Normandy, to recover England.

The Militia forces were initially parochially based but by the 17th century the regional regiments had been formed. In 1660 the Jersey force numbered 4,000 foot soldiers and 200 cavalry and by 1730 five Jersey regiments had evolved. In 1660 the Guernsey forces consisted of 13 Companies which by 1755 comprised 54 officers and 2,000 men. By 1800 Guernsey's forces consisted of 3,600 serving men comprised into four infantry regiments and four artillery regiments. In 1831 The islands' Militia Forces were all styled *Royal* to commemorate the fiftieth anniversary of the Battle of Jersey.

Men from the majority of local families were conscripted into the Militia and proudly served their regiment. The local forces were backed up by English regiments stationed in the islands. In Jersey, conscription ended in 1929 and the Militia was disbanded in 1946. The exchange of ideas and influences that resulted from this interchange was very important to the story of Channel Island silver.

The Battle of Jersey

In 1773 hostilities again began between England and France after the latter's forming of an alliance with the American colonies. In 1779 the Prince of Nassau attempted to capture Jersey, his attempt ending in a fiasco as he had not taken account of the tide and was unable to land his troops.

On 5th January 1781 Jersey's most famous battle took place. Baron de Rullecourt landed at La Rocque with about 700 men and marched to St Helier forcing the Lieutenant Governor, Moses Corbet, to surrender. However the local Militia led by Francis Pierson, a 24 year old Major serving in the 95th Foot regiment, together with the garrisoned English forces, attacked the French in the Royal Square. The heavily outnumbered French were quickly defeated but both Pierson and de Rullecourt were mortally wounded. One of the central figures in this battle was the local silversmith Pierre Amiraux who was captured by the French and, bound to another officer, forced to lead his captors to Govenor Moses Corbet's residence.

From 1775 frantic activity began to protect the islands from French invasion. Coastal defence towers (now incorrectly termed Martello towers), batteries and barracks were built throughout the islands. The pace of the construction of fortifications only increased with the advent of the French Revolution in 1789 and later during the Napoleonic Wars both Fort George in Guernsey and Fort Regent in Jersey were constructed.

The French refrained from launching a full attack on Guernsey although in 1794 they were engaged in a naval action off the coast. On this occasion they were successfully chased off by Captain James Saumarez.

With the defeat of Napoleon in 1815 the French danger subsided and the islands were not threatened again until 1940.

The Legislative Control Of The Islands.

The legal system of the islands was based on the Norman Grand Coutumier and many aspects of Norman law remain to the present day.

Even after Normandy was lost to France and the islands came under the effective control of England, they still managed to maintain their own legal system, customs and privileges, these rights having been confirmed by successive monarchs since the 13th century. The system was however uncodified in Jersey until 1771 and from the 13th century islanders have maintained that such customs and privileges are theirs of right. The most important of these charters of ratification were granted by Edward III in 1341 and by Elizabeth I in 1559.

The islands comprise two Bailiwicks: the first consisting of Jersey, the Minquiers and Les Ecrehous; the second Guernsey, Alderney and Sark. The Sovereign was originally represented in the Channel Islands by a Lord of the Isles and, on one occasion in the mid-15th century, by a Lady of the Isles. The Lord of the Isles was replaced by a Warden or Governor exercising the supreme authority of the Crown. The post was more often than not a sinecure with the Governor appointing a Lieutenant-Governor as his resident deputy. The position of Governor was abolished in Jersey after the death of Lord Beresford in 1854 and subsequently a separate Lieutenant-Governor was appointed by the sovereign for Jersey and Guernsey.

The Governor in Jersey initially resided at Mont Orgueil Castle, moving, at the end of the 18th century, to Elizabeth Castle. In Guernsey the Governor resided initially at Castle Cornet, later moving to St Peter Port.

Since 1290 separate Bailiffs have been appointed for Jersey and Guernsey, their constitutional positions being quite unusual. As well as having held the King's seal since 1279, the Bailiff is chief judge, first citizen and Speaker of the House. Initially, the post of Bailiff was also often a sinecure with the incumbent appointing a locally resident Lieutenant-Bailiff.

The first Jersey assembly was the Royal Court presided over by the Bailiff and Jurats. The Jersey States Assembly emerged in the late 15th century and comprised the Parish Connétables, Parish Rectors, Jurats and Deputies.

Gradually a system developed whereby the States Assembly provided the legislative control and the Royal Court the judicial control.

The political system in Guernsey developed broadly in the same way with the States of Deliberation emerging from the Royal Court as the legislative body, and the Royal Court retaining only its judicial role. The island’s officials being the Conselliers, Peoples Deputies, Parish Douzeniers, Jurats, Procureur, Comptroller, Sheriff, Greffier and the Sergeant.

The islands' position as dependencies rather than as colonies was reaffirmed in 1801 when the British government separated matters relating to the Channel Islands from those of the colonies. The Home Office thus became responsible for the islands.

The Economic History Of The Islands

Perhaps the most important factor in the understanding of the development of silversmithing in the islands is the tremendous economic changes that took place from the start of the 17th century. The prosperity that emerged from the changes in the financial circumstance of the islanders was to provide a greatly increased demand for plate.

Up to the end of the 15th century, islanders were very poor indeed, living largely at subsistence level. But at the start of the 16th century, their circumstances gradually began to improve. The Papal Bull of 1483 had established the neutrality of the islands. In 1559 Elizabeth I reaffirmed this Bull and the islands' status as a free trading area, theoretically allowing their shipping entry to any port.

The islands had been exporting and trading goods on a small scale since the 12th century when Guernsey was involved in the wine trade between England and Gascony. Later conger-eel oil was exported to the continent. The Papal Bull greatly improved the prospects for trade and established the foundation of the great sea trades that were to evolve.

The first industry of note was knitting. Sheep were extensively grazed throughout the islands and their wool together with wool imported from England was made into stockings, gloves, caps and waistcoats and exported to France and Spain. The production of woollen stockings was so extensive that much wool had to be imported to supplement local production. An indication of the size of the industry that developed was the Jersey 1608 Act banning knitting during the harvest so as to provide sufficient agricultural labourers. Later, as trading routes developed, the wool production was exported throughout Europe and the New World. Jersey and Guernsey woollen goods were much prized and it is noted that Mary Queen of Scots owned six pairs of Guernsey gloves and even wore a pair of the finest Jersey stockings at her execution ! The woollen industry reached its peak in the first half of the 17th century providing an income to islanders until the emerging competition from machine-made goods in the 19th century out-priced local production.

Fishing had always been a primary occupation in the islands, salted and dried conger-eels having been exported both to the Continent and England. The discovery of the tremendous cod fishing banks off Newfoundland in the 16th century led to the development of a very substantial sea trade that was radically to affect the financial circumstances of many island families. The trading route that developed as a result of the discovery of these reserves became known as the Triangular Route. Merchant mariners sailed from Jersey with French wine and brandy and Jersey-made stockings to the coast of Newfoundland. Cod caught there was salted and transported to the West Indies where some was sold or exchanged for sugar, rum, spermaceti and molasses. The mixed cargo was subsequently sold in Europe, the salted cod being much sought after in Catholic countries for use on fast-days. Local families established salting stations in Newfoundland and many islanders left to man these stations. The sea trade further expanded to Virginia in the 18th century and to the Gaspe peninsular in the 19th century to include

trading in tobacco, snuff, tea, coffee, brandy and rum. The islands at the time were regarded as world centres of trade and a number of very substantial local fortunes were accumulated. In 1837 the value of cod imported into Jersey exceeded £40,000 .

Privateer ships had been operated under letters of marque issued by Sir George de Carteret in the Civil War period and had been known as early as the 16th century. However privateering began in earnest with William III's abrogation of the Papal Bull of Neutrality in 1689. Privateers were vessels of war owned and equipped by a local individual. The Captain of the privateer

carried a Letter of Marque from the King and Admiralty, licensing the seizure and plunder of enemy shipping either at sea or in port. The prizes were split with the owner of the privateer taking half and the remainder being divided between the Captain, the crew and the King.

In 1697 Guernseymen operated 30 privateers and by the end of the Spanish War of Succession in 1713, over 115 privateers were operating, gaining prizes worth over £100,000. In 1800 alone Guernsey made over £1,000,000 from the capture of French and American shipping. Many individual prizes were worth over £15,000 and, during a two-month period in 1807, a famous Breton privateer earned over £290,000 in prizes. This was at a time when the annual wage of an average seaman was £12 to £24. The zenith of privateering was reached during the Seven Years War (1755-1763). Things were not all one-sided though and, during the first two years of the Napoleonic Wars, 42 Jersey privateers were captured by the French and over 900 Jersey seamen taken prisoner.

On the back of the fishing and privateering business and in additon to those ships purchased in England and Newfoundland a substantial ship building industry developed in both Jersey and Guernsey. In 1800, 35 ships were constructed in Guernsey and between 1830 and 1840 over 300 ships were built. In Jersey 74 ships were registered in 1816 and by 1865 the total exceeded 450. The shipbuilding industry sprouted a number of ancillary trades including carpentry shops, shipwrights, rope-makers, chandlers and sail-makers.

For over 75 years, from the mid-18th century, smuggling became a major industry in the islands. Huge quantities of duty free wine, brandy and tobacco were illegally landed in England and France. The smuggled goods were kept in the cellars of the grand merchants' houses in St Aubin, St Helier and St Peter Port to be transferred into locally produced small kegs and loaded at night onto local ships. It is an indication of the size of the smuggling operations that a petition of 1800 stated that '*the manufacture of small casks employs at present and gives bread to many hundreds of families*'. This industry rather amusingly known locally as *La Fraude* was killed off by the establishment of Customs Houses in the first decade of the 19th century.

The export of illegal goods was in addition to the legitimate export trade to England and France of goods of all kinds. An act of Parliament in 1717 had confirmed the right of islanders to export to England goods of local growth or manufacture without the payment of duty, and, as a consequence, much local production was legitimately exported. The island merchants also took advantage of the taxation system that allowed manufactured articles to be imported into England without the payment of duty and as an example during the 19th century a substantial shoe manufacturing industry grew up importing the raw materials and exporting the completed shoes to England and America.

The early farming crops were wheat, apples, turnips, rye, peas, oats, barley and parsnips. As agriculture improved over the centuries many other crops were introduced to meet local or export demand.

For nearly three centuries apples and the production of cider represented a major industry. Poigndestre stated in 1685 that nearly every house had an apple orchard. By 1800, 25% of all Jersey land and 20% of Guernsey land was devoted to the production of apples, and cider was the main source of the farmers' income. By 1801, 2,000,000 gallons of Guernsey cider were being produced, and in the 1830s nearly 300,000 gallons of Jersey cider were exported annually to England. The granite apple crushers seen today in so many Guernsey and Jersey farms are a reminder of this industry.

The famous Jersey and Guernsey cows also became a profitable export, the strains having retained their purity as no live cows have been imported into Guernsey since 1763 and into Jersey since 1789. By the mid-19th century Jersey cows were fetching over £400 on the export market and over 1,100 were exported annually.

The potato exporting industry began in the mid 19th century and the Jersey Royal potato, developed largely by accident in 1880, became a very successful export. Rather appropriately this potato became known as the *Royal Jersey Fluke*. By 1891 over 70,000 tons were being exported annually.

In Guernsey, grapes and melons were grown in glasshouses in the 1840s and by the 1870s the tomato was being successfully grown.

The port of Gorey in Jersey developed as a result of the growing oyster trade. Local fishermen had for centuries dredged for oysters, but as dredging increased, the beds became endangered. In 1755 the States banned dredging oysters in months containing an *R*. The discovery of a new bank of oysters in 1797 led to increased commercial interest in the industry and by the 1830s over 1,000 local people and a similar number of Englishmen were engaged in the industry, dredging over 300,000 bushels annually. As a result the oyster beds

were very quickly depleted. In 1838 this situation led to riots requiring the intervention of the garrison and the Militia to quell what became known as *The Battle of Oyster Shells*. The attempts to restrict dredging proved unsuccessful and by 1850 the beds were virtually exhausted.

Granite quarrying expanded in both Jersey and Guernsey and in the 19th century cut stone was exported throughout the south of England. Most of the Thames Embankment is constructed of Jersey and Guernsey dressed stone and in 1854 alone 120,000 tons of stone was exported.

Communications with England improved at the beginning of the 19th century. In 1811 a twice weekly cutter service began, and by the 1830s there were many regular steamer services from the islands to England. These steamers resulted in the growth of the tourist trade in the islands and by 1835 Jersey and Guernsey had both become popular holiday resorts. Telegraphic communications were established in 1858.

By the mid-19th century the islands had become a flourishing centre of commerce. A system of private banks had evolved early in the century but in the 1870s and 1880s, largely as a result of fraud, three of these banks collapsed. This caused widespread hardship amongst the business community and some of the largest Jersey companies were forced to file for protection from their creditors or were driven into bankruptcy.

This event marked the beginning of the end for these companies, and by the end of the 19th century the islands' days as merchant sea trading capitals were over. The small sailing ships carrying salted cod were no competition for the new steamers able to meet the demand for fresh fish.

The Population

Jersey's population was estimated at 12,000 in the 1330's but fell during the Middle Ages as a result of the plague and the constant French attacks. By 1685, however, approximately 15,000 were resident in the island. In 1800 the population was approximately 20,000 from which point the population increase dramatically to 28,600 in 1821 and to over 36,000 by 1831. This population increase was caused by a number of factors including the arrival of many merchants, skilled craftsmen and artisans attracted by the trading opportunities, half-pay army officers and the escapees of the French Revolution.

The population of Guernsey estimated at 7,500 in 1613 rose to 15,000 in 1690 and by 1880 stood at 32,000.

The Social System

Having considered the history of the islands and introduced some of the characters who played a part in the story of Channel Island plate, it is worth placing these developments within the context of the social class system that grew out of the islands' economic prosperity. These new merchant classes naturally became the main customers for the local silversmiths.

Islanders, with very few exceptions, emerged from the Tudor period living a very simple parochial life. Their houses were made of stone with wooden partitions and wheatstraw thatched roofs often left open to the sky to allow the smoke from the open central fireplace to escape. Some of these *Upper Hall houses* were occupied by the farm animals on the ground floor whilst the family lived upstairs, entry to the upper floor being by a first floor external staircase. The people were sapped of what little money they had on the one hand by the taxes of the often absentee fiefal landowners and, on the other, ravaged by the constant attacks of the French. Farming consisted mainly of the production of grain. They fished for conger-eel from which they extracted oil to light their crasset lamps. Their houses were heated and their land fertilised from the collection of seaweed (*vraic*). Virtually every aspect of their endeavours bore taxes to the King and the seigneur.

Gradually however, as a result of the establishment of trade, a new class of merchants emerged. The first were probably the mill owning families. These families had purchased from the seigneurs or the Crown the rights to operate grain mills. The ordinary people were prevented from owning mills and thus the monopoly enabled these milling families to become very wealthy. The control they held on the price of bread later led to riots.

The advent of the knitting industry was to increase the fortunes of the merchants and to provide a much needed income for the majority of the country islanders who produced woollen goods in their homes. The country people began to come to the central markets in St Helier (established in 1562) and St Peter Port to sell their woollen goods to the local merchants for export.

The discovery of the cod banks off the coast of Newfoundland was to change the whole social order. The local families involved in this industry by the middle of the 18th century were to become very wealthy, and by the mid 19th century, many substantial fortunes had been accumulated. The ancillary industries of rope-making, chandelry and shipbuilding provided the basis of other fortunes. These families also became the owners of the privateer ships thus further enhancing their fortunes. Clearly these families were not prepared to live in humble abodes and the fine merchants' houses of St Peter Port, St Helier and St Aubin were constructed.

St Aubin was established as the main sea port of Jersey by the mid-17th century and it is recorded that the owners of many privateers waited in their houses at St Aubin for the Admiralty to adjudge their prizes. By the close of the 18th century, St Aubin was a very fine town indeed and it was from the vast cellars of these fine houses and those of St Peter Port that both the legitimate export trade and the smuggling trade were conducted at the close of the 18th century. Until the 19th century St Aubin was effectively cut off from St Helier, as it was not until 1810 that a road between the two was constructed.

These newly rich merchant families required fine goods to complement their new found status. Good quality furniture was already being made with mahogany imported from the American Colonies and the Huguenot silversmiths arrived at an opportune moment to meet the emerging demand for domestic silver.

Whilst the economic success of the merchants was undoubted, it should be remembered that this wealth was concentrated in few hands, the majority of the islanders remaining poor. This explains the contrasting picture of, on the one hand, the wealth of the new merchants and seigneurs who were to provide the demand for the silversmiths and, on the other, the occurrence of the currency riots of the early 18th century and the bread riots of the mid-19th century.

At the beginning of the 17th century it was estimated that the seigneural class consisted of some 2,000 persons. They appear to have lived very much in the manner of the English nobility, many travelling extensively to England and France, often purchasing their goods at the markets of Lessay and Guibray, in Normandy. They even sent their children to schools in England to be *Englished*, as it was known locally, and many were Oxford graduates. Some of the noblesse built large manors with elaborate gardens, entertained lavishly and engaged in hunting and falconry. At Trinity Manor the seigneur kept peacocks and the seigneur of St Ouen kept swans.

The emerging wealthy class of merchants was much resented by the seigneurs and in Jersey a 17th century act of the States was passed *to stop the abuse committed by many of the lower orders who dress in a manner unsuited to their station*. Ladies of the farming class were even prevented from wearing lace caps. In Guernsey in 1780 the twenty leading local families constructed the Assembly Rooms in order to hold parties and balls. Membership was restricted to the sixty establishment families and officers of the garrison, the new merchant families being firmly excluded. By the 1830s however, many of the merchant families had intermarried with the seigneural families and the class divisions were gradually eroded.

The class divisions, together with the introduction of printing presses in 1784 and the resultant proliferation of newspapers, fuelled the development of the system of political parties in Jersey. The old families supported the Charlots and the new rich merchants, the Magots. This party system dominated Jersey life for over a century and was at the centre of many fiercely contested elections for the position of Jurat and other offices.

From the 17th century, the position of the Militia must also be considered as it greatly influenced the development of the islands' social system. The English officers and men garrisoned in the islands to complement the local regiments naturally influenced islanders, and their ideas and practices quickly became part of island life. An example is the gradual increase, at the end of the 18th century, in the quantity of silver imported from England and the resultant decline in the fortunes of the local silversmiths.

The Development Of Silversmithing

It is possible that the occasional piece of silverware from the Armorican, Roman, Carolingian or Merovingian periods would have been used in the Channel Islands but unfortunately none appears to have survived. The earliest records referring to local plate date from the 13th century but the oldest surviving pieces date from the 16th century.

At the close of the Middle Ages the Channel Island peasant class had no chance to acquire the fineries of life such as plate, but the seigneural class, as society developed in the following centuries, would have had an increasing requirement for such items. Certainly the church possessed plate from the earliest times and this would have provided exposure to all classes. As few items of domestic plate survive from these early times we must look to the sociological and economic history of the period, together with the few surviving early wills and inventories, to construct a picture of the quantity and usage of plate in the Islands from the beginning of the 16th century.

Until the emergence of the merchant classes later in the century, we can consider that nearly all plate would have been manufactured for and used by the seigneural classes or the clergy. This class was by no means small: in Jersey alone it was estimated that the noblesse numbered some 2,000 persons by 1600. The stylistic influences would have been a mixture of French and English. The seigneurs travelled widely, and with the limited availability of local goods, would have regularly attended the luxury goods markets in Lessay and Guibay. In 1644, Elie Dumaresq, the learned seigneur of La Haule and noted dandy, bequeathed *a gold ring, a watch, a clock also knives spoons and candlesticks* all bought in London and Paris.

As early as the 14th century records exist of the seigneurs or their agents travelling to England on business. It is likely that they would have brought back items of plate commensurate with their position and status.

It should be remembered that in contrast to the impoverished peasantry the seigneural classes were relatively wealthy, deriving income from the taxes on their ténants. The concentration of wealth in so few hands explains the constant reoccurrence of the same names in the limited documents mentioning plate that have survived from this period. The lack of large quantities of plate is at first glance curious and requires careful consideration.

The first mention of silver in Guernsey is found in the Inquisition of 1274. Pierre L'Archier had used a silver cup as surety for a loan of £40 tournois from the notorious Bailiff Jean. The Bailiff's deputy Pierre Chauncebrun had not returned the cup after L'Archier had repaid the loan. (It is interesting that this loan was taken out by L'Archier in order to purchase the rights to operate the King's Mills.) The earliest mention of silver in Jersey is in 1306 and concerns the arrest of the Rector of Grouville on suspicion of the theft of two silver cups.

Jersey's first recorded silversmith was John Fryth, originally from London. Fryth came to the Island in 1452 as part of the company of John Nanfan who had been appointed Warden of the Island. As an indication of the problems with the French at the time, it is worth noting that Nanfan had to pay 250 crowns ransom to the French to ensure his safe passage to the Island. Jersey's first recorded native silversmith was Jean Le Porc who appears to have set up business in the first half of the 16th century.

A number of silversmiths of Channel Island origin are known to have worked or been apprenticed in England, Richard Orange, the possible maker of one of the St Brelade mazer cups, entering his London mark in 1542.

A Guernsey marriage document has survived referring to the marriage of Thomas Careye to Perotine Bonamy. John Bonamy, the bride’s father presented her with *a silver knife of Ferrara (Italy) make*. In 1496 John Bonamy willed his two silver *hanaps* and silver spoons to his children to be divided equally. Hanap was a word then used to signify any intrusive standing cup. The term survives as a French word for hamper, deriving from the Anglo-Saxon *hnaep* meaning drinking-vessel by way of *hanaperium*, the box or closet in which hanapers were kept.

In 1561 a deed dated 1539 was registered in the Royal Court of Guernsey whereby Guillaume Coquerel as executor for Thomas Coquerel passed to his brother Edmond, a merchant grocer of London, certain moneys and items of plate. It would appear that Thomas Coquerel was, at least for part of his life, a working silversmith in Guernsey and that he had some trade connection with Flanders as his estate included two Flemish Armorial rings, half a dozen silver goblets and a quantity of Flemish iron.

In 1550 Handois Manor, the home of the Bailiff of Jersey, Helier de Carteret, was broken into and amongst the contents stolen were items of silver and gold. Unfortunately the stolen plate is not listed.

The Guernsey will of Nicolas Careye survives. Nicolas Careye's father had been a Jurat of the Royal Court from 1515-1535 and his mother was the sister of Dominic Perrin who became the Seigneur of Rozel in Jersey through his marriage to Renouard Lemprière's wealthy daughter. Nicolas Careye left to his godson, Collas Careye, later seigneur of Blanchelande, his *grande tasse ou le nom de John Martin est au fond* and to his grandson Collas de Beauvoir his *platte tasse ou le portrait de St Jacques est au fond*.

Not only does this will give an indication of the importance placed on these *tasses* by their owners but also gives an insight into the intermarriage prevalent at the time between the seigneural families of Jersey and Guernsey. This clearly reinforced their position and increased their wealth and land holdings.

On 28 July 1578 the Guernsey Royal Court ordered Nicolas Careye's other sons Jean and Pierre to deliver to their half brother another *tasse d'agent* a gift from his uncle Pierre Careye, a Catholic priest. This cup must have been pre-reformation, as Pierre Caraye had been ordained as Rector of St Saviour's in 1518. This cup reappears in the will of Judith Careye in 1697 being described as *une grande tasse d'argent ou dans le fond est represente St Nicolas* where it is bequeathed together with six unmarked silver spoons and a large *cupe a bière* engraved T.C. on its side.

In 1574, the Guernsey will of Pierre Brehault lists ten silver cups. He bequeathed his best silver cup to his son Pierre; to his wife, three cups and £60 sterling; to his younger son Thomas £40 sterling and two cups; to his daughter £40 sterling and one cup. In addition, he bequeathed to one granddaughter five pounds sterling and a cup and to another, clearly his favourite, ten pounds sterling and his own silver cup. Notably he bequeathed a silver salt cellar and a goblet together with ten pounds sterling to his grandson Leonard.

As the 17th century unfolded these wills give a measure of the increased usage of items of plate, particularly cups, and we are given an indication as to their cost. In 1670 Alice Fashin bequeathed to her daughter Elizabeth a silver cup or its equivalent value of ten écus. She also left £30 tournois to her son-in-law Nicolas Ozanne, clearly a working silversmith, for the purpose of manufacturing two silver cups as gifts for her grandchildren. She also directed that he engrave the grandchildren's names on the cups. In 1672 Samuel Noel an innkeeper in St Peter Port bequeathed £60 tournois to his two sisters to buy each a *coupe d'argent*. Charles Andros was left seven pounds sterling with which to purchase a *tanquard d'argent,*

and Jean de Sausmarez and Jeanne de Beauvoir were each left five pounds sterling to purchase silver tankards. The daughter of John Andros was given three pounds sterling to purchase a *coupe d'argent*. Ellie Le Boutillier was bequeathed five pounds sterling to purchase a silver cup.

Clearly by the end of the 17th century, cups and other drinking vessels were relatively common and were available in many shapes and sizes. Abraham Lyhou's will of 1670 details a *petit goblet a vin*, a *grand coupe d'argent* and a *goublet d'argent a bière.* Marie Ollivier's will dated 1660 notes six *coupes a vin* and one *coupe a bière* together with five silver spoons and another of silver-gilt. Theses items were bequeathed to her niece who had married into the Hanson family who owned the Town Mills.

James Rougier's will of 1674 notes a *coupe d'argent bastie en goublet* and a *tasse d'argent.* Ann Perchard's will of 1667 notes a *coupe a bière* and a *grande coupe dorée.*

One inventory of a Guernsey farmhouse dated 1682 lists three silver spoons, a silver fork, a silver cup on feet and a silver wine cup. Additionally the house contained a Rouen chair, pewter jugs, tankards, a salt cellar, a sauce boat with dish, a crasset or hanging lamp and a number of oak chests. This family may have prospered in trade as an earlier inventory of the same house in 1644 makes no mention of items of silver merely listing the same wooden chest, three copper candlesticks, pewter plates and a long table and benches.

In 1657 Sarah de Beauvoir bequeathed to a cousin, James de Beauvoir, a *salière d'argent doré*. This probably refers to a standing salt and it may have been pre-reformation. The existence of this standing salt may be an indication that in this family at least the social distinctions defined by such a salt were maintained. A later *silver salt cellar* appears in the will of Edward Sutton in 1693.

By the mid-17th century all kinds of silver items were appearing in wills. In 1664 Thomas Lihou gave to his brother a *cordon d'argent* , a silver belt, probably of woven silver wire and the 1696 de Carteret inventory includes one of gold. In 1677 Peter Careye, Rector of St Saviour, bequeathed a number of porringers and *une grande équierre d'argent* (ewer).

As new tastes developed, the silversmiths were able to produce silver wares to suit. In 1732 Jean Andros, Seigneur de Sausmarez, who in 1715 had introduced the habit of tea drinking to Guernsey, presented to his daughter Elizabeth on the occasion of her marriage to John Guille, Seigneur of St George, the following silver items: a tea pot and stand, two sugar tongs, two strainers, a milk jug, 12 spoons, six forks, two salts, and a pepper.

Rather confusingly many wills and inventories make no mention of plate. This list of gifts given by the father of Jean Payne on his marriage to Marie Le Feuvre in 1609 makes no mention of plate. More significantly the 17th century inventory of Philippe Maret's house in Jersey is quite detailed and despite this obviously being a wealthy household there is still no mention of plate. The significance of these omissions is a matter for conjecture.

The lifestyle of the seigneurs at that time was certainly commensurate with a requirement for plate more than likely similar in type and usage as cherished by their counterparts in England. Manor life was leisurely and the lifestyle cultured, chess and tennis were played and the seigneurs occupied themselves with hunting, and fishing and taking great pride in their gardens. Sir George de Carteret, for example, engaged footmen in a livery and red coats, white hats and leggings to run before his carriage. As previously noted Sir George clearly had an impressive quantity of silver plate including at last two large chargers, as this formed the bulk of the cargo he attempted to despatch to France in his final effort to buy mercenary troops to defend Elizabeth Castle. The remainder of his silver plate was specifically noted in the possessions he was allowed to take with him after his surrender. However, unfortunately no inventories has survived of de Carteret's plate.

Charles II, whilst exiled in Jersey, used a substantial quantity of plate. Chevalier the diarist records "*As he took his seat a kneeling squire presented a silver-gilt dish in which he washed his hands ..... The silver dishes on which the board was loaded were placed before him*". And a servant had a silver bowl beneath the King's chin to prevent drops from falling upon his clothes. With this evidence together with the surviving fine Elizabeth Castle plate it is likely that many of the local noblesse would have possessed plate in an effort to emulate their monarch's taste.

The great economic changes described in the last chapter had started to affect the prosperity of a few islanders by the early 17th century. The great milling families had achieved prosperity and merchants were exporting the fine woollen goods produced in the homes of the country people and brought to market. The vast cod reserves off Newfoundland had been discovered and the triangular trade route begun. The way was clearly set for the rise of this whole new merchant class and a new market for the silversmiths had begun. The vast fortunes amassed by these merchant families were without doubt the catalyst for the increase in the number of operating silversmiths and the variety of silverwares produced. The fortunes made in agriculture in the late 18th century provided further demand. These newly rich fishermen, smugglers, woollen merchants, agriculturists and bankers required goods to emphasise their achievements and new found status, and these included silverware manufactured by the local silversmiths.

The first French Huguenots arrived in the islands after the Massacre of St Bartholomew in 1572. There are no records at this stage, however, of these émigrés being engaged as silversmiths, although it remains a strong possibility. In 1598 Henry IV of France invoked the Edict of Nantes granting religious freedom to the Huguenots and as a result many returned to France. However when, in 1685, Louis XIV revoked the Edict, there was a mass exodus of skilled craftsmen from France and hundreds found their way to Jersey and Guernsey.

Amongst these new arrivals were silversmiths, some, no doubt, attracted by the relative ease in setting up in business in the islands. There was no requirement to enter their mark, no assay office and their tools were easily transported. These Huguenot silversmiths found a ready market for their sophisticated silverwares amongst the newly rich merchant classes and the older seigneural families. As news of their success spread, many more silversmiths arrived over the next 25 years.

There is no evidence that these silversmiths met with the same opposition as their counterparts in England. In view of the lack of a requirement to register their mark or to submit their wares to assay, it would seem unlikely. Many of them even brought their punches and continued to use them in the Islands. Even when they made new punches, their French origins are often unmistakable through the inclusion of the *fleur-de-lys* and crown surmounting the maker's initials in the typical French fashion of the time.

There is much evidence that many of the silversmiths did not operate exclusively in the Channel Islands. The prosperity of the island merchants suffered at times and as the demand for the silversmiths' wares was dependant on the circumstances of this class they had to learn to be adaptable. During the early part of the Napoleonic Wars, for example, the merchants and ship owners suffered badly as they could not safely ship their goods abroad and many of their ships were captured by the French. Trade with the merchant towns of the south coast of England had existed for many years and during such difficult times the silversmiths moved over there for at least part of the year, many forming permanent associations with these towns. Some carried on other professions to supplement their income: Jacques Limbour and Jacques Quesnel of Jersey as part time librarians and Jean Du Port of Guernsey, as a blacksmith.

Together with the native silversmiths the Huguenots who had prospered invested in the other enterprises emerging at that time. Some purchased an interest in shipping, others, later, in banking. Along with all male islanders over the age of 16, the silversmiths were conscripted into the Royal Militias and many achieved rank in addition to supplying the regiments with presentation pieces and militia spoons.

Perhaps the assimilation and prosperity of the immigrant Huguenots is best epitomised by the story of Pierre Amiraux. Amiraux was a second or third generation working silversmith in Jersey, the first having arrived in the island from Saumur after the revocation of the Edit of Nantes. As well as being a working silversmith with premises at No 1 Queen Street in St Helier, Amiraux was also a lieutenant in the East Regiment of the Royal Jersey Militia, the owner of a privateer, the Revenge, and a town surveyor. In addition to all these activities he was a founder member of the Jersey Chamber of Commerce, the first chamber in the English speaking world.

The Jersey Chamber of Commerce was founded in 1768 by the owners of trading ships and was responsible for the development of St Helier harbour as well as representing the interest of its members both in the island and to Parliament. Amiraux also played a significant part in the Battle of Jersey in 1781. Having been arrested by a French officer and bound to Captain Charleton, he was forced to lead his captors to the residence of the Governor, Moses Corbet, to accept the surrender.

The Huguenot silversmiths brought with them their classical designs and subtly developed the existing traditional local designs. Their surviving work is supremely elegant, often relying for decoration on a suitably engraved inscription or the owner's initials. There is a noticeable difference between the sophisticated style of Huguenot pieces and the provincial primitiveness of the native silversmiths during the first years of the Huguenot immigration. But gradually the competence of the native smiths rose.

In 1668 three silversmiths are recorded as having premises in St Helier. As a consequence of the success of the immigrant Huguenots, many new retailers had opened in St Helier and St Peter Port by the mid-18th century.

Competition from wares produced outside the islands had been of concern to local tradesmen since the 17th century. The islands position as a theoretically neutral area due to the Papal Bull of 1483, and later their spreading reputation as thriving commercial areas, had attracted many merchants offering imported goods of all kinds. In February 1660 the Privy Council, after receiving a petition from local merchants, retailers and inhabitants of Jersey, directed that an order be read out in the States of both Jersey and Guernsey restricting the operation of the immigrants to that of wholesalers only. However, unlike in England there is no evidence that local smiths made any attempt to prevent the Huguenots from retailing their silverware.

Items of plate and in particular elaborate presentation pieces had often been imported from England and, on rare occasions, from the continent. The local silversmiths prior to the arrival of the Huguenots were relatively unsophisticated in their production and it is unlikely that they were able to manufacture the most elaborate pieces. The de Sausmerez tazza, previously discussed, is an indication of this and the wine cup in St Lawrence church Jersey, bearing the London hallmark of 1598, shows that even items that could clearly have been made by local silversmiths were occasionally imported.

As sea communications improved at the end of the 18th century, a number of English silver retailers began to offer their goods for sale in the islands. In 1786 an advertisement appeared in a local newspaper announcing the sale, by Mr Nathan at the Duke of York Hotel, Royal Square Jersey, *silver watches, silver buckles for shoes*

and knees and several other items. Nathan offered to take in *exchange old gold and silver, braid and watches*. In 1786 Samuel Gordon offered for sale at the Irish Linen shop in the Royal Square, Jersey, *silver buckles from 40 sous to eight livres tournois per pair together with knives and forks for the table and pocket*.

Local silversmiths and retailers were also selling wares of English manufacture. Mr Aubin of King Street advertised in 1788 that he had received a new consignment of *English buckles, spoons, and pincers* and would take old items in part exchange. In 1790 Mr Gallichan advertised the sale by auction at the Duke of York hotel, *six pairs of silver chandeliers, 30 silver plaques and four silver coffee pots.*

It would appear from these advertisements that silverware of English manufacture was less expensive than local production. This was certainly one of the contributing factors towards the demise of the local silversmiths. The final ending of the hostilities with the French in 1815 had assured the safety of crossing the channel and, spurred on by the increasing prosperity of the merchants in the islands, many more English silversmiths were attracted to offer their goods for sale.

At the start of the 19th century, local silversmiths were still producing wares in the simple Huguenot styles. It is clear from much of the surviving plate from 1815 that islanders' tastes had changed to the more elaborate chased styles prevalent in England at the time. Many of these pieces were produced with the aid of machinery and the resulting economies priced local smiths out of the market. This is evidenced by any study of Jersey Militia spoons. Prior to 1815, these were still in the simple hand-made Hanoverian style and of local manufacture, mainly by Jacques Quesnel, but by the mid-1820s, the vast majority were fiddle pattern with cast heads, made in England and retailed locally. By then, items of silver could be ordered from pattern books in local shops and delivered quickly and reliably to the islands.

The change in style, lack of machine production and economies of scale thus all played their share in the demise of local production which by the mid-19th century, had virtually ceased. Retailers, previously also silversmiths, were predominantly importing wares from England and in many cases over-stamping the English maker's mark with their own. Again a study of the militia silver at Elizabeth Castle is indicative, as no presentation piece of local manufacture and dated after 1820, exists in this collection.

As to why, with such a profusion of silversmiths and such evidence of local demand, so little plate survives, and none prior to the 16th century, the answer can be found in the economic and sociological changes through the centuries. Most of the plate produced in Jersey since its first mention in 1306 was destroyed or melted into coinage. For example, in 1406 the island paid ten thousand gold crowns as ransom to Pero Niño, the Castillian invader.

Prior to the reformation each of the parishes would have had church plate consisting of a chalice with paten, a ewer for water, a ewer for wine and a casket. During the reformation, in 1548, all the chantry chapels were shut down and all emblems of popery confiscated. In April 1550 the crown appointed commissioners in Jersey to sell all the confiscated ecclesiastical property, including the plate. In the same year, in order to pay for the initial fortifications at Elizabeth Castle, the Governor of Jersey, Sir Hugh Paulet, ordered the sale of all the church bells leaving only one for each parish. With this level of confiscation it is hard to imagine the survival of any quantity of church plate, however the historian, de la Croix, records that some of the church property was sold into private hands and therefore may have survived at least until the Civil War.

The story of the Civil War mint in Jersey undoubtedly contributed to the loss, as islanders loyal to the King willingly delivered up their domestic plate in the belief that in so doing they were supporting the prince. Charles ordered the establishment of a mint "*to smelt silver and strike coins*" and this was set up before 1643 at the house of Michel Le Guerdain in Trinity. Intriguingly Michel's son, Aaron Guerdain, became Cromwell's master of the Mint in London from 1649-1660. Colonel William Smyth was appointed as master of the Jersey mint. Initially a Parliamentarian, Smyth had converted to the Royalist cause in 1643 and, as well as a Privy Councillor, had been master of one of the King's mints in England. After the defeat of Charles' army, Smyth had fled to France and then to Jersey. He smelted French bullion and local silver producing half crown pieces, gold *unites* and shillings. The half crown pieces were known as St. Georges and worth 30 sous, they showed the King on horseback, carrying a raised sword. The unites were worth 20 shillings and were known as Jacobuses.

The mint subsequently failed and there is no doubt that it was a counterfeiting operation. This is proved by the striking of Jacobuses. Jacobuses, bearing the image of James I, which carried a premium over the coinage of Charles I and Smyth intended to profit fraudulently from this differential. The silver coins are generally considered to have been made of base silver but unfortunately as those produced in this mint are indistinguishable from other counterfeit coins of the time, no coins can be positively identified as being produced in the Trinity mint. Few counterfeit coins will have formed part of local hoards and Jerseymen, such as the diarist Chevalier, knew these coins were counterfeit and ensured that they did not accept them as payment.

Sir George de Carteret fined many Parliamentarians after securing the island of Jersey for the King. Perhaps some of these fines were paid in the form of plate which was later smelted in the Trinity mint. Conversely in Guernsey, the Parliamentarians heavily fined a number of Royalists and perhaps their plate was used to aid the Parliamentarian cause.

Sir George lost much of his own plate in his attempt to buy mercenary troops from France and his remaining plate was taken with him to France after the surrender. As he rarely returned to Jersey during the remainder of his life it is unlikely that his plate also did not return.

After Sir George's defeat the Guernsey Parliamentarian troops, under Colonel James Heane and Major Harrison, went on a six week rampage destroying much domestic and church property and it is likely that only plate that was hidden would have survived this period of barbarism. Chevalier records that Heane's troops even burnt the church pews. Heane later required all royalists wishing to retain their estates to pay a fine, and further local plate may have been smelted to meet these substantial fines.

As in England, the effect of the Civil War period was the destruction and smelting into coinage, whether in support of the parliamentarians or Royalists, of the vast majority of the islands' plate existing at the start of hostilities. The loss of so much plate during that period did, however, provide the demand for new pieces that was fulfilled firstly by the native island silversmiths and some twenty five years later by the immigrant Huguenot smiths.

The smelting of plate to form coinage was by no means restricted to the Civil War period. Before the development of banks, the collection of items of plate was a way of storing wealth and demonstrating position. In times of need, plate was smelted and turned into coinage. It should be remembered that for many centuries the cost of workmanship of silver goods was only a small fraction of their total value. It was thus that families and even the churches smelted their plate to have it fashioned into more popular styles. This was the fate of the church plate in the parish of St Peter Port which was totally remodelled as late as 1847. Similarly a platter dated 1799 carries an inscription stating that it had been exchanged for two wine cups dated 1639 that had become unusable.

By the beginning of the 18th century there had been a substantial increase in the value of silver and gold. The French merchants demanded to be paid in silver livres and sous and paid the islanders in return in copper liards, causing much of the

silver coinage in the islands to disappear. In 1735, in an attempt to stabilise matters, the States Assembly in Jersey tried to devalue the copper currency. However this resulted in riots and a hasty retraction on the part of the States.

The shortage of silver and gold continued throughout the century and resulted in the emergence of paper notes issued by local business houses. In 1813, the States of Jersey, fearful of the consequences of so much weakly-backed currency in circulation, issued two English-minted silver coins of one shilling and six pence, and three shillings.

The Conversion Of Local Currency

To facilitate the interpretation of early documents an understanding of the units of currency in the islands is essential. Whilst some Spanish and English coinage was in circulation, the predominant currency was French. The units were livres tournois, sous, deniers and liards and their values converted to pounds sterling varied over the centuries. English currency did not become the sole form of legal tender in Jersey until 1834. French currency was not finally demonetised in Guernsey until 1921 and up until 1969, the livre tournois was used in the computation of trespassing fines.

The moneys of account are of the same denominations to both tournois and sterling, for Le Quesne wrote in the 1850's that many people still kept their accounts in tournois, and not until May 1887 does the Jersey almanac note that French coinage was no longer acceptable as currency. Thus:

LIVRES TOURNOIS	POUND STERLING
2 oboles or mailles = 1 denier	2 halfpence = 1 penny
12 deniers = 1 sou or sol	12 pence = 1 shilling
20 sous = 1 livre	20 shillings = 1 pound

The denier originating in the Roman denarius, the sou or sol in the Roman solidus, and the livre in the Roman libra, which the £ sign also reflects.

England's Norman conquerors adopted the Anglo-Saxon silver penny, whereas in Normandy coinage virtually ceased after the Council of Lillebonne in 1080, the base pennies or deniers of neighbouring areas being allowed to take its place. Thus the Channel Islands had the base and lightweight coinage current in Normandy, and from 1204, when France adopted as standard the denier of Tours, tournois, the Channel Islands had that, augmented by whatever sterling came in from England and the English territories in France. As well as being initially lighter, Tournois coinage was debased at a faster rate than sterling, so that the livre tournois became a steadily smaller fraction of the pound sterling.

To evaluate the silverware listed in Channel Island wills and inventories, where these are expressed in tournois, it is necessary to know what the livre tournois was worth in sterling silver coin, since silverware was a form of wealth readily convertible into silver coin, and, like silver coin, was valued according to its weight. Therefore the only rates of exchange for livres tournois applicable to values of silverware are those applicable to silver coin, to bills of exchange expressed in it, or l9th century gold coins representing fixed numbers of silver fractions.

The pound British sterling in gold and silver coin equalled:

DATE	LIVRES TOURNOIS	SOURCE
1270	7.42	Florentine bank rate to gold florin
1300	3.2	Florentine bank rate to gold florin
1331	4	Extente
1350	8.22	Florentine bank rate to gold florin
1400	7.33	Florentine bank rate to gold florin
1450	8.24	Florentine bank rate to gold florin
1500	8.45	Florentine bank rate to gold florin
1530	12	Acte, Jersey
1537	12	Ordonnance, Guernsey
1646	12	Jean Chevalier, Jersey
1649	12	Acte, Guernsey
1694	12	Acte, Jersey
1696	12	Acte, Guernsey
1714	14.2	Ordre, Jersey
1729	14.2	Ordre, Jersey
1771	14.2	Code des Lois, Jersey
1797	25.33	Ordonnance, Guernsey
1848	25.26	Ordonnance, Guernsey
1870	25	Ordonnance, Guernsey

Note that in the l9th century local as opposed to British sterling, the pound was fixed at 24 livres tournois, this being the French gold coin of 20 francs and its immediate predecessor, thus the Jersey silver tokens of 3 shillings and ls.6d. were reckoned at 3 livres 12 sous and 36 sous respectively

Multiples of the denier tournois were :

2 mailles or oboles	=	1 denier
1 double	=	2 deniers
1 liard or grand double	=	3 deniers

these being the original rates surviving in book-keeping into the l9th century, but obsolete in coin long before, due to fluctuations in supply. From the beginning of the 18th century, if coin rather than money of account is meant, this is apparent because there are between 14 and 20 deniers to the sou instead of 12, and the liard or grand double is conflated with the double and there may be 6 liards to the sou instead of 4.

When interpreting documents it should be borne in find that values may not invariably be in tournois, for although sterling did not become the sole legal tender in Jersey until 1834 and Guernsey until 1921, it was legal tender with tournois and other currency at such earlier dates. The shilling, for instance, appears in the Jersey Extente of 1528 and in a Guernsey Acte of 1649, and this implies the acceptability of its divisions and multiples. But chelin, unless stated to be British, in l9th century Guernsey documents means franc.

Though Jersey switched to sterling in 1834, this does not mean that values expressed in documents after that date are invariably sterling, for Le Quesne wrote in the 1850s that many people still kept their accounts in tournois.

From circa 1800 until 1834 in Jersey and 1921 in Guernsey, sterling moneys of account are likely to be local and not British sterling, this deriving in part from the local premium on gold and silver coin. British sterling stood at £l. 1s. 6d Guernsey in 1797, £1. ls.3d. in 1848 and £1. 0s. 10d. in 1870 by Ordonnances de la Cour Royale.

Francs are the units of account in some documents. The franc of late 16th - early 17th century inventories is valued by a Guernsey Ordonnance of 1586 at 2s. sterling, that is £T 1. 4s., a premium on its notional value of a livre d'argent. The franc of l9th century documents, usually in Guernsey, is approximately 10d. sterling or 1 shilling Guernsey, that is £T 1.

The Jersey Torque.

The oldest surviving item of Channel Island silver or gold is without doubt the Jersey bronze age gold torque. This was discovered on 17th December 1889 during the building of a new house in Lewis Street, St Helier. The torque is over 3,000 years old and is of Irish or Celtic origin. The torque comprises a four flanged golden spiral of over 140 centimetres in length and weighing 24 ounces. Its present necklace shape is the result of the repair work carried out: when discovered the torque was shaped as a concentric spiral. Its use is uncertain although it was most probably the property of a tribal chief. The torque was not claimed as *treasure trove* and was purchased by the Société Jersiaise for £75. It is currently on view at the Jersey Museum.

Cups And Drinking Vessels

The first written record of Channel Island silver cups, in 1274, refers to Pierre L'Archier's cup in 1274 and the second reference, to the theft of cups by the Rector of Grouville in 1306. Whilst these cups may have been ecclesiastical it is likely that the seigneural classes owned cups in the 13th and 14th centuries. Following the English form, these cups were probably footed and would have had separate lids. The mention of two silver *Hanaps* in the will of Jean Bonnamy of 1496 would indicate that cups had become more elaborate as the wealth of the seigneural classes increased. These *hanaps* may have taken the form of substantial standing cups.

The goblet or *coupe a vin* derives from classical styles and is essentially a smaller form of the deep late medieval standing cup. The earliest Channel Island one is an unmarked example engraved *cete coupe apartient a La paroise de Sainct Clement 1594* . This cup designed as a communion cup is similar to a number of other undated examples in local churches.

This type of cup, similar in form to the glass wine goblet, continued to be made throughout the 17th and early 18th centuries diminishing in popularity as its place at table was taken by glass. Their use was initially mainly secular, but over the years many passed by descent and gift into the hands of the church and thus into ecclesiastical usage.

The survival of so many cups can be put down to the form of Protestantism followed in the Channel Islands, which involved taking communion quarterly instead of on Sundays and holy days. Quarterly communion took on the nature of a feast and attendance was compulsory for all those aged over 12. The wealthy families, being fearful of the spread of disease and wishing to demonstrate their status, used their own silver cups for communion.

The height of these wine cups varies from five to ten inches but it is probable that larger cups existed in the 17th century. A number of early cups may have been converted into goblets in the 17th century as is indicated by the record of an existing cup having been converted by Jean Le Bayllyff in 1638 for St Saviour's church, Jersey, and a will of 1634 which refers to a *coupe d'argent bastie en goublet*.

Jersey And Guernsey Presentation Cups

These cups are commonly known as christening cups and there are substantial stylistic differences between the designs of the cups of the two islands. The Jersey cup is about one and a half inches high and four inches in diameter. The Guernsey cup is approximately two and a half inches high and three inches in diameter with an everted or splayed out top.

Both cups were constructed by first marking a circle with dividers on a sheet of silver and forming the cut circle by hammering into a saucer shaped bowl. The Jersey cup, being shallow, would then be finished off on a sand-filled leather saddle. The Guernsey cup, being much deeper, necessitated raising on an iron-raising stake and planishing, using a flat hammer. The rim foot and the cast scroll handles would then be soldered on.

The Guernsey christening cup may ultimately derive from a medieval prototype, and a 12th century cup of this general form in silver mounted crystal is held at St Mark's Treasury in Venice. Guernsey cups, although rarely decorated, resemble late 17th century cups from the south-west of England.

The Jersey christening cup, effectively a porringer or *ecuelle*, survives from the late 17th century, and was made well into the 18th. It derives ultimately from the medieval two handled bowl or shallow cup exemplified by the Venice cup and closely resembling a form used in Brittany, an example of which, circa 1700 from Morlaix, was in the Louis Carré collection. There may also have been lidded examples, as many English porringers are equipped with lids, and the type may also have existed in very much larger sizes, as in 17th and early 18th century England.

A number of cups made by Robert Barbedor have survived all dating from the turn of the 18th century, these cups with fluted decoration resemble English porringers of the same date.

Christening cups are perhaps the most particularly local silver items. Although known now as christening cups it was felt by the historian Edith Carey, that these were what were referred to in the Guernsey bequests of the 17th century as *coupes à biére*. This is unlikely, particularly as some of the *coupes à biére* were quite large. The 1693 bequest of Marie Mauger of Guernsey, wife of an Englishman, Edward Cotton, to her nephew and godson Edward Mauger refers to a *coupe d'argent à biére* of 12 ounces marked with the owners initials ECM. It is far more likely that a *coupe à biére* was an 18th century pint or half pint beer mug, a good quality pint mug being about 12 ounces.

Another possibility, particularly in view of the fact that the testator's husband was English, is that the cup referred to is similar in type to the two handled *college cup*, the earliest of which is the 1616 cup owned by the Mercers Company of London. Other examples exist in the Cambridge and Eton College collections.

From the 17th century, cups from Jersey and Guernsey were traditionally given as presents. In 1670 Alice Fashin bequeathed 30 livres tournois to her son-in-law Nicolas Ozanne, a silversmith, directing that he make two silver cups for his sons and instructing that he engrave their names upon them. These must have been rather special cups as the usual price for a silver cup in the late 17th century was between three and seven livres tournois.

Small cups are mentioned in wills. In 1666 Benoist Le Lievre bequeathed to his niece Marie Girard *ma petit ronde coupe d'argent à vin*. Edith Carey concluded that this referred to a cup without a handle but the gift may refer either to a secular wine cup described above or to a small deep silver drinking bowl similar to those produced in England well into the 18th century and in Scandinavia into the 19th. These were derived from an ancient type, of which the British Museum holds an Anglo-Saxon example.

It should be noted that a number of Jersey cups were in fact made by Guernsey silversmiths. These are sometimes identifiable as they often have a rim foot unlike the pure Jersey cup which has no foot.

Two Handled Cups

A form of two handled cup was produced in the Islands by Pierre Amiraux, JC, PD, Jean Gavey, Thomas Mauger, and Jacques Quesnel all of Jersey: surprisingly few survive from Guernsey. These cups which largely follow English styles of the period are likely to have been for display or ceremonial purposes rather than for drinking and their design closely follows the English taste of the early to mid-18th century. A very few have survived with lids, an example being that made by Jean Gavey and bearing the arms of Selwyn impaling Moore. This cup was made around 1735.

The current usage of this style of cup by a number of societies may indicate the original method of their use: Two drinkers stand face to face flanked by outer guards standing with their backs to the drinkers. One of the drinkers hands the cup to the other drinker whilst retaining the lid which is held above the first drinker's head. When the drinker has sipped from the cup he replaces the lid and turns to the next in line who repeats the process.

Beakers

Beakers may well have been common in the Channel Islands during the 17th century, as they appear to have been in south-west England and in Normandy at that time. They have not been noted in any inventories until that of Anne Sealle of Jersey, taken in 1703, which listed 2 tankards, 2 mugs and 2 beakers, referring to them as tasses. Those that survive are of the 18th century, most having everted rims, but some are straight sided. Both designs resemble types also found in France.

It may be that their use was made popular by the Huguenot goldsmiths of the late 17th and early 18th centuries, for many resemble the French coffee beakers of the period. The relatively large number which survive is probably related to their frequent use as gifts, for christenings and weddings, and it may be that, like the Jersey and Guernsey christening cups, this enabled their manufacture to be continued after they had gone out of general use as drinking vessels.

Edith Carey hypothesised that the *coupe à vin* described in the Benoist Le Lievre bequest of 1666 was a form of beaker although it is more likely that a *coupe à vin* was a wine cup as described above.

Tankards And Mugs

The silver mug of bellied form which became popular early in the 17th century, was a diminutive form of spoutless jug, and like it also existed in stoneware and coloured glass, late 16th century examples in the larger sizes often being silver-mounted. A Jersey inventory of 1668 shows a pot de verre bleu, perhaps from Bristol, and three others of faience, again possibly of Bristol Delft. As we have seen above, the silver coupes à bieres

of 17th century inventories and bequests, which could weigh as much as twelve ounces are likely to have been mugs, but a Jersey inventory of 1703 is the first clearly to name silver mugs, of which Anne Sealle had two. Surviving examples, of baluster rather than bellied form date from the 18th century, Channel island examples of this period sometimes differing from English in having a flattened leaf design on their thumbpieces.

That the lidded tankard had been introduced by 1668 is suggested by the presence of seven pewter examples in the Messervy estate, and since one of them leaked they may have been in use for some time. A tanquard d'argent appears in a Guernsey will of 1672, and two silver tencars in a Jersey inventory at 1703. Another appears In a Jersey inventory of 1745, but no examples have survived other than one in the Lynam collection in the United States that may be the work of Pierre Amiraux II. A derivative type, the collecting jug, does however survive, and St. Aubin’s church, Jersey, has two of circa l750 by Jean Gavey, similar examples in copper being held in other Jersey churches.

Bowls

Bowls appear in documents in south-west England from the late 14th century onwards, and though none have been noted in medieval Channel Island documents, examples must have been owned by the seigneural class. A bowl was essentially a shallow cup, usually footed, often used as a drinking vessel, and it is not always possible to determine whether cup or bowl in our sense of those words is meant, as words have slowly changed their meaning. For example, a West Country will of 1447 refers to a cup called a *bolle-pece* or bowl-piece.

Apart from the bowl made only of silver, the silver mounted wooden mazer was perhaps used in the Channel Islands. Representing them are six silver mazer bowls, of the same form, held in Jersey churches. These apparently date from the early part of the 16th century. The silver-mounted wooden mazer, apart from the silver bezel which protected its rim, had a central silver boss or print, and the custom of engraving or mounting a decoration in the centre of the bowl persisted after the whole bowl came to be made of silver. Two of the Jersey examples have these central prints, one showing a Tudor rose, and the other being set with an enamelled disk, bearing a coat of arms now defaced. *Tazzas* known to have been owned in Guernsey also had these central prints, and are discussed below.

A further form of the Jersey cups which might have existed would have had flat handles level with the rim, and many English porringers of this type exist. Some had only one flat handle, and these are related to the *essai á vin*, *tostevin* or wine-taster, of which a Guernsey example of the early 18th century by IH has a flat handle. A silver bowl called *le taster* appears in a West Country will of 1403, and others appear in 16th century inventories, but their form is unknown.

Sugar bowls were made in the Channel Islands during the 18th century and at least one lidded example has survived made by Guillaume Henry of Guernsey.

Punch Bowls And Ladles

The custom of brewing and drinking punch was introduced into England after the Restoration of the Monarchy. The punch was made in a large bowl and served with a ladle. It is likely that many punch bowls had a separate ring which allowed their conversion to a *Monteith.* This type of bowl is named after Monsieur Monteith, whose cloak the scalloped rim resembled. Monteiths were used to cool wine glasses, the stem of the wine glass being held in the notches of the scalloped rim of the bowl. A punch bowl, made around 1700 by Robert Barbedor, survives and is known as the Dumaresq bowl. A number of English made bowls, imported to the Islands, also exist. 18th century punch ladles made by both Jersey and Guernsey makers are quite common. These generally follow the English styles with turned wood handles.

Dishes And Tazzas

The medieval dish often took the form of a wide shallow footed bowl and again it is difficult to separate these from the cups and bowls of various types mentioned in the early wills and inventories. These dishes were often centre-pieces of the seigneural table, and, if used for food at all, would have been used only for its display rather than for eating, It is considered that smaller and perhaps unfooted examples might have been used as sideplates and a West Country will of 1459 mentions 12 silver *discos*.

The *tazza*, a footed dish, is the earliest form mentioned in Channel Island wills. Like the mazer, these generally had a central engraved or *repoussée* picture or coat of arms, surrounded by other decoration, often consisting of a series of biblical or classical scenes.

The previously mentioned *tazza* bequeathed in 1577 by Nicolas Careye must already have been old, unless it was obtained in France, as it is described as *ma platte tasse ou le portrait de St Jacques est au fond*. Such a piece would hardly have been made in England after the Reformation. Another of the same type had a representation of St Nicholas, and this is likely to have been one owned by Sire Pierre Carey, ordained Rector of St Saviour, Guernsey, in 1518.

Other tazzas are recorded but in any event it is most unlikely that such ornate and complicated items were within the competence of the local silversmiths and were more than likely imported. This is confirmed by one example, now lost, which belonged to Nicholas de Sausmarez of Guernsey, and bore the de Sausmarez arms in its centre. This tazza bore the London hall marks for 1565 and was sold at Christies in 1912 for £1,200. It is subsequently known to have been offered for sale at Crichton's, New Bond Street, London, at £2,000 but it cannot now be traced. The engraving of armorials in the centres of such pieces may seem advanced for the day, but West Country wills and inventories include cups decorated in this way as early as 1362. One of the St Brelade's mazers, of the early 16th century, contains an enamel which once bore a shield of arms. No *tazzas* remain in the Channel Islands as, unfortunately, none were given to local churches, but a fine example is preserved at St Michael's, Southampton.

The general shape of these vessels persists in the Channel Island churches in the form of the large footed patens of the early 18th century and a domestic footed salver of 1757 by Guillaume Henry is preserved at St Sampson in Guernsey.

The domestic silver platter, *jatte* or *plat* first appears in a West Country will of 1413, where it is described as a *flatpece*, the idea of flatness also being conveyed by the later names plat, plate and platter. The earliest surviving Channel island examples are of the 17th century, some having been given to churches as patens or alms dishes. That of 1677 at St John's, Jersey, by Thomas le Vavasseur dit Durell, is the earliest, followed by one of 1688 at Grouville, by William Young of Southampton and Jersey, and by two unmarked examples of 1699 at St Saviour, Guernsey. 18th century examples exist by Robert Barbedor, 1704, and Jean Gavey, 1740, both preserved in Jersey churches. These doubtless represent the plates used at table by the seigneurs and wealthy merchants.

A further form of dish, the saucer, appears in wills and inventories in south west England from 1459, and as its name *sawcere* implies was employed as a sauce dish. Among pewter plates and platters, a Jersey inventory of 1668 lists three saucieres,

which are doubtless these, but none now remain in silver. An example of an embossed 17th century form, used for rosewater, survives in St John's church, Jersey. It is unmarked and might be the work of a local silversmith.

The charger, mentioned in West Country wills from 1388, was probably also owned by the seigneurial class, but no examples survive, and none have been reported from wills.

The salver or the smaller waiter, was produced locally in the 18th century, and tended to follow English styles, Guillaume Henry of Guernsey producing some fine examples occasionally with quite unusual borders. A number of presentation Militia salvers of English manufacture have survived mainly dating from the early 19th century.

Salts

The standing salt of late medieval times, though it might contain salt, seems to have been a centre-piece at table rather than as a real receptacle, and a supply of salt was placed on the table in lesser trencher salts, within reach of the diners. Like the bronze or silver *aquamanile*, which contained water, it might assume fantastic forms, and in England in 1380 the Earl of March had one which was in the form of a dog. Doubtless those Seigneurs of the 16th century who owned *tazzas* would have owned equally extravagant salts, but none are known to have survived. However there are several indications that earlier standing salts did survive well into the 17th century. A Guernsey will of 1657 mentions a *salière d'argent d'oré*, and this may be such a survival. A silver salt fetched £36 tournois in a Jersey sale of 1676, which suggests that the salt weighed 11 ounces. In 1686

there is a mention of a silver-gilt salt cellar in three separate parts, and this must be one of the rare bell salts with compartments for spices, made circa 1590-1610.

The first silver salt in general use amongst the richer classes was doubtless the trencher, which had been in use for salt in the final years of the stranding salt, when that had become merely ornamental. The concurrence of both types, in pewter at least, is suggested by a Jersey inventory of 1668, which lists one salt in the main room with a silver cup, and four small salts in another room with the rest of the household pewter. Anne Sealle of Jersey owned a set of 4 silver salts in 1703, which seem likely to have been trenchers and a reference to a salt in a Guernsey will of 1693 may also refer to a trencher salt. Mid-18th century examples by Pierre Maingy of Guernsey are known, and were later succeeded by the three-legged variety made by Guillaume Henry of Guernsey and Pierre Amiraux of Jersey, of which a number can be found.

Peppers

A drum pepper with a strap handle exists by Guillaume Henry, and may reflect a type introduced in the 17th century. A Guernsey inventory of 1732 mentions a *poivrier*, and lighthouse peppers of the mid-18th century are known.

Candlesticks

Silver candlesticks appear occasionally in English inventories from the 14th century onwards, and the Channel Island seigneur of the 16th century who owned other important table silver may well have owned some. The ownership of silver candlesticks or wall sconces in the Channel Islands in 1700 may be attested by the existence of a silver snuffers tray of that date by Pierre Amiraux I of Jersey, but no candlesticks are now known which are earlier than the mid-18th century, and these closely follow English styles. Guillaume Henry of Guernsey produced particularly fine examples a number of which have survived with marked sconces, and the Guernsey goldsmith I.A. copied some by Richard Cafe of London. A candelabrum of 1848 by Rawlins & Sumner of London bears an overmark showing it to have been retailed by John le Gallais of Jersey, and advertisements that appeared in the local newspapers in the late 18th century refer to the importation of candelabra.

Spoons

Roman silver spoons are not uncommon, and it is likely that the spoon was introduced into the Channel Islands in Roman times, though none have been reported. Curiously, very few post-Roman silver spoons from before the later Middle Ages have survived in south west England or north west France, the only notable examples being a late Saxon spoon from Taunton and a Saxon spoon and fork combined from Sevington, Wiltshire. From the late 15th century they are mentioned with increasing frequency in West Country wills, and in 1496 a Guernsey will provides that the testator's silver *culys* should be divided equally amongst his children *chacun sa part, l'un comme l'austre*, suggesting that he had a number of them.

The earliest surviving spoon is an unmarked seal-top of circa 1610, found in the garden wall of a house in St. Saviour, Jersey. Its seal bears the engraved initials M.I. probably those of Marie Ingouville, who owned the property at the time. It is not known if this spoon was of local manufacture although this is somewhat unlikely as no other seal-top spoons are known. No examples of the Puritan style of spoon have survived and therefore the earliest Channel Island spoon must be considered as the Trefid.

The Trefid spoon was introduced in England in the 1660s with surviving Channel Island examples dating from the 1690s. However, unlike in England, where it was obsolete by 1710, it continued to be made well into the 18th century in the Channel Islands. The earliest examples have a plain back; this is followed by a rat-tail; then a drop and double drop, these having been introduced as a means of strengthening the spoon. Dating local Trefid spoons can be aided by applying the stylistic changes that occurred in English Trefid designs. The stems of early Trefid spoons were parallel, only widening to form the bulbous top at the very end of the stem. As the style developed throughout the 17th century, the beginning of the bulbous end moved gradually down the stem. The bowl of the spoon was initially round and gradually became more elongated as the style developed.

Some of these 17th century spoons would appear to have been quite substantial, for 14 spoons in a Jersey sale of 1676 sold for £50 tournois, this at a time when second-hand

silver sold for roughly the metal price. The previous lot, a platter, went for 66 sous the ounce, that is 5s. 3d. Sterling, and at this price the spoons would have weighed on average slightly over one ounce each.

Dognose spoons made a brief appearance in the Channel Islands early in the 18th century. The dognose spoon is basically a trefid without the cut top. In England dognose spoons were made from 1690-1715.

The Hanoverian pattern was introduced in England around 1710 and in the Channel Islands within a few years. One Hanoverian example by Guillaume Henry of Guernsey has a cowrie-shell bowl mounted in a cut-card work bezel, but this is obviously very unusual.

Until the 1760s, spoons were always placed face down on the table. It is for this reason that any engraving is on the back of the spoon and the Trefid end is turned up to allow the spoon to lie flat on the table.

From 1760, both the Trefid and the Hanoverian forms were gradually replaced by the Old English pattern. This ties in with the change in England to placing spoons face upwards on the table, the Old English pattern differing from the Hanoverian in that the end is turned down and any engraving is on the front.

The fiddle pattern, named as such because it resembled a fiddle or violin, was introduced in the islands at the end of the 18th century, but the Old English pattern continued to be made concurrently.

In England, until the mid-18th century, silver flatware was a personal item taken with one when dining out. But gradually the practice of laying out flatware for one's guests became fashionable. This change is difficult to

identify in the Channel Islands although it would likely have taken place in the homes of the merchants and seigneurs. However although sets of local spoons do exist, there are no surviving complete sets of Channel Island flatware of any date.

Trefid Spoons, table spoons, and tea spoons were produced by the majority of local silversmiths and numerically represent the largest proportion of local production throughout the 18th and 19th centuries.

Mote Spoons

Mote spoons or skimmers were common in England in the 18th century however examples made in the Channel Islands are rare survivors. The pierced bowl of the spoon was used to skim the tea leaves from the top of a cup and the spiked end to clear blockages in the spout of a tea pot. Surviving local examples all from the late 18th century and were made by Pierre Amiraux and Guillaume Henry, in one case an Amiraux spoon of fine quality was overstruck by George Hamon.

Militia Spoons

One particular type of spoon found in the Channel Islands is the military prize spoon, generally militia but sometimes artillery. This class of spoon, initially simply a suitably engraved domestic spoon, came into being during the Napoleonic War, and was awarded, often as a shooting prize, by the regimental colonel. In 1806 the Inspector of Militia, Lieutenant Colonel J. Le Couteur, and the Lieutenant Governor of Jersey, General Don, arranged for the subsequent production of such spoons, and their presentation annually by the States of Jersey. Dies were cut, and the spoons struck from them show the arms of the States and appropriate trophies of arms. The initial issues were struck by Jacques Quesnel conceivably from dies supplied by Boulton and Watt of Birmingham, but, in the course of the century, new issues, rather than simply the dies for them came to be ordered from English firms, the maker's initial marks usually being overstruck by Jersey goldsmiths. Some may have been made by James & Josiah Williams of Bristol, who are known to have exported quantities of spoons to the Channel Islands, and who made similar prize spoons for the Royal Jamaica Militia.

By the 1840s the importation of spoons from English firms had assumed such proportions that it became impractical for the island goldsmiths to make their own, and from that time until shortly after the First World War, English spoons, with their maker's marks overstruck by Jersey goldsmiths, become commonplace, the

most frequently encountered having the marks of John le Gallais, Charles William Quesnel and C.T.Maine. Many of these spoons were given as christening presents, (the traditional christening cups not having been produced for some years), and many are decorated with forms of bright-cut engraving of a type seldom used in England.

Many items were imported from England in the 19th century for presentation to the Royal Militia forces and an excellent collection can be seen at Elizabeth Castle in Jersey. It is likely that these items, often of elaborate design rather than the standard goods produced by the local silversmiths, would have been ordered through local retailers.

Local Militia swagger sticks are unmarked, but it is likely that they were manufactured in England and retailed to officers locally.

Forks

The *sweetmeat* or *sucket fork* appears in Anglo-Saxon Wiltshire combined with a spoon, a form which persisted into 17th century Dorset and may possibly have reached the Channel Islands. Forks described as for eating green ginger are listed in English inventories from 1300 onwards, and must have had other uses since one of 1399 weighed 15 1/2 ounces. The teaspoon-sized sucket fork was made by West Country by goldsmiths well into the 17th Century, and again the type may have existed in the Channel Islands. That it did, and that it was the initial type in the

islands, may be suggested by the diminutive *forchette* of Channel Island inventories, a word which one finds in Latin inventories from 1304, rather than *forche*, a word which one finds in Anglo-French inventories from 1399.

The table-fork as we know it was introduced into England from Italy in the first years of the 17th century, and inventories show its increasing use in the Channel Islands by the end of that century. A set of 6 changed hands at a Jersey sale of 1676 for £20 tournois, and it is the price realised that shows us that these *forchettes* were of full size, for the initial silver lot in that sale, a platter, fetched 65 sous the ounce, just over the metal price, suggesting that the forks weighed an ounce each, as did the spoons with them. A Guernsey farmhouse inventory of 1682 lists a fork which had not been there for the inventory of 1644. The inventory of Anne Sealle of Jersey, taken in 1703, lists 7 silver forks, and a Guernsey inventory of 1732 lists a further six.

The earlier forks of these inventories may have been of the stump-end type, which has not survived in the Channel Islands but which were made in reasonable quantity in France, and which broadly resemble the English *puritan* forks. Anne Sealle's forks may have been *trefid,* of which some of circa 1720-1750 are known by Channel Island makers. A few dog-nose examples are also known. The old English and fiddle-pattern forks are likely to have been introduced concurrently with the matching spoons. A set out l2 forks by Jacques Quesnel survives in a private collection. Some forks, particularly in the smaller sizes, are found bright-cut in the local style, and perhaps belonged to christening sets.

The rarity of silver forks as against spoons is upheld even by relatively modern records. The sale of Philippe Dumaresq's effects in 1819 contained only 4 forks, one of which was said to be of 1706, against more than 100 spoons. Again, the Moise Orange sale of 1866 contained no forks at all, but a large number of spoons. This would suggest that the forks in general use were the steel ones with bone handles, that matched the knives, and had been paired with them in the 17th century sets that gentlemen carried in a leather case, and again paired with then in the upright cutlery boxes of the Georgian period.

Knives

A silver knife from Ferrara, Italy, appears in the Bonamy wedding settlement of 1505 and silver-mounted knives would have been commonplace amongst the rich from medieval times onwards. These were not table knives, which were not provided at that time, but were carried on the person. This practice survived in rural France and French Canada at least until the end of the 18th century, and might have been a practice as late as this in the Channel Islands. No 18th century silver-mounted table knives by Channel Island makers are known, and the wealthier people who used them appear to have relied on imports.

Swords

Sword hilts were made by local silversmiths. These hilts were mounted on generally imported blades and sold to the serving officers in the Royal Militias. One example is by Jean Gavey made around 1750. This sword purchased for the Jersey Museum in 1974 has disappeared from the museum collection and may have been stolen. Another sword with a hilt by Jacques Quesnel also made in the mid-18th century survives.

Tea And Coffee Pots

It is not surprising that, with the islands' interest in international trade in the 18th century, wealthy islanders were amongst the first provincial tea and coffee drinkers in the British Isles. A number of coffee pots survive as do a few tea pots.

It would appear that tea was first brought to the Island in 1715, as a china tea cup has survived in Guernsey with the inscription *First tea cup brought into the Island by Mons Jean Andros in the year 1715*. Jean Andros, the seigneur de Sausmarez, was a great exponent of tea drinking. As we have seen, he gave a tea pot and stand, two pairs of sugar tongs, two strainers and a milk jug, 14 tea spoons, 12 large spoons, six forks, two salts, one pepper and a tankard all being made of silver to his daughter Elizabeth on the occasion of her marriage to John Guille, Seigneur of St George, in 1732. Tea was first introduced into England in the late 1650s, Samuel Pepys recording that he first drank tea in 1660. It was first sold as a quasi medication and was a very expensive drink, as late as 1779 comment was made that *tea was an expensive new luxury* in Guernsey.

As a result of the high cost of tea early tea pots were small. A number of bullet shaped tea pots were made in the islands from c1730-1750 a number being of fine quality exhibiting the best London makers techniques of the day including concealed hinges, fine chasing and engraving. Examples survive by P.B. and Philippe Le Vavasseur dit Durell of Jersey and Guillaume Henry of Guernsey.

Coffee was regularly drunk by the mid-18th century as a number of coffee houses existed where gentlemen sat and discussed the hotly contested political matters of the day. Coffee was an expensive luxury, even in 1745 coffee sold in Jersey for 15 sous per pound.

Coffee pots of good quality were made in the islands from the 1730's following the styles of the contemporary English makers. There are nine known surviving pots, three by Jean Gavey, one by Edouard Gavey, two by Pierre Amiraux II all of Jersey and three by Guillaume Henry of Guernsey. The majority of the local coffee pots are engraved with fine contemporary coats of arms of local families.

The Jean Gavey pots are all of extremely high quality, well up to the best London standard and may indicate the influence of Edouard Gavey who worked in London in the mid-18th century and may have returned to Jersey to assist his father. The three pots weigh 34oz 38oz and 40oz receptively and are fitted with identical spouts and handle mounts. Each pot is engraved with contemporary local coats of arms.

The Guillaume Henry pots are also of excellent quality although the heavy chasing on one surviving pot is not contemporary work. The Pierre Amiraux II

pot at the Metropolitan Museum of Art is another fine example although it is not engraved with a coat of arms, the cast spout and handle mounts are identical to those on the Amiraux pot at the Jersey Museum. The coffee pot in the Jersey museum collection has been considerably altered over the years and shows the signs of repair and part replacement that would be expected over its lifetime including the replacement of the original handle by one made of silver.

The majority of the surviving pots are in remarkable condition and there has been some debate as to their authenticity. Recently tests carried out by Goldsmiths Hall on a Jean Gavey pot have however shown the silver to be 18th century. Comparison to other work by Pierre Amiraux, Jean Gavey and Guillaume Henry shows beyond doubt that these silversmiths were perfectly capable of producing pots of such quality and indeed surviving church plate by these makers and of undoubted provenance shows remarkable similarity of form and quality to the coffee pots.

Many of the heavier quality items of Channel Island silver have survived in remarkable condition and as in the case of the coffee pots this is simply explained by the fact that they were likely always regarded by their owners as the best works of local silversmiths and thus highly prized.

Milk and cream jugs were made by E.D., I.L., and George Mauger of Jersey and by J.A., Guillaume Henry and Pierre Maingy of Guernsey.

Pap Boats

A number of pap boats of local manufacture have survived. Pap was a tacky mixture of flour or bread, sugar and water or milk. Pap boats were likely used as children's feeding bowls. Introduced in England circa 1710 they first appeared in the Channel

Islands in the 1730s being produced until the 1830s. The early examples are of very plain form, while those with reeded borders were made at the turn of the 19th century. Jersey examples were made by L.L.P. and George Mauger and Guernsey examples by Guillaume Henry.

Marrow Scoops

Marrow and toast was a popular delicacy from the 18th century. The marrow scoop first appeared in England in the early 18th century and examples were made in the Channel Islands by the 1740s. In England at the beginning of the 18th century a single marrow scoop was often sold to compliment a set of a dozen spoons, knives and forks but by the end of the century marrow scoops were sold in separate sets. It would seem likely that initially their usage was communal and that later each diner was supplied with his own scoop. Marrow scoops were made in Jersey by George Hamon and Thomas Mauger.

Meat Skewers

Many Channel Island meat skewers survive. They vary in size from five to 11 inches. The large skewers were used for meat and the small skewers for poultry. The earliest examples date from the mid-18th century which is commensurate with the majority of surviving English skewers. That they were originally sold in large sets is quite apparent from the survival of a number of sets. The early examples are quite simple with ovular section blades. The later examples (now often used as paper knives) have sharp edges and are of flatter or lozenge section. Guernsey examples were made by Guillaume Henry and Jersey examples by Thomas de Gruchy and Jacques Quesnel.

Snuffer Stands.

Until the early 19th century when candle production improved, candles required constant trimming with scissors, which was performed with a type of scissors that incorporated a chamber near its point to cut the used wick. These scissors and snuffers were often purchased with a tray or stand and the earliest

English examples date from the early 16th century. A number of Channel Island snuffer stands survive including an early 18th century example by Pierre Amiraux I. Later mid-18th century examples were made by Guillaume Henry of Guernsey in the English taste of the time in both the horizontal and vertical forms. It would appear that the majority of candle scissors were imported. This seems logical as, by the end of the 18th century, the manufacture of scissors was quite an engineering exercise, especially with the growing popularity of snapping spring loaded “guillotines”. Even in England, it was usual for the stand and snuffers to be made by different makers.

Sugar Nips

The earliest English sugar nippers date from the late 17th century and were in the form of fire tongs. The scissors type was introduced in the 1710s and by the mid-18th century sugar tongs in this form were common. It is this form that the majority of Channel Islands “nips” follow. Channel Island examples are often engraved with the owners initials at their centre hinge. Scissors nippers were replaced by sugar tongs in the last quarter of the 18th century. Jersey examples are known by Pierre Amiraux, L.C., Thomas de Gruchy, George Hamon, M., Jacques Quesnel and Charles Quesnel. Guernsey examples by J.H., Pierre Maingy and P.N.

Flagons

Flagons, or Stoops were known in England from the late 16th century and the earliest examples were made for domestic use, only later passing to church use. The English flagon, now part of the Elizabeth Castle plate, is a particularly fine example. Made in London in 1608, it was presented to the island during the Civil War for use at communion. Pierre Amiraux of Jersey and Pierre Maingy of Guernsey made flagons that have survived although these were likely to have been made for church use.

Shoe Buckles

Shoe buckles made of silver with steel tongues were both imported and made locally during the 18th century. Shoe buckles were an essential part of fashionable 18th century dress. Many of the local newspaper advertisements of the late 18th century specifically mention shoe buckles as imported wares. Pierre Amiraux, Thomas Cartault, and George Hamon of Jersey all produced buckles although few, if any, buckles of Guernsey manufacture survive.

Batons De Justice

An act of the States of Jersey of 1806 required that Constables and Centeniers provide themselves with tipstaves as a symbol of their authority. The Batons were to be made in the style of the wooden tipstaff then in the possession of the Constable of St Helier.

This requirement was extended to Vingteniers and Constables Officers in 1840.

The early Batons were made of wood sometimes with a cast metal crown.

A later design, about six inches long, consists of a slim ivory or ebony handle with a cast silver or plated finial at the base, and a cast silver or plated crown at the head. A few examples are gilded.

Close inspection of the heads reveals that they were probably all made from the same cast. None of the silver parts bear any maker's mark although on occasion they bear an engraved Parish initial and a number.

Whilst it has been argued that this form of Baton may have been locally manufactured (as were many of the earlier

wooden Batons) it is most unlikely, as this style of Baton was probably not introduced until the 1880's by which date there was little local silversmithing. It is much more likely that these Batons were manufactured in England to special order. A number of reproduction Batons in this style were made recently in the Far East for presentation to Jersey police officers.

Other Items

Many other items of local manufacture survive including wine labels, wine tasters, nutmeg graters, snuff boxes and brandy pans. Additionally local silversmiths would have produced special commissions at the request of customers who had seen similar items abroad or in England.

It should be remembered that, before the Napoleonic period, much of the bread-and-butter work of the Island goldsmiths would have been the manufacture of the many small items listed in inventories of the period. The inventory of Charles de Carteret, taken in 1696, lists silver and gold buttons for waistcoats, coats and sleeves. The inventory of Jean Messervy, taken in 1668, also lists three of the large-headed silver pins, made from ancient times onwards, which were also for fastening clothes. Of related use was the *bodkin* in the same inventory, and one is known by George Hamon. These were essential for rethreading the coloured ribbons used to tighten shirts, night-clothes and underclothes, the ribbons being removed when the clothes were washed because the dyes ran. Other small pieces listed were silver rings, a silver thimble, and intriguingly *une coeur d'argent*, doubtless one of the little heart shaped lockets, often with internal divisions for use as pommanders, many of which were commemorating Charles I . Related to the pommander may be the *bouteille d'argent* owned by Anne Seale of Jersey in 1703, which for its place in her inventory suggests that it was a sent flask.

Engraving

Many local christening cups, mugs and beakers bear inscriptions in French relating to their gift. The donor's and recipient's initials usually comprise of three letters. The first of the letters is the individual's first name and the second and third are the surname broken into two parts, usually the first two syllables. This differs from the practice in England where three initials would usually indicate the surname and first names of a husband and wife. Thus in the Channel Islands, the name Jean Le Sueur would appear as JLS and Jacques Hemery as JHM. This form of syllabic initialling is also seen on Channel Island marriage stones above the doors of so many houses where the initials of husband and wife are separated by entwined hearts and a date. The inscriptions on christening cups may refer to family members but the great majority relate to those gifted by a godfather, *parein* or godmother, *mareine*.

The initials on the earliest 17th century pieces are very simply pricked and are clearly not the work of a skilled engraver however over the next century the style of initialling became more skilled and once learnt is usually easily identifiable. This particular style of 18th century local engraved initialling is very often the first clue to a piece's Channel Island origin.

The engraving of arms on local silver in the 17th century is evidenced by the survival on a few pieces of ecclesiastical silver but the vast majority of pieces engraved with arms date from the 18th century. By the second quarter of the 18th century many of the finer items of Channel Island silver, including coffee and tea pots, salvers, large cups and bowls were engraved with the coats of arms of local families. The arms are best identified in Bertrand Payne's Armorial of the Islands, however care should be taken as Payne's contains numerous errors. Styles of armorial engraving on Channel Islands pieces are often out of date and therefore should not always be used to date a piece.

The Guernsey silversmith Guillaume Henry was or employed a particularly skilled engraver and a some of his work is unique in this respect. Henry produced a hot milk jug in c1740 as a masterful copy of a similar jug made by Paul de Lamerie in 1723. This jug bears a fine armorial within a cartouche. A salver made by Henry exhibits a fine and unusual cast border with a matching engraved vacant cartouche. This vacant cartouche is likely explained by the salver having been made for the silver-smith's stock. The use of engraved or cast shell motifs is also a further indication of Channel Island origin, particularly on pieces dating from the mid-18th century. In Jersey too by the mid 18th century coffee and tea pots by Pierre Amiraux II and Jean Gavey bear armorials of local families applied by an expert engraver capable of London standard work.

Bright-cut engraving made an appearance on Channel Islands around 1775 being used for about 25 years. This technique of angled cutting with a curved burin clearly became very popular in the Islands and many spoons, including a number of Militia spoons have survived.

Ecclesiastical Silver

The church was a major patron of the arts and crafts of the middle ages, and frequently the most reliable, as before the Reformation it enjoyed a continuity and accumulation of wealth, without suffering the vicissitudes which could befall the noble or mercantile patron. Little pre-Reformation church silver remains, but Channel Island churches can show the following three pieces, which, although unmarked, are possibly of local manufacture.

The major parts of a chalice of circa 1520-1530 at Trinity church, Jersey. These consist of the bowl and foot only, the stem being missing. This chalice is exceptional on two counts. Firstly it is unengraved, whereas comparable extant chalices, and those fully described in inventories, tend to bear at least an engraving of Christ crucified on one plane of the foot. It is also exceptional in having an octofoil foot, contemporary parallels only being noted in the Musée de Cluny and at Fernyhalgh, Lancs. However, there do exist English recusant chalices with this type of foot, at South Tottenham, London (1637) and at Wardour Castle and Stonyhurst College (1638). The work of one London goldsmith, these may represent a further early example, perhaps then held by a London recusant, which was copied. However, the Trinity chalice does not conform very closely to normal English types, and this may indicate local manufacture. Its present

condition may suggest that it was not in use when the Royal Commissioners attempted to seize the silver in the churches, having been deconsecrated and set aside as silver to be used in the repair of other church vessels, or to be sold to pay for other repairs. The stem may have been used in this way. Contemporary English churchwardens' accounts illustrate this practice, and suggest that it was a way of using things up before the arrival of the Commissioners, thus preserving some of the wealth of the parish. The original chalice was repaired at the beginning if this century under the patronage of the Riley family.

A parcel-gilt chalice of circa 1520-1530 at St Sampson's, Guernsey. Like the Trinity chalice, this departs from English norms in being unengraved, though the silversmith who inscribed it in 1614 may have erased previous engraving as being Roman Catholic. The closest British parallel to this piece is one of similar date at Jurby on the Isle of Man, the main difference of which is that the upper part of the foot is convex rather than concave. This chalice is said to have been buried in the priest's garden, to conceal it from the Royal Commissioners, and to have been recovered and restored to the church in 1614, which date it now bears. It is inscribed SVM ECCLÆ DIVI SANPSONIS 1 6 1 4, for *I belong to the church of St Sampson.*

A parcel-gilt lidded cruet of circa 1520-1530 at St Peter Port. This is one of a pair of altar cruets, of which only the major part of one other has survived in England, in the collection of Mrs. G.E.P. How. Both were intended for water, the initial A of *aqua* being engraved on the lids to enable the server to distinguish it from the wine cruet. Mrs. How's is undecorated, but the St Peter Port example is inscribed around the waist *SANCTE*PAULE**ORAPRO*NOBIS, for *Saint Paul pray for us,* the spout being between *Paule* and *ora* instead of between *nobis* and *sancte.* This arrangement of the legend shows either a degree of carelessness out of keeping

with the workmanship of the piece, or a low level of literacy. That the latter is the true explanation is suggested by an erased letter P before *ora*, showing that the goldsmith commenced the word *pro* before *ora*, in error. At the junction of the handle with the inscribed band is an engraved half-length figure of St James the Great, between two scallop shells. This is upside-down, but would be the right way up when the cruet was emptied. Further decoration was applied to the strut in the angle between the spout and the body, which is formed as a small dragon *regardant*, creeping up the neck of the vessel. This cruet was dug up, before 1845, in St Saviour's, where it is assumed it was buried to conceal it from the Royal Commissioners. It may originally have belonged to a church dedicated to St Paul, or it may have been donated to a church by someone named after that saint, though some partiality to St James the Great is also clear. Because it is the only complete survivor of its type, it was sometimes copied by Victorian goldsmiths, examples being at the Town Church, St Peter Port, and at Marden in Wiltshire.

In addition to their eucharistic silver, the church owned relics, which were frequently housed in silver or silver-gilt shrines. We can only guess at those owned by Channel Island churches, but the traffic in relics was very considerable, and it is likely that where examples relevant to Channel Island dedications are found in inventories in the south of England, comparable pieces would have been held in the Channel Islands, almost certainly by St Helier's Abbey and similar foundations. 12th and 13th century inventories of Glastonbury Abbey, for instance, show them to have owned relics of St Sampson, consisting of pieces of his bones and of his chain. Abingdon Abbey held relics of St Sampson and perhaps St Helier in 1116, and a mid-15th century inventory of Salisbury Cathedral also lists a relic of St Sampson. Canterbury Cathedral had a portable shrine of St Owen or St Ouen in 1315, which was kept in the great reliquary cupboard, and we hear of an English goldsmith who stole another such shrine. Though this example also appears to have belonged to an English church, both may have had a Jersey equivalent.

The earliest known chalice in south-west England is that from Trewhiddle, Cornwall. It dates from circa 850, was part of a robber or Viking hoard, and was perhaps taken as booty from some sacked coastal church. The chalice was doubtless introduced into the Channel Islands before this, for St. Sampson of Dol must presumably have brought one with him in the 6th century, and earlier but unrecorded Christians may have done likewise. The Trewhiddle chalice, which is quite plain, shows the probable form of such pieces, and it seems improbable that any Channel Island church would have been wealthy enough to own anything as richly embellished as the other extant Anglo-Saxon example, the Tassilo chalice, thought to have been made in 777. We know that chalices existed in the Islands in 1294 as in that year the French fleet commanded by Jean d'Harcourt and Matthieu de Montmorency carried out an attack resulting in a Jersey petition stating *the chalices were destroyed and taken away*.

No inventories have preserved any account of Channel Island church goods in the medieval period, but those from other areas can provide some indication of what was held. Each parish church, however poor, would at least have owned a silver chalice, often with its bowl gilt, no other material being allowed for eucharistic use. Early inventories are rare, but some taken of the goods of rural parishes in the Salisbury area in the 1220s have survived, and show the chalice often to have been the only piece of silver owned. This is likely to have been the case in the rural parishes of Jersey and Guernsey, and a document of 1306 records

the arrest of Pierre Faleyse, Rector of Grouville, for the theft of two cups. Church goods at this date could already be of considerable age, and in bad condition, being described in the inventories as *insufficiens* and *debilis.*

Inventories of the 15th century show a greater range of silverware, at least in the larger parish churches, and establishments such as St. Helier's Abbey may have been well equipped. In addition to chalices and their patens, there would be a pyx, a basin for the priest's oblation, a christmatory, a censor, an incense boat, a pair of cruets, and perhaps candlesticks, a processional cross, a holy-water bucket, and a sprinkler to be used with it, though these latter were frequently of base metal. There may also have been silver or silver-clad images of the saints and just prior to the Reformation we read that Richard Mabin, Dean of Jersey, installed at the church of Notre Dame de la Clarte at La Hougue Bie an automated statue of Our Lady which held out its hand for alms and gestured in gratitude when it received them. This shows how much money might be lavished on such images, even at a later date, and by inference what votive silver and jewels might be dedicated to them.

A further class of church goods, not uncommon in England, but so far unreported in the Channel Islands, is the small medieval pewter chalice and paten buried with the priest, as symbolic grave-goods. These are only found during building work in churches, or when medieval graveyards are cleared, and a set of circa 1200-1220 exists at Sparsholt in Hampshire. Also occasionally found in building work, and as yet not recorded in the Channel Islands, are the metal caskets containing the relics of the saint to whom a church was dedicated, built into the church at its dedication. Examples have been found at Salisbury Cathedral and at Whitchurch Canonicorum, Dorset, the latter being housed in a shrine to St White.

In the 1540s the monasteries and chantry chapels were dissolved, and their silver seized by the crown. In the following few years the silverware belonging to the churches was also seized, each church being left with one cup and paten-cover, presumably the least valuable and consequently the smallest, for the administration of the sacrament.

The inventories taken by the Royal Commissioners appointed to this task are a useful indication of the holdings and comparative wealth of the parish churches, but the returns for all areas have not been found, and those that relate to the Channel Islands are missing. There also exist accounts between the King and his goldsmiths, showing that the better pieces were not melted down, but altered to render them suitable for royal use. These accounts give the origins of a few pieces, but none are known to have come from the Channel Islands.

A petition, signed by 2,000 Guernseymen in the 1560s and still in existence, complained to the Privy Council about the practices of the local Calvinists, and suggested that the Dean, John After, had appropriated most of the local church silver. However, it appears to have been hidden by Catholics and later sent to France. Doubtless the churchwardens of the day also played their part in trying to save the riches of their parishes, (as they are known to have done in some parts of England), and the buried St Sampson's chalice and St Peter Port cruet suggest this. Many of the goods seized and destroyed would have been of great age. The 1536 inventory of Salisbury Cathedral, for example, lists amongst other antiquities a reliquary casket given by Asser, Bishop of Sherborne, who died in 910.

Following the Reformation, silver for celebrating the Mass continued to be made in England, for the secret use of recusant Catholics. Often this is unmarked, but even in the 17th century marked pieces show that goldsmiths were either not afraid of discovery or were willing to risk it. The only recognisable examples in the Channel Islands are a chalice and paten made in 1795 by Jacques Quesnel for the use of one Jul. Hardy, a refugee priest from Valognes, Normandy.

In the 1560s and 1570s nearly all parishes in England were equipped with a fairly standard type of communion cup and paten, some being made by local goldsmiths, but the majority coming from London. There is no evidence that any such sets were ordered for churches in the Channel Islands. Perhaps feeling the domestic wine-cup approximated more nearly to

that used at the Last Supper, the local Calvinists appear to have preferred the normal wine-goblet of their day to the larger and more robust adaptations adopted by the Church of England. The example at St Clement's, Jersey, is dated 1594, and there exist several other undated examples which might be of this time. Thomas Mourin made two wine-cups for St Martin's, Jersey, in 1601, and one of these might be the unmarked example given by Laurens Baudains, who died in 1611. There also exists a London hall-marked wine cup of 1598 at St Lawrence's, Jersey, and there are several others elsewhere in the Diocese of Winchester, to which the Channel Islands had come to belong. One of 1599 at North Waltham is clearly a secular wine-cup.

In 1615-1628 we find two mazer bowls given to St. Brelade's, and another four were given to St. Brelade's and St. Mary's at unknown dates. At least two of these were about a hundred years old when they were given. They had been secular vessels, and why they were taken into the church at this date we can only surmise: they may have been intended for use as patens, as was one of circa 1500-1530 at St Michael's, Bristol; they may have been intended for the use of parish officers at meetings, as was some other silver still held by churches in south-west England. The fact that two of those at St Brelade's were given by parish Constables might support this view. Another mazer exists in the diocese, at Whitsbury, Hampshire, and resembles one of the St Brelade examples in having a Tudor rose as the central print, though it is a true mazer: a silver-mounted treen bowl. It is known to have been used as an alms-dish, but Whitsbury has no communion plate from before 1673, and it may just possibly have been used as a communion vessel before that, though this would have been uncanonical, an objection which would not apply to the Jersey mazers, since they are entirely of silver. That the Jersey mazers may have been used either as communion cups

or patens is suggested by a 17th century bowl at St John's, which is inscribed *Pour l'usage de la Communion de St Jean*. It is possible that these vessels were in the course of their lives used in all these ways, depending on the availability of other silver to the church. The use of the *lavacrum*, a basin for the priestly oblations, in the pre-Reformation church, has already been noted.

It has been surmised that some church silver which is known to have existed in this period, and which is now missing, may have been used as raw material by the Jersey Mint of 1646-1647, but this appears unlikely. Many of the coins struck at these Royalist mints bore the legend RELIGIO PROTESTANTIUM, LEGES ANGLIAE, LIBERTAS PARLIAMENTI: *The Protestant Religion, The Laws of England, and The Liberty of Parliament*, which would seem barefaced had the church silver been sequestrated in this way. Surviving mint-records elsewhere suggest that it was not. In one instance, at Exeter College, Oxford, the King was asked if the communion plate could be reserved from the silver being supplied to the mint, and we have his reply, that *"his majesty is well contented that a reservation be made of their communion plate, which his majesty never expected upon his former letter".* Some pieces may, of course, have been taken to the mint by the parish officers, especially if it had fallen out of use or was defective. However, the usual reason for the disappearance of older church plate is more prosaic. It was simply recycled into new pieces when it wore out, or when silver was required for an additional vessel. In Guernsey, lists survive of quantities of church silver disposed of in this way.

A much greater quantity of church silver has survived from the Episcopalian period, commencing about 1620. The robust wine-cups, still found in some number in both Guernsey and Jersey, are paralleled by others elsewhere in the diocese. A particular example is that of 1652, at Ellingham, Hampshire, which is itself quite similar to that preserved at Welbeck, from which Charles I received communion on the morning of his execution. These wine-cups, unlike those in England, did not have patens made to fit them when taken into church use, for the Channel Island churches, being of a lower churchmanship, used bread rather than wafers for the communion, and the patens of the Anglican church would not have been large enough. The mazer bowls may have been used in this way, but the domestic platter

or *plat* was also taken into use as a paten, the earliest being one of 1677 at St John, Jersey, by Thomas le Vavasseur dit Durell. These might be given in pairs, and two unmarked examples dated 1699 at St Saviour, Guernsey, are inscribed *plat à par*, suggesting that they could also have been used as alms dishes, as the St John's example is known to have been. A communion cup and paten of the Anglican form survive at Elizabeth Castle, and are of London make, the cup being probably of 1640/1, and the paten of 1621/2. The earliest locally-made patens are those of 1727 at Tortevel and St-Pierre-du-Bois, Guernsey, by I.H., and several others were produced during the 18th century, some being of the large footed variety, descendants of the tazza.

The eucharistic silver may also include wine flagons, the earliest of these in the Channel Islands being that in the Elizabeth Castle plate, a London-made piece of 1606/9, probably given by Lord Capel 1641. (*See Chapter six*)

Further sacramental silver is that connected with baptism. As in England, baptismal dishes were donated to the church, in some cases because the font had been destroyed by Puritans, and in others because their donation was fashionable. The earliest is perhaps the unmarked example at St Peter's, Jersey, given in 1671, though most date from the 18th century. A ewer for the water was also sometimes given, and the earliest examples appear to be those donated by Elizabeth le Mesurier to Guernsey churches in the 1720s, others dating from later in the century. Those of the 1720s are of particular interest, preserving as they do the form of 16th and 17th century domestic vessels of which no examples have survived in the Channel Islands, but which are known in Normandy and Brittany.

There is no further sacramental silver of local manufacture, but there are a few pieces used for the collection of alms. Two collecting jugs of 1750 by Jean Gavey of Jersey at St Aubin's, Jersey, are the only examples by a Channel Island maker. These are in the form of drum-shaped tankards whose lids are set with raised mouths through which coins can be dropped. It is possible that their form preserves that of the domestic *tanquards d'argent* only known from earlier wills.

The locally-made post-Reformation church plate which is datable is listed below. A star sign indicates an undated piece where the donor is known, the year of his death being given in the presumption that the piece must either have been given in his lifetime, or have been bequeathed by him.

1594 wine cup at St Clement, Jersey, unmarked.
1611* wine cup at St Martin, Jersey, unmarked.
1624 wine cup at St Clement, Jersey, unmarked.
1633 wine cups at St John, Jersey, unmarked.
1634 wine cups at St Lawrence, Jersey, unmarked.
1634 wine cups at St John, Jersey, unmarked.
1659 wine cup at St Clement, Jersey, by T.B.
1659 wine cup at Trinity, Jersey, unmarked.
1666* wine cup at Trinity, Jersey, unmarked.
1671 baptismal dish at St Peter, Jersey, unmarked.
1677 platter at St John, Jersey, by Thomas Durell.
1683 wine cup at Trinity, Jersey, unmarked.
1684 wine cups at Grouville, by Abraham Hébert.
1688 platter at Grouville, by William Young.
1699 platters at St Saviour, Guernsey, unmarked.
1702 baptismal dish at St Clement, Jersey, unmarked.
1704 platter at St Helier, by Robert Barbedor.
1714 wine cup at St Sampson, Guernsey, by I.S.
1727 paten at Torteval, Guernsey, by I.H.
1727 paten at St Pierre-du-Bois, Guernsey, by I.H.
1729 baptismal ewer at Câtel, Guernsey, by I.H. (stolen).
1729 baptismal ewer at St Saviour, Guernsey, unmarked.
1729 baptismal ewer at St Pierre-du-Bois, Guernsey, by I.H.
1729 baptismal ewer at St Andrew, Guernsey, by I.H.
1731 alms dish at St Helier, by Jean Gavey.
1735 salver at Forêt, Guernsey, by Guillaume Henry (stolen).
1740 platter at St Helier, by Jean Gavey.
1747 wine cup at St Martin, Jersey, by Jean Gavey.
1748 baptismal dish at St Lawrence, Jersey, by Jean Gavey.
1750 baptismal dish at St Aubin, Jersey, by Jean Gavey.
1750 collecting jugs at St Aubin, Jersey, by Jean Gavey.
1756 flagon at Forêt, Guernsey, by Pierre Maingy.
1757 salver at St Sampson, Guernsey, by Guillaume Henry.
1758 footed paten at Forêt, Guernsey, by Jean Perchard.
1762 wine cup at Trinity, Jersey, unmarked.
1765 wine cup on Sark, by Guillaume Henry.
1766 Ewers at St Helier, by Pierre Amiraux.
1767 wine cups at St Helier, by Pierre Amiraux.
1768 flagon at Câtel, Guernsey, by Pierre Amiraux (stolen).
1775 baptismal dish at St Peter, Jersey, by Pierre Amiraux.
1777 wine cups at St Helier, by Pierre Amiraux.
1781 ewer at Grouville, by Jacques Quesnel.
1782 baptismal dish at Grouville by Jacques Quesnel
1795 chalice and paten, by Jacques Quesnel.

There are also two London-made wine cups with hallmarks of 1698 at Forêt, Guernsey, whose marks are overstruck by Robert Barbedor.

The Jersey *Code des Lois* of 1771 provided that all goldsmith's work should be marked, and in theory no unmarked pieces should postdate this. The latest unmarked piece of church plate with an inscribed date is of 1762.

In addition, there exist wine cups used for the private communion of individual families. Although at times kept in the parish church, these remained the property of the family which provided and used them. The clearest example is undated but is inscribed *E.B.L. FAMILLE EMILY DE LA TRINITÉ,* and belonged to the Emily family of Trinity, Jersey. Other wine cups now in private hands may have been used in this way, and it is possible that some beakers served the same purpose, as they are known to have done in Cornwall, the earliest known being one of circa 1700 at St Ervan.

That wine cups intended for communion might be kept elsewhere, even if intended for the use of the congregation as a whole, is apparent from the theft, from the manor, of two of the Trinity wine cups between 1681 and 1696. That privately owned silver might be loaned to the church, perhaps being donated at the death of the lender, is suggested by the inscription *Plat à par tenant à la P.A.Royce de St Sauveur 1699*, which appears on a pair of platters at St Saviour, Guernsey.

Most antique church plate seems to have been sold off in the 19th century, and it was often disposed of on the assumption that it would be melted down, and that the metal would be used in the fabrication of new church silver, thereby honouring the original donors. However, the pieces disposed of were generally of little individual weight, and could be sold at a substantial premium over this as curios. They could also, if of sufficient merit, have been sold to goldsmiths such as Singer's of Frome, Somerset, who would record their designs for new church and civic plate of "medieval" design, and then sell them on. The paten of circa 1500 at Melksham Forest, Wiltshire, donated in 1876, appears to have survived in this way. Much of the Channel Islands church silver, however, was of domestic type, and the wine cups and platters may have been passed on as antique domestic articles, perhaps after having their inscriptions erased. A number of pieces that are now missing, therefore, could still be in existence:

Câtel, Guernsey, stolen 13th April 1913.

- two wine cups by I.H., inscribed *Pour l'Eglise du Câtel*. - a footed salver by Guillaume Henry, bearing his R mark only, inscribed *Pour l'usage de l'Eglise de la Paroisse du Câtel a Guernesey du don de Dame Marie de Sausmarez en l'an 1735*. - flagon by Pierre Amiraux, inscribed *Don de Charles Mollet Senr. a l'Eglise du Castel l'an 1768* on the body, and *72 once 1/4 Isle de Guernesey*, on the base.

St Andrew, Guernsey, sold as scrap metal in London in 1859.

- wine cup, inscribed and dated 1702.
- wine cup, inscribed and dated 1704.
- paten, no description available.

St Pierre-du-Bois, Guernsey, sold as scrap metal to Jean le Page II of St Peter Port in 1831.

- large wine-cup, weighing 18oz 4½dwt., perhaps inscribed *Don du Sr Thomas Massy, fils Leonard, à l'Eglise de St Pierre-du- Bois,* 1695.
- platter, weighing 24oz 10½dwt., perhaps inscribed *Don du Sr James Paint*.
- Two old wine cups, uninscribed, weighing together 24oz 6dwt.
- A small wine cup, weighing 5oz 9dwt.
- A baptismal cup (dish?), weighing 8oz 3dwt, and perhaps inscribed *Don d'Elizabeth le Mesurier Veuve du Sr Pierre le Mesurier, 1729.*

St Peter Port, Guernsey, sold as scrap metal in 1847.

- flagon, inscribed *A la Paroisse de St Pierre Port en Guernesey,* and an engraving of the east side of the church, on the body, and *Elie le Fresne, Recteur, Samuel le Cocq, Samuel Bonamy, Curateurs 1752*, either beneath or on the base. A rubbing of the engraving of the church is held at the Lukis Museum, St Peter Port.
- two wine cups, inscribed in the foot *A la Paroisse de St Pierre Port, du Don de James et Judith de Beauvoir.*
- wine cup, inscribed *Don de Monsieur Josias le Marchant. Pour l'Eglise de St Pierre Port.*
- salver, inscribed in the border *Don fait ci-devant a l'Eglise de St Pierre Port en l'isle de Guernesé en coupes par Mr Jean de Quetteville senior Mr James et Dlle Judith de Beauvoir, et Dlle Jean Bouchet, changées en ce plat.* diameter 17".
- paten, engraved in the centre with a church in an Italian style. A rubbing of this engraving is held at the Lukis Museum, Guernsey. diameter 10 3/4".

In addition to the locally-made church silver, Channel Island churches also own a number of antique English and Continental pieces of interest. In the list which follows, some pieces are dateable by hall-mark, some by inscription, and some by both. Two columns of dates are therefore given, the first showing that of the hallmark, and the second, that of the inscription.

1598	----	Wine cup at St Lawrence, by E.R.? of London.
1606?	----	Flagon at Elizabeth Castle by W.R. of London.
----	1620	Standing cup at St Ouen, by M. of Nuremburg, Germany.
1621	----	Paten at Elizabeth Castle, with indistinct London marks.
1624	----	Wine cup at St Ouen, by R.S. of London.
1627	----	Wine cup at St Ouen, with indistinct London marks.
1635	1662	Wine cup at St Ouen, made into a flagon, by F.I.? of London.
1638	1638	Wine cups at St Ouen, by D.G. of London.
1638	----	Platter at St Ouen, by E.S. of London.
----	1638	Wine cups at St Saviour, with London marks (lost).
1640?	----	Communion cup at Elizabeth Castle, with indistinct London marks.
1640	1604	Wine cup at St Ouen, by I.B. of London.
1646	----	Oval platter at St Peter, by I.M. of London.
----	1646	Platter at St Lawrence, by I.C., with an uncertain English provincial mark.
1613	1628	Wine cup at St Clement, by T.F.of London.
1676	----	Platter at St Ouen, by I.N. of London.
----	1676	Dish at St Brelade, by A.N.? of Santiago de Campostella, Spain.
1684?	1716	Alms dishes at St Saviour, by C.L.? of London.
1685	1686	Baptismal dish at St Helier, by S.N. of London.
1694	1694	Platter at Forêt, Guernsey, by T.R.?? of London.
1696	----	Platter at St Pierre-du-Bois, Guernsey, by John Spackman of London.
1696	----	Footed paten at St Pierre-du-Bois, Guernsey, by L.S. of London.
1698	----	Wine cups at Forêt, Guernsey, with London maker's marks overstruck by Robert Barbedor.
1698	1699	Wine cups at St Saviour, Guernsey, by T.K.? of London.
----	1699	Flagon at St Ouen, by Ralph Leake of London.
1699	1700	Platter at St Saviour, by Samuel Hood? of London.
1718	1718	Baptismal dish at St Saviour, by David Tanqueray of London.
1734	1734	Flagon at St Saviour, Guernsey, by Joseph Smith of London. The original leather case also survives.
1739	----	Wine cups at St Saviour, by Thomas Farren of London.
1749	1749	Wine cups at St Aubin, by T.C. & R.G.? of London.
1749	1750	Platter at St Aubin, by John Swift of London.
1771	1771	Platter at Câtel, Guernsey, by Walter Brind of London. (stolen)
1778	1779	Salver at Forêt, Guernsey, by John Schofield of London.

1781	----	Wine cups at St Pierre-du-Bois, Guernsey, by Charles Wright of London.
1789	1790	Ewer at Forêt, Guernsey, by Hester Bateman of London.
1800	----	Cream-jug used as ewer at St Sampson, Guernsey, by S.E. of London. Another is reported on Sark.
1804	1804	Wine cups at St Clement, by John Bridge of London.
1806	1806	Baptismal dish at St Ouen, by Peter and William Bateman of London.
1807	1807	Flagon at St Saviour, by William Bateman of London.
1807	----	Wine cups at St Saviour, by John Bridge of London.
1808	1808	Baptismal dish at St Brelade, by Peter and William Bateman of London.
1811	1811	Flagon at St Brelade, by Peter and William Bateman of London.
1815	1816	Wine cups at St Sampson, Guernsey, by William Bateman of London.
1816	1816	Footed platter at St Sampson, Guernsey, by William Bateman of London.
1816	1816	Oval dish at St Sampson, Guernsey, by William Bateman of London.
1816	1816	Flagon at St Sampson, Guernsey, by William Bateman of London.
1824	1826	Paten at St Helier, by William Bateman of London.
----	1826	Wine strainer at St Helier, with indistinct London marks.
1831	1833	Flagon at St-Pierre-du-Bois, Guernsey, by William Bateman of London.
1833	1833	Flagons at St Peter, by Jonathan Hayne of London.
1834	1834	Alms dish at Trinity, by William Bateman of London.
1843	1844	Alms dishes at St Clement, by Charles Reily and George Storer of London.
1843	1884	Platters at St Lawrence, by Charles Reily and George Storer of London.
1846	----	Flagon at St Peter Port, by John James Keith of London.
1846	----	Chalices at St Peter Port, by John James Keith of London.
1846	----	Alms dish at St.Peter Port, by John James Keith of London.
1846	----	Patens at St Peter Port, by John James Keith of London.
1846	1884	Footed paten at St Aubin, by GS of London.
1850	----	Flagon at St John, by John Keith of London.
1851	1851	Footed paten at St Mary, by George John Richards of London.

1854	1855	Wine cup at Grouville, by Edward and John Barnard of London.	
1855	1855	Flagon at St Mary, by Charles Boyton of London.	
1859	1860	Alms boxes at St Brelade, by George Richards and Edward Brown	of London.
1861	1880	Wine cup at St Martin, by Josiah Williams of Bristol, with Exeter hallmarks.	
1861	1880	Salver at St Martin, by Josiah Williams of Bristol, with Exeter hallmarks.	
----	----	Two-handled bowl at Grouville, by Josiah Williams of Bristol, bearing his maker's mark only.	
1877	1877	Footed paten at St Martin, by Robert Hennel of London.	
1877	1877	Flagon at St Martin, by Robert Hennel of London.	
1877	1749	Flagon at St Aubin made from wine cups, by Walter and John Barnard of London.	
1883	1888	Patens at St Peter, by John Figg of London.	
1888	1888	Paten at St Aubin, by Walter and John Barnard of London.	

The Craft

Goldsmithing, in common with other metal-working, tends to run in families, many of which are known to have continued in the craft for lengthy periods. Of the Channel Islands families, the Amiraux of Jersey, 1696-1808, appear to have worked the longest in the islands, though the le Pages of Guernsey, working from 1799, may be of the same family as that established in Rouen by 1542 and still working there in 1697. Several other long-working families of Norman goldsmiths had, or appear to have had, members working in the Channel Islands. Amongst these are the Toutains, represented in Jersey by two watch and clock makers, who worked largely at Rouen in 1362-1642, the Saints, represented in Jersey by a goldsmith, who worked largely at Saint-Lô in 1600-1800, and the Héberts, represented in Jersey by a goldsmith, who worked largely at Dieppe and Alençon in 1590-1790. A number of other such examples may be made.

These families commonly intermarried. Two of the Amiraux daughters married two of the Poignand sons in the 1780s, but this tendency began much earlier, and served to cement together dynasties of goldsmithing families. It is not always easy to trace such relationships, records seldom being complete, but it appears, for instance, that the le Pages, working in Guernsey from 1799, were connected with the Margas, for Etienne le Page of Rouen, 1645-1663, married Elizabeth Margas, (a relative of the famous London goldsmith Jacob Margas,) who was born at Rouen in 1655.

In the earliest days, a goldsmith could only find lucrative employment through working for the church, which was stationary, or working for the nobility, which was mobile. The early medieval court was peripatetic, and the goldsmith followed it about, gaining a rich reward if successful. For example, we find one Aelfsige, goldsmith to King Eadred, given estates in Wiltshire and the Isle of Wight in 949. Goldsmiths went where they could reap the greatest reward for their skills, an extreme example being a Greek, who came from Trebizond, a Black Sea port now in eastern Turkey, working in London in 1468. We are aware of this man because he could not write English, and signed a document in his native Greek, but doubtless there were others, equally well travelled.

Like the Greek, fleeing from the fall of Trebizond to the Turks, many families travelled because they could not remain in their native towns, and were fortunate in having a craft which they could pursue elsewhere. Thus we find Huguenot goldsmiths in the Channel Islands following the Revocation of the Edict of Nantes,

and also, in the 18th and 19th centuries, we find Jewish goldsmiths whose families had fled from pogroms in Eastern Europe. Mr Nathan, who traded in Jersey in 1786, probably from Portsmouth, was the first such recorded and he was followed, in 1806, by Henry Ezekiel, who came to Guernsey via Exeter. It is commonly believed that Britain was a haven for the refugee, and this belief can distract us from the fact that there was also a traffic in families out of Britain following the Reformation. Thus we find a James family of goldsmiths at Rouen from 1553, probably connected with the James family of goldsmiths and clockmakers working in Dorset and Wiltshire from 1426, and a Payne family of goldsmiths at Rouen from 1557, which may be connected with the later Jersey clockmaking family of that name, into which the Mauger family of Jersey goldsmiths appears to have married.

A further reason for travel was to learn new skills, and though an adventurous adult might do this, as did Thomas Naftel who went to London in 1780 to improve his clockmaking, it was more usual for the aspiring goldsmith to be sent elsewhere as an apprentice. Though a boy might be apprenticed to his father, as was common, the advances he could make would be limited by his father's skill. In places where there were many goldsmiths, such as Rouen, this would be less restricting, for it would be offset by what he could learn from his peers, and generations of Saints were apprenticed to their fathers or uncles. But

the father of an aspiring goldsmith on a small island could not improve his son's craft in this way, and so it was necessary to send him elsewhere, especially as goldsmithing was such a potentially rewarding business. Records are fragmentary, but the earliest recorded Channel Island boy known to have been apprenticed elsewhere was John Nicoll of St Sampson, Guernsey, who was apprenticed to Richard Furslond, goldsmith of Exeter, in or before 1421. There were already men of this name at Exeter, and it may be that the Exeter and Guernsey Nicolls were related. More clearly, we find Abraham la Feuille of Jersey apprenticed to his uncle Henry Aubin of London in 1716, and Peter Perchard of Guernsey apprenticed to Matthew Perchard of London in 1746.

Were there not relations in the place to which an apprentice was sent, the tendency was to send two or more boys to the same place at the same time. Thus we find Vydian, son of Rowland Aprichard, husbandman of St Peter Port, apprenticed as a mercer in Bristol on May 19th 1550, and Michael, son of Michael Peretre, mariner of St Peter Port, apprenticed as a smith in Bristol on the following day. This tendency is repeated at later dates, Matthew Perchard of Guernsey being apprenticed as a goldsmith in London in 1717, and Jean Perchard being likewise apprenticed there in 1720. Once a boy had been sent to a particular place, and the placement had been successful, others followed, and John Nicoll was succeeded at Exeter about 1433 by another Guernsey boy, Simon le Cave, who in his turn became a freeman of Exeter in 1440. Unfortunately the apprenticeship records of the nearer English and French cities have not survived from such early dates, for those of Rouen, Caen, Saint-Lô, Southampton and Winchester would doubtless have proved revealing. The Southampton records, which survive from circa 1600, show 20 Channel Island boys apprenticed in 1611-1630, 13 from Jersey, six from Guernsey, and one from Sark, and it is clear from the names of their masters that

many Channel Islanders had been apprenticed there and had settled before that. None, however, are known to have become goldsmiths, though the Guernseyman, Paul Priaulx, merchant and shipowner of Southampton in 1616-1623, may well have been the grandfather of the Salisbury goldsmith Paul Priaulx, and the Lisle family of Southampton goldsmiths might have originated from a Channel Islands apprentice.

Exceptionally, girls might also be apprenticed, and Elizabeth Stockwell, a pauper, was bound in 1617 to Thomas Sherwood, goldsmith of Southampton, her parish presumably paying the fees. There is no evidence that any Channel Island girls were formally apprenticed, and Elizabeth Naftel presumably learned her trade from her father, Nicholas Blondell, and must have played a large part in teaching her sons, Nicholas Andrew and Thomas Andrew.

Two languages, English and French, have been spoken in the Channel Islands at least since the 16th century, and in addition to sending a boy with others, or sending him to a place where he had relations, there was also some effort made to send him to a master who could speak the same language, or who had at least some common background. Thus Louis Ourry of Jersey, probably the son of a Huguenot refugee, was apprenticed in 1730 to Augustine Courtauld of London, who had, according to family tradition, been carried out of France as an infant, concealed in a basket of vegetables. If apprenticeship records of Caen, Saint-Lô, and Rouen prior to the 16th century still existed, Channel Island boys of French stock may have been found bound in those places, but the issue is confused in the later periods by the tendency of these families to send their children to England, when possible, in order to be *Englished*.

Sending a boy elsewhere to be apprenticed was a two-edged sword, for he might not come back. Of necessity, he was sent to a richer place, where skills were more advanced, rewards correspondingly greater, and where on completion of his term he would have the freedom to trade. Some Channel Island boys apprenticed in London did return, as did Pierre Maingy of Guernsey, but others remained, or went elsewhere in England, as did Jean de Gruchy of Jersey who went to Oxford. Some did extremely well: Matthew Perchard, for example, became Prime Warden of the London Goldsmiths' Company in 1777. Such men doubtless appeased parental desire for their return by attaining greater wealth and position than could have been achieved at home, and by taking younger relations apprentice in their turn, as did Matthew Perchard and Henry Aubin in the 18th century, and the Renoufs, Jersey shoemakers in Southampton, in the 17th. A difficulty in tracing these men can arise when they are not known to have taken up the freedom of the place in which they were apprenticed, and the fate of several of them remains obscure. From the

surviving records, it cannot be determined whether a boy was simply a failure who dropped out before the completion of his term, or whether he did not take up his freedom simply because he intended, in time, to return home. Whole groups disappear in this fashion: several Irish boys were apprenticed as goldsmiths in Bristol in the mid-16th century, and we simply do not know what happened to them. Some may have died, some may simply have run away, as did the apprentices of the London goldsmith Gilbert van Steyndorp who ran away to Bristol in 1350.

Something of the circumstances of the earlier apprentices can be determined from the apprenticeship records of Bristol and London. The objective of the system was to ensure that boys were properly trained, and, when an apprenticeship of seven years had been served, a man would obtain the freedom to work in the place in which he had been apprenticed. This could only be attained at the age of 21, so apprenticeship supposedly began at 14. However, the records show a number of boys to have been bound very much younger than that. Rowland Aprichard of St Peter Port, for example, was apprenticed in 1550 for 10 years, suggesting that he was only 11 when the agreement was registered. Much younger apprentices are frequently encountered in the records.

Some apprentices who were very young or from isolated areas had to be taught to read and write, not simply in English but also in Latin, and to manage simple arithmetic. There is some evidence in the Bristol records that the parents bore at least some of the cost of this, as, should the boy return to the family business, it was in their interest to do. In 1487 records show a boy from English Bicknor in Gloucestershire, whose master, a goldsmith of London, was bound in the sum of £10 to teach him before Pentecost 1491 *to read with his tongue (*aloud) *and write English or Latin with his own hand competently ...in the presence of at least three of the wardens of the craft,* it being contrary to the regulations of the London Goldsmiths' Company to take on illiterates. Odder restrictions are also found, and an ordinance of the Bristol Goldsmiths' Company in 1462 disallowed the engagement of either bald or poxed apprentices, the bald being proscribed because the grease from infrequently washed human hair was used as a lubricant when hammering out the extremely thin sheets of gold, known as gold leaf, which was used in gilding. The young man may also have been prohibited from shaving on a Sunday and a Bristol regulation of 1665 provides for a master to be fined five pounds should he allow his apprentice to profane the Lord's Day in that way.

As well as receiving any necessary basic schooling, the apprentice was also provided for. In other words, his master had his work in exchange for food, drink a

nd a bed, or in early days a pallet. When Philip Mountis of Jersey was apprenticed as a shoemaker in Southampton in 1617, his master was *to finde the apprentice apparell and all other nesessaries except lynnen which the apprentice and his frinds are to finde and allowe him duringe the whole terme.*

No such records in the Channel Islands appear to have survived, and there may never have been any, as such boys were normally apprenticed informally to their fathers or uncles. Thomas Naftel of Guernsey, largely a clockmaker but possibly the maker of a christening cup, is known to have taken some apprentices from outside his family late in the 18th century, and it is likely that the goldsmiths also did this, but it would be impossible to show, in these instances, that the apprentice was not related to his master or his master's wife in some way.

On completion of apprenticeship, the young man would be given clothing, bedding, and the basic tools necessary to his trade. As late as 1622 the Guernsey boy, Thomas Dobrée, apprenticed as a merchant in Southampton, was to receive *double apparell*, though this might be commuted into cash, and Michael Peretre was to receive 13s.4d at the end of his term in Bristol in 1557, this being the estimated cost of two suits of clothing, one for work days and the other for Sundays and holidays, or holy days.

In addition to attaining the freedom of the place where he was apprenticed, the young man might also attain that of a second place, if his master also traded there, and some 16th century Bristol boys were bound apprentice on the understanding that they would also become freemen of towns in Flanders and Brabant. This may possibly have been the case with the Guernsey and London goldsmith Thomas Coquerel whose effects at death indicated a connection with Flanders early in the 16th century. Some apprentices were sent abroad by their masters to gain experience, and Bristol boys were not infrequently sent to Spain, Portugal, France and Flanders in the 16th century. Once there, they might transact business for their masters. Conversely, were the master abroad, the apprentice was often expected to maintain his business at home. This may have been the case in the 1680s, for we do not know whether William Young of Southampton brought his apprentice William Pye with him when he worked in Jersey, or whether he left him in Southampton.

Having been trained, and having set himself up, the goldsmith needed customers. In the medieval Channel Islands the church would occasionally require a new chalice or other eucharistic vessel, and the nobleman would sometimes need a drinking cup or a bowl or a seal, and these things would occasionally need repairing: but this would not have been enough to keep a man in business. The bulk of his produce must have been the very small wares now only found in

excavations, such as silver rings, belt and strap ends, fittings for daggers and swords, mounts for missals and purses, buckles, and a range of other such artefacts, whereas in later days his basic fare would have been cups, spoons, rings and buckles.

The mainland goldsmith could enhance his business by travelling to the fairs that had become established all over England and France by the later middle ages, so densely that almost nobody lived so far from one that he could not journey there and back in a day. It is unlikely that any of the Channel Island silversmiths were in the position to do this, and certainly there is no record that any did, for to attend such a fair necessitated holding a surplus of goods over and above what was required for daily commerce, and being able to afford the gold and silver to do this. Such a reserve could only stem from a volume of business unlikely to have been sustained in the medieval Channel Islands.

The mainland goldsmith could also supplement his income by working for his local mint, but again this opportunity did not arise in the Channel Islands, at least until the 16th century, when Colas Guillemotte of Guernsey, who might have been a goldsmith, was authorised to strike coins in 1553.

There is ample evidence that throughout history few men outside the larger cities have been able to earn their livings as goldsmiths, and since the middle ages, even the goldsmiths of the larger cities have generally also involved themselves in commerce or in banking. There were of course exceptions, such as Pierre Maingy in Guernsey, whose work was so extremely good and so much in demand that he appears to have been able to live by it. But in general the supply of country goldsmiths seems always to have exceeded the demands for their wares, and was kept going by the prospect of the rewards seen to be obtained by the few very successful men.

The most profitable time for the country goldsmith was perhaps the late 16th and early 17th centuries, when increasing prosperity enlarged the gold and silver-owning classes, and when discoveries in the Americas increased the availability of the precious metals. At this time there was no alternative status symbol for the new rich, and there were few alternative forms of investment other than land or shipping, neither of which were portable or easily encashed in times of need. Banking was in its infancy, interest was regarded as usury, there was no stock market, and the silver on a man's sideboard allowed him to display his surplus wealth.

The very prosperity of this period eventually weakened the position of the goldsmith, for it led to increased security and a decrease in the need to have only those valuables that were instantly encashable. A range of alternative goods slowly replaced silver, so that the 16th century gentleman who could afford a silver bowl or dish rather than the less attractive brass, pewter or pottery, gave birth to the 17th century gentleman who could afford a bowl or dish of Chinese porcelain, or of Delft pottery. Gradually, all those things which had had to have been made of silver now became available in other materials, which were just as attractive, and soon nothing was left which had, for those who could afford it, to be made of silver, except the spoon, which is now by far the most common piece of antique silver. Not only were there alternatives to silver, but there were simply many more things for the rich to buy, a particular example being the clock, owned by almost nobody in 1600, but by anybody with any surplus wealth in 1700.

These tendencies are apparent in the inventory of Jean Messervy of Jersey, taken in 1668. In addition to silver and jewellery, he owned a Danzig coffer, an expensive

item from the Baltic trade, a cypress wood coffer from the Near East and guaranteed to keep out moths, 4 faience or Delft plates and 3 matching mugs, a blue glass mug or jug at a time when these were rare and expensive, and a quantity of expensive textiles, some embroidered in silver thread.

The same expansion of trade and improvement of the safety of overland and sea routes which brought the alternatives to silver, also made it possible for the richer and better organised city goldsmiths to market their wares effectively in the more remote places, and this dealt a further blow to the country goldsmiths. The earliest substantial evidence of this appears in late 16th century England, where, following the Reformation, each parish was required to have a new type of communion cup and paten. Most parishes in the south-west were equipped with these in the 1560s and 1570s, and the hallmarks on them show that a very high proportion of them were made in London. It is in the rich man's nature to look towards the nearest and most familiar large town or city for goods better than those that he has, and to go there to buy them. Locally made goods were often considered a poor substitute, and, from the 17th century onwards, inventories show that Channel Islands churches and richer families owned quantities of imported silver, which could perfectly well have been made locally were the imported goods not considered in some way superior. Many city firms came quickly to depend on such trade for a large part of their income. For example, William's & Co. of Bristol exported large quantities of spoons and forks to the Channel Islands, America, and South Africa throughout much of the 19th century. Two pieces of that company's church plate are held in Jersey, and their last commission in the Channel Islands was a silver standing cup in the form of a terrestrial globe, made in 1939 for presentation by the people of Jersey to the new destroyer, H.M.S. Jersey. This may well have been the last piece of importance that they made, for they were bombed out in the blitz of 1940 and did not re-open.

The country goldsmith, unless of outstanding merit, nearly always had to diversify in response to the paucity of his custom, and, in later days, to competition from large manufacturing centres. He could farm, and there is much evidence of medieval and 17th century goldsmiths who owned land, which they presumably worked. Richard Glanville, goldsmith of Launceston in the 17th century, kept pigs and made hats, and a number of Channel Islands goldsmiths may have sustained themselves in comparable ways. The goldsmith could also use any surplus income to engage in commerce, which some did in startling ways: a 15th century William the Goldsmith of Winchester kept a brothel, and had feather beds and wine brought up from Southampton, though whether these were for himself or for his clients we are not told! By way of contrast, one 18th century Devonshire man ran a Bible

repository, and we are told that he took in bibles after the Sunday morning services, returning them the following Sunday morning upon receipt of a small fee, so that they could not be pawned to buy drink during the week. More conventionally, and doubtless more profitably, Pierre Amiraux II of Jersey owned a privateer, *The Revenge,* as well as being one of the founders of the Jersey Chamber of Commerce, and Jean du Port of Guernsey also traded as a blacksmith.

The country goldsmith usually diversified into other metalwork, the earliest exponent of this in south-west England perhaps being a William the Goldsmith who worked on silver cups and the clock at Glastonbury Abbey in 1252-1267, and many of the Channel Island goldsmiths of the later 18th and earlier 19th centuries were both goldsmiths and clockmakers. This connection between clockmaking and goldsmithing has continued into our own day, when many a high street goldsmith sells both clocks and goldsmiths' wares, though he is, usually, no longer capable of making, or even mending either.

Apart from clockmaking, brasswork was a skill easily undertaken by the goldsmith, and most of the forms of antique silverware are also found in brass. This connection has been little researched, but in the south of England it is quite clear that many of the goldsmiths of 17th and 18th century Wells and 18th century Guildford were also brasiers. This may well have been the case in the Channel Islands, for a man who could make a silver buckle or spoon would obviously have no difficulty in making a brass one, and may, in the course of his business, have made many more in brass than he did in silver. Nicholas Blondell of St Peter Port is known to have opened a shop selling spoons and buckles in 1719, and these may have been of either metal. Thomas Peard of Penryn, Cornwall, made *4 small brass dogg collars with my name on them* in 1737, in addition to jewellery, buckles, and an ivory handle for a sword. In 1699 Jonathan Parfitt of Wells owned a brassware business so advanced as to enable him to design an alloy which successfully competed with Bath Metal (a form of high grade brass), at the same time making silver buckles and the like for his customers, and training his son Samuel, described as a *metle man* on his marriage, to become the London goldsmith of this name who entered his mark at Goldsmiths' Hall in 1734. Other country goldsmiths also undertook lesser metalwork, and we find William the Goldsmith of St Ives, Cornwall, being paid 1s.9d in 1604/5 *in parte of his wage for kepinge the leds* on the church roof.

The 18th and 19th century manufacturing goldsmiths, who sold their wares over wide areas, employed representatives to travel for them. These men would not only sell to retailers, as they do now, but to the public, usually in hotels and

sometimes by auction. In common with the High Street goldsmith of the day, they would take in exchange not only money, but old gold or silver articles, gold braid, and sometimes pewter. They are first heard of in Jersey in newspaper advertisements of the 1780s, when at *The Duke of York Hotel,* a Mr Nathan offered silver watches, new and second-hand silver buckles, and other small items of silverware and jewellery. The country goldsmiths often resented such men, a number of whom were Jewish, and a notice of 1783 in *The Sherborne Mercury*, a newspaper which served much of south-west England, stated that the goldsmiths and watchmakers of Cornwall, *for very substantial reasons, have resolved not to repair watches bought of Jews.*

Whether resented or not, these representatives and their descendants became the small retailers of the country towns of the Georgian and Victorian periods, often setting up businesses which still exist, and many established themselves in the Channel Islands, as can be seen from the directories of the period. They were primarily retailers rather than smiths, and their loyalty was to commerce rather than to craftsmanship. Their establishment enabled the mass-produced silver and gold wares of the English industrial cities, which could be produced more cheaply than local wares, to be marketed in the Channel Islands, and put an end to local production. Until the 1920s, Jersey goldsmiths overstruck their marks on goods imported in this way, not necessarily to preserve the fiction that they were locally made, but perhaps because they had once felt obliged to do so by the 1771 *Code des Lois*, and because, in the absence of local hall-marking laws, overmarking was a way of taking responsibility for the goods they sold.

Towards the close of the 19th century the silver-owning classes came to object to the mass-produced goods of Birmingham, Sheffield, and London, and the goldsmiths of the Arts & Crafts and other movements of the period attempted to establish a taste in a better class of goods. These were marketed in the Channel Islands by firms such as The London Goldsmiths' & Silversmiths' Company in Jersey from 1884-1927. The greater distribution of wealth, and the greater disposable income of the majority since the German Occupation has led to a further increase in the appreciation of hand-crafted wares, and a number of working goldsmiths have established themselves in the Channel Islands. Bruce Russel of Guernsey, for example, produced a silver punchbowl given by the island to the Prince and Princess of Wales as a wedding present in 1981, that a few years previously would have had to be ordered from London. The work of these men has already found its place in collections of Channel Island silver.

Silver Mining In Sark And Guernsey

During the 19th century there were a number of attempts to commercially mine silver in Guernsey and one attempt in Sark. However only the Sark mine ever produced ore.

In 1834 John Hunt obtained a licence from Peter Le Pelley, Seigneur of Sark to search for silver on the island. The terms of the 31 year licence were a rental of one pound per annum and six per cent of the gross ores mined. The licences were transferred to the Guernsey and Sark Mining Company which was initially capitalised at £1,000 divided into 200 shares of five pounds each. Peter Le Pelley held ten shares and John Hunt thirty.

In 1836 whilst attempting to retrieve a shot rabbit that had fallen over a cliff at Port Gorey a man discovered a number of stones containing silver ore. After investigation, a seam was revealed and aptly named Sark's Hope.

Subsequent to this discovery, Le Pelley extended the licence to 39 years and the company's shareholders invested a further £5,400 in order to exploit the find and purchase the necessary mining equipment. A 120hp steam engine was required to pump out the shafts as they were below the water mark. Additionally the new funds were used to set-up a narrow gauge railway, a crushing machine, a stamping mill and a loading station to export the ore, most of which was exported to France.

The workforce to operate the mine and its ancillary activities consisted of 70 to 80 Serquais together with 250 imported Cornish miners, who, with their families, were housed at the Little Sark barracks.

Hunt was anxious to attract new investors as he needed to increase the capital base of the company. As an interim measure in 1840 the company raised a loan of £1,000 from the Guernsey Bank Priaulx, Le Marchant, Rougier and Co but further funds were needed in 1844 to purchase a 230hp steam engine to exploit a new vein 460 feet below the water level, and to repay the bank loan. By this date over £34,000 had been invested in the company and only £4,000 of silver and lead had been produced. The investors refused to invest further funds and Ernest Le Pelley, the new seigneur, convinced of the financial viability of the mine, obtained crown permission to mortgage the Fief of Sark for £4,000 to John Allaire the local privateer.

In 1845 disaster struck when the ceiling of the deepest gallery collapsed killing ten miners. The company was uninsured for this loss, and despite a number of attempts to revive the mine, was unable to recover and the workings were finally closed in 1847.

Pierre Carey Le Pelley who had inherited the fief from his father in 1849, was unable to keep up the mortgage payments to the family of John Allaire and in 1852 the seigneurie of Sark was sold to Marie Collings, John Allaire's heiress, for £6,000. It was in this way that the Le Pelley family lost the seigneurie, the Collings family retaining the fiefdom to this day.

John Hunt had used the first ores extracted from the mine in the manufacture of a tea and coffee set, now unfortunately lost, which was exhibited in London and at the company's office in Guernsey. This tea-set was among the last of a little-known series of documentary silver relating mining in south-west Britain. The earliest known are two standing cups of 1593 and 1594 by Peter Quick of Barnstaple, made from silver from the Comb Martin mine in north Devon. A set of spoons in silver from the same mine was made by John Edes of Exeter in 1596, from Adrain Gilbert, half-brother of Sir Walter Raleigh and owner of the land on which the mine was situated. A stemmed wine-cup by a Bristol goldsmith of circa 1600 is of silver from the Mendip mines, and four silver candlesticks were made by Joseph Bird of London in 1696 to commemorate the Bere Alston mine in south Devon. Coeval with the Sark silver tea-set is a range of brooches made for public sale by Henry Ellis of Exeter, with silver from the Comb Martin mine.

Despite the failure of the Port Gorey mine Hund did not give up his prospecting aspirations. Having been granted a 31-year licence to mine copper in the Fief Le Roi in Guernsey, he formed the Hope Copper Mine, which came to nothing. The undeterred Hunt went on to form the Herm Mining Company in 1837 to mine silver, lead and copper in Rosaire and the Valley Panto areas of Herm. Metallic ores supposedly originating from the Herm mine, were exhibited in his Guernsey offices, but again finance was not forthcoming and the workings ceased in the following year.

Guernsey's mining potential attracted another prospector when Captain George Lefebvre, seigneur of the Fief de Blanchelande, granted mining rights to the Blanchelande Mining Corporation to mine for silver at Mount Durand in St Martins. These operations ceased in 1843 after the mining operations disturbed the surrounding water table and legal action was threatened. Blanchelande Mining Corporation's subsequent attempt at La Fosse also proved fruitless.

The Royal Mace.

During the Civil War Charles II, then Prince of Wales spent two periods in Jersey where he could rely on the fiercely royalist island leaders. In 1663 he presented a silver gilt mace to the Island as a token of his appreciation. This mace is borne before the Bailiff to this day as a symbol of his Royal authority and, on the death of a sovereign, it is covered in black chiffon and laid flat on a table in the Royal Court. The mace is identical to the mace given by Charles to the Royal Society. It weighs nearly 240 ounces and is over 4½ feet in length. The mace bears the following inscription on the foot:

"Not all doth he deem worthy of such reward. Charles II King of Great Britain France and Ireland as a proof of his royal affection towards the Isle of Jersey (In which he has twice been received in safety when he was excluded from the remainder of his dominions) has willed that this royal mace should be consecrated to posterity and has ordered that hereafter it shall be carried before the bailiffs in perpetual remembrance of their fidelity not only to his august father Charles 1 but to his majesty during the fury of the civil war when the Island was maintained by the illustrious Philip and George De Carteret Knights, Bailiffs and Governors of the said Island"

The mace was re-guilded early this century and whilst it bears no maker's mark it can be assumed it was made in London.

The Elizabeth Castle Plate

The Elizabeth Castle plate comprises a flagon, chalice and paten.

The flagon weighing 35 ounces was made in London and bears the date mark for either 1606-7 or 1608-9 . The maker's mark W.R. may be that of William Rawson and this mark also appears on the “John Masfield Cup” of 1610-11, a flagon of 1613-14 and a tankard of 1618-19. This flagon or stoop was probably originally made for secular use.

The arms are likely that of Lord Capel of Hadham Hertfordshire who accompanied Prince Charles to Jersey during the Civil War. In 1648 Lord Capel was beheaded for his support of the royalist cause.

The chalice and paten were part of the sets of plate given to both Elizabeth and Mont Orgueil castles by Sir Thomas Jermyn in April 1641 to be used for the bread

and wine at the celebration of the Holy Communion in their Churches. Sir Thomas Jermyn was appointed Governor of the Island of Jersey in 1631. In 1634 he appointed Sir Philip de Carteret as Lieutenant-Governor and it is recorded that by 1643 Thomas Jermyn had left Jersey.

The earliest English church chalices date from the 12th century and many survive, providing us with an unusually detailed knowledge of their stylistic changes and their chronological development.

The chalice weighs 16 ounces and is nearly nine inches in height. It is typical of the design of the second quarter of the 17th century. The maker's mark is too defaced to be determined. The chalice bears the London mark for either 1640-1 or 1644-5 although the former is much more likely. The arms have been identified by the Somerset Herald as used by Sir Thomas Jermyn.

The paten on foot weighs over 11 ounces. It takes the Anglican form, having a slightly concave top and central foot. Patens were generally reversible, used the correct way up to carry the wafers in the Communion service and used upside-down as a cover for the chalice. It is therefore generally regarded that patens were made to match chalices. As the arms of this chalice are on the underside it is likely that this paten was so used. The paten bears the London marks for 1621-2 however the maker's mark is too defaced to be determined. As in the case of the chalice above, the arms have been identified by the Somerset Herald as used by Sir Thomas Jermyn.

The Elizabeth castle plate was lost for many years. In 1906, however, the Dean of Jersey discovered the chalice, paten and flagon in a store room at Elizabeth Castle in an unlocked wooden box. The Dean informed the War Office of the find. They immediately laid claim to the items and arranged for the plate to be transported to London

for identification. The Dean disputed the War Office's entitlement to the plate and it was eventually agreed that they would be returned to the care of the Dean on the understanding that they must be made available to the Chaplain of the forces for the purpose of holding Church services for troops stationed in the Island.

The silver did not return unscathed from London as it was at this time that the items were stamped with the War Office mark W^D.

The Bandinel Alms Dish

This alms dish in the Jersey Museum collection has an interesting associated history. The dish, made in London in 1684-5 bears an indistinguishable maker's mark. The construction is of a plain raised bowl with reeded border. The arms consist of a fleur-de-lys atop two stars and the dish bears three sets of initials GB, IB and PAH.

It is most likely that the initials GB refer to George Bandinel, the great-grandson of Dean David Bandinel, the Protestant of Italian origin who became Dean of Jersey in 1620.

James' eldest child George (died 1741), became Seigneur of Mélèches and Viscount of Jersey. He was married twice, first to Elizabeth Poigndestre and subsequently after her death in 1697, to the daughter of Francis de Carteret the Seigneur of St Ouen, who died in 1727.

children. The youngest Rachel married George Le Fevre of Guernsey whose arms the dish bears.

The Le Couteur Bowl

This bowl on pedestal foot was made by Paul Storr and bears the London mark for 1811.

The bowl was presented to Major-General John Le Couteur by the States of Jersey at a cost of £100 guineas. The presentation on 27th July 1811 read *The States, taking the opportunity of their first sitting since the promotion of Colonel Le Couteur to Major-General in His Majesty's Army, and his subsequent resignation from the office of Inspector of Militia of this Island, express to him their awareness of the important service which he has rendered to the country in instructing and perfecting the young men in their training and military discipline, following a scheme which he himself formulated.*

Le Couteur served in the battle of Jersey in 1781, just prior to his transfer to the 100th Foot Regiment and service in India where he was taken prisoner.

After the disbanding of his regiment Le Couteur returned to Jersey on half pay and became a Centenier in the Parish of St John.

In 1787 he was appointed Adjutant of the North West Regiment in the Jersey Militia and was elected Jurat in 1790. In 1792 Le Couteur was appointed Brigade-Major and resigned from his position as Jurat to devote himself entirely to the improvement of the militia forces.

In 1797 he was sent Scotland, returning to the island in 1799 having been appointed Inspector of Militia. Le Couteur was appointed Colonel in 1808 and Major General in 1811 at which point he resigned as Inspector of Militia.

Le Couteur was also responsible for the introduction of the presentation of silver Militia prize spoons (described earlier) by the States of Jersey.

Introduction To The Biographies

The biographies which follow have been expanded beyond the usual range of goldsmiths normally given in such accounts, to include those men, predominantly retailers, who seem likely to have overmarked imported goods, but whose marks have not been reported. In most instances, they would not have been observed, because they would normally have been overstruck on the marks of the makers of Victorian or Edwardian spoons and forks imported from England. Little attention is usually paid to these, either by collectors or dealers, and to be sure of a Channel Islands overmark it is necessary to know the initials and shape of mark of the silver cutlery makers registered at London, Exeter, and Sheffield, and preferably also Birmingham and Chester. Unless the collector knows, for instance, that nobody with the initials JPG was ever registered at Exeter, a spoon with this mark and Exeter hallmarks is unlikely to be associated with J Pope Genge of Jersey. However, most of the overmarking took place in the 19th century, and much of the overmarked silver was embellished with bright-cut engraving of types seldom if ever used in England, whose presence should cause a collector to examine closely the maker's mark on any such piece.

The biographies also include watchmakers known to have worked before 1870, the assumption being that readers might need to date gold and silver-cased watches bearing the names of local men, which appear on the dials and sometimes also on the movements of watches. The watch was doubtless introduced into the Channel Islands in that same 17th century period of prosperity which saw the settlement of both Huguenot and Southampton silversmiths. No domestic clocks are thought to have been made in the islands before about 1690, when the Huguenot watchmaker Abraham la Feuille made one in Jersey. They may first have been made in Guernsey by a French clockmaker employed by Nicholas Blondell circa 1719, and by Michel Hopin at about the same time. The first local watches may also have been made then.

Making the case for a watch is a skilled goldsmithing job, of which not all watchmakers were capable. They therefore frequently obtained the cases from elsewhere, sometimes from men who made nothing but watchcases. An example of this is a verge watch by Chevalier of Jersey, in a London hall-marked silver case of 1800. Later examples are those gold and silver-cased watches with Swiss cylinder escapements which were signed by le Lacheur & Lenfeszty of Guernsey, despite their having no involvement in their manufacture. Not only gold and silver were

used for watchcases: silver-mounted tortoiseshell in particular was popular in the 18th century. The island watchmakers, and the island goldsmiths who retailed silver-mounted tortoiseshell boxes, may have obtained these from Thomas Harris of Salisbury, who in 1783 advertised himself as the only manufacturer of such wares in England, as indeed, west of London, he may have been. No overmarked silver or gold watchcases have been reported, but some may yet come to light.

A further reason for including watchmakers is that during the 18th and 19th centuries, they are known to have done some goldsmithing work, Jersey examples being the Kirbys and the Poignands, of whom a very few silver spoons are known. In addition to watches, the watchmaker would commonly sell spectacles, often with silver frames, and other optical instruments, and the small gold and silver articles considered the necessary accoutrements of the gentleman, in particular watch chains, fob seals, and signet rings. He would also undertake engraving work, since he had to engrave some watch and clock dials and watchcases. It may be that much of the engraving on the later church silver was done by the clock makers. There is usually no record of this, an exception being Joseph Miles of Shaftesbury, who engraved inscriptions on several pieces of church silver in Dorset in 1782-1793. This combination of trades has persisted until quite recent times and some watchmakers still advertise engraving, although it is more likely to be done with an electric machine than by hand.

An idea of the range of skills once required of a watchmaker goldsmith may be had from the accounts of a Somerset doctor of 1703-1723. His man at Wells was not only called upon to repair his watches and clocks, but to supply him with silver clasps to his garters, a silver chain to his watch, gold studs, a silver-handled toothbrush, a tortoiseshell snuff-box with a looking-glass in its lid *to carry testaceous powder in,* and a silver ladle, in addition to which he was paid for *soldring in the bottom of my ink-box,* and for *beating out a silver Spoon thrown into the Wash Tub and carried to the Piggs* and subsequently gnawed by them. There seems little doubt that the Channel Island watchmaker goldsmith would have been entrusted with commensurate tasks.

The connection between clockmakers and goldsmiths is in fact far more remote in time than is generally supposed, though both disciplines call for the accurate manipulation of small pieces of metal. One of the earliest such examples in south west England is at Glastonbury Abbey, where one William the Goldsmith was employed in 1252-1267 to repair silver cups and the clock. This is not to suggest that all the men employed to work on clocks were either goldsmiths or even particularly skilled. Martin le Breton and Jean Jaquet employed in 1597 and 1614

respectively to maintain the St Helier town clock, were probably simply smiths, responsible for winding it, and capable only of the basic blacksmithing work occasionally required to keep a turret clock running in days when almost nobody had watches. The watches that did exist were far from reliable, and a clock merely told the passing of the local hours, the nearest other clock being many miles away, and showing a different local time. Such appointments are found in the records of many English and French towns, one of the earliest being at Salisbury in 1386, when a Reginald Glover and Alice his wife were granted a *shop with its appurtenances, ...the shop having been ordained and assigned for the maintainance of a certain clock in the said close.* By the later 19th century such appointments were often awarded to the goldsmith clockmakers who had supplied more modern clocks. A late exponent of this was Miss le Page (descendant and heiress of the Guernsey goldsmith Jean le Page) who died at the age of 90 soon after the German Occupation. Her family supplied the wall clock at the Greffe and the turret clocks at St Peter Port church and St Martin's, and she continued to wind and maintain these clocks until the last years of her life, staying up twice a year until 2 am to put them back or forward an hour at the changes from and to British Summer Time. These simple virtues died with her, and the St Peter Port church clock is now electric.

ALLEN, J.G. Guernsey. A goldsmith, jeweller, and watch and clock maker working in 1824-1874, his business presumably being largely retail. He is perhaps connected with Peter Allen, watchmaker of South Moulton, Devon, who was apprenticed to John Potter of the same town in 1758, and who died in 1799.

ALLPORT, Simon. Hill Street in 1843 and Colomberie 1852, St Helier, Jersey. Listed in the 1843 Jersey Almanac as silversmith, jeweller and watchmaker. He was born in 1803 in Franfurt, Germany and in 1827 married Mary Walters of St Helier.

ALLPORT, Abraham. 5 Parade, St Helier, Jersey. Listed as a watchmaker in the Jersey Almanac 1868. He was born in St Helier in 1836.

AMIRAUX, Pierre de la Galaire dit. Jersey. A Huguenot refugee from Saumur, this man abjured at St Helier in 1719, marrying Marie Tifneau, also of Saumur. Their son Pierre II was born in 1726. The existence of trefid spoons bearing what appears to be his mark, and dated 1696 and 1700, suggests that he arrived in Jersey in the mainstream of refugees of the 1680s.

AMIRAUX, Pierre II. Jersey. Son of Pierre de la Galaire and Marie Tifnau, born 1726. Assuming apprenticeship to his father at 14, he may have started work circa 1747. He married Elizabeth Godfray in 1759. Their daughter Elizabeth married Louis Poignand, q.v. A further daughter, Delicia, married David Poignand, watchmaker, in 1764, and they emigrated to Boston, Mass., in 1787. Elizabeth Godfray died in 1767, and Pierre married Jeanne Canivet in 1770, their son Pierre III being born in 1772. Jeanne Canivet presumably died, for in 1782 he married Elizabeth Sohier. A lieutenant of the East Regiment of the Jersey Militia, he became Adjutant in 1778. He owned a privateer, *The Revenge,* in 1781, and was surveyor to the Parish of St Helier in 1791. He died in 1808.

AMIRAUX, Pierre III. Jersey. Son of Pierre II and Jeanne Canivet, born in 1779. Assuming apprenticeship to his father at the age of 14, he may have started work in 1800, and perhaps inherited the family business in 1808. He was involved in banking bt 1817 with a Mr Le Breton trading until 1832 as Amiraux, Le Breton and Co.

ANDERSON, James. Cattle Street, St Helier, Jersey. A goldsmith, jeweller and watch and clock maker who traded in 1832-1852, probably largely as a retailer, but may have overmarked imported goods. He is conceivably connected with Robert Anderson, watchmaker of Poole, Dorset, 1890-1895.

d'ARGENT, Isaac. Jersey. A Hugeunot refugee from Orleans, his wife Marie abjured at St Helier in 1727. She died in 1745. Dated christening cups of 1685 and 1734, and a trefid spoon of 1744, which bear an IA mark, may be by him. Jacques d'Argent of Sancerre, Berri, was a clockmaker in London 1695-1718

ARNELL, William. Guernsey. This man is only known from entries of 1755 and 1756 in the Allès Diary, which show him to have been associated in some way with Pierre Maingy, though whether as a goldsmith is questionable. A goldsmithing family of this name is known in London in 1734-1780.

AUBIN, Edward. Jersey. He is only known from an advertisement of 1788, which shows him to have imported from England a quantity of small silverware, which he retailed in St Helier.

AUBIN, Henri. London. Son of Abraham Aubin, merchant of Jersey, born circa 1676 and apprenticed to Edward Blagrave of London. Free of his apprenticeship in 1699. He entered his marks at Goldsmiths' Hall, London in 1700 and 1716 as a largeworker. In 1716 he took apprentice Abraham la Feuille, q.v., possibly his nephew. There is no evidence of any return to Jersey.

AUBIN, Pierre. Jersey. Marks ascribed in older works to a man of this name are now given to Pierre Amiraux, q.v.

BARBEDOR, Robert. Jersey and Guernsey. Probably the son of Robert Barbedor, goldsmith of Paris, known circa 1640-1680, whose mark he uses. He may have moved to Jersey before his father's death in 1680, and was still working in 1704.

le BAYLLYF, Jean. Jersey. The son of Jean le Bayllyf, grandson of Philippe le Bayllyf, born in 1618. Presumed to have been apprenticed locally, and is known to have been working by 1638, when he supplied communion cups, since lost, to St Saviour's Church. A centenier of St Helier in 1655-1660, he died in 1674.

de BEAUVOIR, Pierre. London. The son of Henry de Beauvoir, of St Peter Port, born circa 1584, apparently apprenticed in London circa 1598, and free of his apprenticeship in 1605. His subsequent fate is unknown, but the existence of a Richard Beauvoir or Beaver, jeweller, in London in 1690-1703 may suggest that he remained in England.

BENSA, George. Old Street, St Helier, Jersey. Born in Jersey in 1823 the son of Louis Bensa. A goldsmith, jeweller and watchmaker, he was taken into partnership by James Smith, q.v., in 1845, and bought him out by 1852, apparently being succeeded in business by his widow, Mrs. Georgina Bensa, between 1891 and 1901. The business was doubtless largely retail, but imported goods may have been overmarked.

BERTRAM, Francis P. Broad Street, St Helier, Jersey. Listed as a watchmaker and silversmith in the Jersey Almanac of 1856 moving to 7 Don Street by 1852 and 25 Halkett Place by 1868. He was born in 1830 in Jersey.

BISHOP, Abraham, and de JERSEY, Henry. Guernsey. These men were linen drapers and bankers with extensive mercantile interests. They dissolved their partnership with Philip Tyson le Gros in 1804, and commenced trading as Bishop, de Jersey & Co., and the Bank of Guernsey. Abraham Bishop was Henry de Jersey's son-in-law. In 1809 they ordered a quantity of Spanish pillar dollars to be overstruck to their own design, as five shilling pieces, from Boulton & Watt of Birmingham. These were declared illegal in the same year. It is conceivable that they were involved in the importation of English silverware, as were some of their counterparts in Jersey, and that they had other dealings with Boulton & Watt.

BISSON, Winter T. Jersey. A retail jeweller and watch and clock repairer trading in 1894-1924, he may have overmarked imported goods.

le BLANC, Mr. Jersey. A watch and clock maker known to have been working in 1839.

BLONDELL, Nicholas. Guernsey. Son of Nicholas Blondell, clockmaker, born circa 1699. He was presumably apprenticed to his father, and established himself in business in 1719 as a clockmaker and maker of spoons and buckles, perhaps of brass. He was dead by 1776, and was succeeded in business by his daughter Elizabeth Naftel, q.v., and her sons Thomas Andrew and Nicholas Andrew Naftel, q.v. His mark NBD is only known from a clock-weight.

BODILLY, Nicholas. Guernsey. A watchmaker recorded in 1821, when his daughter Lucretia was born.

BOLT, Frederick R. Guernsey. A jeweller and watch and clock maker trading in 1858-1874, he may be connected with Richard Bolt, watch and clockmaker of Teignmouth, Devon, known 1830-1856. The family continued to trade in Teignmouth and Dawlish into the present century.

BOUCHER, Pierre. Jersey? A Huguenot goldsmith of Angers, he was dead by 1687 when his daughter Suzanne abjured at St Helier, and it is probable that he had accompanied her to Jersey.

BOUTON, Thomas. Jersey. Known to have been working circa 1770.

BOWRING, George. 26 Halkett Place, St Helier, Jersey. Born in St Helier in 1826 the son of George Bowring and Elizabeth Aubin. A goldsmith and jeweller working in 1868, succeeded in business in 1884 by his brother-in-law J Pope Genge, q.v, who was himself succeeded by Albert E Edgar, q.v. Since both these men are known to have overstruck their marks over those of the makers of imported silver, it is possible that Bowring had done the same. He may possibly be connected with Benjamin Bowring, goldsmith, jeweller and watchmaker of Exeter and St John's, Newfoundland, 1776-1846, the ancestor of CT Bowring & Company Limited, the international insurance and banking group.

CACHART, Peter Elias, Guernsey, Paris and Pondicherry, India. Born in Guernsey, he was presumably apprenticed in Paris since he is later described as bourgeois de Paris, though where he worked is unknown until 1751, by which date he was established at Pondicherry, having 7 children there by 1760, after which date he is unrecorded. He might be the son or younger brother of Elias Cachart, known 1742-1752, a London goldsmith specialising in spoons and forks, whose origins and apprenticeship are unrecorded and who might likewise have been born in Guernsey. The Cacharts continued in Pondicherry until 1786, most moving to Madras, where they worked in 1772-1861, though contact was maintained with Europe, Gabriel II of Pondicherry and Madras, d.1787, being born in London.

CALBRIS George. 4 Bath Street, St Helier, Jersey. Born in France in 1817, he is known to have worked as a watchmaker 1861-1874.

CARMALT, J. Jersey. A watch and clockmaker known to have been working in 1852.

CARTAULT, Thomas. Jersey. Son of Thomas Cartault originally from Dieppe and later Rector of Trinity, and Judith Pipon (died 1729/30), born in 1704 or shortly thereafter. He was probably apprenticed locally, and may have established himself circa 1725. He died in 1736. Some connection with the Hébert family, q.v., is suggested by a Jeanne Cartault, widow of Pierre Hébert, goldsmith of Dieppe, who continued his business there in 1670. Cartault was also the maiden name of the mother of Moise Hébert, also a goldsmith of Dieppe, working in 1683.

CARVER. King Street, St Helier, Jersey. Listed in the 1856 Jersey Almanac as silversmith, jeweller and watchmaker.

CHEVALIER, Mr. Jersey. A watchmaker, only known from his name engraved on the movement of a verge watch whose case bears London hallmarks for 1800. He is conceivably either the goldsmith LC, of whom dated pieces are a spoon of 1798 and a masonic medal of 1801, or the goldsmith JC of whom a teapot and stand of circa 1780-1790 are known. The latter is perhaps the most likely, since the mark is incuse, and incuse marks were frequently used by watchmakers. This is not to suggest that Chevalier definitely made the teapot and stand, for he may simply have retailed them.

COHU, Alfred. Guernsey. A working jeweller, engraver, and watch and clockmaker, known 1858-1874.

COLLENETTE, Mrs M. Jersey. A goldsmith, jeweller and watch and clockmaker, she traded in 1852, probably as a retailer only, but may have overmarked imported goods. A John Collennett was a clockmaker in Guernsey c.1820-1830 and there may be some connection. This is reinforced as a jeweller, Joseph Collenette born in 1841 in Guernsey is listed in the Jersey census of 1861.

COQUEREL, Thomas. Guernsey. The son of Pierre Coquerel, merchant grocer of London, he was perhaps apprenticed there, and was a goldsmith when he died in London, in or before 1539. A deed registered at the *Cour Royale* in 1561 suggests that he had at some time worked in Guernsey, and shows some of his goods to have been returned to his heirs there. That he may also have worked in Flanders, or at least have traded with the Flemish mercantile community in London, is suggested by the inclusion in his effects of two armorial rings *venus de Flandres,* and also a large quantity of Flemish ironware, *fer de flandres,* which may have consisted of cast-iron cooking pots and the like.

CONSTANCE, Mr. Charring Cross, St Helier, Jersey. A watch and clockmaker known to have been working in 1845.

COVENTRY, Henry. Guernsey. A goldsmith and watchmaker trading in 1874, probably as a retailer only.

DAMER. John. Royal Square, St Helier, Jersey. Listed in the 1843 and 1868 Jersey Almanacs as silversmith, jeweller and watchmaker. Born 1801 in St Helier he is listed in the Jersey census of 1861 as a watchmaker and hotel proprietor. His sons John born 1833 and William H. born 1835 are also listed in 1861 as watchmakers. William H. Damer is listed as a watch and clock maker in Royal Square, St helier in 1875.

DURREL, W. Jersey. A watch and clock maker known to have been working in 1852.

DURELL, Philippe le Vavasseur dit. Jersey. Probably son of Thomas le Vavasseur dit Durell, q.v., born before 1680 and perhaps apprenticed to him. He appears to have still been working in 1743.

DURELL, Thomas le Vavasseur dit. Jersey. Son of Thomas le Vavasseur of St Helier by his first(?) wife, born 1613. Presumably apprenticed locally, and may have established himself by 1634. He was still working in 1677, when he supplied a platter now at St John's Church. He died in 1680. He is possibly connected with Richard Vavasor, goldsmith of Totnes, Devon, 1705-1715, and with Jean-Louis Durel, goldsmith of Granville, 1750-1754.

EDGAR, Albert E. Library Place, St Helier, Jersey. Born in England in 1829. A working jeweller, goldsmith and watchmaker, initially employed by John le Gallais, q.v., leaving that firm and establishing his own by 1874. He bought out J Pope Genge in 1899, and appears to have retired circa 1905, the business passing to his sons Alfred E Edgar, q.v., and CW Edgar. He continued with John le Gallais' and J Pope Genge's practice of overstriking his own mark over the maker's marks on older local silver and imported silverwares and gold wedding rings. A Sylvester Edgar, born at Crewkerne, Somerset, in 1827, and trading as a watch and clockmaker and gunsmith at Gillingham, Dorset, in 1851-1890, may be connected.

EDGAR, Alfred E. Jersey. Son of Albert E.Edgar, he was taken into partnership by his father circa 1888, and had set himself up in business by 1901. He is last recorded in 1905. His initials being the same as his father's, there is no way of determining whether or not he continued with the practice of overstriking his mark on goods made by others.

EZEKIEL, Henry. Guernsey. Son of Abraham Ezekiel I, goldsmith of Exeter, born 1772. His apprenticeship is unrecorded, but his brother Ezekiel Abraham Ezekiel was apprenticed to Alexander Jenkins of Exeter, and it seems likely that he was also apprenticed there, becoming free circa 1793. He is known to have been established in Guernsey by 1806, when his brother died, and Guernsey long-case clocks apparently of circa 1820-1830, with his name on their dials as retailer, show that he was there then. He had returned to Exeter by 1835, when he died. His sister Anne married Benjamin Jonas, goldsmith of Devonport, known 1806-1814, and a nephew may be Benjamin Jonas, watchmaker of Teignmouth, known 1823-1830.

FARR, George. Jersey. A watchmaker known to have been working in 1786, he also kept an inn at St Aubin. He may have been one of the numerous Farr family of goldsmiths and watchmakers working in Bristol, Boston and Philadelphia, 1780-1855.

la FEUILLE, Abraham. London. Son of Henri la Feuille, q.v., and Marguerite Aubin, sister of Henry Aubin, q.v., born circa 1702. He was apprenticed in 1716 to Henry Aubin, goldsmith of London, but is not recorded to have become free of his apprenticeship. No further record of him has been found.

la FEUILLE, Henry. Jersey. Born circa 1670, this Huguenot watchmaker was established in Jersey by 1690, when he made a long-case clock still on the island. He married Marguerite Aubin, perhaps sister of Henry Aubin, q.v., their son being Abraham la Feuille, q.v.

Le FEUVRE, F. High Street, St Aubin, Jersey. Listed in the 1845 Jersey Almanac as silversmith, jeweller and watchmaker. Possibly the son of F.L. Le Feuvre a clockmaker 1n 1770-1790 and perhaps related to George Le Feuvre a banker in Jersey 1817-1820.

Le FORTIER, J. Halkett Place, St Helier, Jersey. Listed in the 1843 and 1845 Jersey Almanacs as silversmith, jeweller and watchmaker. An Augustus Le Fortier is listed as a clockmaker at 17 King Street in 1834, 7 King Street in 1837 and Halkett Place 1845.

FRIEND, W. Mount Street, St Helier, Jersey. A watch and clockmaker known to have been working in 1845-1852, he may be the Walter Friend known at Holsworthy in 1823 and Newton Abbot in 1829, who is likely to have been related to the watchmakers John Walter Friend of Totnes in 1830 and Lyme Regis in 1842, and Robert Friend of Totnes, 1832-1840

FRYTH, John. Jersey. A goldsmith of London, he accompanied John Nanfan to Jersey on his appointment as warden in 1452, with other London merchants. No further record of him has been found, and it may be that his intentions in Jersey were mercantile, for a number of London goldsmiths of this period had other interests which were frequently extensive.

FURZER. 23 Hue Street, St Helier, Jersey. Listed as a silversmith in the Jersey Almanac of 1888. This man is probably the Charles Furzer born in 1836 in England listed in the 1861 Jersey census.

de la GALAIRE : See AMIRAUX, Pierre de la Galaire dit.

GALE, G. 18 Union Street, St Helier, Jersey. Listed in the 1868 Jersey Almanac as silversmith, jeweller and watchmaker. Possibly an antecedent of the Devon and Dorset family of Silversmiths and jewellers who traded as Gales from 1897-1932.

le GALLAIS, John. Broad Street, St helier, Jersey. A goldsmith, jeweller, watch and clockmaker, he is first recorded in partnership with Thomas de Gruchy, q.v., in 1831, and had perhaps been his apprentice. He acquired de Gruchy's share of the business on his death in 1846, and continued with it until 1874 when he sold out to H Holinshed, q.v. He is possibly connected with Nicholas le Gallais, goldsmith of Granville, 1751-1787. A prolific maker of spoons and overmarker of those made by others, his best known product is a medallion struck to commemorate the royal visit of 1846. Other members of his family are found in banking 1817-1846. William George Le Gallais trading as The Jersey Bank 1843-1846

GALLICHAN, Matthieu. Jersey. Known in 1790 when he advertised that he would sell by auction at *The Duke of York* silver chandeliers, coffee-pots and other articles, presumably imported from England for the purpose. He was perhaps an antecedent of John and Edward John Gallichan, q.v. . A Matthieu Gallichan, a banker trading in 1817, may be either this man or his son.

GALLICHAN, Edward John. 16 Royal Square, St helier, Jersey. Goldsmith, jeweller and watch- maker, the son of John Gallichan, q.v., succeeding him by 1894. The firm overmarked imported goods, and is still trading.

GALLICHAN, John. Royal Square, St Helier, Jersey. Born in Jersey in 1827. A jeweller and watchmaker, known to have traded in 1852-1874. Father of Edward John Gallichan, q.v. May have overmarked imported goods.

GAVEY, Edouard. Jersey? Son of Jean Gavey, q.v., perhaps born circa 1734. He may have been apprenticed in London, and was working there in 1755 when he married Mary Osborn. That he returned to Jersey to work in the family business is suggested by the use of his mark on a Jersey coffee-pot of this period.

GAVEY, Jean. Jersey. Established by 1715, and therefore perhaps born not later than circa 1694. The mark ascribed to him remained in use until circa 1775, which suggests that his son Edouard, q.v., may have continued with it. The influence of his son is likely seen in two coffee pots bearing his mark that are both well up to the quality of London pots of the day.

GENGE, JP, Jersey, see J POPE GENGE

GIRARD, Jean. Jersey. Son of a Hugeunot from Mont-Rouge, near Paris, who removed to Guernsey in 1572 and subsequently to Jersey, where Jean appears to have remained with his brother Pierre until returning to Paris after their father's death. He returned to Jersey about 1605, and is known there intermittently until 1651. He was working at Rennes in 1637, when his daughter Marie married Amyce de Carteret Seigneur of Trinity. A French wine cup makers mark MF survives at St John's Church in Jersey bearing the inscription *Don De Marie gerard veuue damis de Carteret Seigneur De la trinite a leglise de St Jean*. Connections might be Noah Girard, jeweller of London, 1706-1708, Jacques-Pierre Siméon Girard, born 1736, and Pierre Girard, born 1765, both of whom became goldsmiths at Caen. However, Jacques-Pierre's parents were David Girard and Marie-Madeleine Fallet, linen-drapers of Caen, and the name is not an unusual one.

GODFREY, W. Jersey. A silversmith, jeweller and watch and clock maker known to have been working in 1852, he may be a son of the William Godfrey who plied the same trade at Plymouth in 1812-1833. Other members of this family are known to have worked at Plymouth in 1814-1829, and at Ottery St Mary, Devon, from 1873. W.Godfrey may have overmarked imported wares.

GORDON, Samuel. Jersey. A linen-draper who is known from an advertisement of 1786 to have imported silver buckles and cutlery from England for retail in his shop. Presumably one of a Scottish family, there were goldsmiths of this name in Madras and elsewhere in the Empire during this period.

le GOUPILLOT, Bienaimé A. Jersey. A watch and clockmaker known to have worked in 1839-1852, an antecedent is likely to have been the 18th century clockmaker F le Goupillot, of whom a brass-dialed long-case clock is known.

(le) GOUPILLOT, E. The Parade, St Helier, Jersey. A watchmaker known to have been working in 1835-1845, and possibly the same man as Mr le Goupillot, q.v.

(le) GOUPILLOT, John. Queen Street, St Helier, Jersey. A watch and clockmaker known to have worked in 1839-1856. This man may be the son of John Goupillot, q.v., as the Jersey Almanac of 1868 additionally lists the firm of watchmakers, Goupillot and Son of Beresford Street, St Helier. The Jersey Almanac of 1868 lists Goupillot and Son at 4 Queen Street, St Helier.

(le) GOUPILLOT, Mr. Jersey. A watch and clockmaker known to have been working in 1845, he is possibly the same man as E le Goupillot, q.v.

(de) GRUCHY, Jean I. Jersey. A clockmaker, of whom a clock dated 1763 is known. Goldsmith's work formerly ascribed to this man is now given to Jean Gavey, but the possibility remains that he was a goldsmith, and that he was the father of John de Gruchy III, q.v.

de GRUCHY, John II. London. The son of the Reverend Philip de Gruchy of Jersey, born circa 1744, he was apprenticed in 1758 to John Swift, goldsmith of London, as was Pierre Maingy, q.v. His freedom is unrecorded, but was probably attained circa 1765. Whether or not he returned to Jersey at this point is unknown, but that he entered no mark at Goldsmiths' Hall suggests that he might have. By 1779 either he or John de Gruchy III, q.v., went into partnership with Alexander Field of London, the two men entering a joint mark at Goldsmiths' Hall. By 1780 this partnership had dissolved, and the John de Gruchy of the partnership disappears from view. If he was John II, he would have been about 36 years old, and might have returned to Jersey.

de GRUCHY, John III. Oxford. The Parliamentary Return of 1773 lists a John de Gruchy junior at Oxford, who cannot be John II because John II's father's name was Philip, and who might therefore be a son of Jean I, the clockmaker. His mark is given in the return as IDG, in the Channel Islands style, so he may previously have worked in Jersey. He may also be the John de Gruchy later in partnership with Alexander Field (*vidé supra*), since that man is known to have been a smallworker, and the return shows the Oxford man as a goldworker.

de GRUCHY, Thomas. 2 Brook Street, St Helier, Jersey. Possibly the son of Matthew de Gruchy, clockmaker, born 1778, this man was established in business by 1822, having perhaps previously been in the employ of another firm. In 1831 he took John le Gallais, q.v., perhaps previously his apprentice, into partnership. He died in 1846, his share in the business being taken up by John le Gallais. His family were involved in banking in 1817-1820

GUILLEMOTTE, Colas. Guernsey. Otherwise unrecorded, he was authorised by the island authorities in 1553 to strike coins, for which he would presumably have had to cut the dies. It seems improbable that anyone other than a goldsmith would have been competent to do this. Examples of what appear to be his coins were identified in the recent Castle Cornet excavations, and have also been found at Gorey.

HAMON, George I. Jersey. Apparently working from circa 1774, he is known to have purchased a shop in 1790. He was the father of George Hamon II, q.v., and died in 1809/10. He is also known as a clockmaker and amateur seismologist. Hamon appears to have worked in other metals as the weather cock at St John’s Parish Church bears his mark and is dated 1774.

HAMON, George II. Jersey. Son of George Hamon I, q.v., and probably his apprentice, he inherited his father's business in 1809/10 and is known still to have been working in 1834. E Hamon, a clockmaker at St Ouen circa 1820-1830, is likely to have been related.

HARDY, Guillaume. Guernsey. A name given in some older works to Guillaume Henry, q.v.

HARVEY, Andrew. 20 Queen Street, St Helier, Jersey. A watch and clock maker known to have worked in 1839-1852, he is perhaps the father of the CA Harvey, watchmaker, known in 1891, and perhaps a son of John Harvey, watch and clockmaker of Weymouth, 1758-1829, and a relative of Bennett Harvey, silversmith and ironmonger of Weymouth, 1770-1820.

HÉBERT, Abraham, Jersey. Son of Abraham Hébert, a Frenchman, who died in 1666. He was established by 1684, when he supplied communion cups to Grouville, but is not recorded after 1700, when he married Elizabeth Valpy. He is perhaps one of an extensive goldsmithing family of Dieppe (1599-1789), though the name also appears amongst goldsmiths at Alençon, Le Mans, London, The Hague and Amsterdam. There may also be some connection with the Cartault family, q.v. Jeanne Cartault, widow of Pierre Hébert, goldsmith of Dieppe, continued his business there in 1670, and Cartault was the maiden name of the mother of Moise Hébert, goldsmith of Dieppe in 1683.

HENRY, Guillaume. Guernsey. He appears to have been established by 1720, and died in 1767. Work bearing what is believed to be his mark is dated between 1735 and 1771, the latter instance showing that such dates are not a totally reliable indicator of a man's working life as his mark was obviously used after his death.

HENRY, Pierre. London. Son of Pierre Henry and Alice Fashin of Guernsey, he is known to have worked in London in 1670-1717, and is likely to have been apprenticed there. He was the brother-in-law of Nicholas Ozanne, q.v. Mr Henry, goldsmith of London in 1745-1751 might be a descendant, and antecedents might be A Henry, goldsmith of Rouen in 1450, and Jean Henry, goldsmith of Rouen in 1580.

HOCQUARD, John Edward. Jersey. A jeweller, optician and watch and clockmaker known in 1809. The firm continued after his death as it is lisetd at Grove Place, St Helier in the Jersey Almanac of 1888.

HOLINSHED, H. Jersey. Purchased the business of John le Gallais in 1874, selling it to Charles T.Maine in 1890. Since both men overstruck their marks on those of the makers of imported silverware, it is probable that Holinshed did likewise.

HOLLINSHED, Frederick. 35 King Street and 2 Brook Street, St Helier, Jersey. A silversmith and clockmaker working in 1877, whose name appears on the dial of a French clock then presented by the Jersey Eastern Railway Company. He is listed in the Jersey Almanac of 1888 as a silversmith. He presumably also marked imported watches and possibly overstruck silverware and is likely to be connected with H Hollinshed.

HYATT, Mr. Ann Street, St Helier, Jersey. A watch and clock maker known to have been working in 1845. A John Hyatt, son of John Hyatt of Preston, Somerset is recorded, apprenticed to James Gould 1733 free 1741, he was in partnership with Charles Semore 1757 and is noted in 1773. Also an Edward Hyatt, watchmaker, is recorded at Newnham, Gloucestershire, in 1839, when his daughter was born, and a Lewis Hyett, watchmaker, worked at Gloucester in 1852-1857

IRELAND, Henry. 23 King Street in 1832 and Broad Street in 1845, St Helier, Jersey. Listed in the 1845 Jersey Almanac as silversmith, jeweller and watchmaker. Probably the son of J. Ireland of Brideport c1800.

ISSACHAR, W. Queen Street, St Helier, Jersey. A silversmith, jeweller and watch and clock maker, he traded in 1845-1852, probably largely retail. He may have overmarked imported goods.

JEAN L'ORFÈVRE, Guernsey. The earliest recorded goldsmith in the Channel Islands, he was murdered in or before 1309 by one John Dymoke, who took sanctuary in a church and abjured the realm, thus becoming an outlaw. Many of the country goldsmiths of this time are only known because they appear in legal records of this sort, which, considering few goldsmiths are likely to have found themselves in this position, give an extremely unbalanced sample of what must have been a very much more extensive craft.

KIRBY or KERBY, Francis. Broad Street, St Helier, Jersey. Probably the son and apprentice of John Kerby, q.v., he is known to have worked in 1832-1853, as a clock and watch maker and silversmith, presumably having inherited his father's business. M Kerby, a clockmaker known in 1833, might be a brother.

KERBY, John. Jersey. Born in 1759 and presumably apprenticed locally, he was probably the father of Francis Kirby, and was still working circa 1830. He died in 1832.

le LACHEUR, John. Guernsey. A silversmith, jeweller, and watch and clock maker trading in 1874, he may be a successor to le Lacheur & Lenfeszty, watch and clockmakers, 1821-1860, and may have added goldsmiths' wares to the existing retail stock.

LAGARRIGUE, A. 12 Peter Street, St Helier, Jersey. Listed in the 1868 Jersey Almanac as silversmith, jeweller and watchmaker.

LEE, H. Seal Street and King Street, St Helier, Jersey. Listed in the 1843 and 1845 Jersey Almanacs as silversmith, jeweller and watchmaker. Probably a member of the Devon family of watchmakers of the same name known 1844-1849

LESLIE, Edwin. 2 David Place, St Helier, Jersey. A retail jeweller and watch and clock maker trading in 1884-1917, he may have overmarked imported goods.

LIMBOUR, Jacques. Jersey. Established by 1770, probably having been apprenticed locally, this man appears to have worked until his death in 1791. He was the grandfather of Jacques Quesnel I, q.v., and both men were successively the local librarians.

de la LONDE, Sebastian. 8 Broad Street, St Helier, Jersey. Born in France in 1806. A watch and clock maker who is known to have been working in 1852-1861 and listed in the 1856 Jersey Almanac as a silversmith, jeweller and watchmaker. His son Gustave born 1839 is listed in the Jersey census of 1861 as a watchmaker as is his nephew Edouard Olivier born 1846 who was apprenticed to him as a watchmaker.

MAINE, Charles T. Jersey. A retail jeweller, optician, and watch and clock repairer, in 1890 he purchased the business of H.Holinshed, q.v., formerly John le Gallais, q.v., and continued the practice of overstriking his mark on other men's goods. The business continues in the same family.

MAINGY, Pierre. Guernsey. The son of Pierre Maingy, tailor, born circa 1718, he was apprenticed in 1732 to John Swift of London, q.v. as was John de Gruchy of Jersey. There is no evidence that he completed his apprenticeship, but the quality of his work is evidence of his ability. He was established in business in Guernsey by 1755, by which time William Arnell, q.v., was connected with him in some way. Dated pieces suggest that he remained in business until 1775. Though his master, John Swift, took two Channel Island apprentices, his biography shows no major connection with the islands, and his first acquaintance with an islander may have been with Jean Perchard, a fellow apprentice of William Paradise. In 1749 Swift supplied a platter now at St Aubin's, which may suggest some further connection of which we are unaware.

MALLETT, John. 42 Don Strett, St Helier, Jersey. A silversmith, jeweller, optician and watch and clock maker, he traded in 1856-1924, probably largely as a retailer. His connection with Walter Mallett, q.v., is obscure. Both men may be connected with John Mallett of Barnstaple, 1811-1850, the ancestor of the Bath and London firms. If so, they would have been related to the Upjohn family of West Country clockmakers, circa 1700-1900, and to Edward Bird, goldsmith of Bristol, 1784-1818. John Mallett may have overmarked imported goods.

MALLETT, Walter, Jersey. A silversmith, jeweller, and watch and clock maker, trading in 1884-1917, probably largely as a retailer. (*Vidé supra).* He may have overmarked imported goods.

MANSELL, Thomas. London. The son of William Mansell, merchant of Guernsey, born circa 1683, he was apprenticed in 1697 to Benjamin Pyne, goldsmith of London. There is no evidence that he completed his apprenticeship, and his subsequent fate is unknown. The mark previously ascribed to him cannot belong to him, as in one instance it is found struck over a London mark of 1784, by which time he would have been about 100 years old. A mark, TM struck twice and a Rose-head struck once on an early 18th century Trefid spoon engraved with the initials IAL may well be his mark.

MARCUS, R. 15 Windsor Road, St Helier, Jersey. A watch and clock maker known to have worked in 1837-1875, he is presumably related to Benjamin Marcus, of Cheapside, St Helier, a clockmaker known in 1839-1852.

MARTIN. Halkett Place in 1843 and Broad Street in 1845, St Helier, Jersey. Listed in the 1843 and 1845 Jersey Almanacs as a silversmith, jeweller and watchmaker. Probably a descendant of J. Martin of Cullompton a watch and clock maker who married Jane Salter in 1775, and Edmund Martin a clockmaker from Puddletown 1738-1777. The firm continued in Devonshire until 1883.

MASSERAN. Queen Street, St Helier, Jersey. Listed in the 1843 and 1845 Jersey Almanacs as a silversmith, jeweller and watchmaker.

le MASURIER, Mr. Jersey. A watch and clock maker known to have worked in 1839.

MAUGER, Charles Martin. Jersey. A watchmaker known in 1810, he was perhaps one of the silversmithing family of this name.

MAUGER, George. Jersey. The son of Thomas David Mauger, q.v., and Marie le Dain, he was born in 1750, and was probably apprenticed to his father. He married Marie Neel in 1776, but she perhaps died, for he appears also to have married Elizabeth Payn in 1778. He is last recorded in 1823. His second wife may have been related to Richard Payn and ED Payn, clockmakers working in Jersey circa 1820-1830, and may be connected with the goldsmithing family of this name at Rouen in 1557-1664.

MAUGER, Thomas David. Jersey. He married Marie le Dain, their son George Mauger being born in 1750 and succeeding them in business. Surviving examples of work ascribed to him suggest that he was working circa 1730-1796. A connection might be be Jean Mauger, medallist of Paris, 1648-1722. A Jean Gadois dit Mauger, Mogé or Maugé, 1686-1750, was a goldsmith in Quebec.

MESSERVY, Maximilian and François. Jersey. In 1641 these two men received a royal pardon for forging foreign gold and silver coins; pistoles and pieces-of-eight. Their occupation is unknown, but it seems unlikely that any islanders other than goldsmiths would have had the expertise to do this. It is possible that they later played some part in the Jersey Mint of 1646-1647. Maximilian was later executed.

MITCHELL, James. Jersey. In 1792 this man advertised himself as Watchmaker to the Prince of Wales. He was perhaps one of the Dorset clockmaking family of this name working circa 1700-1900, or of the probably connected Michell or Mitchell family of Devon and Somerset clockmakers, known circa 1670-1900. A Robert Michel, perhaps an earlier member of the same family, worked as a goldsmith at Marlborough in 1599-1616.

MOURIN or MORIN, Thomas. Jersey. This man was established in business by 1601, when he is known to have made two communion cups for St Martin's Parish, now lost. He is recorded in 1615, and may have died in 1628.

NAFTEL, Elizabeth. Guernsey. Daughter of Nicholas Blondell, q.v., born 1731. She married Thomas Naftel and inherited her father's business by 1776, working with her sons Nicholas Andrew and Thomas Andrew, q.v., largely as a watch and clock maker. She died in 1809.

NAFTEL, Nicholas Andrew. Guernsey. Son of Thomas and Elizabeth Naftel, q.v., born in 1762 and apprenticed to his parents. He went to England, and is known to have borrowed clockmaking tools from Richard Gelks of Devizes, Wiltshire, in 1789. He married Mary Higham in England in 1789, and then returned to Guernsey to work with his mother and brother, adding sugar-trading with the West Indies to the family business. He left Guernsey in 1784. There is no evidence that he worked as a goldsmith, but the family firm is known to have made spoons and buckles from 1719.

NAFTEL, Thomas Andrew. Guernsey. Son of Thomas and Elizabeth Naftel, q.v., born 1759 and apprenticed to his parents. In 1778/9 he went to London for a few months to improve his clockmaking, and he married Anna Jacobs at Fordingbridge, Hampshire, in 1792. She died, and he married Sophia Blondell, presumably a distant relation, in or before 1817. There is no direct evidence that he worked as a goldsmith, but a christening cup with TN overstruck on London marks might be his. He appears to have died in the 1820s, his son Paul Jacob, by Sophia Blondell, becoming a distinguished artist.

NATHAN, Mr. Jersey. This man advertised in 1786 that he would sell at *The Duke of York* silver watches, buckles, and jewellery. He is likely to have been a Jewish tradesman from one of the southern English ports, and may be the Philip Nathan of Portsmouth, silversmith and dealer in hats and gloves, whose trade card survives in the records of Goddards of Salisbury, or Benjamin Symonds Nathan of Plymouth, known in 1773. There were also a Solomon Nathan in Plymouth, 1797-1805, a Jacob Nathan at Stonehouse, 1800- 1836, and a Joseph Nathan in Weymouth, 1823.

NELSON, Mr. Jersey. A silversmith, jeweller and watch and clock maker known in 1832, he may have overmarked imported goods.

NICOLL, John. Exeter. Probably born at St Sampson's, Guernsey, circa 1407, he was apprenticed to Richard Furslond, goldsmith of Exeter, perhaps circa 1421, attaining freedom in 1428. He is subsequently unrecorded, but is not known to have returned to Guernsey. There were several Nichols in Exeter at this time, and the Exeter and Guernsey families may have been related.

NICOLLE, Edmund. 7 Beresford Street, St Helier, Jersey. A watchmaker and optician listed in the Jersey Almanacs of 1856 and 1868.

OLLIVIER, Thomas A. 1 Charring Cross, St Helier, Jersey. A watchmaker known to have worked in 1837-1875.

OURRY or OUVRY, Lewis. London. The son of Lewis Ourry, a Captain in the Jersey garrison, he was born circa 1717, and apprenticed in 1731 to Augustine Courtauld. He was free in 1740, and entered his mark at Goldsmiths' Hall, London, as a largeworker in that year. He is last recorded in London in 1742. His subsequent career is unknown, and it is possibly that he returned to Jersey. Augustine Courtauld, a Huguenot, was the son of Augustine Cortauld, merchant of Saint-Pierre d'Oléron, and had been taken to England as an infant, concealed in a basket of vegetables.

OZANNE, Nicholas. Guernsey. He married Elizabeth, daughter of Pierre Henry of La Haye du Puits, and was thus the brother-in-law of the goldsmith Pierre Henry, q.v. Otherwise unrecorded as a goldsmith, he was left £30 tournois by his mother-in-law Alice Fashin in 1670, to make two silver cups.

le PAGE, Jean I. Guernsey. Perhaps the son and apprentice of Nicholas le Page, clockmaker, he was established by 1799, which date is borne by a christening cup bearing his mark, and was still trading in 1826. He was the father of Jean le Page II, q.v.. He is perhaps a descendant of the Rouen goldsmithing family of this name, known 1552-1685.

le PAGE, Jean II. Guernsey. The son and perhaps apprentice of Jean le Page I, he had established himself in business by 1826. The firm continued in the same family until the death of Miss le Page in the 1940s. There appears to be no way of distinguishing the son's marks from the father's.

PERCHARD, Jean. Guernsey. The son of John Perchard, mariner of Guernsey, he was born about 1706, and was apprenticed in 1720, after his father's death, to William Paradise, goldsmith of London, his elder brother Matthew, q.v., being already in London. There is no record that he completed his apprenticeship, but he returned to Guernsey, worked there, and died in 1758. Paradise, despite his name, was not a Huguenot refugee, being the son of another William, a woollen-draper of Newbury. However, the family may have been connected with Claude Paradis, goldsmith of Paris, and his son Roland Paradis, 1696-1754, goldsmith of Quebec.

PERCHARD, Matthew. London. The son of John Perchard, mariner of Guernsey, born circa 1703, he was apprenticed in 1717 to Edward Holaday, goldsmith of London. Free in 1724, he swiftly attained office in the Worshipful Company of Goldsmiths, dying as Prime Warden in 1777. Three nephews, Peter, John and Peter, continued his London business, one becoming Lord Mayor of London. A descendant of one of these was perhaps James Perchard, goldsmith of London, 1808-1817, in partnership with William Brooks II, goldsmiths and jewellers. A Jerseyman of this name was a partner of James or John Guiton in the St Helier bank of Guiton and Perchard in 1821

PLUCK, Francis B. Jersey. A retail jeweller and watch and clock repairer trading in 1884-1924, he may have overmarked imported goods.

PLUMMER, Samuel. Jersey. A watch and clock maker known to have been working in 1832.

POIGNAND, Hippolitus. Jersey? and Calcutta. His relationship to Pierre and Louis Poignand, q.v., is obscure, but he was born, probably in Jersey, in 1761. He married in London in 1792, and arrived at Calcutta the following year, working as a silversmith until his death in 1805. His mark resembles those of many Jersey silversmiths, and he uses a dummy duty mark of George III’s head, which appears upon some Channel Island silver of the late 18th century. It is therefore possible that he was apprenticed in Jersey and worked there before 1792.

POIGNAND, Pierre. Jersey. The son of Louis Poignand, q.v., and Elizabeth, daughter of Pierre Amiraux, q.v., he was perhaps a partner in Poignand Fils, known in 1807. He had established his own business by 1809, and died in 1826. Elizabeth's sister Delicia married David Poignand, watchmaker, and emigrated with him to Boston, Massachusetts, in 1787.

POIGNAND, Louis. Jersey. The son of a Huguenot refugee from Poitiers who arrived in Jersey in 1733 and died in 1758. He married Elizabeth, daughter of Pierre Amiraux, q.v.. He established himself as a clockmaker, and was still trading in 1781. He may also have worked as a goldsmith, and some of the early 18th century LP marks found in Jersey might be his. A relative, Jacques Poignand, from Caen, was godfather in 1746 to the daughter of Jacques Quesnel, q.v.

POPE GENGE, J. Jersey. Known circa 1870, this man acquired the business of his brother-in-law George Bowring, q.v., in 1884, selling out to Albert E Edgar, q.v., in 1899. He overstruck his mark on those of the maker's of silverware imported from England, and Albert E Edgar continued this practice. There were Pope Viberts at Penzance in 1790-1865, and a Pope Durant at Torpoint, Cornwall, in 1873. These men perhaps had a maternal relation in common.

le PORC, Jean. Jersey. Son of Thomas le Porc, he is known to have been working as a goldsmith in 1540.

du PORT, Jean-Pierre. Guernsey. Surviving pieces bearing his mark suggest that he was established in business during the 1770s. His premises burned down in 1788, his surviving stock being sold off at auction. He is known to have worked as a silversmith and ironmonger, perhaps retail only, for nearly all his silver consists of christening cups with English or older Guernsey marks which he overstruck with his own.

PYE, William. Southampton and Jersey? The son of William Pye, of Wimpson, Millbrook, Hampshire, he was born in 1670, and was apprenticed in 1683 to William Young of Southampton and Jersey. It is not known whether he accompanied his master to Jersey, and he is last recorded as marrying Sarah Herne at Baddesley, Hampshire, in 1693. The Pyes had previously been connected with the Channel Island community in Southampton, Suzanne Pye being buried at the French church there in the plague of 1665.

QUENAULT, Jean. Jersey. This name is given in older works to Jacques Quesnel, q.v.

QUENOUILLERE, Adolphus. Jersey. A retail jeweller and watch and clock repairer trading in 1874-1917, he may have overmarked imported goods.

QUESNEL, Charles William. 9 Broad Street in 1832, 21 Broad Street in 1834 and 6 Broad Street in 1843, St Helier Jersey. Listed in the Jersey Almanac of 1843 as a silversmith watchmaker and jeweller. He retired between 1845-1850 an died in 1856, being buried at Green Street cemetery. He retailed imported clocks in addition to retailing silverware. He was either the son of Jacques I or of Michel Quesnel a clockmaker.

QUESNEL, Jacques I. Jersey. The grandson of Jacques Limbour, q.v., he was probably apprenticed locally, and was established in business by 1781, when he supplied a flagon at Grouville. Father of Jacques Quesnel II, q.v.. In 1791 he succeeded Jacques Limbour as Librarian, a post which he held until his death in 1821. His elder brother Michel was a clockmaker, in business by 1771.

QUESNEL, Jacques II. Jersey. The son and perhaps apprentice of Jacques Quesnel I, he succeeded to his business in 1821, dying in 1843.

RATHBONE, J. 24 Bath Street, St Helier, Jersey. A watchmaker listed in the Jersey Almanac of 1868

RAY, John. Jersey. A retail jeweller, optician, and watch and clock- maker known to have worked in 1884-1927. He may have overmarked imported goods. He was perhaps one of the Shaftesbury and Wimborne Minster clockmaking family of this name, known in 1670-1862.

RICHARDS, Edmund. Guernsey. Born circa 1786, this man is known to have worked as watchmaker in 1806-1814, and may have been connected with William Richards, watchmaker of Poole, 1820-1830.

ROBILLARD, P. 5 Mulcaster Street, St Helier, Jersey. A watch and clock maker known to have been working in 1839-1843.

ROBILLIARD, Nicholas. Guernsey. A working jeweller and watchmaker known in 1874, this man was perhaps the antecedent of Walter Frank Robilliard, 1921-1927.

ROBINSON, John. London. The son of Henry Robinson of Guernsey, he was born circa 1696, and in 1710 was apprenticed to David Willaume, goldsmith of London. He was free in 1717, and is recorded in London until 1723, but several other men of this name at the time leave room for confusion. There is no evidence that he returned to Guernsey. David Willaume was the son of Adam Willaume or Villiamme, goldsmith of Metz, and had arrived in London by 1686, retiring about 1728.

ROGERS, T. 7 Regent Road, St Helier, Jersey. A watchmaker listed in the Jersey Almanac of 1868.

ROWLAND, Christopher. Southampton and possibly Jersey. The son of Richard Rowland, goldsmith of Southampton, apprenticed to him in 1646, this man might possibly be the owner of the CR mark used in Jersey in the late 17th century. An antecedent may be Anthony Rowland, a lattener of Sherborne in 1524-1526, who is recorded to have been a Frenchman.

RUSSELL, Bruce. Guernsey. The firm of Bruce Russell and Son operating from Le Gron, St Saviour began production in 1974 and are the only surviving working silversmiths in the Channel Islands. They manufacture a range of silverware including presentation pieces. Bruce Russell and his son Simon are respectively the third and fourth generation of working silversmiths in this family.

SAINT, John James. London. Recorded in 1687-1724, he was Jean- Jacques Saint, son of Pierre Saint, q.v., and grandson of Jacob Saint, goldsmith of Saint-Lô, 1630-1636. A Philippe Saint or Sainct, known in London in 1714-1730, may be a son, but he does not appear in the French genealogy of the family.

SAINT, Pierre. Jersey. A moneyer at the Saint-Lô mint in 1638, when he married Sarah Lesoudain, he was the son of Jacob Saint, goldsmith of Saint-Lô, who had preceded him as monneyer, and Anne Brunoy. The Saints were an extensive family of goldsmiths of Bayeux and Saint-Lô, working circa 1600-1800. A Huguenot, Pierre abjured at St Helier in 1687, having brought with him his wife, and their sons Jean, Jean-Pierre, and Jean-Jacques. Whether he remained in Jersey or continued to England is unknown, but his son Jean-Jacques became the London goldsmith John James Saint, q.v.

SAMUEL, David. Jersey. A watch and clock maker known to have been working in 1832.

Le SCELLEUR, C. 42 Halkett Place, St Helier, Jersey. A watchmaker listed in the Jersey Almanac of 1868.

SEBIRE, P. Charring Cross, St helier, Jersey. Listed in the 1843 Jersey Almanac as a silversmith, jeweller and watchmaker.

SIMON, Mr. Jersey. A silversmith, jeweller and watch and clock maker known in 1852. His wife and family are listed in the census of 1861 where his occupation is listed as silversmith, the family remained in Jersey until the mid 20th century. He is perhaps one of the family of that name trading in Bideford, Launceston and Helston in 1800-1856. He may have overmarked imported goods.

SMITH, James. 75 King Street, St Helier, Jersey. A watch and clock maker known to have worked in 1839-1845, taking G Bensa, q.v., into partnership in 1845. He appears to have retired by 1852, after which the business was continued by G Bensa, and expanded to include silversmith and jewellery work.

TARONI. Queen Street, St Helier, Jersey. Listed as a silversmith, jeweller and watchmaker in the Jersey Almanac of 1856, he is presumably of Italian origin.

THOREAU, James. Jersey. A watch and clock maker known to have worked circa 1740-1794, this last date appearing on a long-case clock of his. The timespan suggests two generations.

TOUTAIN, J R. Jersey. A watch and clockmaker thought to have worked late in the 18th century. A Toutain or Toustain family of goldsmiths worked at Rouen circa 1362-1642, and at Exeter in 1522. The Exeter man is now known to have been born at Rouen.

TOUTAIN, Louis D. St Helier, Jersey. Known from 1832 and trading in Broad Street in 1853. Listed as a silversmith and watchmaker in the Jersey Almanacs of 1843 and 1868 where he is shown as trading at 14 Library Place.

TROUTAUD, Eugene. Guernsey. A working jeweller, watch and clock maker known in 1874-1901, becoming E H Troutaud and Sons in 1901.

VAUGHAN, Mr. Jersey. On the staff of Colonel Smyth, appointed by Sir Richard Vyvian to re-open the Truro mint in 1646, he found himself engraver to the Jersey mint of 1646-1647. He is likely to have been a goldsmith, as were the engravers at the Civil War mints of Exeter and probably Truro and Hereford. It is probable that he had to engrave the Jersey mint dies, because Vyvian's dies had been captured at Exeter. A Catholic, he is unlikely to have remained in Jersey after its conquest by Cromwellian forces in 1651, and appears to have gone to France with Colonel Smyth.

le VAVASEUR dit Durell, Philippe and Thomas. Jersey. See DURELL, Philippe and Thomas le Vavaseur dit.

WALDEN, John. Jersey. A retail jeweller, optician, and watch and clock maker, he traded from 1874-1927. He may have overmarked imported goods.

WALKER, J. Queen Street, St Helier, Jersey. A watch and clock maker known to have worked in 1839-1843. He is possibly the Josias Walker, watch and clock maker, known at Ottery St Mary, Devon, in 1783-1830, or a son.

WEBB, Peter. Guernsey? This man is suggested by H.D. Ellis as a Southampton goldsmith known in the 1680s although there appears little appears to support this attribution. If he existed he was perhaps a descendant of James Webb, goldsmith of Southampton, known 1569-1571. He may also have worked in Guernsey, a christening cup with his mark being known in Sark. Goldsmiths of this name, and presumably of the same family, also worked at Winchester in 1630-1727, and at Marlborough in 1689.

WESTBROOK, W. Jersey. A watchmaker known to have worked in 1845.

WHITE, G. 4 New Street, St Helier, Jersey, A watchmaker listed in the Jersey Almanac of 1868. Probably a descendant of Samuel White of Bideford and Torrington apprenticed in 1771, married 1781 and died 1837, the father of Samuel II a watchmaker and silversmith born 1793, married 1823 and died 1843.

YOUNG, William. Southampton and Jersey. Son of William Young of Stoke, Southampton, he was apprenticed to John Thornburgh and free 1681. Johazza, wife of Mr William Young of St, Lawrence , goldsmith was buried at Holy Road in 1685 and a daughter of the same name was baptised in 1683. William Young is known to have worked in Jersey in 1688, when he supplied a platter to Grouville, and in 1693, when he was involved in a lawsuit over a silver cup stolen from him, and by which time he had bought or leased a house in St Helier. Whether he brought with him his apprentice William Pye q.v. is unrecorded. Edward Young , goldsmith and banker of Bristol, might be connected, but it is likely that William Young was of French origin. Jefin Yon of La Nouvelle Ville, Caux married Francoise Obry of Dieppe at Southampton in 1581, and thereafter there are a number of Yons, of whom Mathieu was born in 1583, though upon his confirmation in 1600 he is Matthieu Yong, The initial connection with the Channel Islands might date from the 1606 marriage of Jean Robert of Guernsey to Sara de la Dune, widow of Robert Yon the father of Mattieu Yong. There is no trace of William in the registers of the French church, but he may have married out of the community, as did others, and become to that extent Anglicised.

Maker's Marks

Before the 14th century there was in Britain no legal requirement for a goldsmith to mark his work in any way, and he worked on the understanding that his goods should be of the same standard of purity as the coinage, that is, sterling, or 925 parts per thousand. With an interval in 1697-1720, when a higher standard was enforced to prevent the smelting of the coinage, this has remained law, and the Jersey *Code des Lois* of 1771 makes the same provision. That goldsmiths have by no means always adhered to it is apparent from an examination of their goods, and as early as the reign of Canute, 1016-1035, we are told of goldsmiths who had their eyes put out for adulterating the metal from which they had made the shrine of St Edith at Wilton.

Little silver survives from this early period, and examination of it shows that it was either unmarked, or, if an important piece, signed by the goldsmith in full. In south-west Britain the only surviving signed piece of this period is a silver seal-matrix of 1208 at Exeter made by one Luke the Goldsmith, signing *Lucas me fecit,* (Luke made me)*.* This type of signature began in the Saxon period, and another example from the same area is a late Saxon bronze sword-guard signed *Leofric me fecit.* Had the church or the nobility of the Channel Islands at this time commissioned important pieces, this is the type of mark that they might have borne.

An English statute of 1376 provided that every goldsmith should put his mark upon his work, and this provision remains law, having been incorporated in subsequent legislation. This was effectively a consumer protection act, enabling the maker of a deficient piece to be traced, and had become necessary because increasing prosperity had increased the silver-owning classes, and correspondingly the number of goldsmiths. Rightly or wrongly, this and subsequent legislation has always been held to mean, not that every piece should be marked, but that every piece exposed for sale should be marked. If a customer ordered a piece to be made by his goldsmith, there was assumed to be no reason to mark it, for the customer, knowing who had made the piece, would have recourse to him were it deficient, and there would be no need to protect a wider public. From this interpretation of the law arises the very large quantity of unmarked antique silver, often important church and civic plate, or domestic plate bearing the arms or crests of powerful families. Large amounts of Channel Islands silver are unmarked, and indeed the various English acts relating to such marks were enforced by the London Goldsmiths' Company, which had no jurisdiction in the Channel Islands.

This interpretation of the law was doubtless used to its fullest extent in England in 1720-1758, when a duty was imposed on silverwares, and again after 1784, when the goods were stamped with a mark of the sovereign's head, showing the duty to have been paid. Were the goods unmarked, then evasion of the duty and by whom could not be determined. Though this duty did not extend to the Channel Islands, its effects are observable on Channel Islands silver, for the Jersey goldsmith LC, whose name has not been determined, forged the duty mark of the type introduced in 1786. The Guernsey goldsmith Jean du Port, who for some reason had christening cups sent to London for hallmarking at this time, had his goods stamped with a duty drawback mark, showing a standing figure of Britannia, as evidence that the goods were intended for export and that the duty was therefore waived. This mark was only used in 1784-1785.

Related to the interpretation of the law outlined, was a further development of it, whereby the mark on a piece of silver was not so much that of the maker, as of the retailer. The modern assay office does not refer to a maker's mark, but to a sponsor's mark, and a large number of the maker's marks struck are in reality the marks of the retailers for whom the goldsmith made the goods, rather than those of the maker himself. There being no legal standard of metal in the Channel Islands other than that enacted in Jersey in 1771, the retailer had to take personal responsibility for what he was selling, and this is perhaps the reason behind the practice of Channel Island goldsmiths, particularly in Jersey, of overstriking the marks of the original makers of the goods with their own. The same practice was in use at Plymouth, and at Exeter where much silver by Thomas Clarke is overstruck by Elstons and Anthony Tripe but elsewhere the normal procedure was for the retailer to strike an additional mark rather than to obliterate that of the maker. This also occurs at Bristol, Exeter and Plymouth, perhaps the most marked piece being a castor of the early 18th century, marked by Mary Ashe and Jacob Tyeth of Launceston, and by Pentecost Symonds of Plymouth. Some London silver is found with the maker's mark overstruck as in Jersey, but this seems to have been done when one goldsmith bought out another, or when the goods of a bankrupt goldsmith passed into the hands of another.

The maker's mark on existing Channel Islands silver and gold, where it occurs, consists of two or three initials, representing the initial letters of his name, as in CWQ, for Charles William Quesnel; occasionally that of an article, as in JLG, for John le Gallais; and occasionally that of the last name broken up to provide an extra initial, as in FKB, for Francis Kerby (Kirby). This practice seems to derive from the tendency of many Channel Islanders to use three initials, because their last names carried *le, la, de, de la,* or *du,* the earliest instance of a middle initial being

fabricated being NBD, for Nicholas Blondell, who opened his shop in St Peter Port in 1719. The use of initial marks became obligatory in Jersey in 1771, when the *Code des Lois* was published. However, unmarked pieces exist which appear to be later than this.

A perusal of the array of marks encountered on Channel Island silver shows two distinctive styles, French and English. Marks in the French style may have been in use before the 17th century, but nothing which bears them has survived, and existing silver shows them to have been introduced by Huguenot goldsmiths towards the end of that century. Huguenot goldsmiths also went to England, and often used marks in the French style there. This is not to suggest that goldsmiths of Huguenot origin invariably used marks in the French style, or that marks in the French style were not occasionally used by men not of Huguenot origin. Indeed, the well-attested hostility towards Huguenot craftsmen may have caused some to adopt marks in the English style.

The use of initials for the maker's mark became general practice in England during the 16th century, with the higher level of literacy attendant upon the Tudor industrial revolution, and by the end of the 17th century had replaced marks which showed devices, perhaps indicating the retailer's shop-sign. The earliest marked Channel Islands silver is of the 17th century, but earlier pieces, if marked at all, may have borne such devices. These were sometimes, where the goldsmith's name made it possible, a rebus, thus for example George Barfote of Ilminster, Somerset, used on a communion cup in 1571 the mark of a bare foot. The additional marks consisting of crowns, fleurs- de-lys and other devices, which appear on Channel Island silver and some silver in south-west England, doubtless originate from these earlier marks.

A further mark which appears on most European silver is the hall-mark, that of the guildhall where the goods were assayed. In England this derives from the statute of 1363, when goods were required to be struck with the mark of the town where they were made and assayed, the responsibility for this falling upon the mayors or governors of the towns, with the assistance of the masters of the local mints. Surviving silver from south-west England shows such marks from the 16th century onwards. During the upheavals of the 17th century, the goldsmiths of a number of towns struck such marks unofficially, there being no local goldsmiths' guilds or assay offices capable of applying such marks in the manner intended, and the powers of the London Goldsmiths' Company to inspect the wares of country goldsmiths being impeded by the Civil War. Though the acts had no bearing on the Channel Islands goldsmiths, a number of Jersey goldsmiths and retailers used a J mark for Jersey from the end of the 18th century until the beginning of the 20th.

In England the practice of using a letter of the alphabet to show in which year a

piece was assayed, appears to have started in London 1478. This was also the case in some other northern European countries. By the third decade of the 16th century this system was adopted unofficially by some Exeter goldsmiths, to become regular when the Exeter Assay Office was established in 1701/2. Traces of it may be observable on Channel Islands silver, since odd letters, perhaps interpretable as dummy date letters, appear on goods made by George Hamon, *H*, Charles William Quesnel, *O*, and the unidentified goldsmith PN, *N* or *Z.* Some of these letters correspond with an initial of the men who struck them alongside their normal maker's marks, and it is conceivable that they struck the letter marks using damaged or cut-down punches which originally had shown both their initials. However, William Quesnel's O mark raises another possibility, for there also exist small additional marks on some Exeter cutlery of this period. It may be that these are not dummy date-letters, but tally marks intended to show from which working silversmith the retailer, and marker, obtained this particular piece of stock. Tally marks of this sort have been catalogued on Anglo-Indian silver of this period.

The silver and gold of most countries also bears a standard mark, indicating the purity of the metal used. No such marks appear on goods made in the Channel Islands.

It should not de assumed that maker’s mark only silver must be of Channel Island origin or that the lack of other marks implies that a piece was exported to the Islands. Much West Country silver bears only a maker’s mark as for example work by Samson Benett of Falmouth.

Finally it should be recognised that the attribution of marks to particular men is very often speculative, and a rhyme given by Commander How in the introduction to a Sotheby's catalogue of provincial silver spoons offered for sale in 1935 should be graven on the heart of every student of the subject :

Said Robert Rew to Richard Rugg
"R R's my mark"; but with a shrug
Said Richard Rugg to Robert Rew
"I'm R R just as much as you";
So neither yielded; both held out,
And left the question still in doubt.

AE

Albert and possibly Alfred Edgar, Jersey, 1874-1905.
gold wedding rings, one with saw-cut decoration.
His mark has been found overstruck on a tablespoon by Jacques Quesnel.
The Edgars were the last to use the J placemark, using with it a crown apparently copied from that on English goldwares, or that of the Sheffield hallmark. The crown had previously been commonly used by a number of Channel Islands goldsmiths, most recently by John le Gallais, and this may have prompted its use.

AH

Araham Hébert, Jersey, c.1684-1700.
wine cups at Grouville dated 1684. another wine cup.
trefid spoons.

AS

Unknown, probably Jersey, c.1710.
trefid spoon.

BR
Bruce Russell, of Bruce Russell and Son 1974-
Uses a date letter series commencing with A in 1974
Holds punch marks for Guernsey and Jersey, each copies
of their respective Royal seals together with marks for
Sark and Alderney
punch bowls
presentation anchor for HMS Alderney
ceremonial Mace for Bock University
milk cans, cow creamers, cream jugs
christening cups,candlesticks, flatware
goblets and chalices

CF
Unknown, Jersey. c.1720.
christening cup.

CQ
Charles William Quesnel, Jersey, c.1790-1856.
See under CWQ.

CR
Unknown, Jersey, late 17th C?
christening cup.
A crowned E mark used by this man appear to be a
copy of a French mark.
This could conceivably be a mark of Christopher
Rowland of Southampton (*vidé supra)* though
its Huguenot style could militate against this.

CTM
Charles T Maine, Jersey, 1890-present.
Militia spoon presumably by Jacques Quesnel, with his mark overstruck.
This mark is found overstruck on London-made goods.
bright-cut dessert spoon dated 1916. bright-cut forks. bright-cut teaspoons. militia spoons.

CWQ
Charles William Quesnel, Jersey, 1790-1856.
gold wedding rings.
sugar tongs. serving spoons. tablespoons. dessert forks. fiddle-pattern teaspoons. salt spoons.
An O mark used by this man may be a dummy date letter.

ED
Unknown, Jersey, c.1750.
pear-shaped cream jug. beaker. 2 trefid spoons. 2 tablespoons. 6 teaspoons.
Edward Davis of Newberyport, Massachusetts, used a similar mark c.1775.

EG
Edouard Gavey, Jersey, c.1775.
coffee pot.

FKB
Francis Kerby (Kirby), Jersey, c.1832-1853.
dessert spoons. Teaspoons.

FP
Unknown, Jersey, late 18th C?
christening cup.

GB
Unknown, perhaps Jersey, circa 1760.
Tablespoon.

GD
Unknown, Guernsey, c.1710.
trefid spoon.
George Christopher Dowig of Baltimore used a similar
mark circa 1765.

GH

George Hamon I and II, Jersey, c.1775-1835.
beakers. punch ladle. marrow scoop. bright-cut sugar tongs. fiddle-pattern forks. trefid spoons. tablespoons. teaspoons. buckles. combined bodkin and earpick.
The combined bodkin and earpick of this type was usually part of a set of instruments carried in an étui fitted for the purpose, usually of silver-mounted shagreen. Other instruments, wholly or partly of silver, would have included a knife and fork with detachable silver handles, a pencil, a folding rule, and a pair of scissors with folding silver handles. The existence of this piece suggests that the Hamons may have made up these sets. The earpick was combined with the bodkin because earwax was used to stiffen the end of the thread to make it easier to pass it through the eye of a needle.
The Hamons frequently used a J placemark, sometimes struck more than once. The letter H which is also sometimes struck may be a copy of an English date-letter. Similar maker's marks, both crowned and uncrowned, were used by George Hanners of Boston, c.1720.

GH

Guillaume Henry, Guernsey, 1720-1767.
6 pairs of candlesticks. three-footed tray dated 1757. waiters. platters at Câtel and St Sampson dated 1735 and 1757. salvers. bullet teapots. bullet hot milk jug c 1740 similar to a jug made by Paul de Lamerie in 1723. baluster mugs, dated 1735, 1745 and 1757. wine cup on Sark dated 1765. christening cups, dated 1753 and 1771. miniature Jersey christening cup. brandy saucepan. beakers, dated 1760 and 1761. 3 three-footed cream jugs. baluster cream jug. covered sugar bowl. pap boats. kitchen pepper with strap handle. three-footed salts. snuff-box dated 1760. snuffers tray dated 1756. wavy-end spoons. dog-nosed rat-tail spoons. strainer spoons. cowrie spoon. Hanoverian spoon. Old English pattern spoons. sugar nips. sugar tongs. Henry's mark is often accompanied by other marks such as a shell, a coronet, a heart and a letter R. The R used additionally by Henry cannot be intended as a date letter, as it appears alone on a footed salver at Câtel, Guernsey.

GM

George Mauger, Jersey, 1776-1823.
2 baluster mugs. christening cup. 9 beakers. cream jug. trefid spoons. tablespoons. shell-back teaspoon dated 1750. Teaspoons.

GS

Unknown, Jersey, c.1690-1722.
6 wine cups. 10 christening cups. 2 miniature christening cups. nutmeg grater. gilt trefid spoon. trefid spoons. three-pronged trefid forks. dog-nosed rat-tail spoons.

HE?
Henry Ezekiel, Guernsey, c.1805-1830.
nothing reported.

HM
Unknown, supposedly Jersey, c.1700.
shield-top spoon.
This is almost certainly a mark of Henry Muston II of Plymouth, 1665-1725. He is known to have made rings and spoons, and entered his mark at the Exeter Assay Office. After 1701 his goods should have borne the Exeter hall-mark, other than if he supplied them to Channel Island customers.

HM
Unknown, Guernsey, c.1790.
christening cup. Teaspoons.

HS
Unknown, Guernsey, c.1760.
christening cup.
This mark may equally well be read as SH.

IA
Unknown, Jersey, c.1685-1744.
large Guernsey christening cup, 1734. 5 Jersey christening cups, 1 dated 1685. beaker. trefid spoons, 1 dated 1744. tablespoons. teaspoons.
This is conceivably the mark of Isaac d'Argent (*vidé supra)*. Jean Amiot of Quebec, 1767-1792, used a somewhat similar mark. A tostevin of traditional form is known by him, which in a Channel Islands context would be thought of local manufacture. There would also be scope for confusion between this IA mark and that ascribed to Joseph Arden of Sherborne, c.1633.

IA
Unknown, Guernsey, c.1760-1810.
baluster mug dated 1768. three-footed cream jug. 13 christening cups, two dated 1763 and 1766. snuffers tray. punch ladle. tablespoon. teaspoons.

IB?
Jean le Bayllyf, Jersey, 1638-1674.
wine cups given to St Saviour in 1638. (Lost)

ID

Jean-Pierre du Port, Guernsey, 1779-1788.

christening cup by IH with his mark overstruck.

20 christening cups with London hallmarks overstruck, some being dated 1782, 1785 and 1788.

These appear to have been made locally, and sent to London for hallmarking. In 1784-1785 an additional mark was in use at the London Assay Office, which was struck on silver destined for export, so that it would not be liable to the duty payable on silverware made for the English market. This duty-drawback mark has in several instances been found struck on wares later overstruck by du Port.

These cups would have been submitted for assay by a member of the London Goldsmiths' Company, acting as sponsor for the original Guernsey maker, who may have been du Port. However, du Port has successfully obliterated this man's marks, and his identity remains to be determined.

IDG

John de Gruchy III, Oxford, 1773

These initials appear to show this man’s mark in the Parliamentary Return of 1773. Whether he had previously worked in Jersey or returned there is unknown.

IG?

Jean Girard, Jersey, 1605-1651.

nothing known.

IG

Jean Gavey, Jersey, c.1715-1775.

ecclesiastical flagons at St Helier dated 1766. alms dish at St Helier dated 1731. wavy-edge platter at St Helier dated 1740. wine cup at St Martin dated 1747. baptismal dishes at St Lawrence and St Aubin dated 1748 and 1750. coffee pots. alms dishes. salvers. collecting jugs. two-handled cup. christening cups. beakers. one dated 1775. bowls. sugar caster. three-pronged dognose forks. trefid spoons. Hanoverian spoons. teaspoons. sword hilt.

IH

Unknown, Guernsey, c.1725-1785.

baptismal jugs at St Andrew and Câtel dated 1729. brandy saucepan. footed paten at St Pierre-du-Bois dated 1727. paten at Torteval dated 1727. salver. baluster mugs, some dated 1741-1758. Over 40 christening cups, some dated, 1732-1781. 1 Jersey christening cup. 3 wine cups. 6 beakers, one dated 1742. tostevin. pepperpot. sugar nips. 2 rat-tail spoons. 2 rat-tail teaspoons. buckles.

The variety of punches used by this maker and the range of dated goods may suggest a business of more than one generation.

IL

Jacques Limbour, Jersey, c.1770-1791.

mug. baluster mugs. 2 christening cups. 3 beakers.

3-footed cream jug. trefid forks. trefid spoons.

tablespoons. shell-back teaspoons.

His mark is also found overstruck on those of the

makers of two trefid spoons, apparently English,

which must have been of considerable age.

Similar uncrowned marks were used by Jacob Gerritse

Lansing III, 1736-1803, of Albany, New York, by Jeffery

Lang, 1733, of Salem, by John Leacock, 1748, of

Philadelphia, by John Lynch, 1786, of Baltimore,

and by Jan Lotter, 1813-1817, of Capetown.

ILP and IP

Jean le Page I and II, Guernsey, 1799-1836.

christening cups dated 1799, 1803 and 1814. tablespoons.

bright-cut teaspoons. buckles.

a two-handled cup dated 1803 with the maker's mark IH

overstruck.

5 christening cups with London marks overstruck.

IP

Unknown, Jersey, early 18th century.

christening cup. trefid spoon.

IP

James Perchard, Guernsey, 1727-1758.

footed paten at Forêt. baluster mug.

IQ

Jacques Quesnel I, II and III, Jersey, 1780-1843.

See under JQ.

IS
Unknown, Guernsey, c.1710-1720.
3 wine cups, 1 at St.Sampson dated 1714.
3 christening cups. 1 Jersey chistening cup. oval
spoon-tray. trefid spoons. 4 wavy-end spoons.
rat-tailed Hanoverian spoons.
This is conceivably the mark of Jean Saint (*vidé supra*).

JC
Unknown, Jersey, c.1780-1790.
Adam-style teapot and stand with the de Vaumorel
crest and motto.
This is conceivably the mark of Mr Chevalier
(*vidé supra*).

JK
John Kerby, Jersey, c.1800-1832.
teaspoons.

JLG
John le Gallais, Jersey, 1846-1874, previously in
partnership with Thomas de Gruchy.
gold wedding rings. mourning rings advertised but
none now known.
tablespoons. teaspoons.
medals for the Royal Visit of 1846.
His mark is found overstruck on those of the makers
of London-made tablespoons, teaspoons and egg spoons,
some with local bright-cutting.
Le Gallais frequently used a J placemark, in addition
to a crown apparently copied either from the Sheffield
hallmark or from that used on English goldwares. A
crown mark had previously been used by a number of
Channel Islands goldsmiths.

JP

Jean Perchard, Guernsey, 1727-1758.

platter at Forêt, Guernsey. baluster mug.

JPG

J Pope Genge, Jersey, 1870-1899.

His mark is found overstruck on those of Exeter, London and Sheffield makers.

paten at Grouville, London 1886. locally-engraved spoons, Exeter and London 1872-1896. Militia spoons, Exeter, London and Sheffield, 1877-1893.

advertised lorgnons and lorgnettes, some of which would presumably have been of gold or silver.

JQ

Jacques Quesnel I and II, Jersey, 1780-1843.

An unmarked gold medal of 1804 may be his, in view of his apparent monopoly of the market in militia goods. The obverse shows the powder magazine of St Helier on fire, below the Eye of Providence and a scroll bearing the motto *NON SIBI SED PATRIAE.* On the reverse the inscription *The Gift of the States of the island of Jersey to William Pentenay, of the 31st Regt.Infy....*

chalice and paten dated 1795. ecclesiastical ewer at Grouville dated 1781. baptismal dish at Grouville dated 1782. two-handled cup. christening cup. 3 beakers. skewer. cheese scoop. sauce ladles. trefid spoons. sugar tongs. fiddle pattern sifter spoons. forks. caddy spoon. Old English pettern tablespoons, one dated 1811. fiddle-pattern tablespoon. fiddle-pattern dessert spoon. fiddle-pattern table fork. bright-cut teaspoons. teaspoons. salt spoons.

Militia and Artillery prize spoons, invariably dated.

Militia sword-hilts. Militia shoulder-plates.

Overmarked London-made tablespoon.

Quesnel frequently used a J placemark, sometimes striking it twice or thrice. He also used a cannon mark, apparently on Artillery prize spoons.

LC
Unknown, Jersey, c.1760-1800.
two-handled presentation cup to Captain S Owen of the *Exmouth.* two-handled cups. 2 baluster mugs. baluster cream jug. 2 christening cups. Jersey beaker. straight-sided beaker, gilt inside. soup ladle. sugar-nips. sugar tongs. trefid spoons. tablespoons, one dated 1798. teaspoons. Masonic jewel dated 1801.
LC sometimes used a J placemark, and a forgery of the English duty mark of George III, of the right-facing cameo type introduced in 1786.
This is conceivably the mark of Mr Chevalier (*vidé supra*).

LP crowned
Unknown, Jersey, c.1710.
trefid spoon.

LP
Unknown, Jersey, c.1720.
2 christening cups. pap boat. trefid spoons.
This is conceivably the mark of Louis Poignand (*vidé supra*), or a later mark of the LP known circa 1710.

LS
Unknown, Jersey, c.1710
wine cup for the private communion of the Emily family of Trinity. 3 trefid spoons.

M

Unknown, Jersey, c.1780.

sugar tongs or possibly tongue-scraper.

If this is indeed a tongue-scraper, of which somewhat similar examples are known in London-marked silver and in tortoiseshell, it may have been made by one of the watchmakers, who also worked as opticians and supplied small personal articles as well as spectacles. Possible makers with this initial are James Mitchell, known in 1792, who advertised as Watchmaker to the Prince of Wales, and Charles Martin Mauger, a watchmaker known in 1810.

John Marley III of Dartmouth c1780 also used the mark M

NBD

Nicholas Blondell, Guernsey, 1719-1776.

Spoons and buckles are recorded, but are not now known, and may have been of brass. His mark is known from a clock-weight.

PA

Pierre Amiraux I, II, and perhaps III, Jersey, 1696-1808.
ecclesiastical flagons at St Helier and Câtel, Guernsey,
dated 1766 and 1768. baptismal dish at St Peter dated 1775.
4 coffee pots. wine cups at St Helier dated 1767 and 1777.
8 two-handled cups. 3 christening cups. 6 beakers. baluster
mugs. snuffers tray. sugar caster. sugar nips. bright-cut
sugar tongs. sugar nips. 3-legged salts. trefid spoons,
1 dated 1696, 1 dated 1700. dog-nose spoons. serving spoon.
tablespoons. teaspoons. buckles.
piece with the mark GS overstruck.
The dated trefid spoons clearly belong to Pierre Amiraux
I.

PB

Unknown, Jersey. c.1730-1750.
footed paten at St Ouen dated 1743. bullet teapots.
wine cup. beaker. 2 christening cups. 2 trefid spoons.
2 tablespoons.
This cannot be the mark of Pierre Boucher, since he
died in or before 1687.

PD

Philippe le Vavasseur dit Durell, Jersey, c.1700-1745.
bullet teapot. 5 two-handled cups. baluster mug.
7 christening cups. beaker. 3 trefid spoons.
4 tablespoons.

PM

Pierre Maingy, Guernsey, c.1755-1775.

ecclesiastical flagon at Forêt dated 1756. 2 ecclesiastical wine cups dated 1757. 15 christening cups, two dated 1763 and 1945! 3 Jersey christening cups with foot-rims. 2 three-legged cream jugs. 5 beakers. 3-legged salts. trencher salts. sugar nips. tablespoons. teaspoon.

His mark is found overstruck on that of Guillaume Henry on a christening cup.

PN

Unknown, Jersey, c.1750-1790.

hot-water jug with chinoiserie decoration. gilt bowl. bright-cut sugar tongs. trefid spoon. tablespoons. bright-cut and plain teaspoons. bright-cut child's spoon.

A pair of sugar-tongs by this man struck with a J placemark show him to be a Jersey and not a Guernsey maker as had been previously supposed. An N or Z struck occasionally may be a copy of an English date letter.

PP
Unknown, Jersey, 18th century.
christening cup
The mark on this cup appears to be that of Pierre Pannelier of Paris, 1744-1750, except in the placing of the *grain-de-remède*, and it may have been made to order in France for a Jersey customer, or by a French member of the family to whom the christening cup was intended. French silverware intended for export did not require to be hallmarked, and only bore the maker's mark, as is evidenced by a number of pieces in former French Canada.

PP
Pierre Poignand, Jersey, 1809-1826.
2 old-English pattern tablespoons.
Known to have sold gold rings, but none have been identified.

PS?
Pierre Saint, Jersey, 1687.
nothing known.

PW
Peter Webb, Guernsey? and Southampton, c.1680.
christening cup in Sark. English trefid spoon.
Another member of this family, William Webb, made wavy-end spoons at Winchester, c.1690-1700.

R

Guillaume Henry, Guernsey,

This mark may appear in isolation, as well as with his normal mark, GH, which see, and does so on a footed salver at Câtel, Guernsey, dated 1735.

RB

Robert Barbedor, Jersey and Guernsey, c.1677-1704.

punch bowl. platter at St Helier dated 1704.

wine cup. 2 Guernsey christening mugs with fluted bowls. sugar bowl. tostevin. trefid spoon. 2 wavy-end spoons.

his marks are also overstruck on those of two London-made wine-cups at Forêt, Guernsey, dated 1698, on a St Malo? made porringer of 1700, and on a French wine cup.

A difficulty could arise in distinguishing this man's mark from that of his father, and in distinguishing work done by him in France from that done in the Channel Islands, because French silverware destined for export, for instance to the Channel Islands, was not required to be hallmarked, and might bear only its maker's mark. That such pieces frequently bore only their maker's marks is apparent from material in collections in former French Canada.

SH
Unknown, Guernsey, c.1760.
christening cup.
This mark may equally well be read as HS.

SO
Unknown, Guernsey, c.1710.
rat-tail trefid spoon

SR
Unknown, Guernsey. c.1790.
4 christening cups, one dated 1790.

SR
Simon Russell, Guernsey 1989-
The son of Bruce Russell currently working in the family firm of
Bruce Russell and Son.
See entry for the mark BR

TB
Unknown, Jersey. c.1650-1660.
wine cup at St Clement, 1659.

TB
Thomas Bouton, Jersey, c.1770.
trefid spoons. tablespoons. teaspoons. salt shovels.
A similar mark was used circa 1805-1806 by Thomas
Burgher of New York.

TC

Thomas Cartault, Jersey, c.1725-1736.

3 christening cups. beaker. spade-end rat-tail spoon. 3 trefid rat-tail spoons. teaspoon. Buckles.

TD

Thomas le Vavasseur dit Durell, Jersey, c.1634-1680.

platter at St John dated 1677.

TDG

Thomas de Gruchy, Jersey, 1822-1831, and later in partnership with John le Gallais.

gold gem-set rings. gold wedding rings. skewer. bright-cut tablespoon dated 1831. tablespoons. teaspoons.

TDG and JLG

Thomas de Gruchy and John le Gallais, Jersey, 1831-1846.

gold wedding rings.

wine label, *Soterne.* fiddle-pattern dessert fork. sugar nips. tablespoons. bright-cut tablespoons dated 1841 and 1844. fiddle-pattern dessert fork. mustard spoon. Teaspoons.

TM?

Thomas Mourin, Jersey, 1501-1628.

2 wine cups for St Martin's, 1601 (lost)

TM
Thomas David Mauger, Jersey, c.1730-1796.
two-handled cups. 4 baluster mugs. 6 christening cups.
3 beakers. tostevin. marrow scoop. 2 gilt trefid spoons.
trefid spoons, one dated 1746. dog-nose spoons.
tablespoons. shell-back and other teaspoons. coffee spoons.

TM
Thomas Mansell, Guernsey, c1700
Trefid spoon with initials IAL

TM
Unknown, Guernsey, c.1780-1790.
christening cups. two-handled cup.
christening cups with London and older Guernsey
marks overstruck.
A mark reportedly used by this maker consists of
TM in a lozenge with two fleurs-de-lys. If English
conventions were observed, this would denote a
business continued by the maker's widow. However,
it may simply be a copy of the new style of French
marks introduced in the Napoleonic reforms of the
French assay offices, which in turn would suggest
that this maker was still working circa 1800.

TN and pellet
Thomas Andrew Naftel, Guernsey, c.1790-1820.
christening cup with London marks overstruck.

TP
This mark appears on a basting spoon c.l780 and a
miniature teapot both previously ascribed to a Jersey maker.
However this mark is that of Thomas Peard of Penryn,
Cornwall, 1731-1745. A brandy-saucepan and communion
plate by him are also known as is a Communion Cup at Budock, near Penryn made in 1735. Peard married at Budock in 1743. Peard was registered at Exeter
Assay Office.
Thomas Purse of Baltimore, 1776-1823, used a similar
mark.

TQ
Probably a mark of Jacques Quesnel, see under JQ,
struck with a damaged punch.
Old English pattern tablespoon.

WY
William Young, Jersey, 1688-1693.
platter at Grouville dated 1688.

Concordance

DATE	JERSEY	GUERNSEY
1309		John the Goldsmith murdered
1428		J. Nicoll
1452	J. Fryth	
1539	J. Le Porc	T. Coquerel died
1553		c. Guillemotte
1572	J. Girard	J. Girard
1601	T. Mourin	
1605		P. De Beauvoir
1634	T. Le V. Dit Durrell	
1638	J. Le Bayllyf	
1641	M.&F. Messervy	
1646	M. Vaughan	
1653	C. Rowland	
1670		P. Henry
..		N. Ozanne
1680	R. Barbedor	R. Barbebor
..	W. Young	P.Webb
..	W.Pye	
1684	A. Herbert	
1685	I. d'Argent	
1687	P. Saint	
..	J.J. Saint	
..	P. Bouchier died	
1688	W. Young	
1690	H. La Feuille	
1696	P. Amiraux 1	
1699	H. Aubin	
1700	O. Le V. Dit Durrell	
1704		t. Mansell
1715	J. Gavey	
1717		J. Robinson
1719		N. Blondell
1720		G. Henry
1723	A. La Feuille	
1725	T. Cartault	
1727		J. Perchard
1730	T.D. Mauger	
1740	L. Ourry	
..	J. Thoreau	P. Maingy
1747	P. Amiraux II	
1751		P.E. Cachart
1752		E. Naftel
1755	E. Gavey	W. Arnell
1763	J. (de) Gruchy I	
1765	J. De Gruchy II	
1770	P. Bouton	
..	J. Limbour	

1771	G. Mauger	
1773	J. De Gruchy III	J.P. du Port
1774	G. Hamon I	
1780	J. Kerby	T.A. Naftel
1781	J. Quesnel I	
1782	L. Poignand	
1782	H. Poignand	
1783		N.A. Naftel
1786	G. Farr	
..	S. Gordon	
1788	E. Aubin	
1790	M. Gallichan	
1792	J. Mitchell	
1793	J.R. Toutain	H. Ezekiel
1799		J. Le Page I
1800	P. Amiraux II	
..	M. Chevalier	
1804		A. Bishop & H. de Jersey
1806		E. Richards
1807	Poigand Fils	
1809	G. Hamon II	
..	J.E. Hocquard	
..	P. Poignand	
1810	C.M. Mauger	
1821	J. Quesnel II	N. Bodilly
1822	T. De Gruchy	
1824		J.G. Allen
1826		J. Le Page II
1831	T. De Gruchy & J.Le Gallais	
1832	J. Anderson	
..	F. Kirby	
..	M. Nelson	
..	S. Plummer	
..	D. Samuel	
1835	E. Le Goupillot	
1837	R. Marcus	
..	T. Olivier	
1839	M. Le Blanc	
..	B. Le Goupillot	

..	J. Le Goupillot	
..	A. Harvey	
..	M. Le Messurier	
..	P. Robillard	
..	J. Smith	
..	J. Walker	
1845	G. Bensa	
..	M. Constance	
..	W. Friend	
..	M. Le Goupillot	
..	M. Hyatt	
..	M. Issachar	
..	W. Westbrook	
1852	J. Carmalt	
..	M. Collenette	
..	W. Durrell	
	W. Godfrey	
..	S. De la Londe	
..	M. Simon	
1858		F.R. Bolt
..		A. Cohu
1870	J. Pope Genge	
1874	A.E. Edgar I	H. Coventry
..	H. Holinshed	J. Le Lacheur
..	J. Mallett	N. Robilliard
..	A. Quenouillere	E. Troutaud
..	J. Walden	
1877	E. Hollonshed	
1884	G. Bowring retired	
..	W. Mallett	
..	F. B. Pluck	
..	J. Ray	
1890	C.T. Maine	
1894	W.T. Bisson	
..	E.J. Gallichan	
..	E. Leslie	
1901	A.E. Edgar II	